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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor

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The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God and the Father, Jesus as a 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.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Seeing an attack made on you by our friend Mr. Hargrove, in which he claims to seek information, but seems more of a slur than for information, I feel like, though I am ignorant and unlearned, to write a few thoughts on the subject referred to by him. He said his plan of salvation was conditionally upon the part of the creature, but we have not so learned Christ; for we hope we are of the circumcision that worship God in the Spirit, rejoice in Christ Jesus, having no confidence in the flesh to believe that there is power in man to change or weaken the power of God, as our friend Hargrove has it, that Christ spilt his blood in vain, if so be that heaven is to be gained on conditions. We understand the church of Christ to be typical of a building as a building typical of the church, except the Lord build the house they labor in vain that build it, and except the Lord keep the city the watchman waketh in vain. Our Bible tells us the Lord is alpha and omega, the beginning and the end, first and last. Jesus says, no man can come to me unless the Father that sent me draw him, and none can even say effectually that Christ is the Lord but by the Holy Ghost. So then we see no flesh can be just before God, for he says if there had been a law that could give life righteousness would have come by the law; but because there was no strength in the law Christ

came once in the end of the world, and put away the sin of his bride by the sacrifice of himself. Under the old covenant and Levitical Priest-hood they worshipped by types and shadows under Moses' law; but when Christ came, the new and living way, there came in a new covenant that was not according to the old one, saith the Lord. When he took the children of Israel by the hand, and led them; but this is the new covenant I will make after. Saith the Lord after these days I will put my laws in their hearts and write them in their minds. I will be their God and they shall be my people saith the Lord, and they shall no longer teach one another saying know the Lord, for they shall know me from the least of them to the greatest. Mr. Hargrove seems to be somewhat anxious to teach some one to know the Lord his way, but we have not so learned Christ as he represents him to be, willing to save everybody on conditions, but able to save no body. We believe our God is able to save all that come to him by Jesus Christ, not by might or by power, but by my Spirit saith the Lord of hosts. Hence we see there is no other name given whereby men and women can be saved only through and by the Lord Jesus Christ, a whole and complete Saviour, for it is of him saith the Apostle that we are in Christ Jesus, who of

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God is made unto us wisdom, righteousness, sanctification and redemption, that he that glories should glory in the Lord, and not in any of the works of men helping the Lord as some call it. Our God says, the cattle of a thousand hills is mine, and if I were hungry I would not tell you. Then vain is the help of man. There is much said about the Bible being the gospel, or word of God spoken of by Paul to Timothy charging him to preach the word, and says himself to his brethren, he was determined or desired to know nothing among them save Christ and him crucified. So we see conclusively that Christ is the word meant to be preached. I have yet to see a Bible made flesh. John says in the beginning was the word, and the word was God, and was made flesh and dwelt among us, and we beheld his glory as the glory of the only begotten of the Father full of grace and truth. The Bible is subject to be burned or destroyed by man, but this Kingdom that our God has set up is Christ set up in the heart of all his dear children that cannot be moved by man. Therefore says the Apostle we receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with and reverence godly fear, for our God is a consuming fire. Yet brother Gold, can you not refer to the time that you hope he visited you with the fire of his love, and burned or consumed all your selfrighteousness, and all trust in an arm of flesh and constrained you to cast yourself on Him and say here Lord, I give myself away, tis all I can do. We believe our God is a God of power and love, for God is love, and seeks such to worship Him as do worship Him in Spirit and in truth, and not in the letter, for the letter killeth, but the Spirit giveth life. We hope

our friend Hargrove in his next to you will be able to tell more of the love and power of God to him, and not so much of Creature agency for we have not so learned Christ. So we can hope and have much information in his light for in God's slight we can only see light, and if the trumpet gives an uncertain sound we can't say amen. My sheep hear my voice, says Jesus, and they follow me, and a stranger they will not follow, for they know not the voice of strangers. Brother Gold, it seemed when I saw this address to you it was like fire shot up in my bones. I hope I have written as directed by the Spirit. Yours in hope of a better resurrection.

ALGERAN WHICHAID.

ELDER P. D. GOLD, DEAR BROTHER:—For sometime I have been impressed to write, but my scribble is so imperfect and void of understanding that I am almost ashamed to see my scattered thoughts in print. But God, according to his own purpose, has placed me in the very station of life that I occupy. I do not complain of God's purpose, but of my own sins and imperfection, for I am so depraved and short sighted that I cannot ascribe praise that is due God's holy name. But we must be still and know that he is God. For when it is his purpose to illuminate our darkened minds with the light of his countenance we begin to see the objects of sin in our nature, and to fear his almighty power. Those that have seen themselves lost and helpless sinners in the government of God's grace will not accuse God of injustice in their condemnation; but poor sinful man that believes in a chance system of salvation will hate the doctrine of predestination, and accuse God of injustice if he does not give man a chance to be

saved. Does he want to be saved? The vilest sinner does not want to be lost, his conduct proves he does not want to be saved. So we conclude they do not want to go away but just stay here in sin. I do not understand that God has ever saved any man because he is better than other men; for all fell in Adam to the very same depth of sin and depravity; and one man by nature is no better than other men; all are all alike helpless and destitute of power to extricate themselves from the pit of sin and filth in which they are placed by reason of transgression and fall of Adam. While man is an alien from God by reason of sin, if God had hurled all of Adam's posterity into destruction He would have remained the same just God he is to-day. But God in his eternal wisdom had already provided means for the redemption of some body that his name might be glorified through the redemption of sinners. When God created the earth Adam was created in the earth. Then after the creation of the earth God formed Adam of the earth he had already created. Therefore man was not above the earth, but only shapen in the image of God. And God said let us make man in our image and after our likeness. Gen. 1:26. Here the body of Christ was under consideration, and Adam was only created in the image of the body of Christ. I understand the word image to mean exact likeness, but destitute of power. All the features may be described in an image, but we know there is no power in it. All the workmanship of God is good, and Adam was made good, but the body of Christ was perfect. There is a distinction between good and perfect, so we conclude that Adam was made good, but not perfect: therefore he had not the power to overcome temptation, but fell under tempta-

tion and involved all of his posterity in ruin. Therefore as man is not above the earth it is impossible for him to please God. But according to the order of God's purpose, Christ appeared in due time in the body prepared for him before the foundation of the world, which body was the perfect man, and nothing short of perfection could appease the wrath of God. We are constrained to believe from reading the Scriptures that when Christ covenanted with his Father to offer his body a perfect sacrifice for the fallen race of Adam, that he knew just whom he was offering his body for. Must we judge God by feeble sense, and say that his blood was shed for thousands of poor sinners, that will never be saved, or that the wisdom of God was so limited that he did not know that sinners would resist the beseeching and wooing of his Spirit, and be lost? Some men go so far as to say that there is a spark of grace in every man's heart that needs only to be kindled or cultivated to spring up into everlasting life. O what blind reason to preach such doctrine as this, concerning fallen man. Do we not know that if one sinner should go to hell with a spark of God's grace in his heart that there would be much of his eternal Spirit suffering the pangs of hell? No, we cannot believe that. But the blood of Christ was only applied to them that were given him in the covenant of grace, nor will he ever suffer one of them to be taken away from him, for he says all that the Father giveth me shall come unto me. It is only those given Jesus in the covenant that will come to him, and him that cometh he will in no wise cast out. For them he was with the wild beasts in the Wilderness suffering hunger and pain, and was tempted of the devil forty days. In the person of Christ the church over-

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came temptation. We often become weak and faint by the way, and have many tears that we will be overcome, for satan always tempts us most when we are weakest. But we need not fear for Christ has overcome all things for us. Christ did not overcome for all the race of Adam, but only for those that the Father gave him out of the fallen race. We cannot accuse God of injustice because he did not choose every body. God had the right of choice, and could choose whom he would out of the hell-deserving world, and yet remain just. Them that were not chosen were not made any worse, but were left in the condition they were placed in by the transgression of Adam. It makes no difference what men may say or accuse God of, I am assured that the hated doctrine of predestination is all the doctrine that will ever praise the name of God in time or eternity. It is the doctrine I desire to advocate in the pulpit trusting God will give me wisdom and grace sufficient for all my trials. I desire to end my days in full triumph of the faith. Darkness as a cloud has settled over the church in many places, and brethren that should be bound together in bonds of love have turned their backs upon each other, and every one is walking in his own way. Why can't Baptists walk together for each others good, and for the peace of Zion. But so many of us have turned aside after our own ways and forsaken the laws of Zion. We cannot expect anything but darkness, for we have become unfaithful. If we desire to be blessed and to eat the good of the land we must obey God's laws and commandments. I have not been exercising in public very long, but to my sorrow I see Baptists that profess to be the true followers of God that are careless

about attending their church meetings. Sometimes we labor hard all the week and complain all the time, but when our meeting day comes we are too tired or feel so bad we cannot go and spend a few hours in the service of our Heavenly Master. Oh no, we must stay at home and rest to be ready for next week. It seems to me that some of our minds are entirely absorbed in the thought of gaining filthy lucre, and we cannot lose time to attend our meeting only when convenient. But the earth is the Lord's, and the fulness thereof. Even the property we possess here is only loaned to us for our comfort in time, and when we leave off serving God, and go astray after the idols of this world, He will forsake us, and we will be left to grope our way in darkness. When we see splits and schism in the the church, and every one pretends to be right, and no body wrong, satan is in the camp, and we had better get down on our knees and pray to the God of all truth to give us hearts to confess our faults one to another. In conclusion I will submit this article to your consideration. I have only written this for the relief of my feelings, and trust I will be relieved even if this is never published. May the God of mercy bless you and yours, and bind all the house-hold of faith together in the strong ties of his everlasting love, is the desire of your unworthy brother.

R. H. HUTCHENS.

Hunter, Va

DEAR BROTHER GOLD:— Some-time ago I wrote a short communication on, "Did the devil ever eat the body of Christ." In said communication I expressed the opinion that the communion and feet washing were not connected. Since that time a brother from Mississippi has replied to me through the LAND-

MARK, other brethren have written to me privately, some have attacked my present position in the pulpit, and I have been accused of changing from one thing to another &c.

This morning I don't feel like replying to any one who has attacked my position either publicly or privately, but I do wish to set forth my reasons for being as I am, and then my brethren may see the more clearly how to attack me. I do not wish to hide what our Lord has revealed to me, and let my brethren shoot in the bushes to try to run me as though I had taken shelter in some secret hiding place. No, let me be open if I am right or wrong. One thing, I am and always have been open to conviction on all points, even on the great doctrine of predestination which I so much love and in which I want to die to live forever.

I first think it well to say a few words about my former position which brethren who knew me know very well was very strong in favor of feet washing as a part of the ordinance of communion. This I did not have by conviction. When I first joined the church at Mewborn's meeting house, in Greene County, N. C., that church did not wash feet, neither had I ever heard of such a thing among the Primitive Baptists. That was in July 1873. In the year 1886 I had moved down the country and became associated with the churches here, and saw them wash feet and heard them talk about it. I joined with them and we washed and we sang and I enjoyed it, and soon became a confirmed feet-washer. I grew stronger in this opinion until I said that I would not accept the care of a church unless they would agree to wash feet, neither would I baptise one in the fellowship of the churches that I tried to serve,

unless they would join in feet washing. I at one time told some good sister that it was nothing but scornful pride in them that caused them to not wash as we did. While I was doing all this I did not know that I was declaring non-fellowship for the church that I joined and all those unto whom the good Lord had seen fit in His mercy to join me.

I look back now and see how merciful my brethren have been to me, and can but rejoice and praise God for His goodness in connecting me to so forbearing a people as the Primitive Baptists.

With my views on feet washing I was perfectly satisfied, and do believe to-day that I would have suffered martyrdom rather than give them up, though I had no desire to be separated from those who did not wash, was willing in a sense to let every one enjoy his opinion, but very much wished them to see as I saw and do as I did. Now I am different. The brethren say I have changed; this I deny. Brethren, did Jacob turn about or did the Lord lead him about? Did Saul of Tarsus change on his way to Damascus, or did the Lord change him? Now if the Lord lead Jacob about and changed Saul He also changed me, and I had nothing to do with it.

The change came suddenly, without any former consideration as lightening breaking forth from the cloud without notice, so it came to me, and as the tree that it struck and killed could not help its change from life unto death, so was I powerless in the hand of this mighty stroke that came on me one morning in last February as I stood here in the Post Office, post marking letters. The question came: "Did the devil ever eat the body of Christ?" Then, with my mind revolving full of thoughts which

came as fast as the rain falling from the cloud, I said, "No, he could not." This put me to searching, and in my search light different from any I had ever had on the subject came on me, and on the Scriptures when I read, and my present position was soon fully established in my mind, and I am fully satisfied that it is of the Lord, therefore I am now willing to bear all opposition of my brethren, for in it I feel the support of our Lord, and am strengthened. I have never asked any one to cease from washing, but on the contrary have advised every one to be fully persuaded in his own mind, and inquire of the Lord; for man did not convince me, and I know that I could not convince any one.

I will now tell you some things connected with my search in this matter. I shall in this communication refer to Matthew and John, and for this reason, they were of the twelve, and were present upon the last passover, when the feet washing and the communion took place, while Mark and Luke were not of the twelve, and were not there. I do not reject their testimony in any thing, but Matthew and John record this thing more just as it transpired, therefore I shall compare them.

Let us go back to the night of the passover in Jerusalem, and see what took place there. This is the end of the Jewish dispensation, and Christ with the twelve come into a large upper room when the necessary preparation has been made, and they, the whole thirteen, set down to eat the last supper in that old dispensation. Judas is a devil, but he is three just the same, and is entitled to all the privileges of the Jewish law. This is the first supper that our Lord was ever lord and master of. At all others He was a guest, and we have no evi-

dence of His ever doing any service at any of them except in Cana of Galilee when He made the water wine. This passover is strictly His supper. With desire He desired to eat it with His disciples before he suffered. While they are all sitting and eating our Lord speaks. His words are like surprising peals of thunder to the minds of his loving disciples. Judas understands these words, for he had already made the arrangement to betray his Master. But how these words do rend the thoughts of those true followers of our blessed Lord. "And as they did eat, He said, verily I say unto you, that one of you shall betray me." Matt. 26: 21. Every reasonable minded person knows that these words were spoken during the Passover, before the communion was instituted. Now turn to John 13: 21 and let us read, "When Jesus had thus said, he was troubled in Spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." Who will point out the difference in this verse in Matthew and the latter clause of the one in John? Who will show any other supper where such words are used? Matthew says they were used while they are eating the passover, John, what does he say? Does he tell us that these words were used before the feet washing? Brethren, read and see. They were used during the passover, but after the feet washing. Read Matthew 26: 22-23, and compare them with John 13: 22-25, and Matthew 26: 23 and John 13: 26. Brethren, this is the manifestation, Matthew says, "He that dippeth his hand with me in the dish, the same shall betray me." John says, He it is to whom I shall give a sop, when I have dipped it." These words are the same in substance, they are the manifestation to the eleven Disciples of the be-

trayal of our Lord.

Brethren, are you particular to have a little one tell his or her experience in certain words, or is it enough for them to simply manifest in any form of words that they are born of God? You know that that manifestation is all you want. Even so here the manifestation is enough, and the words in these two places mean the same. But when were they spoken? Matthew says during the passover before the communion, and John says after the feet washing. Then taking the testimony of these two witnesses we have this: As Jesus and His Disciples were eating the passover, Jesus arose from supper, laid aside His garments, girded Himself with a towel, poured water into a basin, washed his Disciples' feet, and wiped them with the towel where with He was girded. Whose feet did He wash? Very evidently He washed the feet of the whole twelve, Judas as well as theirs, for as yet nothing had occurred to manifest the true character of Judas to the other Disciples, and up to this time the Disciples knew no difference at all in Judas and Thomas or any of the rest. But it appears that I hear some one say that it was not during, but after, supper that our Lord washed His Disciples feet, for it reads, "And supper being ended," &c. Brethren, I know nothing of reading the Greek new testament, but will say that the word from which "Ended" is translated is, "Ghin-ous-aher" and is not found in that place I think, besides the very reading proves that it is not there, for they were still eating after the feet washing was past, and Jesus gave Judas the sop. But let us go on. Our Lord has now shown who it is that shall betray Him, who it is that is the devil, made His true character known. What follows? John 13: 30.

"He then, having received the sop, went immediately out; and it was night." What, didn't Judas stay any longer? No. As soon as they all saw his evil heart he left immediately. That's what it says and that is what I understand it to mean. Matthew does not tell us when he left, and if it were not for this saying of John's we would have no evidence that he left at all, only that after a while he came back: Matthew 26: 47. Then he surely left as John said, and if he did he left immediately after the manifestation which took place during the passover, and before the communion. Here John stops, but Judas has had his feet washed and he is gone. Now notice Matthew 26: 26-30 inclusive, and we have the communion just as it occurred, and just as I understand that I should do in not removing the ancient landmark which Jesus our Lord has set. There was no feet washing following this supper, but it preceded it, for it was during the passover and this communion was at the end of the passover. Our Lord said unto Peter, "What I do thou knowest not now, but thou shalt know hereafter." What was it that Peter didn't know then, but learned afterwards? Did he or any of the Disciples know that our Lord had come to fulfill the law for them? No, not in anything He did. What part of the law could feet washing be fulfilling? That part that required the Jews to have the "Divers washings" spoken of by Paul (Heb 9: 10) which was to continue until the time of this reformation, but when the time of the reformation should come then the, "Divers washings," were to cease as all other points of the law &c. But why wash their feet? Because they were clean every where else, and because to wash their feet was the most hum-

ble, and the humility of love was the fulfilling of the law. Now then as the law is fulfilled in our Lord Jesus and all those divers washings done away should we continue to wash feet? Yes, for the Lord said, "If I then, your Lord and Master, have washed your feet: Ye also ought to wash one anothers' feet." John 13:14. If our Lord did this during the passover, and not in connection with the communion, when should we do it? 15 verse," "For I have given you an example that ye should do as I have done to you." Do it as He did it. How did He do it? As Lord and Master. Brethren, let me remark that if our Lord had washed feet in connection with the communion, as I have contended, and as many contend yet, then we never could have followed Him in feet washing, for at the communion no one of us is lord and master, but all brethren and equals in every way. Then when we wash feet at or in connection with the communion we simply say to our brother, "I am your Lord and Master." Brethren, I know that none of you have such thoughts as these, and you do not intend this, but yet our Lord washed and commanded us to wash as He washed. Then where am I to wash? At my own home where I am lord and master, and when all who visit me are my guests as the twelve were the guests of the Lord on that occasion. When am I to wash the feet of my guests? When ever they need it, for our Lord did nothing but what was needed to be done, and in following Him we are to do those things both naturally and spiritually that need to be done. If my feet are clean they don't need any washing, it is therefore surplus work, and not following our Lord to wash them.

If I am not hungry why try to

feed me? If not thirsty why carry me to the water? But if I go to your house and am tired, and my feet dirty, then if you have the mind of Christ wash my feet, for you are lord and master, and I am guest. This was Paul's idea of feet washing (1st Tim. 5:10 verse) for he classes it with other household services. Now one more question. If the churches in Paul's day had practiced feet washing, as I used to, and as some of our brethren so much blame me for letting the Lord change me from, what was the sense of Paul's asking such a question? Would he not have known whether or not she had washed feet? Would not the whole church have known it? Why does he not say, "If she have been baptised, or if she have communed?" These things were done publicly in the church, and all the church knew that she had done these things, but it appears that inquiry must be made as to feet washing which proves that it was not a church act, but an act of hospitality.

Now brethren, one and all, I have proven, or it is proved to me fully to my own satisfaction, that Judas never did eat that communion bread nor drink that communion wine. That the Lord did wash Judas' feet during the passover, just as He did the other Disciples'. That in connection with the communion is not the place to wash feet, that our Lord and the Apostles never taught it that way, nor practiced it that way, and that we have no Scriptural authority to practice it that way now.

I do not think that I shall write any more on this subject, for I do not expect to convince any one, and if I could against his will he would be of the same opinion still. The Lord convinced me and I am satisfied. I want every brother

and sister to do as they think best in this matter, and I shall think none the less of them for it: only let me have the same privilege. I am as ever yours in hope.

L. H. HARDY.

Newport, N. C.

DEAR BROTHER GOLD, IN CHRIST I HOPE:—I know if I am saved at all it will be the power of God. I know it is nothing that I can do or ever have done to save myself. I often think that such a poor, wretched sinner as I have been I don't see how I can be saved. Then I think that the strong arm of God can reach out and bring his little ones to the fold and show them that it is his good will and pleasure to save them, that he is able to change them and put a new song in their mouth, and show them that it is by grace you are saved, and not of works, not of thyself lest that any one should boast. I often wish that there was a Primitive Baptist church near by me so I could go and take my family every Sunday to preaching. Instead of that I have to contend with the Arminians coaxing my children to go to Sunday Schools, and they know it is against my will. This bothers me. I want my children to do right, but I don't want them to be taught false doctrines, and to believe in works. We all know that it is false doctrine. Another thing, my wife is in the Missionary church, but she seems to think a great deal more of the Primitive Baptists than she does of the Missionary, and goes with me when I can make a chance for us to go, and that is when I go, and oftens tells me that she wishes that she was fit to be with them, that she loves them and loves to go to their meetings, and she believes that they are right, and she never crosses me at all in my belief: but she says that she

is fearful that she is not fit to be with them. Though she often says she will take her name from the Missionary. That they are not friendly at all, and don't show any christian love, and no brotherly love except with the rich, and they cannot find time to go to see their poor members, only when they want money, and then they come and ask for money, but do not come in. And when the preacher comes he don't talk about anything but money, and about sending preachers to Africa, and China to save the people. And they talk to my wife and tell her not to pay any attention to me, and sometimes ago they got to fussing about money, and they sent around these printed matters stating that if she did not come up and pay some money by a certain date that she would be reported to the church. I had given money this year, and they seemed to want more for Missionary works, and to send preachers to Africa. I wish you would explain to me about sending preachers to China and Africa. I cannot find any where that a man has to be educated to go to preach to the heathens. Well, I will start back where I was. I complained about paying money, and told some of the members that none of them ever come to see my wife, and never showed any christian love only when they want money, and my wife told them the same. In a few days the pastor came down to see her for the first time, and stayed a few minutes: all his talk was about money. So she told me that he told her not to get her religion from the Primitive Baptists. I have all that to contend with brother Gold.

Remarks.

The Kingdom of heaven comes not with observation. Ye are not redeemed with money or any such

corruptible thing, but with the precious blood of Christ. By the Holy Ghost Jesus is revealed in his people, and the law of Zion is written in their hearts. Such converts of Zion redeemed with righteousness cannot be fed with such trash as our brother writes that they offered to his wife. The Kingdom of heaven within us is righteousness, joy and peace in the Holy Ghost. Such subjects of grace love one another with a pure heart fervently, being born again not of corruptible seed, but of incorruptible by the word of God that liveth and abideth forever.

Jesus sends his servants to preach as it pleases him.

What think you of a people that will seek to prejudice children against their own parents, and wives against their own husbands?

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Primitive Baptists are often charged with preaching a dangerous and poisonous doctrine. This accusation was recently made in the pulpit by a minister of another denomination. True it is we are a sect everywhere spoken against. Why is this? It is easily understood, if we be christians. Christ says "they will say all manner of evil against you falsely, for my sake." What Christ says is true. Christians may expect such treatment, "for if they do these things in the green tree what shall be done in the dry." Christ was the green tree,—we—if we are followers of him—are the dry. Did they persecute Christ and say all manner of evil against him, and was it not the self righteous, earnest religionists of that day who did it?

Most assuredly it was, and so will such religionist make war upon all who differ from them this day. Christians are typified in scripture as doves and lambs. Doves and lambs never make war upon hawks and goats. A christian desires peace and will not try to exterminate unbelievers for not believing his gospel. Men will persecute a christian until they are brought to a knowledge of Jesus Christ, and especially will worldly religionists—those who have a form of godliness only. When I say "brought" I do not mean "come" in the sense it is used in popular preaching. Brought by the power of God, snatched as a brand from the burning, taken from the horrible pit of the miry clay, called with a holy calling, drawn with loving kindness, taught of God, made to love things once hated, killed to the love of sin, and taught the gospel of peace by the prince of peace. "Come." Any body can come they say and come in his own power. Christ says "no man can come unto me, except my Father which hath sent me draw him," and "no man can come unto me, except it were given unto him of my Father." Who is true? We can go to the altar, but the altar is not Christ. "The Lord prepares the heart." To go without feeling helpless, undone, cast down, unworthy, unfruitful, miserable, condemned by God's just law and worthy only to receive His wrath, and pleading only Jesus, is going as Paul went before Christ was revealed to him. Paul, before his conversion, went in his own strength to satisfy some wordly desire, to make himself popular with the chief priest and rulers, to please some one else. Many go the same way today, for it is "the way which seemeth right unto a man, but the end thereof is death."

If people this day knew to join the church would make them unpopular and cause them to be hooted at, laughed to scorn, spoken against, reviled and hated, would so many join? Such were some of the trials of christianity eighteen hundred years ago;—such are the trials of a christian today. To be a christian is to bear a cross. To glory with Christ is to suffer with him. "Follow me"—a man of sorrow and acquainted with grief. And it is good to suffer for Christ, for "blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad for great is your reward in heaven." So then if we are christians we are in the ark of safety, and what matter to us if ministers do tell their congregations that we preach a poisonous doctrine and that their congregations believe them.

But is the doctrine the Primitive Baptists preach poisonous? Does it make us unfit for citizenship under the laws of our country? Does it make those who love it immoral, intemperate, untruthful, deceitful, dishonest? Does it keep us from paying our debts? Because we hold fast to the teachings of God's word as we are enabled to understand it, and try to "Observe all things that Jesus has commanded" are we unsound and dangerous? Because we preach the doctrine of grace our doctrine is poisonous? If by believing the doctrine the Primitive Baptists preach we have no faith in men, money, means, machinery, inventions, institutions, superstitious ceremonies, metaphysics, human learning and human infallibility for salvation, but are made to believe God is all wise, all powerful, does all of His own will and does all thin we ~~is~~ is good, kind, merciful and long-suffering,

and that all who are saved eternally are saved by grace alone, through the electing love of God the Father, the redeeming love of God the Son, and the renewing love of God the Spirit. Then, instead of being a poisonous doctrine it is an antidote for poison. ² Those men who say it is poisonous show plainly they don't know what they are saying. Those people who say that the doctrine of predestination and grace is a false doctrine show plainly they are ignorant of what the Bible teaches. Predestination, in words that can't be misunderstood, is there, and those characters who say there is no justice in it, charge God with injustice; a crime the devil is not guilty of. They have not yet realized the truth that the sentence of death has been passed upon them. May God enable them to see themselves as He sees them, and then they will not charge Him with injustice, but will fall at His foot-stool and cry "Lord! I know not thy great purpose and cannot understand thy works, but what thou doest is right, and what thou speakest is truth; have mercy upon me a sinner." Instead of being so presumptuous as to charge God with sin such an one will desire to hover under His wing and cry "Though He slay me yet will I trust Him."

I write this especially for my brethren in South Carolina with the prayer that they may be strengthened and comforted. In this state we are especially few in numbers, but a few can be right while many are wrong. This truth was clearly demonstrated in Noah's day;—eight saved, a world lost, few right many, wrong. We see it demonstrated every day. No doubt the world thought the eight were fools. The world is always wrong where it opposes christianity, for "The world by wisdom knows not

God' and "The wisdom of the world is foolishness with God." To go with the crowd makes one farther from the truth, for the way from truth is the "Broad way" and "Many" travel that way; but "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." May God bless what I have imperfectly written. Yours in love.

R. H. PITTMAM.

Bishopville, S. C.

DEAR BROTHER GOLD:—I am now in the 75th year of my age, and have been trying to preach nearly 40 years, and am yet trying to serve my home church with the assistance of my much esteemed brother Whit Hardin. I hope you will find room for this short scribble, it will be the means of many of my brethren and friends hearing from me, for I have not been able to answer their letters separately. Myself and wife are living alone on the old homestead.

We sincerely desire the prayers of all God's chosen.

Yours in tribulation,

R. JENKINS.

Zeigler, Ala.

AN APPEAL.

We inserted an article in two or three issues of the LANDMARK a short while back asking those of our subscribers who were behind to send us what they are due on the paper, or as much as they could spare. Very few have complied with our request thus far, and again we beg of you to remember us when you sell your produce. Our expenses are very heavy and collections very poor, so please exert yourselves dear brethren and friends and relieve our necessities.

P. D. GOLD.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor

P. G. LESTER,.....Associate Editor.

VOLUME XXVIII.....No. 1.

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EDITORIAL.

THE GOSPEL.

(Continued from last issue.)

We should not hold the scriptures to be the gospel to the exclusion of all other considerations, nor should we relegate them to the grade and sphere of profane history. They are given by inspiration of God and cannot be destroyed so long as the church exists in this world.

The scriptures and the gospel are one of twain, as is Christ, as is the church, as is the child of God. The scriptures say a man and his wife are one. Which one? If we say it is the man, then where is the woman? and vice versa.

Some of our brethren seem to place more stress upon the Arminian idea of the gospel than what the scriptures say about it. Arminians say the scriptures are the gospel, and that sinners are saved by it, and therefore they send the scriptures to the heathens. But the scriptures do not say that sinners are saved by them, nor by the

gospel, nor by the power of God which Paul calls the gospel. Sinners are no more saved with an everlasting salvation by the gospel than they are by the law. There is no more salvation in the gospel to a sinner dead in trespasses and in sin than there could have been condemnation to him in the law before he transgressed. The gospel is the power of God unto salvation to every one that believeth, and not to the unbeliever. It does not save sinners, but testifies to the believer that he is saved, and that Jesus is his Saviour and that salvation is by grace through faith which is the gift of God, and not of works lest any man should boast.

I know of no Primitive Baptist who believes and preaches that the scriptures are the gospel in any other sense than that they are the inspired and infallible rule or authority for the faith and practice of the church, and the only standard by which all things which accompany salvation are tested and sustained. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Whatever doctrine, discipline and practice we may claim for the church, the authority for which cannot be found in the scriptures, is of no account, but detrimental to her spiritual welfare.

In speaking of the gospel in contradistinction from the law it is common for us to preach that the

law condemns sinners, while the gospel saves them, but when we bring this doctrine to the standard of truth—the scriptures—it is not sustained by them. It is true the law condemns sinners, but it does not make sinners. The innocent man is not made guilty by the law, it is the transgressor that is condemned. By the law is the knowledge of sin. Sin is already there and when the commandment comes it revives, and the sinner dies. Likewise there is no justification in the gospel for or to the guilty man, it does not reconcile him to God, but the justified one, the believer, the man of God, it does reconcile to God, but it does not make him a righteous man, but testifies to him that he is righteous. The righteousness is already there and when the testimony thereof comes, it revives, and the justified one lives.

Strictly speaking, the doctrine preached by some of us must be more or less determined by what we mean rather than by what we say. If we would be more careful to hold fast the form of sound words or speech that cannot be condemned, much that causes distress among us would disappear.

I do not feel that I have presented the subject as I would, but trust the candid reader will be able, from what I have said, to grasp my meaning. If I am not right in the position above indicated I fear that I know nothing about it, still I desire to know the truth, for the truth maketh free.

P. G. L.

VOLUME XXVIII.

This issue opens another volume of ZION'S LANDMARK. For almost a quarter of a century it has been my lot to serve in this character. How rapidly time flies. It has never stood still but one day. It whirls us every moment nearer our release from mortality. While others may regret the brevity of human life, in proportion as the hope of heaven brightens the wheels of time seem to drag tardily and heavily.

Often regrets and shame are felt by me that my life has been so evil and corrupt, so foolish and unprofitable. What I desire I do not attain unto. What I hate I fail to refrain from.

The year before us may open with blessings, or be weighted with sorrows. Whatever is in store is unknown to us, and we must await its developments. May the Lord make me of use to his people, and grant unto them such blessings and mercies as it is his good pleasure to bestow upon his chosen.

P. D. G.

THE TRUE LIGHT.

"That was the true light, which lighteth every man that cometh into the world."

There is a striking similarity between the beginning of the history of the generations of the first Adam as given by Moses, and that of the generation of Jesus Christ the last Adam as given by John. The first pertains to the creation of the literal heaven and earth in which was embraced all natural creation over the which the earthy Adam was

given dominion, in which was dimly shadowed forth the creation over which the Heavenly Adam is given dominion. In this earthy creation was exhibited the first heaven and the first earth which prefigured in still brighter light the new heavens and the new earth wherein dwelleth righteousness. The bringing forth of these new heavens and this new earth constitutes a new creation which embraces all Spiritual creation over the which the last Adam, the Lord from heaven, a quickening Spirit, is given everlasting dominion, in whom is the true light which shineth unto the perfect day, and is eternal day itself.

In the first creation or generation "The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." While this light was good it only shined upon the face of the waters. Neither the first nor the second Adam were revealed by it, not even the darkness comprehended it. The earth is yet without form and void, and together with all of its fullness is as a huge conglomeration buried in the midst of the great deep. After all this creation is fully developed in form and kind, there proceeds forth from this light, as it were, a law by which the character of man, the central substance, is to be developed, by which he is shown to be of the earth earthy, and that by the sweat of his face must he eat bread all the days of his life, and in the end die, and return to the dust whence he came. There

is also by this light a revelation of sin, but not to Adam in such sense as to produce in him a desire for salvation, but a sense of labor and sorrow, and the piercing of briars and thorns: hence this is not the true Light. The true Light was there, but was not revealed except dimly in the promise that, the seed of the woman should bruise the serpent's head," together with the promise that "he should bruise His heel."

In the process of time, the first heavens and the first earth are brought forth, out of darkness of which the Spirit of God again shines forth as from Sinai's Mount revealing the law by which is the knowledge of sin, by which the state or condition of the first Adam is made manifest. The light in this only shined to the abounding of sin coming as a commandment at which sin revives and the sinner dies, hence this is not the true Light.

It is evident that there is no salvation in the law either as given to Adam in the garden, nor as given by Moses from Mount Sinai, nor as contained in its ceremonial character. While there was more or less light in the various figures, types and shadows in the former dispensations, yet there was no saving knowledge derived from any of them, therefore the light that was revealed in and by them was not the true Light, but stood to the true Light as the shadows on one side of a substance stand to the light on the other side. While the people of God worshipped him through those types and shadows,

yet the true worship was not in them but was in, through and by faith which is the fruit of the Spirit, the light of which emanated alone from Christ in whom alone is life and the life was the light of men. It was in this light that Abel offered a more excellent sacrifice than Cain, thust Abraham saw the day of Christ and rejoiced, that the Prophets testified of Him, that John proclaimed his immediate presence, that Peter declared him to be the Christ the Son of the living God, that Paul saw him as one born out of due time, that John the beloved saw him, as it had been a lamb slain, as the lion of the tribe of Judah, as the one that was dead and is alive, and who lives forever more, and it is in this light even the Light of eternal life—that the people of God see him to-day. This is the true God, and eternal life, and the light of this life is the true Light which lighteth, giveth the true knowledge of Salvation, to every one that cometh into the world both of the Jews of the Gentiles, in all ages, and of every nation, kindred, tongue and people, which were and are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The time had come that God should not be worshipped in Jerusalem, nor in the mountains round about, but in Spirit and in truth. The Jews should have no advantage in any respect over the Gentiles, nor should the Gentiles lack in any respect, but by the one, the same, the only true light should each, and every one, both Jew and

Gentile, who should be born of the Spirit and thus come into the world—be lightened or made wise unto salvation, through faith that is in Christ Jesus our Lord.

This coming into the world does not imply as by ordinary generation, from the fact nothing of a Spiritual character is understood in a natural sense. This bringing forth is contrary to and above nature, like as the birth of Isaac, John the Baptist and of Jesus. John has under consideration the generation of Jesus and not of Adam, therefore coming into the world naturally, nor into a natural world is not meant by him, but coming into Spiritual world. The literal or natural coming into the world applies to infants, while this coming applies to men or "every man." The coming of Jesus was prophesied of "Unto us a child is born, unto us a son is given," while the bringing forth of the children of God is spoken of as "a people that shall be born," and again: "and of Zion it shall be said, This and that man was born in her." "Except a man be born again." "In him was life, and the life was the light of men."

While it is true there is no light but of God, and therefore all light which maketh manifest or as knowledge by which we understand is of him, yet this Light is of a special kind or character and applies only to the manifestation of the people of God as such and the revelation of divine things unto them.

These brief thoughts are presented at the request of Elder Peter Corn of Virginia. I have not at-

tempted to sustain my remarks by citing many Scriptures, desiring to let him and others make the application of them, if they can, as they read.

P. G. L.

POLITICS.

We two years ago saw a great sliding away in politics from the Republican to the Democratic party. The cause was chiefly hard times.

Recently we have witnessed a still greater change of the same people and others to the Republican party. The reason of this is hard times. When there is great distress at election times defeat is hurled on whatever party is in power. The people do not like to suffer, and they blame some one besides themselves for it, and usually blame the party in power. It furnishes a good opportunity for office hunters to cry out against the rulers and inflame the minds of the voters against those in control of the government.

They say good men should keep out of politics—it will defile them. If it defiles good to touch politics what does it do to bad men to meddle with politics? Good men make good politics, and bad men make bad politics. If none but good men managed politics we would be blessed with good laws. It is because bad men manage politics so much that we are oppressed with bad laws. What a venial, corrupt set of people we are. No wonder wicked men control things.

My hope is not in worldly governments of any sort, but in Jesus

our Law-giver, our Lord, our Judge our King, who will save us. A word to our people. Times are hard. We need not expect great relief from any party in power, nor should we look to any such a source.

Let our farmers produce their provisions at home, meddle less with politics, stay at home and attend to their families and their business, and to church matters, serve the Lord Jesus according to the principles laid down in the Bible, keep out of secret societies, submit to the powers that be—because the Lord commands this, and you will do well.

The theory of our government is fair elections, or a free, intelligent expression of the will of the people through the polls, and every vote to be counted. For this end each man should seek the best information he can obtain, fairly hear and consider all sides, and then vote for the principles he wants to be ruled by himself, or that which he believes to be right and just. Then let the majority rule, and let that majority protect and not oppress the minority. The majority or elected party are responsible for the laws to be enacted and their administration. If they feel their responsibility they will seek to do right for the good of all.

The minority should avoid placing any obstruction in the way of the majority, but let the party in power carry out the measures they have been elected to uphold.

Then if their measures fail to give satisfaction to the people let the people elect another set of rulers,

and let those who have failed to give relief and satisfaction get out of the way without any clamor. This is the good theory: how different the miserable practice.

We need sober, sensible, honest men to do the voting in such a government as this, and faithful, efficient liberty-loving men that hate bribes to execute our laws.

P. D. G.

NO RESPECTER OF PERSONS.

Mr. Leonard Mann request my view of Acts 10: 34-36. Peter had just been converted. He before this considered that God was a respecter of persons. The Jews had been especially favored by the Lord, hence his conclusions. It is in our nature to regard ourselves as better than others. This is what we must be converted from. It is in our nature to consider our works as being capable of introducing us into God's favor. From this we must be converted. We must also be converted to this truth that good works are a sure proof that one performing them is already accepted with God. Faith shows itself by its works. Make the tree good and the fruit will be good.

Peter was prepared by a vision to go and preach to Cornelius a Gentile, and Cornelius was also prepared by a vision added to his hungering as a searcher for truth to send for Peter, and hear goodly words from his mouth. The same power that makes Cornelius desirous to hear also makes Peter willing to preach to him. Peter was a child of God before this; but he

had need of correction in his views. This is the conversion meant here.

Few people perhaps feel or understand the great change wrought in Peter whereby he is made glad to preach to a Gentile. His eyes (of his understanding) are open to perceive of a truth that God is no respecter of persons. God does not respect the person of any man. If he does then he would have chosen Eliab instead of David to be King over Israel. But the Lord looks at the heart—not at the outward appearance which is the person.

Those who contend for the work's system of conditional salvation hold that Primitive Baptists worship a partial and unjust God that respects persons. But this is a mistake. Primitive Baptists worship the God that sees not as man sees, and therefore respects not the person of any man, that is that no man is respected for his works. God first has respect unto a man and then accepts his works. He had respect unto Abel and then to his offering. But he had respect unto Abel in faith, and not in works. It is for the sake of Jesus and in him that God has respect unto his people. It is in the name of Jesus, or in the Beloved, that we are accepted, and not in Adam. God, says Peter, is no respecter of persons. In every nation, any where and every where, he that fears God and works righteousness is accepted with him. There is no difference. The same God is rich unto all that call on him, whether they be Jew or Gentile, bond or free, rich or poor, old or young, high or low. All are

accepted in Jesus, and in no other way. There is no difference.

It is for Jesus' sake that any are chosen in him by God before the world began. It is in Jesus they are beloved—in him they are blessed. He is the head and is glorified in them. Every blessing we receive and enjoy is for Jesus' sake. We are complete in him who is the head of all principality and power. Those people who are brought to see and feel that they are nothing are taught that God is no respecter of persons, and they are made to rejoice that this is so.

How do we know that any one is accepted with God, or is brought into unity with him? When we see one that fears God and works righteousness we know that such an one is accepted with him. If we know that Jesus is righteous we know that every one that doeth righteousness is born of him. To say that every one that is born of God will do righteousness is not the way John expresses it. He says, if you know that Jesus is righteous, ye know that every one that doeth righteousness is born of him: 1st John 2:29. Do you know that Jesus is righteous? Every one that is as Jesus is, that does as Jesus does, doeth righteousness. No man can follow Jesus unless he is born of Him. If we see or know therefore that one doeth righteousness we know that such an one is born of God, or as Peter says, I perceive of a truth that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with

Him. Hence these good works are the measure or test by which we know who is of God. If they come bringing not this doctrine receive them not into your house, nor heart. You cannot. They that believe should be careful to maintain good works. But if one maintains good works that is the sure sign that he does believe.

Then this doctrine of God puts every man in nature on the same level—abasing them all, exalting the Lord alone. None do good, no, not one. It is by grace we are saved through faith, and that not of ourselves; it (the faith) 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. As we walk in them we are manifested to be accepted in Jesus, and in no other way. Where is any partiality then in God? There is none. He has only one way to save sinners every where, and at all times. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved:" Acts 4:12.

The word preached, how God anointed Jesus of Nazareth, (He is Lord of all) He is the one in whom we are accepted. God accepts no man in his own person. Jesus is Lord of all, above all. It is only in him that God regards any man. But God is rich unto all that call on Jesus—that believe in Him. And it shall come to pass that whosoever shall call on the name

of the Lord shall be saved. Then it is of faith, that it might be by grace, to the intent or end that the promise might be sure to all the seed, whether Jew or Gentile.

P. D. G.

DEAR BROTHER:—I write to ask you your opinion with reference to the 24th chapter of Matthew. In the 3rd verse the Disciples asked Jesus concerning his coming, and of the end of the world.

Then after telling almost all kinds of horrible things that the Disciples should see, such as never had been, nor never should be again, and how they should see the Son of man coming in the clouds of Heaven with power and great glory,

Then in the 34th verse he said, "This generation shall not pass till all these things be fulfilled." Is the world spoken of in the Gospel really at an end? If so, may not this era be recognized as the Kingdom of Heaven, or of God, or of Christ?

Seeing that John came preaching the Kingdom of Heaven is at hand, and so did Christ, who also commissioned his Disciples to preach it.

Does not the above coming of the Son of man differ from the other coming, when he shall bring all the Holy angels with him. For surely he must have ascended somewhere between the time when He said, "Touch me not, for I am not ascended to my Father." John 20:17. Then he told them to handle him, &c. John 20:25. Between the time when he said, go tell my brethren that I go to my Father and your Father, unto my God and your God, John 20:17. if he did really ascend at that time then the second coming of Christ has already been, and when he comes again it will be

the third coming, will it not?

So if the world spoken of in the Gospel is really at an end, what shall the so called Christian era be called?

Christ said, all power is given into his hands, both in Heaven and in earth, and if so, may not everything over which he rules supreme be called his Kingdom? If so, do we not live in the Kingdom of Christ or God or of Heaven?

Seeing we undoubtedly do enjoy a spiritual rule or some kind, may not our laws for the suppression of vice be taken as ordained of God; and really everything we see be the workmanship of his almighty hand? Yours truly,

J. A. ALTIZER.

Remarks.

John came preaching that the Kingdom of heaven is at hand. He was the morning Star in the new or gospel world just preceding Jesus, its Sun, and heralding his light as the forerunner of coming day.

Jesus came under the law or legal world and fulfilled all the law of Moses. Just preceding his sacrificial death, which was to put away or make an end of sin, his Disciples call his attention to the temple and its goodly stones. No doubt they much admired its richness and beauty. He declares to them that it shall all be destroyed, so that not one stone should be left upon another. How surprising this must have been to a Jew that so gloried in the temple and Jewish worship, but who did not understand what all this typified.

They asked Jesus when this temple should be destroyed, and what should be the sign of his

coming and of the end of the world. It seems to me the answer to all three of these questions shows that it should all be accomplished within a short period, even during the life of the generation then living, or say within less than 100 years.

The end of the world he was speaking of was the legal or Jewish world then existing. He was offered at the end of that world. It should close up the worship of God's people under the law. The Jewish race should no longer exist as a distinct nation. Their government, their priest-hood should pass away, their temple at Jerusalem be thrown down, their city destroyed. It was designed to stand only until the Shiloh should come (Jesus.) He should gather the people. They should pass out from under the law or shadows into the gospel or substance, and worship Jesus the true tabernacle or temple which the Lord pitched and not man. Now what should be the sign of these things? Before this comes to pass there shall be many deceivers coming in the name of Jesus and saying, I am Christ, and shall deceive many. There shall be wars and rumors of wars, nation rising against nation, famines, pestilence and earthquakes. Persecutions also shall come and many shall be offended and betray one another. The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

"When ye therefore shall see the abomination of desolation,

spoken of by Daniel the prophet, stand in the holy place," V. 15. This abomination of desolation is the Roman army or power that wastes and makes desolate. The holy place means Jerusalem. The time should come when Rome should destroy Jerusalem, and thrust its false worship in the temple, and when this is done the disciples should know that the end is nigh. That was the sure sign. Then let him that is in Judea flee to the mountains. (V. 16.) See verses from 16 to 28. Here are instructions directing the people of God to flee from Jerusalem and Judea, or escape out of that country. This means a literal, actual fleeing from great destruction. Do not then listen to any that tell you Jesus is in the desert or secret chambers. The coming of Jesus will be as the lightning shining from one end of the heaven to the other, or from the east to the west. It is then that Jerusalem shall be destroyed, and such suffering came to pass then as was never known before or since.

"Immediately after those days" &c., (V. 29.) the Jewish sun or lights were blown out, such as their sun, moon and stars, or all the light and teaching they received under the law. For that was the end of that world, and their light received from the law and priesthood and teachers or stars all went out, and they have wandered in total darkness ever since as a people. Jerusalem then fell or was destroyed—and that ended that world or dispensation, so that world is no more. The throwing down of every stone of the temple betokened this. The sweeping away of that

world was necessary to the establishment of the gospel world or kingdom.

"And then shall appear the sign of the son of man in heaven, &c." (V. 30.) It is then that Jesus came in great power to reign in the gospel heavens, or he comes then in the clouds (prophesies) of heaven with his holy angels, great cloud of witnesses, to reign in this glorious kingdom.

In our experience we mourn as the powers of the legal heavens are mantled in darkness. What blackness of darkness and horrors seize us as all our supposed goodness crumbles, and not one stone upon another is left of our righteousness, but in lieu thereof stands controlling in our hearts the man of sin, and all our comeliness is turned into desolation. But when Jesus then comes or shines, as the lightning with power and great glory, we see his sign of victory in the heavens. Then we hear his angels or ministers preach the gospel. All this comes to pass in this generation or before we go hence.

Christ ascended to his Father and there he is, whom the heavens must receive until the restitution of all things. When he comes in power as of old all things or the legal world passes away when he makes all things new as in our deliverance from death, or translation out of darkness into his marvelous light, which is the beginning of the gospel kingdom or kingdom of heaven to us. Then the tabernacle of God is with us. As we walk by faith in Jesus we overcome and sit down with him in his kingdom. We are enabled to realize in spirit that the powers that be are ordained of God, and all things work together for our good. He must reign until every enemy is put under his feet, and the last enemy is death.

P. D. G.

NOTICE.

The following was adopted by the Kehukee Association at its last session.

"Resolved that this Association requests the churches composing it to observe the last Thursday in November next as a day of thanksgiving to Almighty God for the many mercies and blessings conferred upon us; also the 1st Thursday in February as a day of solemn fasting and prayer."

P. D. G.

Dr. Hercules Sanche Discoverer of the laws of Physiological Combustion, upon which Organic Health and Vigor depend, and Inventor and sole manufacturer of Oxydonor and Animator, safe and durable Instruments, which bring these laws into active play upon the human body in the prevention and the spontaneous cure of disease.

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OBITUARIES.

DAVID H. MORRIS.

I take the solemn duty upon myself to write you the obituary of my father, David H. Morris, who was born the 11th of November, 1830, and died the 3rd of September 1894. My father was some what a curiosity to myself and others. He said that he was christened by the Methodist church when quite a child, and in his early life did not seem to regard any religious denomination with any respect. But when he got older for about ten years of his latter days he seemed to manifest a great love for all christian people, but especially the Primitive Baptists, although he would argue that it made no difference what church people belonged to so that they were christians. He was taken last Sep. with nervous prostration, and was very bad off with it for sometime. After a while he got up and did his daily labor but would have these spells. He said that he knew the time in this world was short for him, and about the middle of August he was taken with another attack of it, and fell into a general stupor and fever and lay for eighteen days without eating or drinking. When he was first attacked in August he told a brother that he would live until about the same time of the year that he was attacked last year. He said that he would live until the first week in September, and on the night of the 3rd of September death came to his relief.

My poor old mother is left in a bad condition in her old age.

Your little sister,

FANNY A. MEADOWS.

MRS. HENRIETTA ROGERS.

Mrs. Henrietta Rogers, the first born child of Elder C. R. Hassell and his first wife, whose maiden name was Mary Davis, was born March 7th, 1833, and died after only a few days illness, Oct. 6th, 1894. On Oct. 13th, 1857 she was married to John Robert Rogers; and unto them were born six children, of whom three, two married daughters and one unmarried son, are still living.

My dear sister was a truthful, honest, humble, patient, kind and gentle woman, who did not speak evil of others, and did no one any harm, and who bore manifold and severe trials with extraordinary meekness. She greatly enjoyed sacred

music, both vocal and instrumental, loving much to sing hymns, especially those descriptive of the sufferings of Christ, and to accompany her voice with music on the piano; and many times have I seen her thus engaged with streaming eyes showing how deeply she felt what she was singing. She rarely ever wrote me without saying, "Pray for me, a poor sinner." She delighted to have me with her, and to read the scriptures and pray in her family; she was fond of reading our religious periodicals, and attending preaching, and requested me to have monthly meetings at her own house, or at a school house near by. I have reason to believe that for twenty years she had a little humble hope in the Divine Saviour, and I looked for her, many years to offer herself for membership to the church; but she felt that her hope was too small, and herself too unworthy. In his dying hours, our dear father invoked upon her, as his first born, a special blessing; and this blessing seemed to be manifested in her remarkable humility, patience, and gentleness.

Excepting myself she was the last survivor of the seven children (four daughters and three sons) that were the fruits of my father's first marriage.

SYLVESTER BASSELL.

JOHN PENDLETON.

The subject of this obituary, brother John Pendleton, was born in Patrick county, Va., September the 17th 1810, and from his record grew up a very moral boy to manhood. He first married Anna Hubbard December the 1st 1833, professed a hope in Christ in the year 1839, and joined the church at Concord, February 1846. The result of his first marriage was that sixteen children were born unto him, five sons and eleven daughters. His first wife preceded him to the grave many years. On May the 13th 1869 he married Miss Sarah Harrell and she bore him one daughter. Brother Pendleton lived a most devoted life to his family and to the cause of his Master and was esteemed by his brethren. A faithful brother and good citizen. He was one of the faithful few always filling his seat at his church as long as he was able. On the third Sunday, Sept. 1893, on his 83rd anniversary he was permitted to commune with his church which he had lived with so many years, and then bid them farewell for the last time. On the 24th of November '93 he calmly passed

away. His stay on earth was 83 years, one month and six days.

His funeral was attended on the third Sunday in last month by Elder I. Webb and myself before a large and orderly congregation. Sister Pendleton, you have lost a good husband, the children a good father, the church at Concord a good and devoted brother. But his death we trust though grief to us is his eternal gain.

JAMES M. BLANSET.

JOHN PENDLETON.

I send you the obituary of dear father John Pendleton, born in Patrick County, Va., Sept. 17th, 1810, married to Annie daughter of Joel and Judith Hubbard, who departed this life Sept. 24 1867 having been a member of the Primitive Baptist church many years; and to them were born 16 children, 13 still survive them; married 2nd time to Mrs. Mary Harold who survives him.

Father departed this life Nov. 24th 1893 with the earthly home of the soul worn out, having been in poor health for some years, his mind as well and body having failed him. Yet he stood firm in the faith once delivered to the saints, having been a member of the Primitive Baptist church for many years, and made his home a place of welcome to the brethren, and he himself while in health visited churches and associations far and near. "Precious in the sight of the Lord is the death of his saints." One by one our loved ones are crossing the river of time. One by one Heaven is being filled by jewels plucked from the fields of time, nor will the scythe of time find rest, till the last blood bought soul is transplanted in the realms of the blest. Hence this world is not our home. Surely the death of father has left a place in our poor hearts that will be good for us. He who guards the sparrow can alone heal the wound which His hand has made. The church loses a useful, God fearing and zealous member, the vicinity an obliging neighbor and friend, the family a kind father, loving husband and a humble servant.

LUVINIA SEMONES.

JOHN OLLIN PHILLIPS.

John Ollin Phillips, son of Richard and Elizabeth Phillips, was born March 24th, 1867, and died Sept. 6th, 1894. In early life he manifested uncommon mechanical genius, devoting his leisure hours while engaged in farming, to the invention and making of useful articles.

When 18 years of age, he and another man invented and made and patented a saw and lint ginner for whetting cotton gins, and used the invention in several counties. In Sept. 1890, he was made superintendent of the Conctee Cotton Seed Oil Mill, and he was also made superintendent of the Tarboro Oil Mills a short time before his death. In the leisure season of 1892 and '93 he traveled and sold his gimmers in South Carolina, Ga., Ala., Miss., Tenn., and Texas. He was industrious, truthful, honest, temperate, moral, and kind, and very much devoted to his aged, widowed mother, and his widowed sister and her two little daughters, who hardly feel that they can live without him, the only son and brother. On Sept. 1st he was taken with inflammation of the bowels at sister Mary Walston's in Tarboro, N. C. In his great sufferings, he received the kindest attentions from his physicians and sisters Waston and Havens and his own sister and many friends; and he was very grateful and patient. Many times he called earnestly on the Lord for mercy; and toward the last he seemed comfortable and happy and smiling, said he wanted nothing in the world. A pleasant smile rested upon his features after death; and his dear ones cannot but hope that he had experienced a gracious change. SYLVESTER HASSELL.

PATSY WILSON, (COL.)

Sister Patsy Wilson died about the 1st of August, 1894. She was a consistent member of the Primitive Baptist church at Eno, and was baptised by Elder George Coggin, into the fellowship of the church at Mt. Lebanon, Orange county, near Durham and joined the church at Eno, Durham county by letter. Her membership runs back over a period of fifty-seven years, during which time there was no known cause of complaint. She was always ready to contribute when there was a call for funds at her church, and though a widow for several years before her death, she by her industry managed to keep house, pay her debts, and live at home. She said a short time before she died, that she was going home to rest with Jesus. She leaves several children and grand children. How blessed it would be for them if they would imitate her good example. Sister Patsy was very much respected by all who knew her, both white and colored. She was much esteemed in the church by the brethren and sisters, and was to me a precious sister. JOHN HALL.

APPOINTMENTS.

A. GARDNER.

| | |
|--|----------|
| Pine..... | Nov. 20 |
| Brother Workmans..... | 21 |
| Tom's Creek..... | 22 |
| Riley's School House..... | 23 |
| Flat Creek..... | 24 |
| Bear Creek..... | 25 |
| Meadow Creek..... | 26 |
| Crooked Creek..... | 27 |
| Watson..... | 28 |
| High Hill..... | 29 |
| Liberty..... | 30 |
| High Ridge..... | Dec. 1 |
| Bethany..... | 2 |
| Tyson's School House..... | 4 |
| Lawyer's Spring..... | 5 |
| Jerusalem..... | 6 |
| Jones Hill..... | 7 |
| Liberty..... | 8 |
| Freedom..... | 9 and 10 |
| Mountain Creek..... | 11 |
| Big Creek..... | 12 |
| Sugg's Creek..... | 13 |
| White Oak Springs..... | 14 |
| Pleasant Hill..... | 15 |
| Mt. Tabor..... | 16 |
| Rock Hill..... | 17 |
| New Shepherd..... | 18 |
| He will need conveyance. | |
| Will some one meet him at Linwood Nov. 19th. | |

J. D. DRAUGHN.

| | |
|--------------------------|-----------------------------|
| Mill Branch..... | Sat and 1st Sun in December |
| Falls..... | Monday |
| Sappony..... | Tuesday |
| Nashville..... | Wednesday |
| Peach Tree..... | Thursday |
| Sandy Plains..... | Friday |
| Healthy Plains..... | Saturday and 2nd Sunday |
| Upper Black Creek..... | Monday |
| Beulah..... | Tuesday |
| Creeches..... | Wednesday |
| Salem..... | Thursday |
| Clayton..... | Friday |
| He will need conveyance. | |

J. E. ADAMS.

| | |
|---|--------------------|
| Black River, Monday after 3rd Sunday in Dec, and Sunday night before. | |
| Mingo..... | Tuesday |
| Barbys Chapel..... | Wednesday |
| Hornet..... | Thursday |
| Seven Mile..... | Friday |
| Reedy Prong..... | Sat and 4th Sunday |
| Hickory Grove..... | Monday |
| Oak Forest..... | Tuesday |
| Benson..... | at night |
| Bethsaida..... | Wednesday |

J. C. WILLIAMS.

| | |
|--------------------------|--------|
| Meadow Creek..... | Dec. 4 |
| Bear Creek..... | 5 |
| Flat Creek..... | 6 |
| Mountain Creek..... | 7 |
| Howard's Chapel..... | 8 |
| Freedom..... | 9 |
| Liberty Hill..... | 10 |
| Jones Hill..... | 11 |
| He will need conveyance. | |

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NO. 2

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 cords of Love

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

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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.

(The following correspondence was held in 1870.)
P. D. G.

[From the Biblical Recorder.]

MR. EDITOR:—I find from letters written to you, that your readers are expecting, and even demanding of me an answer to Elder Gold's expose of his creed and his condemnation of ours. I have not felt, that by my first letter to him, I laid myself under obligations to continue the discussion. His party, no doubt, will claim for him a triumph over me, and so they will, if I were to write till the end of the year. And as to our own party, I trust none of them are even "almost persuaded" to be "Old School," by Mr. G's arguments. But, as some of his statements are exceedingly erroneous, and some of his objections plausible, I will try to snatch sufficient time from the interruptions of travel, to show the fallacy of his conclusions and the unkindness and injustice to some of his charges against us.

WM. HOOPER.

Raleigh, August 2nd.

TO ELDER P. D. GOLD.

MY DEAR BROTHER:—For such I find it in my heart to call you, though the hard language and accusations, you employ against us in your late exposition of your reasons for leaving us, might lead a reader to suppose that you would not thank me for claiming the relationship. To a great part

of your article I have not the least objection. It is a plain, pious account of your progress in religion from unregenerate blindness and indifference, by sharp conviction, to the light and liberty of the gospel; and is just such an account as any member of our church would make, if he were to relate his religious experience to a body of brethren with a view to procure admission into a church, or impart it to the private ear of a single brother, while they were communing one with another. Your account of religious doctrines, taken from the Bible, which are so dear to you, and constitute the life and comfort of your soul, our people feed upon and rejoice in, as well as yours. Do you believe in God's sovereign choice of some to everlasting life? So do we. Do you believe in his striving with others by law and gospel, to overcome their opposition, and finally leaving them to perish for their wilful unbelief and disobedience? So do we. Do you believe in the total alienation of man's heart from God, since the fall, and his entire inability, of himself, to recover himself from that state? So do we. Do you believe that all who are saved, are saved by the merits of Christ's atonement and righteousness, without any merit of their own? So do we. Do you believe that man cannot merit any reward at the hands of God, because, after all his do-

ings, he is still an unprofitable servant, having fallen far short of his duties and obligations? So do we. Thus far then we agree in profession. But you say our conduct contradicts our profession, and that we show, by the employment of so many human means and instrumentalities, that we rely on them for the extension of Christ's Kingdom; whereas, God's decree and purpose and promises insure the event, and make all these officious activities of men not only superfluous, but presumptuous and dishonoring to God, as if he could be beholden to men for the accomplishment of his designs. Now, this presents the whole variance between us. You interpret the Bible so as to make the foreknowledge and predestination of God to save his elect, inconsistent with man's efforts, nay, prohibitory of them; and, of course, such views lead to fatalism and total inaction, in every man with regard to his own personal salvation, and tie his hands from a single effort to convert others. This is just the charge that the Arminians bring against the doctrines of election and predestination. They say: these doctrines if really believed in, must lead to fatalism, and that any professed believer in them is bound, by consistency and logical necessity, to abstain from all attempts to co-operate with God. And this they say, is the ground of their opposition to, and abhorrence of, these doctrines.

And they may point to the Old School Baptists as exemplifications of their assertions. They say: See how these doctrines work! See what a dead palsy pervades the whole mass! These are the genuine fruits of your Calvinistic doctrines. The Old School Baptists are consistent; at least, they act according to their principles. You Mission-

ary Baptists, professing the same creed with them, belie and contradict your creed, at every motion that you make. Your creed binds you to make no more efforts to promote religion than to make your hearts beat or your lungs play.— We are glad that you so misunderstand your own doctrines as to warrant such good christian activity, as you display. But we wonder how you can reconcile your activity with the fair and logical deductions of your creed.

Your creed says: "Stand still and see the salvation of God."— Your practice says: "Work while it is called to-day." "Be instant in season, out of season." "Be workers together with God."— Such are the scoffs of Arminians against the doctrines which you and we profess to hold in common. You see that, with all your denunciation of Arminianism, it feeds and grows by the witnessed operation of your fatalism. We, on the other hand, "have not so learned Christ." We think the doctrines of election and predestination are written on the scriptures, as with a sunbeam, and we wonder how John Wesley, and his pious followers can fail to see it—how they can regard Paul as an inspired teacher and not accept these doctrines as the revealed truth of God. Much more do we wonder that they can rail at them, as pernicious and abominable. But seeing plainly that both these things are clearly taught in the Bible, God's sovereignty and man's active cooperation, we adopt them both into our creed, although we may not be able to show how they harmonize with one another. We go by Bible precept. We work by Bible example. We see Paul the great champion of free grace and divine preordination, working, night and day, to carry into effect the designs

of God as if every thing depended on his efforts. While he inculcates most strongly that "God alone giveth the increase" he is as industrious in planting, and Apollos as diligent in watering, as if "God's husbandry" would perish without their activity. We hear Paul and his fellow Apostles insisting on the churches' being incessant and abundant in good work, and liberal in giving money, without any fear that some objector would turn upon them and say: "Son, this is legality—this is trying to earn our salvation by our merits."—All the teachings and all the toils of the Apostles establish, on a foundation of rock, the consistency of man's efforts as the appointed means of achieving God's purposes—that those efforts are, in fact, the results and fruits of the pious dispositions, implanted in the soul by God himself, in order to impel his servants to their required work. Yet if one goes around to your several pulpits, there is nothing which he will hear more harped upon, and upbraided than these good works, as indications of a belief in all our preachers and people, that we are saved by our own works and earnings. When all our preachers, so far as I know, disown and denounce the doctrine—when our hymn-books, like your own, are full of confessions of Christ's all-sufficient merits, and set forth the presumption, danger and wickedness of man's trusting to their own merits for salvation—when all evangelical denominations, as well as ourselves,—declare, in their confessions of faith,—resound from their pulpits, inculcate in the tracts they circulate, the entire and exclusive trust in Christ's abounding and super-abounding merits, is it just, is it fair, is it charitable, is it consistent with the commandment not to bear false witness against our neighbor, for your preachers to be

incessantly pouring into the ears of their hearers that all the preaching that is going on in the country teaches that we are to be saved by our works? This broad assertion I heard, not long since, from one of your pulpits.—Now, I will offer a challenge to your whole body, clergy and laity. The American Tract Society, whose publications are put forth and sanctioned, by a joint Committee of representatives from the four leading denominations in the United States, Baptist, Episcopalians, Methodists, and Presbyterians, this society issues tracts and volumes to the value of more than three hundred thousand dollars annually. I say if any of your body can put their finger on one sentence in all the ten thousand and even millions of pages poured forth by this society, the organ and representative of the collected orthodoxy of America—can put their finger on a sentence, teaching good works as earning and meriting salvation, and to be done with that end, then I will shut my mouth and plead guilty to all your maledictions. But if you can't prove your accusations out of so many testimonials scattered over the land, how can you reconcile it to yourself to be indulging in these injurious opinions respecting your brethren, and branding us every Sabbath day to those who listen to your instructions, with the holding and teaching of these erroneous and pernicious tenets? Don't your preachers feel responsible for possessing the minds of all their audiences with these unfounded and injurious charges against their brethren? Besides the injury to the accused, there is injustice and harm to the credulous and passive recipients of these fabulous stories. It is like frightening them with ghosts.

So much for this head. You are very severe and sarcastic against us

for our plans of getting money, and you expose to sneer the eager importunities of our agents in obtaining it. It is quite likely that our agents have sometimes pushed their zeal too far, and adopted methods of inducing people to give, that were not prudent or becoming. But any thing may be abused, and the abuse of a thing is no argument against its use. If the apostle Paul enjoined upon the churches to give for religious and charitable purposes, if he thankfully acknowledged their contributions to his necessity, while engaged in his missionary work, that is sufficient warrant for us to follow his example; and if we can induce the covetous world to appropriate some of their wealth to the cause of God, it is only like Israel spoiling the Egyptians with their own consent, in order to use their gold and jewels in the service of God.

One of your heaviest objections against us, is the use of theological schools, and of human learning generally in order to educate and qualify ministers to preach the gospel. Any person on reading your statement in regard to this, would be justified in believing that we took young men without grace and piety and expected, after giving them a certain amount of biblical learning, to send them forth, as suitably prepared for ministerial work. But I must defer my defense on this point for another article, lest my readers should tire and drop the paper.

WM. HOOVER.

No 2.

In my former article in reply to your communication, I showed the injustice of your charge against us as preaching and practising the doctrine of works as meritorious in obtaining our salvation. I then noticed the only two remaining

charges which I thought it important to reply to, to-wit: our activity in raising money, and our erection of theological seminaries as an indispensable way of preparing preachers for the work of the ministry, or, to use a term which would fully express your idea, as so many manufactories of preachers. I said that any person reading (and relying on) your statement with regard to this, would be justified in believing that we took young men without grace and piety, after giving them a certain amount of biblical learning we sent them forth as suitably prepared for ministerial work. I now proceed to meet the objection to which the length of my former article forbade me then to reply.—Had a veteran of the old school indulged in this injurious and unfounded accusation, I would not have been surprised; for so inveterate are their prejudices and so limited their means of knowledge, that, if one of your preachers were to tell his hearers that after raising a large sum of money under pretense of supporting missions, we shared it among ourselves for our own personal profit, I am afraid they, the multitude, would believe it to be a fact. But that a man like you, bred up among us, having full means of correct information, should make such a statement and assist in misleading your people into the adoption of such an opinion respecting us and our proceedings, is marvelous, and shows the danger of enrolling yourself in the ranks of the great apostle of Kehukeeism, Joshua Lawrence, who made all his followers believe those devoted, self-sacrificing missionaries, who planted the gospel and Baptists principles in Hindoostan were mercenary swindlers. Are you not perfectly aware and must you not candidly confess, my mistaken brother, that every one of these

young men who go to the theological school, is the member of a church, which, previous to his admission requires and receives satisfactory evidence of his personal piety—that he gives to that church further confirmation of his piety and “aptness to teach” by exercising his gifts as a preacher before them and the public, that he professes before he goes to the Seminary, and after he becomes a student, a hope and persuasion that he is called of God to preach the gospel, and that, at every step of his progress in the school, he is admonished that without piety and zeal for God’s glory and Christ’s kingdom, no man is fit for the ministry, nor can expect success in it—and that all his acquisitions of learned languages and profound theology, will be no better than “sounding brass or a tinkling cymbal,” as a preparation for converting souls, unless his own heart has been converted, and is deeply affected with the truth and power of the doctrine of the cross! I say, are you not aware of this and can you deny it?

It is quite possible that you may have seen and heard Baptist preachers trained at theological schools who gave but poor indications of piety and zeal; but so you have, I imagine, seen or heard of such among the Old School churches; for I can hardly believe that they are so peculiarly fortunate as to have kept out all unworthy persons from their ministry. As there was a Judas among the twelve, and as the apostles complain of many who “had a name to live while they were dead,” who were “false apostles,” who were “grievous wolves,” who “privily crept in and brought in damnable doctrines”—if this were the case in the best of times, we have no reason to expect the church and the ministry would be free in

modern times, from some intruders into the ministry who would be useless, or even disgraceful to their vocation.—But if such should spring up among us, as the results of our tuition and course of preparation, you must acknowledge that it will be in spite of every precaution, that human prudence, vigilance and care could put in practice.

But your objection does not stop at theological seminaries; your argument is that those whom God calls to the ministry he will fit for the work and furnish them with all requisite knowledge without human aid or pains, and that to suppose otherwise is a criminal distrust of God’s ability to do without man’s help, and even an impeachment of his wisdom.

How utterly weak and deceptive is your whole course of reasoning on this point, may be easily shown and exposed to ridicule. Your argument proves too much, and far more than you are aware of, or would like to admit. If you object to the amount of knowledge we encourage and aim at, on the ground that divine teaching supersedes and repudiates it, on the same ground you must reject as unnecessary the plainest English education. If an unlettered boy, who does not know a letter in the alphabet is converted and feels it his duty to preach the gospel, he may set about it forthwith. God will give all requisite light and knowledge. But suppose him to have learned to read his Bible, he need not, and ought not, according to your doctrine, study commentaries to explain any difficulties; he must not apply to dictionaries to find the meaning of words—if he wants to preach against playing marbles, take the text (as I heard was once actually done) “marvel not”—if he reads “thou art an oyster man” instead of an “austere” man, and ex-

plains in his sermon how the oyster man grabbles up the oysters from the bottom of the sea—or if he reads, in the story of the prodigal son, that he spent all his substance in righteous living, (as I once heard with my own ears) and should take it as a text against doing good works and wasting money upon missionaries—in none of these cases, need he resort to any human means of enlightenment. God will teach him all that is necessary, and these profound and ingenious interpretations of the sacred text are the real mind of the Holy Ghost.

But if you vindicate your young preacher for refering to Webster or Worcester for the meaning of "marvel," "austere," "riotous," how can you forbid him to refer to his Hebrew or Greek dictionary, to know the meaning of Messiah, anathema, maranatha, Mammon, Apolyon, selah, and various other words which require learning to shed light upon them. Where can you fix the line of demarkation, up to which your novice must be instructed; but beyond which it is unnecessary, or even offensive to God, for him to proceed? The pious, though ignorant colored preacher, whom you must admit into your pulpits as taught of God, is just as well qualified according to your principles to instruct and enlighten a congregation as your white preachers. And yet I presume you yourself would be staggered as to the soundness of your theory, if the good man were to take his text, "Beware of dogs," and should construct a regular philippic against the canine race, and sum up the climax of horrors with a description of a man under the agonies of hydrophobia! You can not, sir, on your ground, escape the most ruinous and the most ridiculous conclusions, as the legitimate sequences of your principles.

I have always noticed that the men who take your ground, and declaim against learning, think very well of learning till it rises up to their level; but despise and condemn all learning beyond their mark. I dare say you and your excellent white brethren in the ministry would laugh heartily at the supposed sermon of your colored brother in making Paul's language an exhortation to the Philipians to beware of mad dogs; but he could just as consistently turn upon you and say, "much learning had made you mad," as you can charge us with a presumptuous and ungodly dependence on human erudition.

I do not care to write any more in pursuance of this controversy between us; for I can't hope it will lead to any change of opinion in either party, but I will, before concluding, ask you a question of which I should really be glad to see an answer from you in the papers. Suppose a zealous young preacher from among you, knowing nothing but his English Bible, should be impressed with a deep and unconquerable desire to preach Christ to the brethren in foreign lands.—Supposed he should tell you that God had fitted him with such a conviction that he must go abroad, across the sea in order to obey the commission: "Go teach all nations," go into all the world, preach the gospel, &c., that he could not stay at home any longer, that the warning rung in his ears, night and day: "Wo be unto thee if thou preach not the gospel to the poor lost heathen;" what would you do with such a young preacher? You dare not try to dissipate his impressions and labor to satisfy his conscience by telling him there was plenty of work at home. No, you would be obliged to admit that these noble, unselfish longings of soul bore the impress of heaven and were the un-

mistakable suggestions of the Holy Spirit. You must, then, yield to them, and prepare to send him abroad, and sustain him for years in some heathen land, before he would learn its language sufficiently to proclaim to the people "in their own tongue the wonderful works of God." In order to accomplish this, you must raise money to pay for his transportation to the field of his operations and then to maintain him there. He would acquire the language with less ease and speed than an educated young man from one of our colleges, expert and practised in the acquisition of languages; you will hardly say, he would be miraculously assisted, or even endowed, at once, with the faculty of "speaking with tongues," as in the primitive times. Yet I see not why, according to your creed, you might not claim that aid from God to effect his own designs. You are Primitive Baptists, follow rigidly primitive practice, and ought therefore to expect primitive privileges. Do you not find it written (Mark xvi: 17, 18.) "These signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents," &c. You must then either raise a sufficient sum to defray the annual expenses of your missionary every year he was learning the language before he opened his mouth to teach the people, or you must expect the miracle of the gift of tongues, to enable him, as soon as he is landed to preach the Gospel. Manage it as you will, you must raise money, and then these odious money hunters will be seen and felt in your houses and in your assemblies, as in ours! How will your people bear this? Will they not grumble, and complain, and accuse you of turning "Missionary Baptists?" I trow they will

and in fact you will have come so near to the imitation of our principles and practices, that you will, I hope, begin to think: "We might as well fall back into the old ranks, and, instead of splitting up the great Baptist family into these lamentable divisions and contending factions, unite together in "a strong pull, a long pull and a pull altogether" to speed onward the triumphal chariot of our common Lord.

W. HOOPER.

Hillsboro, N. C., August 12th.

No. 3.

I did think my last No. would be my last address to you; for if we write until all that we might say is exhausted, paper and patience would fail. But I omitted some animadversions, due to your sharp insinuations against us and presumptions claims for yourselves, which ought not to pass uncensured. You begin with saying: "I write not to needlessly offend any one, neither arrogating any superiority nor charging any with insincerity." Yet if you will look over your article, you will see that there is a pretty high and offensive arrogation of superiority and a pretty confident assumption of the claim: "We are the people," &c. — "Stand off, for I am holier than thou." Your tone is often contemptuous. You call us without scruple "Babylon," a name which sufficiently designates the incorrigible and accursed toe of God and his church. I will quote a passage as a specimen of the freedom with which you become the accuser of your brethren.—"Much power is claimed by your Boards, even that of sending out, directing and sustaining your missionaries and controlling their work.—Much power is claimed by your teachers, too, in converting men, reminding one of

the characteristics of the man of sin, who exalts himself, above all that is called God, sitting in the temple of God and showing himself that he is God. In popedom, the power of pardoning sin is bodily assumed (God's prerogative) as the mystery of iniquity. In protestant denominations this power is covertly claimed in sprinkling children, a practice condemned by your people. Yet it seems to me, you are allied "to the man of sin" in various ways. You hold your traditions of men, you put yourselves in place of the Holy Spirit, when you teach and better prepare men to preach, directing them, where and how to go.—When you teach your missionaries to place their dependence for support on yourselves, it looks like taking it away from its proper place, and what less when you teach that if money enough be contributed you can evangelize the world. For your frequent use of the "anxious seat" no apology is made that does not suppose some power in the preacher, time, place or occasion, to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the new birth," &c. A great deal of this is loose, rambling abuse, accusing us of trusting entirely in the efficacy of means and instrumentalities, apart from, and independent of the divine blessing, and unwarranted by his command—a charge confuted by everything that we write or speak. But the specific accusation of our allying ourselves with this antichrist "the man of sin," argues a boldness and recklessness of reproach against your brethren which indicates arrogance" in the extreme and, over-weening self conceit, of "superiority," over all the christian world, which, in a little sect of the few hundred persons, not only ignorant but glorying

in their ignorance, may well provoke the pity and the smile of all witnesses.

You expect to excite against us much odium and contempt by imputing to us a belief in the omnipotence of money, and you kindly remind us of the scriptural condemnation of covetousness. Now is this the part of a fair and truthful adversary?—Money, muscular power, horse-conveyance, use of Railroads, are all equally means of achieving the end of propagating the gospel; and when you mount your horse or get into a car to go to preach, you are trusting to human agency as much as if you collected money to pay another minister's expenses to go to the same place on the same errand.

As to the anxious seat, I don't feel myself bound to defend it, for some of our most judicious members disapprove it. But its use does not imply a belief in its essential efficacy, but that it aids in concentrating the attention and fixing the heart upon the matter delivered from the pulpit.—And it is just because it begets in many young persons an animal excitement, mistaken for religion, that it is disapproved and abandoned.

Your charge of covetousness is strange and inexcusable. Was it covetousness in Paul when he begged for the "poor saints at Jerusalem?" Was it covetousness in the same holy man when he told Timothy to "charge them that are rich to be liberal in communicating?" Our beggary is no more for selfish ends than Timothy's was. Yet you kindly alarm us with the admonition, "Are not their [the apostles'] terrible cautions against the love of money and making a gain of godliness enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of in-

tellect, whose great boast and most effective weapon is human learning that puffeth up. Here observe how little discrimination you show when you confound the possession of money with the criminal love of it, and the possession of learning with the pride that may accompany it. It is no honor to be rich, but a great blessing from heaven, if the possessor, like that noble man, Mr. Peabody, scatters his bounty all around him; nor was the learning of Paul a disadvantage to him, when he could quote the Greek poets on appropriate occasions, and handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen. Pride is a bad and ugly thing wherever it appears; but I am afraid that it can dwell and swell in the heart of an old school Baptist while he, with much self complacency, considers himself the special favorite of heaven and the favored depository of God's truth, as well as it can in the bosom of a learned scholar. Excuse me when I tell you that your readers may perhaps detect a large infusion of it in the self-laudations of your essay.

Your way of arguing about the operation of God's Spirit, in effecting the conversion of men, would exclude all means, even the preaching of the gospel. You say, "Paul was directed by the Spirit where to go, because the Lord had people at such places. Preaching then seems to be the appointed means not of making sheep, but of feeding them after gathering them into the fold."

There seems to be a strange want of clearness in your ideas here.— You seem to think that where Paul was called to go, there the disciples were already converted, and he was only sent there to "feed" them. Is it possible that you have not observed that God, by anticipation,

calls these his people who are not yet converted, but whom he designs to convert by the instrumentality of preaching? Was not Paul warned of God not to be discouraged by the opposition he met with at Corinth, but to go on preaching, because God "had much people in that city," yet to be converted by the sermons of Paul? Preaching the word then, is the instrument and means not of "making sheep," would I say, but of conveying saving truth to their souls. How was Lydia converted? Not without means. God "opened her heart," not to communicate saving grace directly to that heart, but to give heed to the saving truth delivered by Paul, which truth was the medium and instrument of converting her soul.

There is a confusion of ideas, too, in what you say about man's free agency. "One thing seems clear to me," you say, "that the human will never wants Christ and never comes to him."

Then no man comes to Christ willing, but he comes unwilling? Does God draw men against their wills, or does he "make them willing in the day of his power?" When a man comes to Christ does he not come with the full concurrence of his will? Did he ever go to a feast or receive a sum of money more willingly or heartily than he accepts of Christ? Yes, God loveth a cheerful giver. He would not have a reluctant grudging servant. He opens the eyes and presents reasons to the poor blind sinner; who, as soon as he sees the truth and considers the reasons, with the hearty consent of his will and affections, he embraces the truth and is converted to God. Yet you prefer to illustrate it by the "ploughman" and "the plough." As if God took any delight in the passive obedience of a machine.

As to Andrew Fuller and the Old School Baptists, I merely say, "By their fruits shall ye know them." It is admitted that his writings and his actions gave the first impulse to the grand modern movements for the conversion of the world—that by those movements the wilderness and the solitary place have been made to blossom as the rose—that the foul, filthy, stupid idolator has been turned into a pure enlightened worshipper of the true God; the cruel, bloody savage has been turned into a lamb, and the horrid yells and orgies of heathen worship turned into the delightful songs of Zion poured forth from the lips of myriads of transformed barbarians.

As to the Sunday schools, which is another conspicuous object of your dislike and condemnation, I have no space for their defense. Suffice it to say, that as long as Paul's words stand in the Testament, "Bring up your children in the nurture and the admonition of the Lord"—as long as young Timothy is spoken of as indebted for his godly character to the care and education of his mother and grandmother—as long as the precept "Train up a child in the way he should go," is obligatory, so long will Sunday school workers feel that they have Bible authority for their laudable and lovely employment.

WM. HOOPER,

TO DR. HOOPER.

"Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists, both in England and in this country ever since they appeared."

"We go by Bible precept. We work by Bible example."

MY DEAR SIR:—The above quo-

tations you will recognize as your own. In the first letter you addressed to me, that Andrew Fuller was your standard authority in preaching, you plainly stated. Now you seem very fond of asserting the superior learning of your denomination. I freely own that your scholarship is far above mine. I honor you as a fine scholar, and should regret it indeed if no one knew any more than I do. Inasmuch as you surpass me so far in human learning, you can appreciate my reference to Webster for determining the meaning of standard authority. He says authority means, "that which is claimed to justify measures, opinions," &c. The word standard, he says, means, "having fixed or permanent value." Then you have Andrew Fuller as your fixed, permanent power, to justify and direct you in your opinions and practices. He justifies you in your measures, and you state what is true, when you affirm, that you are his followers.—You are distinguished as missionary Baptists, and the first missionary society among Baptists seems to have been formed by him and others, on the 2nd of October, 1792. (See Fuller's Works, Vol. I, page 62.) My difficulty lies in reconciling the first quotation with the one made in your last series of articles to me in which you say, "We go by Bible precept. We work by Bible example." Why in your reply did you desert your standard authority, attempt to shelter yourself under the Bible, which from first to last I claim as my only authority? But another great wonder appears. You attempt to drag all your doctrines along with you under cover of the Bible. Did you know that the word doctrines does not appear in the Bible, except as held by men or devils? and I don't suppose it will own your doctrines, so let

them remain with your standard authority. You would foist Sunday schools on the Bible. They are your nursery, from which you transplant what you call christians, into the church at proper age, and when there are good seasons. You intend through the Sunday school to instill into the minds of these children your notions of benevolence, so that the next generation will more liberally support your measures. Now does the Bible tell us what thing in nature is the nursery of the church? A nursery room in a house is designed for children which are as much members of the family as the parents. So in orchards, the young trees in the nursery are as much fruit trees in their nature, as those already bearing fruit. Now you call Sunday schools the nursery of the church. Your denomination are exalting them into exceeding importance. Why have not the apostles told us something of them? But you hint that they are in the Bible, because Timothy is indebted to his mother for his godly character.—I suppose Timothy is indebted to God for his godly character. You say his godly character came from the care and education of his mother and grandmother, and that the Scriptures teach this. Now I cannot find where this is taught. It is said that Timothy's mother was a Jewess, and that the same faith he had, dwelt in his grandmother and in his mother, before it did in him; but that they made him a christian is what I do not think is taught. Because it is the duty of parents to train up their children in the nurture and admonition of the Lord, you say Sunday schools are taught in Scripture. Parents should set good examples before their children, and urge upon them the study of the Bible, where the truth is found and this should not be neg-

lected. Parents should urge upon their children a becoming regard for the Lord's day; but that one person can grant another faith, or a godly character, is what I cannot admit. My objection to Sunday schools is, in part, because you claim too much for them. You acknowledge they are a modern institution not a hundred years old, yet you attempt to sanction them by the Bible. You give them an intricate connection with, and make them an important part of the church, when they are not so much as mentioned in the Bible. I believe God's revelation is complete, and in the Bible all is found that is needful for the church. But your inference is, that this age of human learning and progress develops necessary additions to the church, of which revelation is silent. It seems to me that they are dangerous, partly because much of the matter taught in them is fabulous, and because children are deceived into the notion they are christians when they are not, and because you claim for this modern idol so much power and value. The true church has no nursery from which she transplants, no teachers but such as the Holy Ghost prepares for their work, and the Bible thoroughly furnishes these unto all good works.

Your reply, on the question of begging for money, amounts to no more than an apology for it. You say some abuse it, and thence infer that it is right. If you had admitted that all abuse it, and then renounced it, we would be nearer together. If any measure is right in itself, no one should object to it, because some one Judas like betrays or perverts it.—My objection is to the thing itself; for I cannot see from Scripture, your right to the high value you place on money in the conversion of souls.—When

some, or many, of your number of acknowledged authority, teach that it is not known how many souls one ten cents or one dollar will be the means of converting, some people feel like coming not into your secret, nor being joined to your assemblies. When you teach that the heathen are perishing, because we do not send the gospel to them, and that we will send it if you will but give us the money, you put forth that which contradicts the teaching that it is the Lord of the harvest, and not man, that sends laborers into his vineyard, and God and not money that saves souls. I do not think all the money in the world can save a soul, nor if there were not a cent of money in the world, that the number of the redeemed would be a single soul diminished. If money will convert the heathen in the sense you believe, I think your people very culpable: for you hardly average 25 cents a head in your contributions for this purpose, and that after much begging, when you ought to give all you have if it be true that money will save their souls, for a soul is worth more than all the world. If you do not believe it will convert them, why submit to this priest-craft, and dishonor the name of our Lord, who redeemed his church, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb slain from before the foundation of the world?

Let us see how you justify giving to convert the heathen, by the precepts and examples of the Bible.— You say, "if the apostle Paul enjoined on the churches to give," &c., "that is sufficient warrant for us to follow his example," and so say I.— You go on, "and if we can induce the covetous world to appropriate some of its wealth," &c., the inference is, to promote the

glory of God, in giving money to convert heathens, it is right, &c.

Now how near does this statement correspond with Paul's case. It is stated in 9th chapter, beginning at the 27th verse, Acts, that there should be a great dearth throughout all the world. Then the disciples determined to send relief unto the brethren which dwelt in Judea. See also Rom. 15th chap. and 26th verse, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." For the method of raising this contribution, see I Cor. xvi: 1. For the motives to this giving, see II Cor. viii: 18, following verses. Here we see that the churches were sending up contributions for the relief of the poor saints in a famine. From this case you argue, that money should be procured by your missionary boards, first organized in 1792, for converting the heathen, and you are to go to the covetous world to secure it. How much is this like Bible precept and example? As much as sending money to suffering saints, which is a commendable act, is like sending money to convert heathens; as much as the free offerings of christians, which are acceptable to God, are like spoiling the Egyptians or covetous world.

Why did you not give your Bible precepts and Bible example for raising money to convert souls?— It seems to me that you pervert the plain commands to give money, not for the purpose of converting souls, but to feed and clothe the bodies of christian laborers and sufferers, into pretexts for raising it to support men in attempting to do that which man is unable to perform.— The addresses in the epistles are made not to unbelievers, but to christians, and this should not be overlooked. As to giving and re-

ceiving, the Scriptures teach that he that ministers in spiritual things should be ministered to in temporal things, by those that are taught in the word, for "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 14. Paul received gifts from churches and commended their liberality. How one can have the love of God in him and refuse his property to a brother in need, was a matter of question with John: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3: 17.

The Lord writes his law of love in his people's minds and hearts, and hence they find the blessing of the cheerful giver in obeying this law. God's people are made honest, and they are not willing that true preachers should be faithful in feeding them, and ministering to them in spiritual things, without ever giving such laborers any of their temporal things. They need not therefore be begged to make these gifts. True preachers are equally delivered from covetousness, and preach of a ready mind, never demanding salaries, nor wishing to be burdensome. How much, what I have stated, is like the Bible judge for yourself. How much it is unlike the practice of your denomination you can also judge. -I think it well becomes christians to observe this, as well as all other commendements of our Lord. But my difficulty is, in seeing any scriptural warrant for your high modern pretensions in regard to the power of money.

One would suppose from reading your article on the fruits of Mr. Fuller's Mission system, that India, China, &c., are blossoming as the garden of the Lord. So perhaps

you would represent these United States as blooming for the millennium. This is about as conclusive as saying, that because unfeigned faith first dwelt in Timothy's grandmother, and then in his mother, that therefore Timothy is indebted to his mother for his religion, and hence Sunday schools can be justified by the Scriptures. Or that because it is the duty of parents to bring up their children in the nurture and admonition of the Lord, therefore modern Sunday schools, not a hundred years old, teaching fables and doctrines of men, are found in the Bible. You are replying to me though, because as you say, my arguments are inconclusive.

You complain much of the bitterness of my article. My convictions were stated in as mild a manner as I could express them. If my charges are true (and you have not denied many of them) you had better try to correct the evils pointed out, rather than blame me for doing what you asked me to do. I had not intended to write anything about this matter, but you called on me in such a manner, that I did not feel that I could well decline doing so. I have a high regard for many of your brethren and besides, it is not pleasant to me to offend any one, nor do I like to incur the odium that results from publishing what is so unpopular, yet under such circumstances shall I withhold what seems to me to be truth to please men.

As to your allusions to our ignorance, and fewness of members, judging from your manner of writing about it, perhaps no one glories more than you do, that we are few in number, and ignorant in worldly wisdom. The Lord's people were more numerous at one time than the prophet Elijah thought, when the Lord told him he had a reserve of seven thousand, all the knees of

which had not bowed to Baal. 1 Kings xix. The Scriptures tell us, "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. vii: 14. It is not so bad to be ignorant either when Jesus says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. xi 25. And again, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen; yea and things which are not, to bring to nought things that are. That no flesh should glory in his presence." 1 Cor. 1: 26-29.

Instead of glorying in my ignorance, or feeling that I am better than others, I am a corrupt miserable sinner, and cannot hope for salvation except by grace. Far be it from me to say, that I am better than others. I am free to say that the pride and vanity, and other corruptions, of poor human nature, afflict me to my grief and shame.

You consider me extremely impudent, when I state that it seems to me you are allied to Babylon in some respects. You know I suppose that Babylon is from babel which means confusion. I do not know a denomination that exhibits a greater confusion of tongues than the Missionary Baptists. Your articles to me are good proofs of it. Here you ascribe salvation to grace, there you say Timothy's godly character is from his mother. At one time you say all christian dis-

positions are implanted by God, then again, the human will comes to Christ. So much is this the character of your reply that I felt like trying to show how unlike the Scriptures your views are, although of course you appeal to them for confirmation of your positions. The two texts at the head of this article, which you enunciate as true of you, I shall utterly fail to reconcile. You remind me of one who, being chastised for his wrong doing, complains sorely of the severity of the castigation, yet clings to his old ways.

You suppose a case, which you say, it would gratify you if I would give my opinion on. It is that of a poor young man, who says he has an unmistakable impression that he ought to preach to the heathen. How shall he go? Suppose one should say he has such impressions, and prepares himself for it, according to your method, and after receiving the benediction of his teachers, some difficulty should be interposed, and he should quietly settle down in this country. What would you say.—Does the Lord call one to go to the heathen, and then blockade his way so that he can have no access to them, or does he suffer such obstacles to check his way? I should conclude the Lord had not called him.

Therefore some other proof that he is called to go to the heathen than his mere assertion that he is, might be more convincing.

The God whom I wish to worship is of one mind, and when he bids Jonah go to heathen Ninevah, the way seems to be open for him to go there, and shut up and quite stormy if he attempts to go any other way. It is more difficult, it seems, to get Jonah willing to go to Ninevah, than it is to get him a conveyance.

Now suppose this young man comes to the church as you say.—

Let us look into the Scriptures, which thoroughly furnish the man of God unto all good works. This you cannot object to, according to one of your texts: "We go by Bible precept. We work by Bible example." The young man must go, but according to your supposition, he will be speechless when he gets there, for he knows not their language. We believe those whom the Lord calls to preach he makes apt to teach. Paul exhorts those having the gift of tongues, not to speak in an unknown tongue, which is profitless. Those that are to preach for you are put in your hand to prepare them, more fully for their work. Did you show me from Scripture where the Lord authorizes any school of man to fit men to preach? Our God knows the end from the beginning, has foreseen all exigencies, has provided all that is useful for the church in all her necessities, and revealed it in Scripture, and forbids her resorting to anything except what he has shown in the mount, yet he has given us no account of any school of man to better prepare one to preach the gospel to any one.

Your schools after all do not teach these foreign tongues, and one leaving them with diplomas in his pocket knows no more of the Chinese language than I do. The Lord calls a man of human learning to preach when it pleases him, but that man never glories in human learning. You for instance state, "that human learning enabled Paul to handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fisherman." Here you expressly state that human learning gives light on revelation, or better enables Paul to handle the deep things of Scripture, than Peter and the other disciples could. Well what does Peter say about the deep mysteries Paul

has written? "Even as our beloved brother Paul also according to the wisdom given unto him, hath written unto you," II Peter iii. 15 and 16. Here Peter tells us that Paul wrote, not according to the wisdom acquired in the schools, but according to the wisdom given him from above.— Let us hear Paul on this question, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." I Cor. 2 chap. 4th verse; read the whole chapter. Let us hear James, who tells us where to go for wisdom, if we have it not: "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 to him.—James 1: 5. But is he not to study? Yes, study the Scriptures, and receive knowledge, that is worth anything, from whatever quarter it comes. But does the Lord send any man to preach who is not of a sound mind and apt to teach. Do you suppose he sends a man to preach, who does not know the difference between an oyster-grabber, and an austere man? When he sends one, I think he does not call riotous living, by the name of righteous living.

It seems to me, that when you are discussing a question as important as that of a call and qualifications for preaching the unsearchable riches of Christ, that when you can do no better than to get on such a high strain of ridicule, as you did, it betrays your want of anything better. Men are apt to exhibit their best wares on public days. For you to so treat the great Bible teaching, that preaching is a gift of the Holy Spirit, as to hint that if one has that gift and is not perfected in the schools of human learning, he would make the ridiculous mistakes you are stating, only shows your high estimate of human learning, in

fitting one to preach, and also what you suppose preaching would be without the learning of the theological schools.

I might as well here remark, that since you complain that I have wilfully made a false statement as to the kind of young men you send to your theological schools,—that is that if one should rely on my statement—he would conclude that you take young men that do not profess to have grace, and after giving them a certain amount of biblical training, you send them out to preach. If you will examine my article you will see, that after some general discussion of that question, I make this statement: "But you say after one is certainly called to preach, cannot the schools polish him," &c. I know not how to make a fairer statement than that one. If I were disposed to state matters falsely, there is so much that to me is objectionable in your teaching, that there is no necessity for it.

But as to the young man who is impressed to go to the heathen. He is poor, and the question of money comes up. Let us consult the standard authority, the Bible. Surely it tells us of boards and combinations of men, for raising money to send such preachers to convert the heathen. Surely you find plain their instructions to the churches for making regular contributions, to send such preachers to the heathen. Surely, as they cannot preach except they be sent, you will find in the Bible, precept and example, that justify boards of men in preparing, sending, directing and controlling the movements of these missionaries. But lo, not a word of such things is found there. One turns to you and asks where this system of converting heathens came from? You tell him that your standard authority, Andrew Ful-

ler, originated it about one hundred years ago, and, "it is admitted that his writings and his actions gave the first impulse to the grand modern movement for the conversion of the world: that by those movements the wilderness and the solitary places have been made to blossom as the rose," &c. The enquirer says, Jesus we know, and Paul we know, but who is Andrew Fuller? You reply, O, "he is our standard authority, in preaching, both in this country and in England, and has been ever since his works appeared."

By the way, in your last articles, why did you not refer more to your standard authority, Mr. Fuller!—Weak as you acknowledge my article to be, if it had the effect in any sense of turning you to the Bible, please read this one carefully, and perhaps you will begin to think that your departure from the Bible to follow Andrew Fuller, in his cunningly devised fables, has brought such sad and lamentable divisions into the Baptist ranks, that it would be much better to go back to the old landmarks, and abide steadfastly in the apostles' doctrine and ways, where you would be sure of finding peace and fellowship with the whole household of faith.

How then shall the young man go to the heathen, if he is not sent? I say he must be sent, but who sends him? Jesus says, "All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." *Matthew* 28: 18-20. If Jesus has all power, in heaven and earth, no man nor combination of men, has any power to send men

to preach to any one. He never says to any one, he can send somebody else. He commands the person to go himself. When he impresses one, or sends him, he will go with him unto the end of the way. Do you not suppose he will provide some way for him? "And he said unto them, when I sent you without purse or scrip and shoes, lacked ye any thing? And they said, nothing!" Luke 22:35. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." Matthew 6:33. But you say, these were days of miracles, and such days have passed, which amounts to about this: these are Bible cases and therefore they are out of fashion now. Is not the Lord the same Lord now, that he was then? Do not the same miracles, that gave divine proof to the Scriptures then, still support and sanction the Scriptures to us as the same word of God, just as true and mighty now as then? But why do we not have miracles, now, as there were then: because those miracles speak until there is a new dispensation. Just as a foundation once being laid for a house, remains while there is a house on it. So the Scriptures are introduced and founded on miracles, and but one foundation is needed. Every new dispensation must rest on a foundation sufficient to uphold its claims. The miracles that attest the Scriptures to be of God, and the twelve apostles to be sent in the name of Christ, are as sufficient proof to-day of the divine authority of the Scriptures and the divine commission of the apostles, as they were on the day of their performance. A new dispensation would have to be sustained by miracles. But when the dispensation is once established on miracles properly authenticated, no more miracles are demanded to

support it. The gift of tongues was a sign in the days of the apostles, but this was a sign to the unclean or unbelievers, and to speak in a known tongue was better than to speak in an unknown one. In the gospel now, every subject of the kingdom of Christ has had the miracle of grace performed in him, of having his feet taken out of the mire and clay, and put upon a rock, and a new tongue given him with which he makes his confession unto salvation. He also can handle serpents and not be hurt, in the sense that, "The sucking child shall play on the hole of the asp, and the weaned child shall lay his hand on the cockatrice's den." Isaiah II:8.

Because I insist that the Bible is of as full and binding force now as it ever was, is therefore no reason why you should require a performance of miracles by him who comes in the name of Christ. What did the apostles enjoin on those they taught? Was it to work miracles? No. It was to contend earnestly for the faith once delivered to the saints." Jude, 3rd verse, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." See 2nd Tim. 3:14-17: also 1st Tim. 4:16. "Take heed unto thyself, and unto the doctrine, continue in them: for in doing this thou shalt both save thyself and them that hear thee." What shall be done with those that come contrary to the doctrine of Christ? Rom. 16:17. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."—Again, see 2nd John 10-11 verses. "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.' Then when one comes to us the question is not, can he work a miracle, but it is this, Does he bring the true doctrine, the doctrine of Christ? If he does not, we are not so much as to receive him into our house, much less bid him God speed, by sending him to another's house. For thereby we would become partakers of his evil deeds.

Then it would be necessary to inquire of your young man, if he brings the true doctrine, the gospel of Christ, which is the power of God unto salvation.

I should rejoice to see the gospel preached to the heathen in all lands; but my trouble is that the men you send there do not preach it. Preaching the gospel is such a dispensation that one man cannot commit it to another, nor restrain him from preaching. Woe is me if I preach not the gospel, is its impelling power.

Do you bring that doctrine? Let us consider the company you keep and judge from that. You lay down a broad challenge to any Old Baptist to find one single sentence in any of the publications of any of the four orthodox denominations of the world, which denominations are, Methodists, Presbyterians, Episcopalians, and Missionary Baptists, as you say.—That is, you affirm, that they are all sound and true, holding the gospel, and you endorse all that they publish, and defy any one to show that any one of them has put forth one sentence that teaches salvation by works. You agree to shut your mouth if it can be shown that any one of them has ever done this. You thus link yourself with them, and are to be regarded as endorsing them.

Let us take up the Methodists. In their creed, which ought to teach what they believe, and I suppose does, one can find the teaching that a christian, one truly born of God, can fall from grace and be forever lost. If that be true, his salvation depends on his works of some sort, and they ought to be good. He must, according to that teaching, keep himself from falling by good works, and and if he can fall away and be lost by bad works, that is if the christian is left in that sense to go to heaven or hell by his own works, I think you stand fairly convicted. Now suppose your young man comes to us endorsing this doctrine, can we receive him into our house as one bringing the doctrine of Christ? I say not. Well your Presbyterian brethren hold to the practice of infant sprinkling for baptism, and further hold, that it is the door, by which children are introduced into the covenant of grace. This seems like works puts them in the way of being saved, and much as I respect all these people, as people, I cannot see how they are teaching all things commanded. Do you endorse their sprinkling for baptism? You say that is not essential to salvation.—We say it is essential in order to abide steadfastly in the apostles doctrine and fellowship. Take the Episcopalians, who teach that when a child is sprinkled it is born again, or regenerated, and made an heir of Christ's kingdom by that act, and you have a denomination you call orthodox, that hold and practice that when a priest sprinkles a child, he thereby procures it the new birth. Is not this performing works to be saved? It is clear that one cannot be saved without regeneration, and this act of the priest procures it, so they say. I cannot call the act of sprinkling a baptism at all. But they hold that

spurious thing, sprinkling, for baptism, and claim that it can do so much more than scriptural baptism can, that it seems dangerous and shocking enough to me. If your young man comes endorsing this doctrine, or those that do endorse it, "neither receive him into your house nor bid him God speed."

As to your own denomination, it presents a creed which seems to put things together which are separated. You say "you hold a doctrine of election not inconsistent with man's free agency;" that is grace that is dependent on works—man is dead in sins, yet can hear the gospel—his carnal mind is enmity to God, and cannot be subject to his law, and yet that same mind or will comes to Christ.

You object to my statement, that man's will (the carnal mind) never comes to Christ or wants him by saying that then no man ever comes to Christ "willing." Do you suppose it is the same will which comes to Christ that he speaks of, "And ye will not come to me that ye might have life." John v. 50. By your reasoning it is the same will that comes to him, that will not come—no change on the man—no new birth. When it is said, As many as received Christ, to them gave he power to become the sons of God, even to them that believe on His name, which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God. John i. 12-13. If any suppose that the will of man comes unchanged to Christ, I could not receive him. Paul tell us in Rom. ix. 16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Does the sinner then come to Christ "unwilling?" Marvel not that I said unto thee, ye must be born again." John iii. 7. God gives his people a new will, that desires to come to

Christ—that hungers for him and thirsts for him. "Thy people shall be willing in the day of thy power." Psalms cx. 3. David knew that a corrupt will and depraved affection did not, could not, desire Christ. Therefore he says, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51. 10. Do you say there is no change in the soul of man when he comes to Christ? The natural man is nothing but a sinner, while "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. 1 John iii. 17. The spirit of a christian is willing, but the flesh is weak. In me, that is my flesh, dwelleth no good thing, while there is in the christian to serve God, or with the mind he serves the law of God. See Rom. vii. 15-25. The christian then has a mind to serve God, but it does not come from the flesh, for that serves the law of sin, but it comes from God. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. ii. 13. They are renewed in the spirit of their minds.

You state that man is dead in sins.—Well if he is dead, why are some quickened and not others? You say God saves some of sovereign electing love, and strives by law and gospel to save others; but not overcoming their opposition, leave them to perish, &c. What is it that saves some and does not save others, if all are equally dead? Would not the power that quickens one sinner and raise him, quicken another? Do you mean that the same power of law and gospel, that strives with some and fails to overcome them, is the same power that saves others? Do you indeed believe the Lord strives to quicken a man and fails? If you strive to do a thing, it is good proof that you wish to do it,

and would if you could. Is man stronger than the Lord, and does he defeat the Lord? The Scriptures teach, "that the Son quickeneth whom he will." John v. 21.

The Father gives them to Jesus, and it is not his will that one of them should perish. It is the spirit that quickeneth, and not law nor gospel. I do not think the law is ever spiritually applied, in its killing power, except to God's elect; nor the fulness of the gospel ever revealed, except to those slain by this powerful application of the law. Who begins salvation, the Spirit or the sinner? Do you say the Lord does. Then if the Lord begins it will he not continue it unto completion? "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. In whom does he begin and perform this work? "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." II Thes. ii. 13. Again, "According to his own purpose and grace which was given us in Christ Jesus before the world began." II Tim. i. 9. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1. 4.

Then God chose every one of his people in Christ before the foundation of the world. "But of Him, (God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor. 1: 30. Upon what foreseen good work can one be chosen? Oh, but you say, you believe this doctrine of election as much as I do, and your people rejoice in it as much as I do. Well, I earnestly sought such people while I was with you, and heartily wish I could have found

them. Here and there I found some, but they were greatly in the minority. Those that I found complained bitterly of the general preaching of your denomination as being rotten and void of comfort to them. How can the doctrine of election be precious to you, from two reasons: One is you think we preach it in "unguarded quantities." If it is so good how can you have too much of it and if it be so good how can it be dangerous? Secondly, you say you believe in election as much as we do, yet you impose certain conditions and restrictions on it, which if true, would clog and quite annul it. Hence instead of preaching election, you wish for something else to be preached, and if something else be preached, it is in contradiction to election. The gospel is yea, yea, and not yea and nay. We do not know that the apostles preached but one gospel, and if you come preaching any other doctrine or if your young man should come preaching any doctrine but the doctrine of Christ we should not receive him.

It is about as hard to reconcile grace and works, predestination and free agency to each other, as it is to reconcile your two texts.

You say that the great difference between us is, that you hold to the use of human means and instrumentalities in carrying into effect God's purposes, while we do not. Then in a few sentences you state the strange position that God implants in man's heart all the impressions that lead to these human efforts. That is like your creed that holds an election consistent with man's free agency. Now for me to reconcile these conflicting statements, and your standard authority with the Bible, is a task too hard, nor do I believe that you will ever do it. Your human efforts

of course are something not of the bible but of man, and for you to attempt to shelter them and yourself under cover of the Bible, which does not teach them, is indeed the practice of many. There is no practice so preposterous that is done in the name of religion, but men claim authority from the word of God for it. That would give it currency. But it seems to me that the Bible plainly teaches all that it requires of man, and in laying down expressly his duty it positively forbids his doing anything of a different nature, or after a different pattern. Can man originate any scheme of his own, employing human means for executing it, and then claim God has implanted the impression leading to it in his mind? Is it not true that when the Lord implants any impression on a man's mind, and causes him to carry it out, the conduct resulting from it will be in accord and harmony with God's revealed will in the Bible? Paul says, "If any preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1. 9. When christians are exhorted to work out their own salvation with fear and trembling, it is "because God works in them both to will and to do of his own good pleasure." Here then God works in his people, both to will and to do, and not of their wills nor according to their minds, but of his own good pleasure. I agree with you, that herein a great difference does lie between us. It seems to me, nothing can be true obedience, unless it be from the Holy Spirit, who brings the things of Christ to the saint, revealing Christ to him, enabling him to pray, to repent, working faith in his heart, giving him the adoption of sonship, sealing him as an heir of salvation, opening the Scriptures

to him, refreshing him with his visitations, entertaining him with the sweet mysteries of grace, strengthening his feeble spirit, and giving him liberty in the Lord. Any religion that is not of the Holy Spirit is a form of godliness at best, but a denying of the power thereof. Unless one abide in Christ he brings forth no fruit that remains. If we abide in him, the beloved eats his own pleasant fruits in his own garden. If your young man come bringing not this doctrine, how shall we receive him? The Lord's name is called on by all his people. I agree with you, that by anticipation or election the Lord calls a people that are yet in their sins, for I do not think he calls any other sort. In the proper time he sends the gospel to them. This gospel is foolishness to the Greeks and a stumbling-block to the Jews; but unto them that are called, both Jews and Greeks, Christ the wisdom of God and the power of God. The word comes to them (by preaching) in demonstration of the Spirit and of power in the Holy Ghost and much assurance.

Christ has all power and sends his preachers. The Holy Ghost goes with them, and applies the word and waters it and seals the heir of salvation. The word is mixed with faith in them that hear and with the heart they believe unto righteousness. When the apostles went forth preaching to the Gentiles, "as many as were ordained to eternal life believed." Acts. xiii. 48. Haters of election would have it, as many as believed were ordained to eternal life because they believe, or because it was foreseen that they would believe. Not so, it seems to me. The Lord had set them apart to salvation before the foundation of the world, and now sent his angels, the preachers, to gather them into the

gospel net. So to the end of time he sends his preachers to gather his people into the fold. By nature they are dead in sins. The Spirit quickens them. Then they are ready to perish, and the great gospel trumpet is blown, and they that are ready to perish shall come.

Your impression I believe is that the word, or letter of the gospel, conveys the Holy Spirit, while I think the Spirit carries the word. The word is called the sword of the Spirit. Now does man wield his sword or does the sword wield the man? You say man controls his sword. Then does not the Holy Spirit control the sword which is the word of God? "And the sword of the Spirit which is the word of God" Eph. vi. 17. The Spirit knows the mind of God and applies the words rightly. That Spirit is in the Lord's people, and abides with them forever and guides them into all truth.—Now do you think that his company and guidance will effectually direct all the Lord's preachers when he sends them to the heathen?

One that comes under the teaching of the Holy Spirit comes in the name of the Lord, because the Lord sends him, and when he comes thus, not sent by any man and preaches the doctrine of Christ, you may give him as much money as you please, and I suppose it will not be applied amiss; but will be given as unto the Lord if you give it in love. I believe it is right and proper and a duty to help such forward on their journey, if we have the means. Paul was a case of this sort. He was a poor man and had such an unmistakable impression that it was his duty to go to the heathen. Some of the churches gave him contributions of money for his necessities, and he commends them for it. At other times

his enemies unwittingly paid his expenses while he was carried, a prisoner, before gentiles and kings. —Though Paul was whipt and imprisoned and stoned for dead, yet he finished his course, and preached to every heathen it was intended he should preach to before his death. When one comes sent of the Lord, we know it by his preaching the doctrine of Christ, and coming in the way the Lord has revealed, not sent by man, but sent of the Lord, not directed to his field of labors by a board of men, not depending on them for a support. There is no man appointed to raise his salary, who himself receives a large salary for begging for the missionaries. No, the power of God goes with his people. The mind of the Lord is with them, and the Lord makes a way for him, and when his way is so blocked up that he cannot go, he might as well conclude the Lord has not sent him and go home.

You are ready to object, that we have no plan of sending the gospel to the heathen, and I am as ready to answer, no.—The word was first spoken by angels and prophets, sent by the Lord, then by the Lord himself, and afterwards by those that heard him, and even now it can be preached in truth only by those the Lord sends, and then the power of Israel's God opens the way. You reply, that I desire to follow the Bible too closely, for precept and example, while my objection to you is, that you are too far from it.

But you say the world ridicules us for the rejection of all human means in preaching the gospel, and that the old Baptists are a standing proof of what man says of us, that we have no good works, and are a dead mass of the fossil remains of Pharaoh's lean kine, never doing any good ourselves, nor admitting

any thing any body else does is good. Other denominations, in comparing themselves with Old Baptists, are very favorable to themselves, and make themselves out to be good and the Old Baptists to be bad, yet if you will question closely as to what is so bad about these people, you will find that it consists in this, that they condemn the ways and teachings of the denominations of men that are contrary to the Bible. You will not find the Old Baptists to be such monsters of vice as one might suppose. I believe that a true christian has good works that no one else has. Faith without works is dead being alone. A faith that is saving must be a great worker. It must clothe my own naked soul, by putting on Christ, it must feed me with the bread of life, it must work by love, and purify my heart, and overcome the world. The great work of faith is, not give your neighbor bread, but to feel your own perishing soul, by putting on an imputed righteousness.—She rejoices, not in the approbation of men, but in the finished work of Jesus. She seeks, not to follow the world, but take up the cross, denies self and ungodliness, and suffers persecution from the world for doing this, but she performs works that none but the ransomed of the Lord ever perform. In the great day that will try men's works, I believe no work, nor building will stand, except that which faith builds on Christ. Instead then of saying that faith hath no works, I believe that it will then appear that none but the true christian has performed works acceptable to God. I cannot see wherein the genuine Old Baptist is such an evil doer. He is created in Christ Jesus out to good works, which God hath before ordained that he should walk in him. His conduct is con-

formed to the scriptural rule.—He is a sober man, not loving this world, is an honest man, paying his debts, not hiding himself behind any provision the law of the land makes, which would involve his violation of his word, which is yea, yea, or nay, nay. He is disposed to labor, working with his own hands rather than be burdensome to others, and give of what he has to him that is truly in need. He submits to the lawful authority of the land, but feels that it he is a subject of Christ's kingdom that is enough for him, therefore he cannot unite with any society of men. I think too that he prefers to leave his family in the hand of his Heavenly Father when he dies, rather than to make provision for them by means of Life Insurance companies. He wishes to provide things honest in the sight of all men and after continued laboring for them he feels it better to commit them to God after his death, rather than to societies of men. He is sensible of his condition as a helpless sinner, and hence is meek and humble, and has the spirit of forgiveness toward others. He rejoices in the truth and gladly receives any that give a reason with meekness and fear of the hope that is in them. He rejoices in the preaching of the gospel, he believes it is to be preached to every creature all over the world, and would gladly see you and all denominations preaching the truth as it is in Jesus. I am giving you my own views, not knowing how far others endorse them. If I write falsehood may the Lord forgive me, and you need not impute it to the Old School Baptists. These Old Baptists love each other. But what is their bond of union? They are of one mind and spirit. "He that is joined to the Lord is one spirit." Fellowship in the truth is of heavenly or-

igin, and can be enjoyed only by those that abide in the apostles' doctrine. It implies union. How can you call me dear brother when you make such charges against me, of bearing false witness, of wilful misrepresentation, of bigotry, pride &c. If you think I am guilty of such things what fellowship can you have for me? When there is such difference between us on doctrine what fellowship can there be? If there is no true fellowship why call me by such an endearing name? Not that I object to being called brother by the humblest man on earth if he sees in me any image of Jesus that is dear to him. It gives me a sweet feeling of meekness and joy to receive the fellowship of my dear brethren.

(Continued in next issue.)

The Signs of the Times has engaged Elder F. A. Chick as one of its Editors. We regretted the disappearance of the name of Elder W. L. Beebe, a son of Elder Gilbert Beebe, founder of the Signs, from its columns as Editor. But we desire to welcome Elder Chick as Editor; feeling that as a gifted, prudent and faithful writer he will be of service in his new field which we hope he may find both useful and pleasant.

P. D. G.

APPOINTMENTS.

L. J. TAYLOR & T. C. HART.

Beaver Dam.....4 Sat. and Sun, in Dec.
Sand Hills.....Monday
Muddy Creek.....Tuesday
Cypress Creek.....Wednesday
Old Maple Hill.....Thursday
South West.....Friday
Stump Sound.....Saturday
Bay Hill.....Sunday
Yopps.....Sunday
Wardsville.....Tuesday
North East.....Wednesday
White Oak.....Thursday
Haskins Chapel.....1st Sat and Sun, in Jan 1895.

J. D. DRAUGHN.

Wheeler's.....Dec. 20
Ebenezer.....Jan. 1
L'es Chapel.....2
Winstead's Alliance Hall.....3
Roxboro.....4
Surl.....5 and 6
Near Helena.....7
Flat River.....8
Longs School House.....9
Wheeler's.....12 and 13
Sartin School House.....14
Prospect Hill.....15 and 16
Lutes Creek.....17
Will need conveyance.

ISAAC JONES.

Sand Hill.....Tuesday after 4th Sun. in Dec
Beaver Dam.....Wednesday
Great Swamp.....Thursday
Kehukee.....Friday Sat. and 5th Sun.
Deep Creek.....Monday
Lawrence's.....Tuesday
Conoho.....Wednesday
Hamilton.....At Night
Spring Green.....Thursday
Skewarkey.....Friday
Jamesville.....Sat and 1st Sunday in Jan.
Smithwick's Creek.....Monday
Bear Grass.....Tuesday
Flat Swamp.....Wednesday
Conoeta.....Thursday
Old Sparta.....Friday
Old Town Creek.....Sat. and 2nd Sun.
Union.....Monday
He will need conveyance.

J. E. ADAMS.

Black River, Monday after 3rd Sunday in Dec, and Sunday night before.
Mingo.....Tuesday
Barbys Chapel.....Wednesday
Hornet.....Thursday
Seven Mile.....Friday
Reedy Prong.....Sat and 4th Sunday
Hickory Grove.....Monday
Oak Forest.....Tuesday
Benson.....at night
Bethsaida.....Wednesday

R. HUTCHINS.

Smithfield.....1st Sat. and Sun, in Dec.
Clement.....Monday
Reholoth.....Tuesday
Fellowship.....Wednesday
Middle Creek.....Thursday
Neuse.....Friday
Cedar Grove.....Saturday
Dufelville.....2d Sunday
Camp Creek.....Monday
Tar River.....Tuesday
Surl.....Wednesday
Flat River.....Thursday
Stories Creek.....Friday
Roxboro.....Sat. and 3d Sun.
Ebenezer.....Monday
Prospect Hill.....Tuesday
Country Line.....Wednesday
Lick Fork.....Thursday
Dan River.....Friday
Good Will.....Saturday
Ridgeway.....4th Sunday

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 cords of Love

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

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

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

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

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

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P. D. C. C. I. D. Wilcox, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

(Continued from last issue.)

But if we are not of one mind and heart, why should we call each other by terms that suppose we are? I could wish that we were together. I feel that the doctrine of the Bible will stand when all man's inventions shall have been swept away as so much rubbish. Grace is the dearest theme known to me, and Jesus is a glorious and all sufficient Saviour. He is head over all things to the church, and he rules in Zion. No man can stay the ark nor guide its way. Happy is the people who are clothed in the righteousness of Christ, and sit at Jesus' feet to learn of him, who see so much beauty in Zion's perfect law that they desire no other, and who live in gospel obedience. Their fellowship is not of this world, their life is hid with Christ in God, and when Christ who is their life shall appear, then shall they also appear in glory with him. I do not read that any Arminian note will be sung in heaven. There they ascribe salvation unto Him that sitteth upon the throne and unto the Lamb, who loved them and gave himself for them.

They begin this song on earth, when at the Red Sea they find the outstretched arm of the Lord. Would that we all were abiding in peace under Israel's tents, none

molesting us.

To any Missionary Baptists that are troubled with the evils of your denomination I wish to make a quotation from a book that will be acknowledged as standard authority when this world is known no more. It is found in Rev. xviii. 4. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not her plagues." The mother of harlots has long been making the nations drunk with the wine of her fornication. You are identified with a people that have adopted some of her measures. She is the inventor of boards for sending out missionaries. The Catholics were using them long before Andrew Fuller introduced them into the Baptist Church. They pet the Sunday schools even more than your denomination. Money is a grand lever with them too in raising the materials upon their building. They have their religious schools of learning, and were the founders of them, for engrafting their views on people's minds, and for better fitting their preachers to publish their tenets. They gain much admiration from men because they are fine scholars. You are identified with them thus. I verily believe those denominations, who so strenuously defend your human measures, would unite even with the Catholics rather than the Old

Baptists.

Now you are not idle spectators of this discussion. While I do not blame Dr. Hooper, for I once thought as he now does, yet it vastly concerns you to be in the right. What matters it if the world scoffs. How little can human learning aid you. How little does Dr. Hooper's learning aid in bringing to light the hidden things of the Bible.—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." May the Lord make this discussion a blessing to some of his people. Respectfully yours to serve.

P. D. GOLD.

THE MAMMON OF UN- RIGHTEOUSNESS.

DEAR BRETHREN:—When I was in N. Carolina, last month, Eld. Hardy and myself were conversing upon the parables recorded in the sixteenth chapter of Luke, and as I was presenting some reflections which had seemed to me to grow out of the two parables there recorded, he suggested that I should write them out for publication in the LANDMARK. Bro. Hardy did not express assent to the views which I was presenting, and perhaps after reading what I shall write here, he may not agree with me. If not, I am sure that neither he, nor I will take any offense. I desire to write here very humbly and carefully because I have not been able to accept the views of these two parables which I believe are common among our brethren. When I have found the brethren generally holding a certain view of any subject or text I have always felt to be very slow in presenting a different one; because my opinion seems to be hardly worth setting up in opposition to that of any

brethren. But if any one has an interpretation it is his right to give it, while it is not his right to demand that others shall receive it.

The two parables in this chapter are commonly known as the parable of the unjust steward, and of the "rich man and Lazarus." Of late, it has seemed to me that both parables related to the same subject; the first having been spoken to his own disciples for their instruction; and the second to the Pharisees who had derided him when they had heard the first. The first parable contains instruction for his disciples, the second parable announces the condemnation of the covetous Pharisees who derided him.

I believe that the commonly held view, concerning the parable of the unjust steward is that it relates in some way to that principle of self righteousness which is in all men, and that it points out the gospel day in distinction from the old law covenant. The parable of the rich man and Lazarus has I believe been generally held to present the different positions held by Jew and Gentile under the old covenant, and their equally opposite condition under the new covenant, wherein each ones position is reversed from what it formerly was. As I have, for years, accepted this view simply because I was disposed to accept the general judgment of brethren without any question, of course I was not disposed to accept any other view unless I was compelled to do so by a careful examination of the parables. Of late for some reason my mind has been led very much to consider them. And as I have considered them I have not been able to see any reason, so far as what is contained in the parables themselves is concerned, to conclude that they relate to the principles

of self righteousness, or to the two covenants, or to Jews and Gentiles in distinction from each other at all. The two covenants, self-righteousness, and Jew and Gentile, are not once named in either of the two parables. The first was spoken directly to his disciples, and concerns the mammon of unrighteousness, which word "mammon" always means worldly riches, as far as I have been able to investigate the matter; while the second parable does not say that the rich man was a Jew, while Lazarus was a Gentile. Is it any more than a purely arbitrary assumption that either parable relates to the things of which I have been speaking?

It has for a long time seemed to me that it was our duty to ascribe to the word of God in every instance its most plain and simple and literal meaning, unless there should be such reasons as would compel us to ascribe a figurative and typical meaning to it. And I have been for a long time convinced that the meaning of any portion of Scripture ought to be sought first of all in its own immediate connection. Now it seems to me that these two parables ought to be interpreted according to these rules. Furthermore it has long seemed to me worse than useless to contemplate the parables, or any other portion of the Scripture, unless they can be seen to contain some lesson for us, who live today, and for all who shall follow us, as well as for those to whom they originally were spoken. So I believe the true meaning of these two parables is as applicable to day as it ever was. The kingdom of heaven was not only then like certain things, but it is now also like those same things. I am not satisfied to have a parable given totally away to a generation who lived centuries ago. I want some

interest in it for myself and for my brethren who live today. The glory of the word of God consists partly in this, that its lessons are for all times. They are as good to-day as ever they have been. Now the views which I have of these parables fit in with all that I have here been saying, while the views to which I have referred do not apply at all times, but only to the time that then was. If those views are correct they are only historical truths; not living truths for the present time, or for our present life. This last name consideration has had great weight with me in the interpretation of many of the parables and other portions of the word of God.

Now it seems to me that in the first parable viz, that of the "unjust steward" the subject is plainly the riches of this world, coupled with a lesson to the disciples, as to the right use of them. In the second parable that of the rich man and Lazarus, it seems to me plain that the same subject is continued, but addressed to the Pharisees who were covetous, showing them that God had chosen, not the rich, but the poor of this world rich in faith and heirs of the kingdom of God. It seems to me that the teaching of the unjust steward is all summed up in Paul's admonition in 1. Tim. 6 chapter 17-18 verses "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 upon eternal life." Also the Saviour teaches the same truth in substance in Matt. 6: 19-20 verses. "Lay not up for yourself

treasures upon earth—but lay up for yourself treasures in heaven &c.” “Also in Luke 12:31, James says, “sell that ye have and give alms—provide yourselves treasures in the heavens &c.” It seems to me that these and other Scriptures all teach the same lesson and urge the same warning upon all the disciples of Jesus that is contained in this parable. And the lesson is to use wisely, and to the good of our fellowmen, and to the glory of God, whatsoever portion of this world's goods our heavenly Father has seen fit to commit to us. Surely this is just as important to be heard and heeded by the people of God, as is any other truth presented in the Scriptures. And the parable of the unjust steward could not teach anything of greater importance to be heeded by the people of God than this truth. The whole Scripture contained in 1, Tim. 6th chapter beginning at verse 6 is a comment upon the truth of this parable. “But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. 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 Oh man of God, flee these things and follow after righteousness” &c. For the Scriptures which warn against covetousness and point out its enormity and its fearful consequences I will just refer to the following places without quoting, Prov. 28:16, Mark 7:22, Rom. 1:29, 1, Cor. 6:10, Eph.

5:3, 5:5, 2 Tim. 3:2, Heb. 13:5, 2 Pet. 2:3, 2 Pet. 2:14. And Jesus warned against the effort to perform the impossible task of serving both God and mammon; Matt. 6:21. That is ye cannot serve God and this world's riches at the same time, for as said before the Greek word mammon means wealth, riches. It is in reference to the snare and deceitfulness of riches that the Saviour said “how hardly shall they that have riches enter into the kingdom of heaven.” And so in the parable of the sower Matt. 13:22, the expression is used “the deceitfulness of riches” as one of the things which choke the word, and hinder disciples from being fruitful.

But perhaps I have referred to a sufficiency of other Scriptures bearing upon this subject of the use and abuse of riches. I will turn now more directly to the parable itself. I feel sure that there is nothing in it but what will be seen to be easily reconciled to the view of it here presented. I mean now the parable of the unjust steward. I need not here repeat the whole narrative of the parable. Let each read it for himself. I want to notice first that (verse 8) the Lord did not commend the steward for his injustice or dishonesty, but for his wisdom and foresight in providing beforehand (as we in this day would say) for a rainy day. The steward was accused to his lord that he had wasted his goods. He said in his heart I cannot dig and I am ashamed to beg. I will therefore make such favorable terms with my lord's creditors that when I am cast out of my position they will welcome me to their houses. This was foresight or wisdom. The lord could but admire the wisdom of his steward even while he might execrate his unfaithfulness. Now

Jesus (verse 9th,) says to his disciples that the lesson which they are to learn from the parable is this, that as the children of this world whose hopes and aims are all of and for this world are wise in so using the riches of this world as to be for their best temporal advantage, so should the children of the kingdom use these same riches in such a manner as to redound to their spiritual advantage, according to the testimony before referred to in 1. Tim. 6: 17-19 and in Matt. 6: 19-20 and in other places. In this 9th. verse it seems to me that the master said, in substance, this, "so use this world, or that part of it which is committed to you that it shall not become your enemy or tend to your hurt, but that it shall become to you a friend, and be of benefit rather than harm to you. Lay up for yourself a good foundation against the time to come 1. Tim. 6: 19 or treasures in heaven where moth and rust do not corrupt, nor thieves break through and steal." Are not these expressions similar to the everlasting habitations of the text? I can conceive of no other sense in which the people of God can make to themselves friends of the riches of this world. Elsewhere they are told, "to use this world as not abusing it." To abuse it, to consume it upon their own lusts, is to make it a curse rather than a blessing. But to use it wisely, or as God commands us to use it, will make it a blessing. As we use it, so will it use us. Well might the Lord say at the end of the eighth verse "the children of this world are in their generation wiser than the children of light." The children of this world know how to use this world's riches to the best advantage that they know anything about viz: their temporal interests, but the children of light,

who know that their spiritual interests are by far the most important, are too often found so using the mammon of this world as to dishonor the God whom they profess to serve and at the same time pierce themselves through with many sorrows. They too often "will be rich and so fall into temptations and a snare and many foolish and hurtful lusts. In this they are not so wise in their generation or in that which chiefly concerns them as are the children of this world, whose highest aim is to make the most of this world.

Now in verse ten the Saviour continues to enforce the obligation of a right use of this world's riches, by saying "he that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." And the eleventh verse contains the clear explanation of this tenth verse, "If ye therefore have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? I think that we can see this exemplified in all our churches to a greater or less extent. Those members who are seen to use wisely the riches of this world are soon relied upon to attend to the more important interests of the kingdom of God. Mark, I say, those who use wisely this world, that is as the word of God directs it shall be used.

Now all this had been directed to his disciples and was meant for their warning and instruction. In brief the meaning of it all seems to me to be that we are to remember that what we have is not ours but the Lord's and that we are therefore to use it not as though it were absolutely ours, but as the Lord's, and according to his commandment which is to feed the hungry, clothe the naked, and in every way make what we have useful to our

fellowmen and to the cause of God on earth. And, at the end, this solemn message of instruction, reproof, and warning is summed up in verse 13th, by the saying "ye cannot serve God and mammon." The same lesson is taught by the apostle when he says "covetousness is idolatry." To serve mammon is covetousness. We cannot serve God and idols.

I have left myself brief space for the consideration of the second parable, that of the "rich man and Lazarus." I will say first that I understand that the key to the meaning of this last named parable is found in verse 14, immediately at the close of the first parable. And the Pharisees also who were covetous heard all those things; and they deride him. "Which were covetous." The principle of covetousness in them was what led to the deriding of the Saviour by them. They must then have understood that the former parable was aimed at a practice of which they themselves were guilty. Professing to serve the true and living God, they were yet guilty of idolatry, for covetousness is idolatry. If the covetousness of the Pharisees had not been the cause of their derision of the Saviour's teaching, there would have been no reason for the inspired writer to have introduced the clause "which were covetous." This clause, of three words, is the key to the whole matter it seems to me, both the parable which follows it, and that which precedes it.

Now from verse 15 to verse 18 inclusive, the Saviour charges upon these same Pharisees in substance the accusation that they are opposed to God and do not love the things that God loves, nor see things as God sees them, and that while they justify themselves before men, yet they were daily violating the plainest of God's commandments in

the matter of divorce and marriage. I will not pause to trace out the line of connected thought here. Jesus charges upon these self-righteous men the fact that they were idolaters and law breakers continually.

Then he proceeds to charge home upon them their misuse of all the Lord's temporal mercies to them, under the controlling power of that spirit of covetousness that possessed them. Could any thing set this forth more clearly and forcibly than this parable of this rich man, who fared sumptuously every day, while he cared nothing for the hunger and suffering of the poor beggar who lay at his very gate full of sores? He had not even the pity of the dogs for his suffering fellowmen. How exactly opposite was his spirit to that of the good Samaritan in another parable. The Pharisee had not the love of God in his heart, and therefore he had no love for his fellowman. If a man really love God he will love his brother also. And if he love not his brother whom he has seen how can he love God whom he has not seen. How stern is the rebuke administered to these covetous Pharisees in this parable of the rich man and Lazarus!

There is also another element entering into this second parable which also is connected with the covetousness of the Pharisees. They endeavored to monopolize, not only all of the good things of this world, but all the blessings of the future world also. It is always true that covetousness springs out of self esteem or self righteousness. This remains true, whether men covet the gold and silver of this world, or a high seat in heaven and many stars in their crown in the next world. Now Jesus tells these covetous, self righteous Pharisees, that in the end, the very things

which they had derided shall be uppermost. The poor, loathsome beggar who lay at their gate, to them an object of contempt, was more precious in the sight of God than they. Some day things will not be as they are now. Publicans and harlots should go into the kingdom of God before them. Lazarus should be rich with the true riches, while their gain which they had supposed was godliness should all disappear. Read the seventy third psalm for a better comment upon this parable than anything I can say. In the sanctuary, David saw the end of the prosperous wicked, and the final exaltation of the oppressed people of God. The same thing is presented it seems to me in this parable. Here is set forth the truth that God has chosen the poor of this world, rich in faith, and heirs of the kingdom.

It seems to me that there is another lesson also set forth in this second parable, and that is that nothing is more hardening, nothing more completely separates a man from all that is good and heavenly, or that pertains to the kingdom of God, than does covetousness after the things of this world, either its riches, its fame, its honor or its religious rewards. Between such a man and all his needy brethren, with all that is good and true and restful, in short, all that is meant by Abraham's bosom, truly a great gulf is fixed. It is fixed by the very spirit of covetousness which possesses him. Neither Moses nor the prophets, nor a man risen from the dead, can touch the heart swallowed up in covetousness. Nothing can do this, but the grace of God which can do all things. Thank God, his grace can subdue even the covetousness of the heart of man.

I will leave these reflections for the perusal of Bro. Hardy and others.

I do not mean to say that these thoughts exhaust the meaning of these two parables, but they do seem to me to be proper and legitimate thoughts. I trust that they may lead others to read more carefully this portion of the word of God. And I should be glad for Bro. Hardy to write also, or any others of the brethren.

I remain in fellowship and love your unworthy brother.

F. A. CHICK.

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HE THAT RULETH OVER MEN MUST BE JUST.

"And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say to him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned, but what sayest thou? This they said tempting him, that they might have to accuse him." These people were impressed from what they knew of Christ and his teaching, that he meant an overthrow of all government, and to do away with all law.

They doubtless had declared this to be the end and aim of his teaching, and therefore they were glad to bring before him a case to prove this charge and have him put to death.

They could not see that Christ's teaching was of a spiritual nature, and reached the heart and mind, instead of stopping at the bark, and in the letter, therefore they esteemed him an enemy to the social order, when really he was working on the only line to strengthen, purify and fit it for man's happiness, by making the tree good to make its fruit better. To expose him, and show he was an enemy to the powers that be,

they brought this woman taken in the act of adultery. Moses says, this woman should be put to death, now what do you say? Your teaching is on the line of love, mercy and forbearance, under your system of government, how would you deal with her?

"But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." His writing doubtless was in the Hebrew tongue, and doubtless he wrote something of the following purport: "Whoever looketh upon a woman to lust after her, hath committed adultery with her in his heart." So when they continued asking him, he lifted up himself and said unto them, he that is without sin among you, let him cast a stone at her, and again he stooped down and wrote on the ground. And they which heard it being convicted by their consciences, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. He had struck home at the heart of all social order. He began to physic it at the right place. In the letter of the law they might have been innocent, but in the spirit of it as guilty as the woman. In the letter they were cruel hypocrites. Jesus struck through the letter, the bark, into their hearts, the fountain of sin. "When Jesus had lifted up himself, and saw none but the woman, he said unto her woman, where are those thine accusers? hath no man condemned thee? She said, no man Lord. And Jesus said unto her, neither do I condemn thee: go and sin no more."

Jesus was speaking to the scribes and Pharisees, of the Jews, the descendants of Abraham, the house of Moses, which was the keeper of the oracles of God, that people

through whom God made himself manifest to the world, and taught the world by his dealing with them and their examples before the world the things which were good for the world and all men as social beings. In them he set up a type, a pattern, for the nations of the world, so far as law and order was concerned. The administration of this law accompanied with ordinances of divine service and had a sanctuary, but was in the letter and temporal, and these people prospered in a temporal way according as they observed it, but it could never make the comers themselves perfect as touching the conscience. The ordinances of divine service only typified the coming of Christ, who was to obey it in spirit, and lay the foundation of another government in which only those who serve Jesus inwardly, and whose circumcision was in soul and spirit, and not outwardly in the flesh, were to worship God, whose offerings were not such as could be seen, but were unseen and spiritual offerings. As a subject of that kingdom, and as a type of it, he was in the flesh when talking to the woman.

And as all governments are what the subjects make them, and to have a good government we must have good subjects, he commenced on the subjects not in the letter but in the spirit. On the occasion referred to, the Pharisees judged the woman guilty, and that she should be stoned to death according to Moses. In the kingdom Christ is setting up or performing the subjects, such only are to judge who are spiritual. Those who will judge in mercy, love and forbearance in the newness of the spirit and not in the oldness of the letter, and when he invoked the enforcement of the love of the spirit these self-constituted judges were condemned by their own consciences, and left her.

He did not teach that adultery was not a sin, and does not exclude persons guilty of it from church membership. For if he had, then the Apostles would not have had any authority to say to the members of it, you shall not keep company with one who is called an adulterer. But he intended to teach that adulterers cannot try and turn out of church those who commit adultery.

In order to be a judge in that kingdom you must not be clean only in the letter, but in the spirit also.

The organized church or apostolic kingdom was not set up until the death and resurrection of Christ. His work prepared the subjects for it, as the light of the world, the great model kingdom, the salt of the earth. Adultery was a bar to membership, not only to such as were guilty of it in the letter, but in the spirit.

This kingdom is a visible one, and therefore temporal, for "that which is seen is temporal, and that which is not seen is eternal." Christ's invisible kingdom is not seen and is therefore eternal. The first includes the former, as Jesus said, "I give unto you a kingdom that you may eat and drink at my table in my kingdom." The power of which is love, and the discipline of it is the spirit. In it if one offends against God's law of right and wrong the spiritual try him. As it is written, "if one be overtaken in a fault let them who are spiritual judge him." Christ put these Pharisees on trial in their hearts and minds, and they were condemned and therefore could not execute the law of Moses on her by stoning her to death. The government of Moses was in the letter, and the power of it one of force.

In Moses Job was innocent, a

perfect and an upright man as a servant of God in the letter of the law, but in Christ in the spirit vile. So was Paul in Moses blameless, but in Christ the chief of sinners. In Christ the hands of the judge must be clean, not only in letter, but in the spirit of the law. Ready to forgive even as he would be forgiven. One that could look on a poor erring one and say, in sorrow we judge you guilty, and for Christ's sake exclude you, but our hearts and prayers go with you. May the Lord soon deliver you from the power of satan, unto whom we now give you for the destruction of the flesh, the enemy who led you astray. This kingdom is the light of the world, and the power of it is in the love and respect the world has for it. It is not government of force, but one of love. In order that its teaching and example shall have power over the minds of the people, the people must be convinced of its virtue, not only in the letter but in the Spirit. They must see that the power which moves it is the love of God pure and simple. There must not be about it the least taint of a commercial transaction, or the reign of the knowledge of good and evil. There must be no hypocrisy manifested in it, but an open, even handed loving administration of God's holy spiritual law of right and wrong. Unless the people see this, the government loses its power to purify and elevate men as social beings. To accomplish this end, the subjects of it must show they recognize God's eternal power and God-head in all things. That good society or good government is his gift to man, and that we receive this mercy through his goodness in restraining and subduing the evil passions of men. When the people see this in the subjects of this kingdom, they not only respect the

kingdom, but glorify God who gave it. But when this kingdom is taken by violence, and the violent undertake to run it by force instead of love, and begin to exalt themselves and seek the honor and glory of men in it its power to make men better in heart and mind ceases, and it rules over men as any other government does, by operating on the hopes and fears of men, and not in their minds and consciences, by the power of love and respect for it.

Whenever the church comes to a level with the world in its discipline and business, and is used to gain wealth and power over men, by exciting their hopes and fears to increase it, she becomes a den of thieves, robbers, hypocrites and covetous money changers, and all her outward show of sanctity and devotion to God amounts to nothing, except to sow, cultivate and fructify the seeds of vice.

There is no power but of God, the powers that be are ordained of God; and when the church sets the world an example in respecting it as the gift of God, the best men will be selected by the people to office, just, moral, fair men, free from tricks and combines to gain them. Such men as the church can pray for, and who in turn, whether religious or not will respect such a constituency, and by good conduct and just dealing try to serve it, in honor and patriotism, guided by principles of right, instead of any local or selfish advantage, of one party or section over another.

When the church discredits or discounts in any way, or for any purpose God's eternal power and God-head, which every atom in nature teaches, the flood gates of evil are lifted, and being turned over to hardness of heart and repulchery of mind, we are liable to

the most abominable things such as fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whispering, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affections, implacable and unmerciful &c.

H. BUSSEY.

ADMNITION.

AN EPISTLE OF LOVE TO FACTIONS OF CHURCHES IN THE BOUNDS OF THE LITTLE RIVER AND THE WHITE OAK ASSOCIATIONS: DEARLY BELOVED IN CHRIST:—Feeling it to be a duty to try to point out to you some of your errors, I will now try to do so, hoping that you will bear with my infirmities and that you will not think any less of me. Of course we are not now in church fellowship, but I believe that we are brethren in the spirit and if there are any people whom I love more than the Gulley party as they are termed I am not aware of it. At the time of the split you held and taught that it was wrong to commune with churches which did not wash feet in church capacity at the Lord's Supper, unless they would grant you the liberty of washing in their churches at such times. Now that was doubtless an error in you because there are churches that are not fully persuaded in their own minds that it is proper to wash feet at such times, hence cannot conscientiously do so themselves, nor grant you such a liberty in their church meetings. Now to refuse to commune with such churches is very painful to them. There are able ministers on both sides of this question. Some for feet-washing in the churches, and some against it,

hence the minds of many are confused over it, and it has long been a controverted point among us, hence we ought to be cautious and have no appearance of forcing the flock of God. Suppose the churches had granted you the liberty of washing feet in their meetings, and had not washed with you, what churches would you have been washing with? Not with them, nor with your own churches, they not being present, nor with Christ's church, for those were Christ's churches; so you would not have been washing in church capacity at all. You held that if two or more of you had visited such churches you would have washed feet, providing they raised no objection, but if only one of you was there you would have communed to the neglect of it, there being no one to wash with you, or at least I so understood you. Now if it was proper for one of you to wash to the neglect of it, was it not as proper for two or more of you to do so? For two or more of you to visit a church and wash feet when she did not wash would be to accept to that extent the government of that church. This I am sure you did not mean to do for I believe that your motives were pure. When churches refused you the liberty of washing feet you refused to commune with them, because as you held they were refusing to grant you your liberty, or were binding you unscripturally. Now doubtless it seemed that way to you, but it seems to me that visiting members ought not to ask liberty in a church to do a thing as a church act which she is unwilling to do. It looks like assuming the leadership of such a church, and dictating to her. You did not mean to non-fellowship churches when you refused to commune with them but it seems to me

that such a course would lead to it.

For instance, you would not serve such a church as pastor nor be served by a pastor of such a church, nor commune with her. How much does that lack of non-fellowship? The churches of Little River commune quarterly and wash feet once a year at one of those communions, you were willing to commune with them when they washed, but refused to do so when they left it off, because they would not let visiting members wash. Now granting that they were neglecting a duty in leaving it off, still it did not throw them into disorder, neither did you think it did, and we know that it is proper to commune with churches which are in order. You claimed that when they left off feet-washing they were neglecting the pattern set by Christ, and if you did so with them you would be encouraging a wrong, because you held that it took the communion supper and the feet-washing to complete the pattern. Now it seems to me that the bread and wine constitute the Lord's Supper, and that it is an ordinance complete in itself. Of course it is, and that feet-washing is no part of it, for Mathew, Mark, and Luke in giving the ordinance in detail would not have left off feet-washing had it been a part of it and Paul in mentioning the supper and the order of it does not mention feet-washing, 1 Cor. xi. So if we refuse to commune with a church because she neglects feet-washing, why not refuse to commune with her when she neglects other duties? If she neglects a duty it is no sin of visiting members. They will never be held responsible for it. They should follow her so far as she follows Christ, but never attempt to lead her.

The churches of the Little River claimed that in washing feet

immediately after the supper they were doing as Christ did. Now if they were correct then of course when they communed to the neglect of it they lacked that much of following him, or of doing as he did; hence it was not consistent in them ever to leave it off, consistent with their claim I mean. Still they had followed doing so for many years and it doubtless seemed proper. But we know that inconsistencies must be borne with, especially when they do not affect church order, especially when we have it not in our power to remedy it. It is not Jacob but Esau who would force the flock of God, and thus destroy the weak and the lame, and we are all Esau, flesh, while Jacob (the spiritual man) is a smooth man dwelling in tents. Those churches did not object to any church in their Association washing feet as often as they wished, neither did they try to force visiting members to wash with them. All were free to follow their own convictions in regard to it. Still it seemed that most or all the churches were unwilling for only a part of the members of each church to wash quarterly, when the other part refused to do so: but as they admitted that it was right to wash quarterly they ought to have let all wash who wished to, and they doubtless would have done so had not the other party refused to commune as aforesaid. Some members of the Little River, and perhaps all of them, admit that their custom was inconsistent, and I have confidence enough in the christian character of the Gulley side to believe that they will confess their error when they see it. Soon after the split at Middle Creek I dreamed that an Elder, then belonging to our Association and myself were at old Middle Creek, and that he was in the house and

seemed to have possession, and that the old members were outside. I saw the old white headed members outside falling about and very angry. I knew the dream meant something, but I was so blind (thinking he was right) that I could not interpret it, but when the interpretation came to me I understood it to mean that the old membership, or the old side, were cast out and that a younger party had taken possession of their house. Brother Burwell Harrelson of S. C. dreamed that this same Elder visited Simpson's Creek church, and refused to go home with any of the members, but said to them, I can't go with any of you brethren, I am going with F. who then stood excluded from the church, justly excluded. This elder was and yet is much beloved in the Mill Branch Association where that church is a member. Like myself they dearly loved him and on my tour just finished out there, they expressed deep sorrow that he has gone from them. Elder Thomas Bell thinks that the Lord has shown him that Elder Wooten will return. I hope that many will do so. As the churches of the Little River agreed that it was Scriptural to wash feet at each observance of the Lord's Supper, they ought to have let the members of each church wash at their home churches; but your extreme position would have divided the churches perhaps north and south, east and west: hence it was proper to withdraw from you after faithfully laboring to save you from your error. Doubtless the churches failed in this particular, and did not labor enough in love to save you. I suppose that they admit that you were not dealt with in a disciplinary manner, and were irregularly withdrawn from. They claim that you deserved to be dropped from their church fellowship,

and that they did right in dropping you; but admit that they did not do so in a disciplinary way: doubtless both sides said many hard things against each other, and were both at times in a bad spirit: but it is passed now and can't be remedied only by repentance on both sides. From what I have heard them say and heard of them, they are willing to confess their slips and blunders, which shows that they are Christ like, and now if you could confess yours on the point that I have been considering you would be much nearer together. I don't think that the churches of the Little River ever meant to make their old custom a test of fellowship, neither do I think that they would have withdrawn from their own church members for washing feet in their home churches provided they had not claimed a right of washing at the sister churches as aforesaid. I think that the error of the Gulley party was much more dangerous than the old custom of the Little River churches, hence I cannot go with them. I can bear with the imperfections of the other side, being so full of imperfections myself, especially as their custom is no test of fellowship, and I hope that they will pardon all my slips and blunders which I made.

I. J. TAYLOR.

La Grange N. C.

ELDER P. D. GOLD, DEAR BROTHER:—The LANDMARK comes to our address regularly and we are always glad to receive it, and feel quite often benefited by reading your articles and those of Elder Lester's, and glad to know that he has resumed his pen, and hope he may continue.

I remain your brother in hope,
J. K. YERKES.

Washington D. 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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WILSON, N. C., DEC. 15, 1894.

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EDITORIAL.

EVERY ONE SHOULD BE HEARD.

Friend J. B. Chapman requests my view of John 7: 51.

"Doth our law judge any man before it hear him, and know what he doeth?"

This is the language of that Nicodemus that came to Jesus by night. He appears to have had great regard for Jesus. When Christ was crucified he with a just man called Joseph showed great esteem for him, for Nicodemus brought about 100 pounds weight of ointment for his embalming at his burial.

His answer to the enemies of Jesus shows a disposition to fairness and justice, and that he was no enemy of Christ.

What Jesus told Nicodemus was a new thing he had not told to any other man before that we read of. The Saviour always knew what to teach, when to teach it, and to whom. The surprise of Nicodemus was therefore to be expected.

When he came to enquire by night Jesus announced to him first

of all and most distinctly the new and yet everlasting doctrine, Ye must be born again—that no man can see or enter into the kingdom of God unless he is born again. This was most astonishing. Though it did not seem offensive to him. There is nothing in the conduct of this man to induce us to conclude he hated Christ.

He must have loved justice and truth. He said, "Doth our law condemn any man before it hear him?" It is a matter or principle of justice that one accused should be allowed to speak in his own behalf. Yet how often we violate that principle of simple justice, and pre-judge a case by hearsay. A report damaging to one is being circulated. We readily accept and harbor the report before learning whether it is true or not.

Jesus was spoken against. All manner of falsehood and lies was circulated about him, and believed. He was condemned without any testimony against him. No two witnesses agreed in their accusations, and if one witness asserts one thing and another asserts the opposite of it that leaves the matter altogether unproved.

The chief complaint they made against Jesus was that he said he was the son of God. This he admitted on the cross. They put him to death, not for violating any law. They slew him without a cause.

What had he done? He had proven that he was the Son of God beyond any question. Never was a case so clearly proven. This was a new case such as had never be-

fore been heard of.

What an outrage on every principle of justice and mercy was it for men to crucify the son of God; yet it must be done. They were gathered with wicked hands to do what God had determined before hand to be done.

But what does it avail for one to reprove a wicked man or rabble, when they are allowed to follow their own evil hearts, and execute their own guilty purposes? Surely man when embittered by hate will go beyond the bounds of moderation and laws of justice to gratify his desires. Yet justice makes her protest and lifts her voice. The blood of Abel cries from the ground against Cain's outrage on his innocent brother. What does Cain care for that? The sighing of afflicted Israel rises in the hearing of Pharaoh for deliverance from their bondage in Egypt, but of what avail before him? The sad captivity of Israel in Babylon appeals in vain to Babylon's haughty kings. What does Herod care for the crying of helpless children, or their bereaved mothers? How little cares he if John the Baptist loses his head. The history of crime is one of heartless cruelty practiced in the very face of the cries and reproofs of justice outraged.

What warnings were given to Pilate. His wife's earnest remonstrance, "Have thou nothing to do with that just man. I have suffered much this day," she sent him word, "because of a dream." The face of the sun darkened, rocks

cracking, earth trembling, the veil of the temple rending, the unearthly meekness of the suffering Jesus, all failed to warn the bitter crowd that thirsted for his blood. What think you of man's regard for justice when once the teeth of his hunger for blood are sharpened.

Man must be born again before he loves truth and hates iniquity.

What a miracle of grace to save such a sinner as this. What a great and gracious power it is that implants in such a character the love of truth, and hatred of every false way. Truth and error, holiness and sin are as opposite as life and death, light and darkness.

Then how great the power that disposes such an one to repent of his wicked works, and defend that which he once sought to destroy, to hear the truth and deal with justice to all parties.

P. D. G.

DEAR BROTHER GOLD:—I will say to you that I deserve nothing, and receive a great deal, and am not thankful as I should be. Inform us through the LANDMARK, when you have no better subject, how to be thankful as we should, and how to do right, and nothing wrong, and oblige me and others.

Yours in hope,

JAS. A. BURCH.

Remarks.

Brother Burch asks for the kingdom, but while I have no kingdom to give—such as I have I give.

It seems to me he is not far from the kingdom when he feels that he deserves nothing and receives much. A fault-finding, un-

grateful man always finds something to complain of, and a thankful, humble man always sees something to give thanks for. The element or principle of happiness or misery is in man. One that is humble feels that he deserves no favors. Hence what he receives he appreciates all the more as that much gain. While one that is proud never feels that he is appreciated, hence he is always miserable, or is unthankful and unholy.

The meek shall inherit the earth. They are blest with that spirit of satisfaction and reconciliation to God's will which gives them the promise of the life that now is, and that which is to come. The meek he satisfies with good things. The proud he sends empty away. A man's life consisteth not in the abundance of that which he possesseth, so that it is not in the nature of worldly things to make man happy.

Suppose one should feel that he deserves all he gets, what would he have to give thanks for? Suppose one feels that he deserves nothing, then all he receives he desires to give thanks for. But suppose he feels that he does give thanks for all that he possesses, would he not be glorying in his own works? It is right to desire to give thanks, but as soon as one feels that he does give thanks thus, at once he is glorying in his own works. His language then would be, I give thanks for all that I possess. This our brother does not wish to do as that Pharisee did.

As long as one is dissatisfied

with himself, provided he is glorying in the Lord, and pleased with the Lord's people, he can say as Paul, I count not myself to have attained, but this one thing I do, forgetting the things which are behind, and reaching toward those which are before, I press towards the mark for the prize of the high calling of God which is in Christ Jesus.

How can a man who himself fails to do anything right, and therefore does so much wrong as I do, tell others how to do every thing right, and nothing wrong? For it one does every thing right he does nothing wrong of course.

The just shall live by faith. If one lives by the faith of Jesus he does nothing of himself. Without Jesus we can do nothing (good.) Jesus could do nothing of himself as a man, for he could do nothing wrong. We can do wrong things because we are sinners. Jesus was not a sinner, therefore he could not do wrong; yet he could of himself do nothing. Then how can we who are sinners, of ourselves, or without Jesus do anything good? Hence Paul said, I know that in me, that is in my flesh, dwells no good thing.

There is not a just man that liveth and sinneth not. There is a set of people I hear of professing holiness, sanctification &c., saying they have not sinned for months or years. I do not understand that brother Burch, or any other true Baptist wishes to be found in that number of deluded wretches and liars.

The gospel we preach and love is

that Jesus saves sinners, and blesses his people in turning every one of them away from his iniquities, so that we have no confidence in the flesh, therefore do not walk after it but walk by faith, and are exercised therein to have always a conscience void of offense toward God and man.

The soul that sincerely seeks to do right is much more troubled because of its failures than one that does not care so much how he lives. It is a good sign if our bad conduct grieves us.

The soul that truly desire to live by faith will still endeavor to do right, even though it fails every day. Hence such persons continue seeking the Lord and desiring that they might do right: "But when I count up all the cost, If not free grace then I am lost."

P. D. G.

ELDER P. D. GOLD DEAR BROTHER:—I want to ask you to give me your views on some Scripture which I hope you will be pleased to give through the LANDMARK. You will find the scripture in first Corinthians eleventh chapter and 20-21-22 verses, and also the last verse of the same chapter.

Remarks.

The scriptures are as follows: "When you come together therefore into one place this is not to eat the Lord's Supper.

For in eating every one taketh before other his own supper; and one is hungry and another drunken.

What! have ye not houses to eat and to drink in, or despise ye the

church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not; 34th verse: "And if any man hunger let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

Paul states that there are divisions among these Corinthian believers (18 v). There must be heresies in order, not to find out who is wrong, but who is right. Strange, is it not, that heresies must be in order to ascertain who is right. We would say it would be to see who would do wrong. But it is natural to do wrong. He therefore that under temptation will not do wrong is making good proof that he is not a heretic, but is sound in the faith—is the exception to the rule of wrong doing.

It appears that the brethren at Corinth were wrong in many ways. There were carnal bickerings and divisions among them. Some said they were of Paul. He was their Saviour, or they were of him. Some said they were of Apollos etc. One had his father's wife which they tolerated.

They made the Lord's supper an occasion for carnal feasting, if not for gluttony and drunkenness. One did not wait for another. They ate and drank to gratify natural or carnal appetites. This was shameful. They did not come to eat the Lord's supper. For one would eat before another his own supper,—a natural supper, so one is hungry and another is drunken. Had they

not houses or homes of their own to eat and drink in to satisfy hunger or to gratify their appetites? They thus despise the church of God. You thus acting, he would write, bring shame upon yourselves.

If any of you hunger eat at home,

This solemn service of the Lord's supper is not your supper. It is the Lord's supper. You are to show forth his death till he come. You are to examine yourselves and discerning his body and blood, or eating and drinking unto the Lord, you are to serve him. This is his supper.

You are all brethren, equals, therefore tarry one for another.

I was at a communion once where they all waited until the bread was handed to each one, and then they all ate the bread at the same minute. But they did not thus take the wine together.

What I understand by tarrying one for another is that they shall be together or present in person at the same time, and all be in peace one with another, and all of the same mind—namely to show the Lord's death till he come or to all eat and drink unto him.

How bad it is for brethren to be divided. A house divided against itself cannot stand. It will come to desolation. A church divided against itself is unfit to do business.

Paul says the rest will I set in order when I come. Much of the writings of the Apostles was to correct errors. The most important ones they wrote about. Some smaller matters that could be better deferred were allowed to wait until the

Apostles would come in person and attend to them.

What this matter was that Paul would attend to when he visited them I know not, nor is it necessary for us to know. If I had indeed been necessary for us to know it, Paul would have written it for our learning. Revealed things belong unto us and to our children.

P. D. G.

A brother desires my view of this question :

Can a church receive members into her fellowship, or dismiss them, or send messengers to Associations, if she is so confused she cannot eat the Lord's Supper.

Answer.

I do not see how a church could do any thing, or perform any act expressive of her fellowship, if she is not in fellowship. A church has no strength to perform any thing spiritually unless she has the mind of Christ.

There may be some disorder or dissatisfaction in a church wherein the fellowship is not imperiled. A brother may wound my feelings and yet I feel he is still a brother, and my fellowship for him abides.

To say that a church in disorder cannot do anything would put her in a condition wherein she could never take any step even to remove the trouble, or to come together again. Of course any church in distress, however great the disorder may be, would show signs of healthfulness in putting away the disorder. This is a healing. The first thing a church in disorder should

seek to do would be to remove the trouble, and be at peace again. To seek for peace is always the first step of a church. While there is peace seek to maintain it. If it is lost the first step of a church is to seek to recover it. For this they should labor most constantly.

Baptists should learn that what they cannot bear in each other they should take proper and prompt steps to remove at once, and then they can in a sound healthy state perform their duties as churches.

If a church agrees to send messengers to an Association while they are in disorder they are agreed on that point, and they should state the fact that they are not in peace. But the more a church feels that they can do nothing while they are in confusion the more careful they will be to maintain peace.

To strain at gnats or make a disturbance about a small matter and throw a church in disorder, so that they cannot eat, is a shame on any Baptist that does it. When you feel you are as great a sinner as I sometimes appear to myself to be you can bear with your brethren that you esteem as not near so vile as you.

P. D. G.

Brother L. D. Wade requests my view of Isaiah 12: 3. "Therefore with joy shall ye draw water out of the wells of salvation." The day here spoken of is the day of salvation, the gospel day, the last day, the great day of the feast. In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned

away, and thou comfortedst me, 1st verse. Jesus is the one saying, thou wast angry with me, but thou comfortedst me. As the surety for the flock Jesus must, while bearing the sins of his people in his own body, feel and bear the anger of the righteous God against sin. But when Jesus died for our sins God raised him up from the dead, brought his feet out of the horrible pit and the miry clay, and put a new song in his mouth. His anger is turned away, and God comforts him. At the right hand of God exalted there are pleasures forevermore. He says (v. 2.) "Behold, God is my salvation, I will trust and not be afraid. The Lord Jehovah is my strength and song," &c. As the head of the church and its life glorified the joy of God is in him, and therefore is this new song put in his mouth. After the resurrection Jesus dies no more, is no more a man of sorrows acquainted with grief. This joy and glory also reaches to the body of Jesus or his church, therefore that new song is praise unto our God. Many shall see this and fear, and trust in the Lord. The life and light of the salvation of Jesus, or this holy anointing, reaches down to the whole body or skirts of the garment therefore with joy shall ye draw water out of the wells of salvation. How wonderful it is that the joy of Jesus flows to his body, or his people, who catch the song and in them Jesus sings praises unto our God.

With joy shall ye draw water out of the wells of salvation. What are these wells? The apostles and

prophets are to plant and water the flock. Jacob drew water and watered the flocks, but in the gospel strength and joy is given to the church to draw water out of the wells of salvation. Twelve wells of water with seventy palm trees, places of shade and rest, as well as water were given to Israel in the type. In substance or the gospel is this fulfilled. The Father, Son and Holy Ghost supply water in these wells. For water flows into wells from a source communicating therewith. As the princes or apostles dig the wells with their staves, or in their experience preach and declare the law in Zion, and thus rule in judgment loosing and binding, those that trust in the Lord by the faith of Jesus, draw and drink at these wells. For the fountain of Jacob shall be upon a land of corn and wine, not on a barren desert, but on a fruitful field. The faith of Jesus in his people enables them to suck comfort from the rock, and drink of these wells of salvation. The word of Jesus which his apostles are empowered to preach comes in demonstration of the Spirit and of power.

There is much joy in this land of wells of water, or of the early and latter rains that fill the pools, so this is a well-watered garden of the Lord.

The church is not a desert place, but a fruitful field which the Lord has blessed. Here the rain fills the wells or pools of water. In nature when the time of rain comes the rain is everywhere. It is not that a cloud must come from another

country, but the air is full of water and clouds form and gather everywhere. He makes the desert blossom, he fills the heavens with rain, and the earth drinks with joy. So the gospel heavens is full of water of life and we draw from these wells of salvation with joy and gladness. Here the inhabitant shall no more thirst or perish. He that drinketh of this water shall never thirst. That is he shall never perish. It does not say he shall never desire it again, but that it shall be in him a well of water springing up into everlasting life, or he shall draw water from these wells of salvation. How? The same power, experience and life in the Apostles is in us. We have fellowship with them and thus we have proof that we have fellowship with the Father and the Son. As we see and feel that we believe as they do, or believe through their word, we have comfort and draw water with joy out of these wells of salvation. For God is our salvation, and as we have fellowship with the apostles and prophets, wells, we have fellowship with the Father and Son who gives the water of life and our joy is full.

God is the salvation of Jesus and God manifest in the flesh is our salvation. The apostles saw Jesus and knew him, as we therefore have fellowship with the apostles we draw out of these wells. P. D. G.

END OF YEAR 1894.

According to our method of computing time another year is about passed away. There is much sentiment in our minds often about the close of a year. But one day is no more than another in that sense.

The clock of times gives no more important stroke for one day than for another.

With the Lord one day is as a thousand years, and a thousand years as one day. We cannot comprehend this. We cannot but notice day and night, winter and summer, youth and age. We are imprisoned within this limitation of time, out of which death delivers us.

As we grow older time appears shorter. This is because passing events make less impression on our callous minds. In youth we notice much that in age we become quite insensible of. Also because we look forward with much less interest to the future of this life as we advance in age. When a boy I looked forward to the christmas holidays with ardent expectation of great joy, and it seemed to me then that christmas came so slowly. Now I am not looking for anything at christmas to interest me much, and it is so short a time from one christmas to another.

To be wise redeeming the time should be a great matter with each one of us, because these days are evil. It is good that we cannot live over our time if we live it well. If we do not live it well it is certainly better that we cannot live it ever.

There never has been but one perfect life on earth. We see many people wishing such and such a time would come. They are dissatisfied with things as they are. They want to kill time for it hangs heavily on their hands. The best way is to be well employed always in a good matter, then time will

never seem to be tedious or its wheels drag heavily. The wisdom of life is to do what you are fitted for in the right time and way, be always employed therein, or abide in your lot, feeling all your times are in God's hand. It is a great misfortune to be idle, or lazy, or employed in what is unprofitable and vain. P. D. G.

TO WHOM THIS MAY CONCERN

For fifteen years I suffered what no tongue can tell with what the doctors called a blood tumor in my left breast. The tumor grew to the enormous size of twenty three and one-half inches around the base and six inches deep. It had four cavities or deep ulcers in it, through which it discharged large quantities of blood and water daily so that I was compelled to change my clothes sometimes more than once a day, and during the summer I was constantly in dread of flies.

I had grown so weak I was barely able to walk. The tumor was a great weight hanging to my side and I was compelled to carry it on my arm. What I suffered no one will ever know. On the 26th day of March 1890 brother L. H. Hardy took charge of the case and on the 16th day of June he removed the last piece of that dreadful tumor which every body thought would surely be my end.

Now four years have passed and no symptoms of a return have as yet occurred. So far as the tumor is concerned I am well on this the 21st day of September 1894, and would be glad if I could tell every body how much I suffered and how thankful I am to get rid of that dreadful malady. Hoping that all who are afflicted with any ailments of that kind may be relieved as I have been I am very respectfully,

MARY E. HAMILTON.

WV. Carter & Co., N. C.

UNION MEETINGS.

The Toisnot Union is appointed to be held with the church at Elm City, Saturday and 5th Sunday in December. P. D. G.

The Skewarkey Union is appointed to be held with the church at Kehukee Friday, Saturday and 5th Sunday in December.

P. D. G.

The Black Creek Union is appointed to be held with the church at Upper Black Creek Saturday and 5th Sunday in December.

P. D. G.

DEAR BROTHER GOLD:—Please announce in your next number of the LANDMARK, that the next session of the Smithfield Union will be held with the church at Union Meeting House, Johnston County, N. C., on Saturday and 5th Sunday in December 1894. Brethren generally and especially the ministering brethren are invited to attend.

G. S. WILSON,
Clerk.

OBITUARIES.

FRANCES H. ROBERTSON.

Frances Hatcher Gilliam, widow of Archer Walthol Robertson, was born Sept. 21 1805 in Bedford Co., Va., married in 1824, united with the Primitive Baptist church soon after marrying, moved to North Carolina about 1835, died Sept. the 9th 1894 at her home in Stokes county, N. C. She was the mother of eight children, five of whom are living, one son and four daughters, three of those are widows, to mourn their loss. Her husband died 5 years previous, in the ninetieth year of his age, leaving her blind and almost helpless; but she was well cared for by her children and grand children. She was visiting one of her daughters when she was

taken sick a week before she died. She was quite anxious to be taken home, being perfectly satisfied she was sick unto death. But on her way home she stopped and heard Brother Purifoy preach and at the end of his sermon she asked to speak to him, to thank him for the comforting words he spoke. She suffered very much for nearly a week, but the day before she died she felt perfectly easy, and was conscious of her condition, and told them she would never suffer any more, either in this world or the world to come, and that she had been anxiously waiting for many years for the summons, and it had at last come. Oh the joyful news. Her life was a living example of the faith and patience of a saint of God. In all of her sufferings, afflictions, bereavements, she was never heard to complain at her lot; but has often said to the writer, that God, in whose hands are the issues of life and death, was too wise to err, and too good to do wrong. Sister Robertson was not only strong in the faith, she so long professed and which she had obtained through Jesus Christ the Lord, but she proved her faith by her works. She was indeed a mother in Israel. In speaking of the preachers or members, she spoke of them as tenderly, and affectionately as she did her own dear children. I was called to the pastoral care of the church of which she was a member sixteen years ago, when I first commenced speaking in public at her solicitation. And she has always had a mother's advice for me; ever ready to offer some comforting and encouraging words. Being well versed in the Scriptures and being a living witness of the controversy and division that took place with the Baptists; she was very interesting and entertaining; she not only had an extraordinary strong mind, but the most remarkable memory of any one of her age I ever had the pleasure to be with. But she is gone, and no one will be missed any more, not only in her family, but her church and neighborhood also. And may God bless her children and grand children. May grace be given them to sustain them in this their sad bereavement, feeling it is her eternal gain. And may they be as well prepared for this life and that which is to come as she was, is the prayer of one who loved her not only as a sister, but as a mother. And may the sanctifying influence of the Holy Ghost rest, and abide with the bereaved and prepare them for that rest which

remains to the people of God, which we believe she is now enjoying, we would beg for Christ's sake.

J. M. HARRIS.

ELIZABETH STARKEY.

Departed this life at the home of her daughter Mrs. Nancy A. Turner, near Taylor's Store, Franklin County Va., on the 8th day of August 1894, our beloved sister Elizabeth Starkey, widow of the late Mr. John Starkey. Sister Starkey whose maiden name was Elizabeth Ferguson was born in Franklin county Va., in the year 1802, and was married to Mr. Starkey in the year 1830. The fruits of this union were nine children, 3 boys and 6 girls, 4 of the children preceded her to the grave. The remaining six are all grown and married. Our dear sister professed religion in the year 1841 and united with the church at Gill's Creek, in Franklin county, Va., and was baptized by the late Elder Benjamin Meador. She continued with the church up to the time of her death, was one of its ornaments, never giving her brethren and sisters any trouble, always filling her seat in the body as long as she was able. She was a Baptist not only in name, but in heart. A firm believer in the doctrine of salvation by grace, and grace alone. She never ran after the new fangled schemes of men, was not ashamed to be reckoned among the Primitive Baptists. God blessed her and her husband with a comfortable living and while he was not a member of the church yet the writer is a witness to the fact that their house was a home for the Baptists. Many of the dear saints were bountifully cared for at their house. Sister Starkey was one of the plain straight forward kind of women, not ashamed or afraid to speak in defence of the doctrine of her church. Seemed to feed upon and rejoice in the soul comforting truth of the sovereignty of God. She brought up children, lodged strangers and washed the saints' feet. She was a dutiful wife. A kind and affectionate mother. A good neighbor. The poor and the needy were not driven from her door. After the death of her husband her children took care of her. A few years before her death being quite old and infirm she went to live with her widowed daughter, Mrs. Nannie A. Turner, and continued with her up to the time of her death. At this house she received every attention that was necessary to her comfort. And during her long

affliction she did not lack for the comforts of life. Mrs. Turner and her children gave her their kindest attention. The writer was there during her stay at that house and knows whereof he affirms. On one occasion while there when I went to take my leave of the dear old sister, she held me by the hand and said, I want you to preach my funeral when I die if you are living. From her conversation then I was fully assured that she felt perfectly resigned to the will of her divine Master. Her death was easy, and no doubt peaceful. Her life was an honor to the cause of Christ, and no doubt her rest is sweet. Her funeral was largely attended on the 10th day of August at Gill's Creek meeting house, after which her body was taken to the family burying ground at her old home and laid beside her husband's, where it will sleep until the morning of the resurrection when it will come forth a Spiritual body and be wafted to the mansion prepared for it in the skies. She was 81 years, 9 months and 23 days old when she fell asleep in Jesus. Her children and friends have the sympathy of all who knew her. But while they sorrow yet it is not without hope. And now may the God of all comfort grant to her children and friends every comfort temporal and spiritual for Christ's sake.

J. C. HALL.

ELDER WM. HAWKINS.

I have just received the sad intelligence of the death of my precious and much loved brother, Elder, Wm. Hawkins, of Grayson county, Va. Surely a great and good man has fallen in Israel—a more candid and faithful man has never lived. Brother Hawkins was one of the few Baptist ministers of the mountains of Va., and N. C., that was contending for the truth as it is in Christ Jesus earnestly, i. e. he was an uncompromising advocate of the Bible taught doctrine of unconditional election. He has always been a warm friend of the poor humble writer, in all my perils among false brethren. O, how lonely I feel. Surely the loss of Elder Hawkins, to the advocates of truth, is very great. But I know that our loss is his eternal gain. I have scanned the mountains of Virginia and North Carolina over, and can't find a man to fill Elder Hawkins' place, but my prayer is that God Almighty will raise up another such a defence for his truth as brother Hawkins in that part of

His vineyard, and not suffer the little ones to be captured by the Arminians. I suppose that some of the brethren will write a suitable obituary of Elder Hawkins for the LANDMARK. So I will close. Please give my love and best wishes to your family, and to all the saints. I am your most unworthy brother, in Jesus.

WM. R. WELBORN.

SAMUEL H. DILLARD.

Died at the home of Elder Z. T. Turner his father-in-law April 29th, 1894 of that dreadful disease consumption. The subject of this short notice was the son of Dr. George T. Dillard of Pigsboro. In Jan. 15th 1894 he was united in marriage to Miss Beulah Turner, daughter of Z. T. Turner. Their married life was short, but one more pleasant is scarcely to be found, as the will and wishes of one was ever the pleasure of the other. In early life he set out with an untiring energy for business, and being blest with a bright intellect and being honest and energetic he very soon gained the confidence of his countrymen generally. He was successful, and every thing seemed full of promise. He often remarked that his success in life was greatly due his companion, as she was truly an help-meet to him. Soon he found he could not continue business, and wished to make his arrangements for a comfortable home for his wife and little son and friends, which he wished them to enjoy. Finding that disease was rapidly praying upon his mortal body, medical aid was sought, and for several months hopes were entertained that he might possibly recover; but alas, all hopes proved a failure; and hence the brightest hopes of this little family were blasted in the bud, as the early flowers of spring, when all hopes of his recovery were gone, yet his dear companion could not realize it. A few days before he died his step-mother was sitting by his bed, and he told her he could not live but a little while, but that he was not afraid to die, felt that he would be better off, that God had pardoned his sins, and he felt that he was at peace with God, and all mankind; and said to his weeping companion, and other dear relatives, that he did not want them to grieve after him, that the Lord's will must be done. He manifested in his appearance that a great change had been wrought in him, that could not have been only through Christ, the Saviour of

poor sinners. He remarked to his faithful and loving companion who had nursed him so kindly that, if it was the Lord's will that he could be raised and be able to go to the church, that he desired to turn his back upon all this world calls good and great. She asked him what church he would wish to join. He said Reed Creek, or Camp Branch, it would not matter which. They were of the same faith and order. She asked him if he believed in the Primitive Baptists? Yes, he said his faith is so strong in them that it seems that Primitive or Hardshell Baptist might be indelibly written on my forehead. But he was so very feeble he was not able to get up, and in a short time passed away as one going to sleep.

"Asleep in Jesus O how sweet,
From which none ever wake to weep."

The writer of this humble and imperfect sketch has been acquainted with this subject almost from his childhood, and can say to the circle in which he moved they have lost one of their brightest young companions, and most energetic business men; but alas, what is our loss compared with what his dear companion feels? O, that the good Lord may sanctify this sad bereavement to the good of surviving friends and relatives, that we may be taught the lesson that though young and full of promise that we too must die. May the Lord bless the dear companion and little Son.

C.

APPOINTMENTS

I. J. TAYLOR & T. C. HART.

| | |
|----------------|--------------------------------|
| Beaver Dam | At Sat. and Sun. in Dec. |
| Sand Hills | Monday |
| Muddy Creek | Tuesday |
| Cypress Creek | Wednesday |
| Old Maple Hill | Thursday |
| South West | Friday |
| Stump Sound | Saturday |
| Bay Fitta | Sunday |
| Yopps | Monday |
| Wardsville | Tuesday |
| North East | Wednesday |
| Waite Oak | Thursday |
| Haskins Chapel | 1st Sat and Sun. in Jan. 1895. |

J. D. DRAUGHN.

| | |
|--------------------------|---------|
| Wheeler's | Dec. 30 |
| Ebenezer | Jan. 1 |
| Les Chapel | 2 |
| Winstead's Alliance Hall | 3 |
| Roxboro | 4 |
| Surl | 5 and 6 |

| | |
|---------------------|-----------|
| Near Helena | 7 |
| Flat River | 8 |
| Longs School House | 9 |
| Wheeler's | 12 and 13 |
| Sartin School House | 14 |
| Prospect Hill | 15 and 16 |
| Litches Creek | 17 |

Will need conveyance.

ISAAC JONES.

| | |
|-------------------|-------------------------------|
| Sand Hill | Tuesday after 4th Sun in Dec. |
| Beaver Dam | Wednesday |
| Great Swamp | Thursday |
| Keluhkee | Friday Sat. and 5th Sun. |
| Deep Creek | Monday |
| Lawrences | Tuesday |
| Conoho | Wednesday |
| Hamilton | At Night |
| Spring Creek | Thursday |
| Skewarkey | Friday |
| Jannessville | Sat. and 1st Sunday in Jan. |
| Smithwick's Creek | Monday |
| Bear Grass | Tuesday |
| Flat Swamp | Wednesday |
| Concho | Thursday |
| Old Sparta | Friday |
| Old Town Creek | Sat. and 2nd Sun. |
| Union | Monday |

He will need conveyance.

W. J. STEPHENSON.

| | |
|-------------|---------------------------|
| Nense | Sat. and 3rd Sun. in Jan. |
| Cedar Grove | Monday |
| Dutchville | Tuesday |
| Camp Creek | Wednesday |
| ML Lebanon | Thursday |
| Eno | Friday |
| Durham | Sat. and 4th Sunday |

H. F. PERDIN.

| | |
|------------------------|------------------------------------|
| Wilson | Wed. night before 1st Sun. in Jan. |
| South Quay | Sat. and 1st Sun. |
| Flatty Creek | Wed. and at night |
| Will some one meet him | Tuesday at E. City. |
| Coinjock | Friday |
| Elian (Powells Point) | 2nd Sunday |
| Providence (Banks) | Monday |
| East Lake | Wed. and Thursday |
| Bethlehem (Tyrel Co) | Sat. and 3rd Sun. |

Brother Hollida, or some one, will please meet him at Fort Landing—Thursday evening, or Friday morning, and arrange appointments in Gum Neck during the week.

| | |
|--------------------|----------------------------|
| North Lave | Sat. and 4th Sun. |
| Masons Point | Monday |
| Juniper Bay | Tuesday |
| Tiny Oak | Wednesday |
| Rose Bay | Thursday |
| New Lave | Sat. and 1st Sun. in Feb. |
| Beulah | Tuesday |
| Goose Creek Island | Sat. and 2nd Sun. |
| Jone's Bay | Sat. and 3rd Sun. at night |
| Cedar Island | Sat. and 3rd Sun. |

Conveyance needed.

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Camp Duke
10

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JANUARY 1, 1895.

NO. 4.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

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P. D. GOLD, Wilkes B. N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ABSENT FROM THE BODY, PRESENT WITH THE LORD.

"Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord: For we walk by faith, not by sight. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord." 2nd Cor. 5: 6-8.

Does the Apostle mean the death of the body by the expression, "Absent from the body?" Does he mean to declare that all the time of their mortal lives the saints are absent from the Lord, and that they are never present with him until this mortal body becomes lifeless? I do not so understand him. The language of the text quoted above, and of all the connection, appears to me to show that he is speaking of present experiences while in this mortal state, rather than of the prospect of final deliverance from the bonds of mortality. This I shall try to show. I know that we have been in the habit of regarding some of the Apostle's expressions in this chapter as referring to the change from mortality to immortality, but this does not bind us to that understanding of them, nor make it wrong for us to reconsider our own views, or those of any one else, and go over the ground again and again. The real value to any one of any scripture is what that scripture says to himself, not what any one else tells him it means. When an-

other talks to us about that scripture, whether from the pulpit to-day, or out of a book written two hundred years ago, his speech and preaching are of no value to us except as it witnesses to what has been revealed of the power of that truth in our own souls. Then there is comfort and instruction for us in what we read or hear. When a truth lives in the soul it will work itself out in word and in life, and it will leap forth with glad response to any true and live expression of it from another. Its expression will be varied according to the circumstances of its application, but never contradictory. It will never be confined to one form of words, except those of inspiration. There is variety in the expression of a living truth, but no departure from the inspired scriptures; and by themselves alone can any expressed understanding of them be tried. To search the writings of good men since the days of the Apostles, to choose between them on points where they have differed, to arrange spiritual subjects and set forth what is to be received as the true understanding upon each subject, giving as our authority the names of such good men as we have decided to follow, and to try the doctrine and practice of men and churches by such a standard—this, when yielded to, will produce only the uniformity of death. Let each servant speak

what the Lord gives him to speak in the church or churches where he labors, and write what he is impressed to write of truth revealed to himself, and his work will be of value. But there is the limit of any ones work. The Apostles finished all the supervising work over the churches as a whole, and no one can rightly assume such an office over again. It is this unwarranted assumption of authority over the churches, this endeavor to rule them by the forms and language of uninspired men, that has caused more divisions and distress among them than any thing else. Where churches have been farthest removed from this interference of self assumed gifts of general supervision, and have been left in quiet to enjoy the comfort and benefit of the gifts which the Lord has raised up among them, there is generally found the least trouble and dissension, the purest doctrine and order, and the most becoming walk and conversation. I could name a few such associations of churches. When ministers from abroad are led by the Spirit to visit such, there is a mutual joy and comfort in the communion; but when one comes with the selfish motive of personal gain, or with an assumption of authority to catechise and criticise them, and with unscriptural names of errors ready to charge upon them, the meaning of which they can learn from the scriptures, and with a disposition to interfere in the local affairs, he leaves a trail of fire behind him which it is often very difficult to put out.

But I must return to my subject. We know that there are great differences in the experience of the saints at different times with reference to the felt presence of the Lord. Sometimes his presence is realized very sweetly and power-

fully, and at other times we seem to be left almost entirely without it. Now there is just one way, and only one, in which any of his redeemed ever come into the Lord's presence, and that is through tribulation. When we were first called into his kingdom and glory we experienced a crucifixion, a cutting off in the flesh, a separation from the world. It may be that the joy we felt was so great that we forgot the previous affliction, and knew no more than a child of the way of salvation. We were resting like a child in the bosom of the church. We were satisfied with the breasts of her consolations, and delighted with the abundance of her glory. But we must be taught knowledge, and made to understand doctrine, and to that end we must be weaned from the milk which is drawn from these consoling breasts: Isa. 28: 9. and be taken into the wilderness. Now comes affliction such as we had not known before, and we learn about the death through which we are brought to experience the blessedness of salvation, and realize the presence of Jesus. The Apostle talks to us in this place, and in many other places, and in a great variety of ways, about this affliction, this daily dying, this conformity to Jesus' death, telling its deep and glorious meaning, and pointing us to our own experience of it, and to the longings, and groanings, and strivings, and rejoicings, which are the result of it. And this is what I understand to be the subject of his teaching here.

In Romans 6, the Apostle shows how we must have been baptized into Jesus' death in order to become proper subjects for gospel ordinances; that we must have been crucified with him in order to the removal of the body (or law) of sin from over us, for "he that is

dead is freed from sin," free from the crime of which he was convicted; that "if we be dead with Christ we believe that we shall also live with him;" that this death to sin, this crucifixion, this affliction, is now experienced, and that the life is also something now felt and enjoyed, in such proportion as we experience the pains of the death: we are "alive unto God through Jesus Christ our Lord," now.

So in this connection the experience of the ministration of death by the law is set over against the experience of the ministration of life through the gospel. And speaking of their troubles, distresses and perplexities, the Apostle says, 2d Cor. 4: 10-11, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Again he speaks of the perishing of the outward man, verse 16, and of the corresponding renewal of the inward man from day to day. This outward man is the same old man which is crucified with Christ, Rom. 6: 6. And then the Apostle speaks of this affliction as it appears to us while we look not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal. When we are in that frame of mind this affliction of dying daily "is light and but for a moment," for then we see that it is only in this way that we realize the presence and glory of Christ. The affliction "works for us a far more exceeding and eternal weight of glory."

By the work of this affliction, the experience of this crucifixion with Christ, this dissolving of "our earthly house of this tabernacle,"

we come to a closer knowledge, or experience, of the building of God which we have, "a house not made with hands eternal in the heavens." This house or building is not another body which is to take the place of this mortal body, for in the resurrection this same body is to be changed, not exchanged, but it is the building of grace, the tabernacle of God, the eternal dwelling place of the saints which is the work of God revealed in Jesus Christ, and which is seen by faith as an eternal hiding place and glorious abode of the people of God, in types and shadows in the legal heavens, in all the teachings of Christ and the Apostles in the gospel heavens, and by the power of faith is seen in the third heavens to which Paul was caught up in vision.

In this earthly house of our tabernacle "we groan being burdened, earnestly desiring to be clothed upon with our house which is from heaven." Are there not times in the experience of the saints when these groanings cease, when we "forget our poverty and remember our misery no more?" Most certainly. But when is that, and what is the cause of that cessation of sorrow? Is it that we feel the outward man to be better, and to have ceased perishing? Is it because the mind is no longer liable to vain thoughts, and sinful desires, and vexing earthly cares? Is it because our heart is no longer vain and deceitful, and prone to vile affections? No, the time never comes to an experienced child of God when he can look upon himself with approbation, and see himself as he would wish to be; although in proportion as he is "at home in the body" he abhors himself less. But there are times when we are "in the Spirit," when faith prevails over sight and fills us with

the power of heavenly things, when the Lord makes us feel that he is dwelling in us, and is present with us, when he clothes us with the power and beauty and blessedness of his own glorious work, and enables us to "walk in the Spirit, as we live in the Spirit," and so to "not fulfill the lusts of the flesh." Gal. 5: 16-25. At such times we realize the daily dissolving of this earthly house of our tabernacle more clearly than ever, but it makes us rejoice rather than groan. We see our vileness, but are lifted above it by the power of that righteousness by faith in Christ which is put upon us. We are made to sit by faith in heavenly places, far above the law, above the attractions of the world, above the very pains of that death that is working in us. It is the working of this very death that brings us to feel the power of this divine life; the perishing of the outward man that causes us to experience the renewal of the inward man; the greatest of all earthly afflictions which works for us this exceeding weight of glory. The raging fire into which we are thrown only burns off the bands with which we were bound, and causes us to realize the presence of Jesus: the terrible night in the lion's den brings us to know the love and the power of God to such a degree, that in the place of greatest cause for terror, terror shall not come nigh us. Isa. 54: 14.

Now few perhaps of the Lord's people have such an experience long at a time. I have known but few of such exalted seasons in the course of thirty years, and they have been brief. But what we have known shows us the fullness of joy which there is in the presence of God. These things Paul and all the Saints desire. The Apostle is inspired to explain it to them. The

groaning brings forth the desire and the longing to be clothed upon with the finished work of Christ, the house which is from heaven. So the prayer of Moses after speaking of the experience of the wrath of God under the law, expresses the same desire: "Let thy work appear unto thy servants." "Let the beauty of the Lord our God be upon us." Psalm 90. The Apostle expresses the like desire in writing to the Philippians 3: 7-17. He does not profess to have attained to that perfection in Christ which he desires, but speaks of it as something always before us, but something to be reached forth unto, and which he pressed toward, and which is to be revealed to all, in God's own time and measure. And so he exhorts that we walk by the same rule, so far as we have already attained.

It is not that we are simply to look for what he is here speaking of as that which is to be ours when we pass from this world. The Apostle expressly explains that this desire to be clothed upon with our house which is from heaven is not a desire to die, not a desire to be taken away from this mortal state, and from our labor and warfare here. He did express such a desire once, "to depart and be with Christ which is far better." That was as an Apostle, feeling the weight of his work and persecutions. But it was not the desire which the Spirit inspired, for he was given to know that it was the Lord's will for him to remain for their furtherance and joy of faith. And he does not any where express it as the leading desire inspired in the saints by the Spirit to be hurrying in their minds towards death, but to be patient, to be perfect in Christ, to strive together for the faith of the gospel, to try to walk in Christ, and to desire to be

clothed with all the graces of the Spirit, and that they may know what is the length and breadth, and depth and height, and to know the love of Christ which passeth knowledge, that they may be filled with all the fullness of God. And this I understand to be the urgent looking for and hasting unto the coming of the day of God which Peter speaks of,—the removal of the legal heavens by the light of God's presence and power in the soul. 2d Peter 3: 12. "Not that we would be unclothed," not that mortality should come to an end, not that we should depart, as he expressed his own wish to the Philippians, but that we should be "clothed upon, that mortality might be swallowed up of life." Now there is a great difference between the ending and the swallowing up of mortality. I would think that when we are so clothed upon with the Spirit and principles of Christ that our natural propensities are kept entirely in subjection; when the love of Christ constrained us in what we do instead of any natural motive; when the pride of the natural heart gives way, and the meekness and gentleness of Christ takes possession of us, and controls our words and actions; when the life of Jesus is manifested in its power and sweetness over the power and desires of the mortal life; then I should think that mortality is swallowed up of life.

"Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." The work of God prepares us for what he has prepared for us. And the Spirit gives us the taste of those things, and by it we have the confidence which is our stay and comfort while in this mortal state. But why does the Apostle say, "Therefore we are always confident, know-

ing that, whilst we are at home in the body we are absent from the Lord; for we walk by faith, not by sight." What is this being "at home in the body?" Is it not a feeling of natural comfort and quiet contentment in the body? Is it not to feel a degree of satisfaction with ourselves, and a revived interest in the worldly things that pertain to our natural existence here? One who is suffering from a keen and painful sense of the vileness of his nature, from a vivid remembrance of his transgressions, and who has a clear understanding of the vanity and the fleeting nature of all earthly things, and knows and feels that all the goodness and glory of man is as the flower of the field, cannot feel at home in the body; and when all these afflictions have turned his soul from the world, and Jesus has appeared as his salvation, and has given him "beauty for ashes, the oil of joy for mourning, and the garments of praise for the Spirit of heaviness," and his soul is feasting upon the spiritual provisions which are furnished upon the mountain of God's holiness, and is "filled with all the fullness of God," then still less is he at home in the body. When at home in the body we try to walk by sight, and in proportion as we feel thus at home in the body the power of faith is diminished. But it is only by faith that we can walk in the Spiritual path, or see the Lord.

We cannot always be in this spiritual frame of mind. There is in all of the saints a tendency to keep to the world, to cleave to the dust, to mind the things of the flesh. The Apostle expresses such experiences. It is through the fellowship of the afflictions and sufferings of Christ that we come to this experience of joy in the revelation of heavenly things. It is by an experience of the power of God every

time. Now shall we choose that affliction and dying, that perishing of the outward man, and be willing to be in this sense absent from the body, absent from the joys of sense, absent from the pleasures of the world, and to be present with the Lord. Do we feel a willingness to follow the dear Saviour in humiliation, suffering, self denial, shame and death, that we may dwell with him? Do we prefer his presence to all the pleasures of this present time state in the body? It is sometimes a hard thing to answer, for it is the Spirit that must make this choice within us, and give us this willingness. It is not our natural choice, and often we are filled with doubts about our having such a choice.

But when the love of God is shed abroad in our hearts the Choice is already made, and the wonderful change is experienced, for "he that loveth dwelleth in God, and God in him." 1st John 4: 12-16. Then we experience this willingness to be absent from the body in the sense that the Apostle speaks of. The earnest of the Spirit in our hearts makes us confident in the Lord's work, confident that all things, afflictions and distresses and persecutions, work together for our good, confident that he will lead us in the right way, and in taking away the enjoyment of things pertaining to the body and the mind, he will give us richly of joys that are satisfying and will never fade. It is this confidence which makes us desire the paschal Lamb, even with the bitter herbs, rather than the flesh pots of Egypt.

"Wherefore we labor," or endeavor "that whether present or absent, we may be accepted of him." It does not appear that the Apostle, either here or elsewhere, ever referred to his or his brethren's acceptance in glory, as something

which they labored for. That is settled, and revealed to them as a salvation which is reserved in heaven for them; and when the evidence has been received it is as strong and clear to them, often, when they are far from the enjoyment of their dear Saviour's presence as when he is their light and their song. But they do labor, when directed by the Spirit, that they may so walk when in the dark as well as when in the light, as to be accepted of him; that they may not, when darkness is upon them, wander from the right way. There are those who fear the Lord and obey the voice of his servant, who walk in darkness and have no light. They are still told to trust in the Lord and stay upon their God. Isa. 59: 10. When in the light and comfort of the dear Saviour's manifested presence it seems easy to walk in him, and there is no sense of hindrance by temptation. But in the state of mind in which we are much of our time, believing but not enjoying spiritual things, feeling the cares of business, the attractions of worldly things, the power of appetites and passions, how liable we are to go astray.

The Apostle recognizes this in declaring that we must all appear before the judgment seat of Christ, and receive, in body, "according to what we have done, whether good or bad." The judgment seat of Christ is in the church, and in the heart or conscience of each one of his people. And a conscience made tender in the fear of the Lord will suffer for even every idle thought, as well as wrong word and sinful act. And it is in the body, not often our release, that this is received. Now to my mind the apostle shows that this is the line of his thought, and that he is talking of conditions and experiences and changes that pertain to the

saint while in this mortal state, by the next sentence: "Knowing therefore the terror of the Lord we persuade men." He certainly is not referring to the terror of the Lord as visited upon the enemies of God, nor intimating that those whom he is persuading are liable to be destroyed in hell unless they yield to his persuasions. But knowing the terror of the Lord to his children who transgress his precepts, and the pain in their souls when he visits their transgressions with the rod, and their iniquity with stripes he persuades the men of God, and exhorts them to so walk as becometh the gospel of Christ whether they are enjoying the smiles of his countenance or not.

To be at home in the body is not necessarily to be a transgressor. It is to have an exultant sense of natural strength of body, clearness and vivacity of mind, power of natural affections; to have a lively enjoyment of what appeals in nature to the flesh and the mind; to be engaged with interest and natural comfort in the good things of the world, and in using the world, tho' without abusing it. 1 Cor. 7: 29—31. We feel this worldly peace and comfort, this freedom from misfortune and affliction to be very desirable, and we pray for it. Yet we realize that when we are thus at home in the body in this sense, we do not realize the entire dependence upon God, the entire going out of soul to him in supplication and worship, and the rich and precious manifestations to our souls of his love and favor, that we have had when under great trials. We shrink from trial, yet how often we look to those dark seasons of trouble, when they have passed, and long for the holy comfort we had in the dear Saviour's sweet whispers of love, and in the ministrations of his sustaining grace. But

how can we ask for trouble? We cannot. But the Apostle tells us what we do feel. We do not say to the Lord, "Unclothe us of mortality." No, but rather, "all the days of my appointed time will I wait until my change come." But we do pray to be clothed upon with salvation, with gospel perfection, with our house from heaven, no matter what affliction it will be necessary for us to feel in order to have that blessing. All earthly blessings are, by their very nature, subject to decay. We rather see and feel their dissolving than to be left blind to that, depending upon them for that they cannot give. Being made confident by the earnest of the Spirit in our hearts, we are "willing rather to be absent from the body and to be present with the Lord."

But more particularly are we to strive to live unto him in all that we do, whether present in this sweet experience of his favor, or absent in the more sensible enjoyment of the things of this present vain and fleeting life. We are all dead with him who died for us all, verse 14, and now we are to "live not unto ourselves, but unto him who died for us and rose again." 15. He is now our life, and to live in this resurrection life is Christ. The old things of the law are passed away, being fulfilled in the death and resurrection of Christ, and in this gospel life all things are become new, "and all things are of God." The work in the gospel is all his. We are new creatures in Christ. The good works are not to be done by us, but have been done for us by the dear Saviour, and we are created in Christ unto them, and are privileged to walk in them as it was before ordained that we should do. verse 17, 18, Eph. 2: 10.

If we are at any time clothed upon with anything but the finished

work of Christ we shall be found naked when the Lord appears, however beautifully and richly clothed we may have appeared to ourselves and others. Many a child of God has at times put on some righteousness of his own, and has been thus found naked and put to shame by the appearing of the Lord, when his word has come with power into the heart and conscience, and when he has appeared in the special administration of his word and the order of his house, by his servants in the church. All such clothing is then burned up, "but he himself shall be saved, yet so as by fire." 1 Cor. 3: 15.

What a blessing those dreaded afflictions are which manifest to us the far more exceeding and eternal weight of glory; the bearing about in our body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal flesh; the perishing of the outward man, that we may feel the renewal of the inward man day by day; the dissolving of our earthly house of this tabernacle that we may more desire and rejoice in the tabernacle of God, our house not made with hands, which comes down to us from God out of Heaven, which is our true and everlasting clothing both now and world without end; the self-abhorrence and groanings under a sense of our sinfulness and corruption, the sentence of death felt in ourselves, which make us lose all trust and confidence in ourselves, in order that our trust and confidence may be in God, and that the holy and pure life of Jesus may prevail over the vile inclinations and worldly wisdom of our mortal nature and thus swallow up mortality as the sunlight swallows up all the lights of this world, the pains and crosses which disturb and break our earthly rest, and prevent us from

feeling quite at home in the body, in order that we may seek our rest in Jesus, and find all home comforts there, and learn more and more of the fullness of joy which is found only in his presence, and the satisfying pleasures which are at his right hand forever more.

SILAS H. DURAND,
Southampton, Bucks Co., Pa., Nov. 23, '94.

TO THE DEAR BROTHERS, SISTERS AND FRIENDS WHOM I MET DURING MY TOUR IN NOVEMBER:—As I promised several brethren and sisters to write to them when I got home, I take this method of writing to all at once, through our paper. I reached home Saturday night December 1st and found all well, for which I hope I tried to thank the Lord. My trip in the main was a very pleasant one to me. I met many very precious brethren and sisters as well as many friends on the outside, who seemed to be earnestly enquiring the way, and often it was said to me by them, pray for me. To all such I feel authorized to say that Heaven ere long will be your home. It may seem to you now that yours is an outside case, and that you are the vilest of the vile, but your case is hardly worse than the wild Gadarene, out of whom Christ cast a legion of devils. Many others I met who have a good hope through grace, who are lying out of their duty. They seem to know where the church is and have felt the duty of being baptized, but seem to be holding back for fear that these impressions to be baptized are not strong enough. To such I would say, you need no impression to cause you to do your duty. If you have seen the church and felt the duty to be baptized, you will find more rest in doing your duty than a dozen preachers can give you praying for you. There is one other class of chris-

tians I met especially in the person of a young man in Onslow County whose hope seemed to be in the Lord, and who seemed to be willing to say as did Paul, by the grace of God I am what I am. But he said he did not understand, nor believe in the special election and special atonement of our Saviour. To such as he I could say, do you not hope that is a special favor from the Lord, and according to his everlasting and electing love that you are what you are, and that you have been blessed to hope in him? If so, do you suppose that others are saved unlike yourself? He said, I am the way, (one way.) I am sure that salvation by grace (according to God's love and purpose) is sufficient to save every one that ever has, does now, or ever will want to be saved. Who could ask for more?

There is still another class of christians I met. Good brethren they are, they love to go to meeting, and love to hear preaching, but they are not careful to keep well up with their obligations to man. If one of this kind takes the LAND-MARK at all you will often see on the little slip that he is a year or two behind with his subscription. I do not want to hurt any good brother, but let us try to be as prompt as we can.

There is still another kind of Baptists that I met. They seem to start out in the faith all right, and love the brotherhood, but the first new thing they hear of they begin to heed it more or less, and they never seem to be fully established in the fact that the Lord is the giver of every good gift and every perfect gift. But rather seem to be turned about by every wind of doctrine. They are like the foolish Galatians in this sense.

I met some this trip that I met a year ago that had turned aside so

much that they did not seem like the same Baptists, and I was a little afraid of them and could not help it. We are told that they that wait upon the Lord shall renew their strength; and again, they that trust in him shall be as Mount Zion which abideth forever. May the Lord bless us all to trust alone in him.

Now there were several kinds of preachers among us; but as I am one I guess I had better hold my peace. But I am not much afraid of one of them who seems determined to know nothing among us save Christ and him crucified. But when he gets on his hobby he begins to scatter the flock and I get afraid of him. Christ said, "and I, if I be lifted up, will draw all men unto me." But why a preacher can't see he is wrong when he begins to scatter the flock I do not know. Brethren, I feel glad I went to see you all. I feel that you treated me very kind in conveying me along and caring for me, and if I did not do you much good I hope I did you no harm. If the Lord will I hope to meet most of you again in time. If not I hope we will meet in a better world than this.

Affectionately yours.

W. J. STEPHENSON.

Smithfield, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN HOPE:—I feel impressed to write, and trust that you will not think me amiss in so doing. As there has been so much written on "feet washing" it causes me to fear when I try to give even my views of the matter. Yet I think I have a desire to wash my brethren's feet. Abigail (Nabal's wife) was a woman of good understanding, but Nabal (her first husband) was churlish and evil in his doings; yet when she was "dead to him" or

he was dead in other words, David, "a man after God's own heart, sent his servants to take her to him to wife, . . . And she arose and bowed herself on her face to the earth and said, behold, let thine handmaid be a servant to wash the feet of the servants of my Lord." We see in this the spirit of humility. When Jesus went into the Pharisees' house to eat with him, there came a woman who was a great sinner and brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hair of her head; and kissed his feet, and anointed them with the ointment. This also shows a spirit of humility. Christ Jesus, the son of God and heir of all things,—all things given into his hands, while he was here on earth in the flesh as we are, was a meek, humble, lowly character, not above doing service for the comfort of his brethren, doing good wherever he went, condescending to men of low estate, not puffed up with pride; though he was rich, yet for our sakes he became poor, not doing the will of the flesh but the will of the Spirit. We see him stoop to the humble act of service and wash his brethren's feet, at the same time commanding us, saying, "If I your Lord and Master wash your feet, ye also ought to wash one another's feet." Adding also, "The servant is not greater than his Lord." Showing the oneness of himself and the church, his love in that, though the church is composed of sin-defiled men and women, which a rich, proud, self-righteous world would scorn and mock, yet he is not ashamed to call them brethren, to live with them, to eat with, to drink with them, to wash their feet, to serve them, to heal their sickness, to bear their burdens, to bear the frowns of the

rich mighty rulers for them, to be accused for them, tried for them, condemned for them, and die for them. What a thought: not ashamed of us; he perfect, we sinful; he rich, we poor; and yet he is not ashamed to call us brethren. We sometimes get ashamed of our brethren. Some of them seem too poor, some too lazy, some too rich, some too proud, some believe one way, some another, some drink too much, some covet, and many things we see in our brethren to be ashamed of. When Christ saw us in sin he did not cast us off, but redeemed us, and gave us his life, his flesh and blood, also prayed his Father to send us a Comforter to comfort us and to reprove us. We now have the Holy Ghost to reprove and comfort us. When we see our brethren in error, instead of casting them off, and being ashamed of them, it is our duty to first go to work and hunt the beam in our own eyes. Often when there is a beam in our own eyes we can't see good, and think there are motes in our brethren's eyes. It is when something is wrong with us then we think every body else is wrong.

When we see ourselves as being chief of sinners, and by faith see that this is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief, then we are in a better condition to talk with our brethren about their sins or wrong opinions. Then as there are many who do not believe in feet-washing as an example left us to follow, and many also who desire to wash feet and enjoy it, shall not the strong bear with the weak, and thus show humility. We are commanded to avoid contentions and vain jangling, for these gender strife. I feel best at the feet of my brethren.

ren, yet often feel unworthy to even be with them; May God bless Zion with peace and union is my prayer.

Your unworthy brother,
J. A. ASHBURN.

Filot Mountain, N. C.

Remarks.

The spirit and words of this seem good to me. I love to wash my brethren's feet, and for them to wash mine—though I feel unworthy. Let those that do not wash bear with those that do, and those that wash and find joy therein pray that they may have grace to bear with those that do not wash each others feet.

P. D. G.

ELDER P. D. GOLD, MY DEAR BROTHER IN CHRIST:—I have felt for several days that I wanted to drop you a few lines. I have come down to the time of old age; am made still to realize that the time of trials and anxiety has not ceased with me. I at times in the midst of my many afflictions and trials feel that I can lean upon that strong arm that has held me up for so many years, from childhood even down to old age. When we are enabled to trust in the mighty God of Jacob we still find Him to be our refuge and strength, a present help in every time of trouble, a safe retreat, a strong tower. But there are times when we falter and our faith is weak and we are ready to faint by the way,

When troubles roll in thick and fast,
And then my faith gives way,
Sometimes I think I cannot stand,
No, not another day."

Please turn to Beebe's selection 1014. This hymn I often read as it expresses a great deal of my experience. When trouble presses me

sore my mind goes out after God's dear people, although I am unworthy to be numbered among them. My mind is often drawn to you as I believe that you are one of God's true servants, and one of his faithful children. My desire has thus run for lo! these many years, and this feeling grows stronger and stronger as the world grows less in my esteem, and recedes from my view. I hope I do long and thirst for the living God. "Out of the depths have I cried unto thee O Lord, Lord hear my voice, let thine ears be attentive to the voice of my supplication." I feel that if the Lord had not been gracious and merciful unto me I should long ago have been cut down. So I desire still to trust in the Lord and not be afraid. Our precious Saviour is so gracious and merciful. How precious is the special speaking blood of Jesus. I cannot tell you my dear brother the many dangers and straits the blessed Lord carried me through. It was deep waters. Yet Christ is the sure rock in the bottom of the great deep, and all the waves and billows that roll over God's dear people cannot destroy them, for His faithfulness never fails. Afflictions and tribulations are a part of the legacy of his Saints and this they will surely have as certain as their eternal inheritance in glory, their joint heir-ship with Jesus is sure, all will rest then from every trial and temptation, sin and sorrow. Dear brother Gold, I am with my daughter Cordelia. Mr. Slade has been feeble for weeks and months. Great anxiety of mind we all are having in his behalf. No aid permanent can be given him here, he is exceeding nervous, cannot sleep, and is weak and feeble, and it affects his mental powers, his mind has been overtaxed in business, which has been too much burden for him. My son Walter went

up to Asheville with him but he did not stay but a few days when he had to come home. Dr. Harrell and Mr.—— Slade left with him last Wednesday for New York city to see a specialist. We have heard that he reached there all safe. He is exceeding despondent and realizes great darkness of soul. I do hope my dear brother that you will feel to pray for him, and that the Lord would restore him if it can be his good pleasure. My dear child has been wonderfully strengthened, for she has not been able to rest day nor night hardly for weeks. I felt that I wanted to write you to let you hear from us. I am sure that you will remember us. I am glad to know that the Lord strengthens you by the power of his Spirit to bear the cross of Jesus and preach his blessed gospel. Time is short and the end will soon arrive. Can we not exclaim with the Psalmist? "Help Lord, for the godly man ceaseth, the faithful fail from among the children of men." I am feeble and feel to be giving away. I had a chill two weeks ago to day and have felt more feeble ever since. I have reached my eightieth year and cannot expect much. I do hope my dear brother you will excuse my intrusion on your time to read this scroll. Mr. Slade received your letter and was so glad, so was Cordelia. He said he was not worthy to call you brother. He was too nervous to write you, and Delia could not well. She desires to be remembered to you and Sister Gold, and hopes that you will pray for her that she may have grace and strength. With love to all your dear ones, your sister I hope in Christ,

M. M. HASSELL.

Williamston, N. C.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

A GREAT INCREASE.

Brother I. D. Wade requests my view of Isaiah 60: 22: "A little one shall become a thousand and a small one a strong nation: I the Lord will hasten it in his time."

At the time Isaiah was moved to write this Scripture the church of God was in sackcloth and swaddling clothes lying in a manger in the sense that Israel was small, helpless and scattered and without esteem. She lay wrapped in the loins of the Jewish nation covered in the ceremonies of Jewish worship, and in obscurity. But the prophet is shown a time when the church shall arise and shine, shall put on her beautiful garments, and look forth fair as the moon, clear as the sun, and terrible as an army with banners. This is the day of the Lord, when Jesus shall be revealed from heaven manifest in the flesh, justified in the Spirit, preached to the Gentiles, believed on in the world, received up into glory. This is the great and no-

table day of the Lord when a nation shall be born in a day, and the increase of the kingdom of Jesus shall be without limit or end, because Jesus the mighty and blessed one is our Lord, our law-giver, and our king who will save us. A small one shall become a strong nation, because the Lord gathers his children from the east, west, north and south into one people, one nation, a holy nation, and the glory of the Lord rests upon them, they are strong in the Lord and in the power of his might, and reign with him. This is the righteous nation that keeps the truth and enters in through the gates into the city, a strong city where God appoints salvation for walls, and her gates are praise. The Gentiles shall flow into this city, and shall become one with the holy nation. Grace shall be multiplied, truth shall prevail. The Lord God shall be their everlasting light. Her foes shall be destroyed, her brass shall become gold, her iron silver, her wood shall become brass, and her stones shall become iron. What an increase of wealth. This denotes the purity and perfection in her head, her true and everlasting riches. Faith turns her captivity into liberty, her poverty into wealth, her vileness into comeliness; for ashes she has beauty, for the garment of heaviness she has the Spirit of praise. By faith now the church enjoys these glories and overcomes. Under the legal dispensation it was brass and stones; in the gospel faith answers to gold, iron to silver, or white

raiment of pure conduct in Jesus, wherein God's people shine as silver and are clothed, and their works become durable as brass and iron, and abide.

The Lord hastens this in his time, and the zeal of the Lord of hosts will perform this. Blessed are the eyes that see this, and the ears that hear. These things are now fulfilled to the believer in Jesus. It is unto each child of God according to his faith. He that believeth hath ceased from his own works, and enters in interest now in this city. P. D. G.

Sister M. A. Enoch requests my view of Rev. 12th chapter.

I will briefly note some points.

1st. There appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. This was a great wonder without doubt. That a woman should appear in Heaven clothed with the sun, the fountain of light and heat or life in the figure; and the moon under her feet representing all that is covered under the shadowy or moon dispensation of the night, as completely under her feet, or that she is risen above all darkness; and a crown of twelve stars, a glorious crown, a diadem of the teaching of the inspired Apostles on her head, and thus she appeared is a glorious wonder. The woman is the weaker vessel, and her exaltation in Heaven proclaims the glorious wonders of grace in the salvation of sinners. Woman is the bright figure of the church,

the bride, the lamb's wife. The increase is through the woman, and the man by the woman.

2nd. Jesus the Lord is of the woman. Behold a virgin shall conceive and bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. He is made of a woman, made under the law, to redeem them that were under the law. Thus he completely reaches the need and delivers his people, and rules all nations with a rod of iron, or has that full and complete power that breaks down root and branch every enemy that would prevent the salvation of the weakest child of God. For all power in Heaven and earth is given into his hand, and he has power over all flesh to give eternal life to as many as the Father has given him, and he must reign until the last enemy is put under his feet, and the last one is death.

As by the woman Satan reached the man, so by the woman he comes that shall destroy Satan, and the pit which Satan digged catches himself. But he appears in this vision shown to John as plotting the death of the man-child this woman is to bring forth. There is an appearance and manifestation of this when Satan stands up in Herod the king to destroy Jesus. The outward show and effort of this kind, as men are striving to overturn the works of God, is but the outward show and sign of the far greater inward havoc wrought by The adversaries of Zion when the bars are removed, and the powers

of darkness cast up their rage.

3rd. For the devil set forth here as a great red dragon having seven heads and ten horns is engaged in his chief business of attempting to destroy Jesus.

Here is a fearful symbol of power, a great (warlike) dragon. There is nothing in this symbol that is peaceful or good, but it is all of fury and destruction. Every power of darkness is here engaged. The seven heads denote much wisdom and cunning, but it is of the nature of the dragon or from beneath. The ten horns denote great power or many kingdoms, and the seven crowns show forth that he is crowned by all the powers of earthly kings, or that he is the god of this world which serves him. He has great control, for his tail (lies or false doctrines) drew a third part of the stars of Heaven and did cast them to the earth.

The heaven here referred to is the Jewish or legal heaven, or the first heaven wherein there is war. Now a war is the contact and conflict of opposing elements, powers or forces. In the legal heavens is the ground of this warfare. By the law is the knowledge of sin, and the end of the law is Jesus. So that in its ministration sin is discovered and Jesus appears in the end of that ministration which is death to make an end of sin, and to bring in everlasting righteousness. In the experience of the child of God while in the flesh this warfare is felt. In his flesh dwells no good thing; with the mind he himself serves the law of

God. Now it is in this heaven where the the third part of the stars is cast down to earth. We see among the Jewish nation that there are many that are led by Satan and cast down to earth. Many of the Jewish leaders or stars openly denied Jesus when he came on earth, and acted with the conspirators in procuring his death. Thus they showed that they were cast down from heaven and were under the power of Satan and his servants.

4th. When Jesus was born of the Virgin Mary it was a time of great corruption and wickedness. The dragon appeared to have full power over the people. Many were possessed of devils. Those that sat in Moses seat honored not Moses, but were of the devil and his lusts they would do. Satan inflamed them with rage until he entered into Judas one of the twelve Jesus had chosen, and He was betrayed; yet the Son of man went as it was appointed or written of him. By means of death he destroyed him that had the power of death that is the devil, and was raised from the dead and caught up to the throne of God, all power in heaven and earth being given unto him, and he rules all nations with complete power, or a rod of iron. These nations are the worldly nations or peoples, and not the children of the most high God, for these he draws with the chords of love most graciously.

5th. It is not only Jesus that the dragon seeks to slay. When the woman was in travail and pained

to be delivered, as the promises were fulfilled and all that was written in the law and the Psalms was accomplished, then the time drew near for his coming in the flesh. Then there was much distress as of a woman in travail. The sea wrought mightily, and the legal heavens labored, but they could not bring forth. But when Jesus came in the flesh the powers of heaven and earth labored, and Jesus appeared as the ransom for sinners, and established righteousness in the earth, and in the resurrection a nation is born in a day.

6th. Then there is war in heaven—not the heaven of heavens, but the legal heavens. Then there is great commotion and disturbance. See in the church after the ascension of Jesus what war is made on the apostles and the church by the dragon and his angels. See how false teachers attempt to drown the church, and what persecutions follow. But the dragon and his angels are cast down to the earth, and the church or woman escapes and flees into the wilderness where a place is prepared for her, and Satan the old serpent seeks to destroy her seed. But the earth helps the woman and swallows the flood of water (lies and slander,) that he casts out of his mouth. Did you ever consider what falsehoods are belched forth against those that preach the truth, and what slanders are uttered against the doctrine of grace, and how the earth (men of naturally good minds, friends of truth and honesty) help

the woman! Still Satan hates the church (woman and her seed) because he hates Jesus and he persecutes and makes war against them, because he hates Jesus. But we are to rejoice if we suffer persecution for Jesus' sake. Blessed are we when we suffer with him.

P. D. G.

Sister Jane Ward requests my view of Rev. 6:12: "And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood." John beheld. He was in the Spirit, not only was the Spirit in him, but he was in the Spirit. There is great difference between the two, in degree and power. When one is in the Spirit he is wholly out of this world as to knowledge. He is completely unconscious of or uninfluenced by things of time. He is in another world, and beholding its glories.

One may have the Spirit of God and be in time and affected by things of time and sense, and be in the warfare. But when one is in the Spirit there is no impression whatever of earthly things upon him. But such an one is filled with the things of the Kingdom of heaven. As soon as John is in the Spirit immediately a throne is set. This denotes power, authority and dominion. Heaven has blessed and perfect dominion. No sin can be there, nor sorrow, nor death. God reigns there. How blessed is this dominion. The throne is always

occupied. One sat on the throne. John beheld. He did nothing but behold these glorious wonders of revelation. However much man may boast of what he does, as one beholds in the Spirit the things of that kingdom eye hath not seen, nor ear heard, he is a beholder and receiver of those sublime and wonderful things, a worshipper, but not performer or actor on the scene. Angels join in the anthems of praise to him who has created all things for his own glory; while the four and twenty elders and four beasts ascribe honor and dominion, power and glory to him who hath redeemed them from all iniquity. For the great and marvelous works done by God Almighty call forth the praise of all his saints whether in heaven, in earth, or under the earth.

Among the great scenes of this heavenly display John beholds in the hand of him that sat upon the throne a book written within and on the back side, sealed with seven seals. A mighty angel proclaims in heaven who is worthy to open the book and loose the seals and read the book. There is none found in Heaven, nor under Heaven able even to look upon the book. So deeply important was it to be able to handle this book, or unlock its vast contents, and read what was written therein, that John wept much as none was found able to do this. Until one of the elders said unto John, weep not; behold the lion of the tribe of Judah hath prevailed to open the book and to loose the seals and read the book.

Then John beheld in the midst of the throne, and of the elders, and the beasts stood a lamb as it had been slain, having seven horns and seven spirits of God sent forth into all the earth. What a glorious and blessed one is Jesus in the midst of the throne, or power of God, in the midst of the elders and beasts, in the midst of his people, having all power and wisdom, seven horns and the seven spirits of God sent into all the earth. All power both in heaven and in earth is given into his hand. Every where the divine and glorious power of Jesus is gone.

He is able to take the book out of the hand of him that sits on the throne, and read its contents, and execute the will of him that sits upon the throne.

Then John beholds a scene of great glory as all these redeemed and blessed ones in heaven sing a new song of praise unto the Lamb.

Who are the four Beasts? They represent the ministry of the word as preached by men called of God for this purpose. The characteristics of a lion, a calf, a man and a flying eagle are found in gospel preachers, bold as a lion, to be burdened and slaughtered as a calf or ox, the weakness or passions of a man, swift and lofty as an eagle flying.

Who are the Elders four and twenty? They represent the rulers of the twelve tribes of Israel under the law, and the twelve apostles of the Lamb as saved in Jesus, and all before the throne of God in the holy and blessed order of glory.

John saw what does not appear here in the militant church in her warfare in the flesh or wilderness state of imperfection and conflict, struggling, afflicted, cast down, though not destroyed, as a ship in mid ocean under storm and stress of weather in dangers of the deep, or as a people tossed about and in bewilderment. While on earth God's people are tried, afflicted and much dismayed, but John saw the redeemed in glory as above all sorrow and death singing praises unto God and the Lamb. He was in the Spirit and saw this in heaven. Well does John say it doth not yet appear what we shall be. The natural sun seems to have some power to imprint his glory on some objects of creation, and reflect the splendors of his light on them as they shine in his face in much beauty. But when the true sun of righteousness arises with healing in his wing his glories will be transfused into all his people as God shines in them in the face of Jesus Christ, and the glory of the Lord is fully risen upon them. Then shall they shine above the brightness of the sun in the Kingdom of their Father.

Then the Lamb opens these seven seals. None but he could. For they are mysteries hid from the foundation of the world. To open these seals is to accomplish, fulfill and unfold them as it was purposed. As he opens these seals it is the business of the four beasts to say come and see. When the Lamb opens the first seal one of the beasts says, come and see. As a gospel

preacher cries come and see, after the Lord has performed the work. Jesus speaks first, then his work is confirmed or witnessed to by them that heard it. That which we have seen, felt and handled of the word of life declare we unto you.

When the first seal is opened a white horse appears, and one sat on him with a bow, and a crown was given unto him, and he went forth conquering and to conquer. Here is the triumphing, victorious power of Jesus is the gospel. Purity is denoted by a white horse—victory by the bow and crown.

Then follows the opening of another seal, and a red horse appears, and one sat thereon to whom power is given to take peace from the earth. This denotes persecution and the removal of peace. In our experience we receive the gospel in great joy and peace as Jesus rides prosperously on the white horse of the gospel. But soon a conflict begins and a peace is taken away, and we long for one of the days of the Son of man.

Soon another seal is opened, and a black horse appears denoting famine. For famine and great scarcity follow a war. We become so poor and destitute in this war. Still no harm shall be done to the corn and wine. The precious fruit of faith is kept and God's little ones must be preserved. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Then follows death denoted by the pale horse of the 4th seal. For this is the end of all flesh. But we have this sent-

ence of death in us that we should not trust in ourselves, but in God who raiseth the dead.

Then follows the opening of the fifth seal, when John saw under the altar (place of worship) the souls of them that were slain for the word of God, and for the testimony which they held. These souls cried unto the Lord with a loud voice saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. White robes were given them, and it was told them that they should rest yet for a little season until their brethren should likewise suffer or be killed as they were. God's people must tarry one for another. They under the legal dispensation cannot be made perfect without the gospel dispensation.

When the sixth seal is opened a great day of wrath is approaching when none of the great ones of earth shall be able to stand. There is a great earth quake. This denotes a shaking of things seen or temporal, and a removal of all such things that can be shaken. When all the powers of earth are shaken, and the earth reels to and fro. It is a time of great distress and destruction when every power in man fails.

The sun becomes black as sackcloth. What a scene of desolation and woe. All the natural powers of man become darkened. The moon becomes as blood. The sun represents the light of the legal heavens, and the moon the worship under that heaven. The moon

shall be turn into blood. All these, the sacrifices under the law, shall pass away, or be turned into blood in the shedding of the blood or death of Jesus, the lamb of God that taketh away the sin of the world. Peter declares that the prophesy of Joel, (See Joel 2:31. "The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come,") was fulfilled on the day of Pentecost: See Acts 2: 16, 21, especially the 20th verse.

Then that world was ended. Here is the end of the self-righteous kingdom of men, when there is such great mourning and none is able to stand. Then old things pass away and God makes all things new to the child of God.

That there is to be also an utter destruction of the literal heavens and earth and turning the wicked into hell at sometime I doubt not.

P. D. G.

A MISTAKE.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" 1st. Cor. 8:13.

I have mistaken the spirit and import of the above scripture at times it seems to me. It was in this way—saying that if such and such a thing offends my brother then I should abstain from it. But suppose a brother is wedded to some idol or tradition and I reprove him for it, and he becomes offended, shall I cease to reprove him? Suppose when Paul reproved the Galatians for circumcising and trusting to the law of Moses, instead of

trusting alone to Jesus for perfection, and this should have offended them, should he have ceased such reproofs? Or when he exhorted the Corinthians to liberality in their contributions to poor saints, and at the same time preaching freely himself, or without receiving anything from them, should he cease if this should give offense to them? 2nd. Cor. 11:7. No—he did not cease either one. If it means that we should never do anything to offend one who sins himself and does not like to be told of wrong-doing, then there is no need of exhortation or reproof. Since we must wait until the wrong-doer sees his fault and repents of it before we tell him of it, lest it offend him; and after he sees it and repents of it there is no need of telling him of it. But the prophet is to cry aloud and spare not, and lift up his voice like a trumpet, and show the house of Jacob their transgressions, whether they hear or forbear. The gospel preacher is to rebuke and exhort with all long-suffering and doctrine, because the time will come that they will not endure sound doctrine. But this is no reason why he should slack his hand or neglect his gift.

What does Paul mean then when he writes, "Wherefore, if meat make my brother to offend etc." Does he not mean this rather? There is a brother who thinks that meat offered to an idol is defiled. But I understand that it is not, I could therefore eat it without offense to myself; but if he sees me eat it he also eats it because I do, and he

commits offense, because his conscience being weak becomes defiled. Now my eating has caused him to do what to him is sin, because he has not faith. Notice it is not what I have done that offends him, but what I have done has emboldened him to do what is wrong to him.

Suppose I could take a drink of intoxicating liquor and stop at one drink, and not become at all drunken in the ordinary sense of that word; but here is a brother that cannot stop at one drink, but if he takes one he will also take others and become drunken. He would not take a single drink if not encouraged by me, but he sees me take one drink, and this induces him to commence drinking and become drunk. Now should I not cease from such a custom for his sake. It is not so necessary to drink whiskey as it is to eat meat, yet Paul says, if eating meat make my brother to offend I will eat no more meat (meat of any kind,) while the world stands. In other words my love for my brother, and for the cause of truth, should be above my desire for anything earthly. Every thing we do should be for edification,—and nothing for destruction. Whatsoever ye do let it be unto the Lord. P. D. G.

**ATTENTION IS CALLED TO
OXYDONOR.**

It appears to give much satisfaction, so far as I know, to all that have used it. You can obtain it from me at general retail price, twenty five dollars. P. D. G.

NEW YEAR.

New to us: not to him who gives us our time. How beautiful is a life of trust in Him in whose hand are all our times, and who can never make mistakes, nor hate his people. It is so much better too for us that we do not know what is in the future. May it be our lot to dwell in Him whose goings forth have been from everlasting, and who has loved his people with an everlasting love.

No doubt many will pass out of time during the year 1895. If the Lord is our hope the exchange will be from the wilderness to the fruitful field, from the land of pollution and death to that of holiness and eternal life. May mercy and peace flow unto us. P. D. G.

NOTICE.

In mailing the last issue of the LANDMARK a mistake was made of perhaps 100 papers. Instead of sending Dec. 15—as should have done—Dec. 1st was sent. Those who received Dec. 1st., will please send them back to me, and let me know their names and post offices and I will send 15th. to them. For two reasons I wish this done. One is that each subscriber may receive his paper. The other is that those papers of Dec. 1st should be returned, for I shall need them. P. D. G.

We still have copies of Treatise on Book of Joshua. 25 cents each.

P. D. G.

Dr. Hercules Sanche, Discoverer of the laws of Physiological Combustion, upon which Organic Health and Vigor depend, and Inventor and sole manufacturer of Oxydonor and Animator, safe and durable Instruments, which bring these laws into active play upon the human body in the prevention and the spontaneous cure of disease.

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OBITUARIES.

MRS. SARAH E. LEWIS.

The subject of this obituary was born on the East side of Ward's Creek, North River, Carteret county, N. C., December 1st, 1874. She was the daughter of Jennings P. Gillikin, and Racheal W. his wife. She was married to David H. Lewis on the 2nd day of February 1893, and died on the 28th of June, 1894. She left an infant five days old that died on the 1st of September, 1894. She left a father, mother, husband and two brothers and a half sister and many friends (for all who knew her

loved her) to mourn their loss but we humbly trust that our loss is her gain. Death did not come altogether unexpected. Three years before she died she dreamed and in her dream she saw she must die, she sent for her cousin to come to see her before she died. She went out in the yard to see if she was coming, she saw her and then looking up she saw the sky open to receive her. After that time she said she should die and go to rest. Also a few days before death she selected some wide plank and ask that it be put away to make her coffin. Also she made a dress and said it would do to bury her in.

Our Sarah is gone, she's no more here.

We trust she's now in Jesus' care
Where she can smile at death's alarm,
And dwell in peace on Jesus' arm.

It was a sad thing to part with our dear Sarah, but how good to hope that we shall go where she is and know no more parting.

"Here is a land of pleasure
Where streams of joy forever flow,
'Tis there I have my treasure
And there I long to rest my soul."
Her father and mother.

JENNINGS P. GILLIKIN,
RACHEAL W. GILLIKIN.

ANNIE E. WOOD.

By request I send you the obituary of our dear sister Annie E. Wood. Her maiden name was Annie E. Denning and she was born in Sampson county, N. C. July 2nd 1843 and was married to Elder Bernice Wood February 13th 1866. There were born unto them 10 children, 5 sons and 5 daughters, 7 yet living. I am informed that in the early part of her married life she was greatly opposed to the doctrine of the Primitive Baptists of which her companion was a member and a minister; she would often speak harshly to her companion when he would go off to fill his appointments, but about 1876 she became deeply interested about the welfare of her soul, and shortly afterwards obtained a hope and joined the church at Reedy Prong in Johnston county, and was baptized by Elder James W. Lee the same day her companion was ordained to the ministry, and sister Wood lived a faithful member until her death after she obtained a hope and faithfully discharged her duties toward her companion and encouraged him to go and fill his appointments. Sister Wood was a devoted wife, a kind and affectionate mother, and a

good neighbor, and labored much for the welfare of her companion and children. The unworthy writer has had the pleasure of visiting her and receiving kind and comforting words from her. Sister Wood has done a great deal for the cause of the Primitive Baptists. Sister Wood was taken on Saturday night of the 13th of Oct. 1894 with congestive chills and lived until the 20th. Her suffering was great, a part of the time she was unconscious, her last words were mild and calm stating to her husband "come on Pa, let's go, come on Pa let's go." Sister Wood prayed often to her Jesus to let her go; she leaves a husband, 4 sons and 3 daughters, many friends and relatives to mourn her loss, but we mourn not as those without hope. Sister Wood greatly enjoyed sacred music both vocal and instrumental, loving much to sing hymns, especially those descriptive of the sufferings of Christ.

Your humble brother,

- CORNELIUS HODGES.

LUTHER G. POFF.

The blessed Lord has seen fit to visit the home of Mr. C. B. and Josephine Pope and take from them their dearest idol little Luther, who was born unto them Oct. 27th 1888, and departed this life April 17th 1894. Little Luther's health had been on the decline for some months, though he kept up most of the time. Then he was taken with chills which soon terminated in black jaundice. God came and took him out of his sufferings. He left an utterly heart-broken father and mother, two sisters, one brother and many friends who miss the dear little one. He was a kind and dutiful child, always willing to obey his parents, was loving and kind to his sisters and little brother, who now sadly miss him in their plays.

The last words uttered by the dear little lips were to call his pa to him and throw his little arms around his neck, and he tried to tell him something, but was too weak to be understood. He laid him back on his pillow, and he fell asleep in the blessed arms of Jesus, where none ever wake to weep. Could we behold the glory with which he is crowned we could not wish him back, but rather long to be with him. Rest on dear little Luther, the time is not far distant when we too shall bid this vain world adieu, when we shall see Jesus that dear friend who has redeemed us by his blood from every sin. Let us watch

and pray that when we lay our armor by we meet our loved ones beyond this veil of tears.

EMMA A. EDWARDS.

Hobgood, N. C.

MRS. ELIZA J. HARDY.

Twilight was giving place to darkness, the voices of children were hushed and the autumn winds were sighing a last farewell to summer as the death angel entered and made desolate a happy home.

The evening of September 2, 1894 witnessed the departure from earth of one of its purest spirits Mrs. Eliza J. wife of J. M. Hardy. With a smile on her lips, and a look of peacefulness on her dear face, she passed from the Sabbath on earth to an eternal Sabbath in heaven.

The subject of this sketch was born July 7, 1847, in Stokes County, N. C., where she spent her childhood days, and where, on October 4, 1869, she gave her heart and hand into the keeping of him who now mourns the loss of a true and loving wife. She with her husband and children came to Missouri in 1890 and located near Versailles, Morgan county. At this place in the silent city of the dead her body was laid to await the Master's call on the resurrection.

Mrs. Hardy had been a member of the Primitive Baptist church for a number of years, and for sometime a constant reader of ZION'S LANDMARK. Her religion was not spasmodic, but an even, peaceful flow of love to God, a steady reliance on him, and a constant trusting in Him during her long and severe suffering, which she bore with Christian resignation.

She was a devoted wife, a self-sacrificing mother, and in her the writer recognized a tender, sympathetic friend. Frequently she talked to her family of their approaching separation, but always with perfect calmness and assurance of a home beyond the skies. The memory of her peaceful death will forever rest like a benediction on the deeply bereaved hearts in their now lonely home. Almost might they have heard the echo of "Well done, thou good and faithful servant," as she passed through the gates ajar. No more weary nights of pain and days of suffering are hers, for mother has entered into rest. The grave, which is only a thin barrier between time and eternity, earth and heaven, has hidden her from our mortal vision, but we feel her gentle spirit near us, and know that just over in the morning land she awaits our

coming.

May her mantle fall on the daughters she loved so well, and her dying counsel and precious memory keep her boys from ever going astray, and may God in infinite tenderness watch over husband and children and bring them home to Him at last.

GRACE LITSINGER.

GILLIE ANN CARROLL.

By request of the family I now attempt to write a few words to the memory of our beloved sister in Christ, Gillie Ann Carroll who departed this life Sep. 21st, 1894, in her sixty fourth year.

She was a daughter of James Parrish and wife, and was married to Dallas Carroll some years before the late war. He went to the war and died, leaving her a widow with four small children, these little ones were toiled for and raised, all of whom now survive her. She was a kind, loving mother, a good and obliging neighbor, consequently none knew her but to love her.

She professed a hope in Christ in Aug. 1892, after a long trouble of thirteen years, was received into the Primitive Baptist church at Fellowship and baptised in Sept. following, where she remained a faithful member until death.

She had been afflicted with a cough for a number of years, but not confined to her room until about the first of last summer when the disease terminated in Consumption. Although she sufferings were great she bore them with christian fortitude and died in bright hope of immortal glory.

MARY E. KING.

NATHANIEL GAY.

It is with a heavy heart that I pick up my pen to chronicle the sad death of my dear father, Nathaniel Gay, who was born in Edgecombe Co. N.C., February 16 1820, and died in same county, Aug. 31st 1894. He married Miss Sallie Odum in 1851, unto them were born three children, two sons and one daughter, of whom one son and one daughter remain to mourn the loss of a dear father. His sickness was kidney disease and consumption. He was down the most of the time for eight months before he died. I thought he did bear his sickness the best I ever saw a person. He said if it was the Lord's will for him to do his suffering in this world he was willing to bear it. I feel like he felt to be reconciled to God's holy will. He was not a member of the church but a

short time before he died. He was not able to go to church for a long time. He got in so much trouble he sent for Mr. P. D. Gold to come to see him, and he came to see him the second Sunday in May and preached at his house that evening, and he told him what the good Lord had done for him and he was received in the church and was baptised at the Falls of Tar River the second Sunday in June. I had no idea that he would ever get able to go to be baptised, though he did go to church 7 times after that and did seem to enjoy it so much. Though it was not the Lord's will for him to ever get well again. He had a hope for years and tried to keep it to himself until the Lord would give him a brighter one. He said he felt like he had lost all the enjoyment of this life by not joining the church sooner. He was a kind and affectionate father. I have no doubt but that he is at rest with God above the sky and that ought to comfort my heart though I miss him so much I feel so lonely: he was so precious to me; he is gone; his voice I can never hear again. A place is vacant in my home which never can be filled; it is sad to part with one we love so greatly; it is but seldom I can ever go to church. I never go without shedding tears before I start to think my dear father will never go with me again. I hope I will meet him in Jesus' arms where parting is no more.

CORNELIA F. GAY.

APPOINTMENTS

W. J. STEPHENSON.

| | |
|-------------------|---------------------------|
| Neuse | Sat. and 3rd Sun. in Jan. |
| Cedar Grove | Monday. |
| Dutchville | Tuesday |
| Camp Creek | Wednesday |
| Mt. Lebanon | Thursday |
| Eno | Friday |
| Durham | Sat and 4th Sunday. |

R. HUFCHINS.

| | |
|-------------------------|---------------|
| Saints Delight | Feb. 9 and 10 |
| Abbots Creek | 11 |
| Bunkers Hill | 12 |
| Walnut Grove | 13 |
| Brother Henry Cox | 14 |
| Sandy Creek | 15 |
| Mt. Tabor | 16 and 17 |
| Pleasant Hill | 18 |
| Suggs Creek | 19 |
| Big Creek | 21 |
| Toms Creek | 22 |
| Brother Workmans | 23 |
| Pine | 24 |
| Muddy Creek | 25 |
| Mt. Vernon | 26 |
| Ridings | 27 |

He will need conveyance.

H. F. PEEVIN.

| | |
|--|----------------------------------|
| Wilson..... | Wed. night before 1st Sun in Jan |
| South Quay..... | Sat. and 1st Sun. |
| Flatty Creek..... | Wed. and at night |
| Will some one meet him | Tuesday at E. City. |
| Coinjock..... | Friday |
| Edin (Powells Point)..... | 2nd Sunday |
| Providence (Banks)..... | Monday |
| East Lake..... | Wed. and Thursday |
| Bethlehem (Tyrrel Co)..... | Sat. and 3rd Sun. |
| Brother Holida, or some one, will please meet him at Fort Landing—Thursday evening, or Friday morning, and arrange appointments in Gum Neck during the week. | |
| North Lake..... | Sat. and 4th Sun. |
| Masons Point..... | Monday |
| Juniper Bay..... | Tuesday |
| Tiny Oak..... | Wednesday |
| Rose Bay..... | Thursday |
| New Lake..... | Sat and 1st Sun, in Feb. |
| Beulah..... | Tuesday |
| Goose Creek Island..... | Sat. and 2nd Sun. |
| Jane's Bay..... | at night |
| Cedar Island..... | Sat. and 3rd Sun. |
| Conveyance needed. | |

J. M. WYATT.

| | |
|----------------------------|----------|
| Mitchells School Home..... | Jan. 10 |
| Sardis..... | 11 |
| Pleasantville..... | 12 |
| Wolf Island..... | 13 |
| Reidsville..... | 14 |
| Lick Fork..... | 15 |
| Dan River..... | 16 |
| Pleasant Grove..... | 17 |
| Arbor..... | 18 |
| Lynch's Creek..... | 19 |
| Prospect Hill..... | 20 |
| Wheeler's..... | 21 |
| Mt. Lebanon..... | 22 |
| Durham..... | 23 |
| Oak Grove..... | 24 |
| Willow Spring..... | 25 |
| Sandy Grove..... | 26 |
| Middle Creek..... | 27 |
| Raleigh..... | at night |
| Neuse..... | 28 |
| Cedar Grove..... | 29 |
| Datchville..... | 30 |
| Camp Creek..... | 31 |
| Tar River..... | Feb 1 |
| Surl..... | 2 |
| Flat River..... | 3 |
| Roxboro..... | 4 |
| Stories Creek..... | 5 |
| Ebenezer..... | 6 |
| Country Line..... | 7 |
| Moons Creek..... | 8 |
| Cane Creek..... | 9 |
| Flippens Mill..... | 10 |
| Mahmason..... | 11 |
| Banister..... | 12 |
| Whitethorn..... | 13 |
| Weatherford..... | 14 |
| Old Union..... | 15 |
| Gallie..... | 16 |
| Strawberry..... | 17 |
| Mt. Arrarat..... | 18 |
| Cascade..... | 19 |
| Good Will..... | 20 |
| Leatherwood..... | 21 |

| | |
|--|----|
| Camp Creek..... | 22 |
| Reed Creek..... | 23 |
| River View..... | 24 |
| Center..... | 25 |
| Spoon Creek..... | 26 |
| Russells Creek..... | 27 |
| Will brother Young meet him at Durham Jan. 24th. Services to begin each day at 11 o'clock. | |

P. W. WILLIARD.

| | |
|--|-------------------------|
| Durham..... | Sat and 4th Sun in Jan |
| Oak Grove..... | Monday |
| Willow Spring..... | Tuesday |
| Middle Creek..... | Wednesday |
| Sandy Grove..... | Thursday |
| Bethel..... | Friday |
| Fellowship..... | Sat and 1st Sun in Feb. |
| Rehoboth..... | Monday |
| Hannah's Creek..... | Tuesday |
| New Hope..... | Wednesday |
| Bethsaida..... | Thursday |
| Oak Forest..... | Friday |
| Clement..... | Sat and 2nd Sun |
| Smithfield..... | at night |
| Union..... | Monday |
| Bethany..... | Tuesday |
| Smithfield..... | Wednesday |
| Little Creek..... | Thursday |
| Salem..... | Friday |
| Neuse..... | Sat and 3rd Sun |
| Cedar Grove..... | Monday |
| Dutchville..... | Tuesday |
| Camp Creek..... | Wednesday |
| Mt. Lebanon..... | Thursday |
| Edin..... | Friday |
| Durham..... | Sat and 4th Sun |
| I expect to meet brother Williard at Durham and be with him on most of his appointments. | |

W. J. STEPHENSON.

J. H. PUREFOY.

| | |
|--|---|
| Appointments for Elder J. H. Purefoy in the Land of the Mt. Enon and Indian River Associations of Fla. His wife will accompany him and they will need conveyance. (Gospel Messenger and Pilgrim Banner please copy.) | |
| Ramah..... | Tues and wed Jan 1st and 2nd 1896 |
| Empire..... | Sat and Sun 5 and 6 |
| Dade City..... | Monday night 7 |
| Bethel..... | Tues and wed 8 and 9 |
| School House Thursday near Knights Station..... | 10 |
| Mt. Enon..... | Sat and Sun 12 and 13 |
| Salem..... | Tues and wed 15 and 16 |
| Hebron..... | Thursday 17 |
| Mt. Olive..... | Sat and Sun 19 and 20 |
| Edin..... | Fri Sat and Sun yearly meeting 25 26 and 27 |
| Corinth..... | Sat and Sun Feb 2 and 3 |
| Mt. Carmel..... | Sat and Sun 9 and 10 |
| Peace Creek..... | Sat and Sun 16 and 17 |
| Rieshimec..... | Sat and Sun 23 and 24 |
| Orange..... | Tues and wed 26 and 27 |
| Mt. Zion..... | Sat Sun March 2 and 3 |
| Mt. Olive..... | Sat and Sun 9 and 10 |
| Antioch..... | Sat and Sun 16 and 17 |
| Pilgrim Rest..... | Fri Sat and Sun yearly meeting 22 23 and 24 |
| Etouah..... | wed and Thurs 27 and 28 |
| Union Grove..... | Sat and Sun 30 and 31 |

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— 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 cords of Love.

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

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

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

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

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

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

The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new postoffices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his postoffice.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—There is an article in a late number of the Gospel Messenger on the subject of prerogatives of associations, written by a brother M. Sikes, to which I purpose to write what may prove to be a kind of reply. I send this to the LANDMARK because I see by what he says that he formerly discussed the subject in the LANDMARK. I have been accustomed for many years to meeting occasionally with all sorts of objections, complaints and denunciations, against associations. Some of them have been too weak and frivolous to deserve any serious attention. Brother Sike's position seems to be that all authority in matters of discipline is vested in the churches, and that an association has no authority over the churches in matters of church business. I am not criticising brother Sike's article, but only meaning to discuss the subject in a general way. For all that has been said, and all the objections that have been argued, brethren continue to meet together and greet each other in love; and while ever they continue to love one another I presume they will continue to meet as associations. What is the association but several churches convened at one place. What will these brethren do now but what they would do at home, if circumstances called for it. Are they not the same people? Why would they do

when congregated what they would not do in the churches at their homes. I will not attempt to ignore the fact that troubles and disorders have sometimes been encountered at associations. But why lay blame on the associations? Errors in doctrine or in practices have got to be met somewhere. If there were no gathering together under that name, we should encounter them at our yearly meetings; or else like thieves and robbers do, if they could not find us congregated, attack us in our own homes. The associations do not claim to have authority over churches, or right or prerogative to make laws or ordinances for the government of the churches. But the right of self preservation as a common right of all assemblies they have. If ministers come to an association, or churches send messengers, of whom we either know nothing, or else know them to be in disorder, what should we do? If we quietly admit them to place among us it will give them currency to impose on others, and if we object, somebody may be ready to complain of us or blame the association because there is some trouble. Then must we cease to meet in associations because troubles sometimes come there? Will we not on the same ground have to cease to meet together at all? If there are errors abroad we have got to meet them somewhere.

If we meet them and shut our doors against them when all together in association the churches will thereby be protected, being warned of threatened danger. It was said a long time ago that when the sons of God went to present themselves before the Lord that Satan also went with them and presented himself. Satan's object in going there seemed to be to wrong the worshippers by accusing them before their God and their own conscience. And he continues at the same work to this day, going to and fro through the earth, and walking up and down in it. I doubt whether the sons of God have ever been able to present themselves before the Lord but what Satan has also been there. We are sometimes however ignorant of his devices. The Lord did not object to this continuing to present themselves before him, because that Satan would be an intruder there. But he comes in disguise. If he came in all his hideous deformity his accusations would not be heeded. But he comes quoting scripture and showing abundant zeal.

The worst difficulties that I have ever encountered in the churches or associations have come in accordance with the Apostle's prediction, "Yea, of your own selves shall men arise speaking perverse things, to draw away disciples after them." It seems to belong to human nature to desire to head a party and be recognized as a leader. A victim of that kind of ambition can frequently get control of a majority of the members of a church and the coming together of the brethren in associations presents a stumbling block. His further progress is checked. The strongest opposition that I have known to associations has come from those who had introduced some of those

perverse things and could not face their brethren. In this respect the gathering together of the brethren from a number of churches in council has been almost uniformly for good and the promotion of fellowship and gospel order. So far Satan does not gain any advantage.

It sometimes so happens that somebody has got to believe himself wise beyond any thing that inspiration has given us; and he throws out some wild speculative idea and persistently urges it upon the brethren. It is not supposed to be unsound. On the contrary it may be claimed to be the very pinnacle of soundness. If the brethren hesitate and doubt, the next step perhaps is to carry it to the association to procure an endorsement there. The man's reputation becoming somewhat dependent upon the establishment of the new idea, if he is a man of talent and influence he will probably succeed; and an unscriptural dogma may be thus sent abroad into the world, sanctioned by a sound orderly association. This thing has been argued against associations, especially as they publish to the world their proceedings; as the opportunity is thus afforded to designing men to foist some pet theory of their own upon the shoulders of the brethren.

While I must admit that mischief is done sometimes in that way, why charge it to the association? The brethren meet to watch against disorders and errors of every description, and to promote harmony and gospel fellowship. The advocates of all forms of error have generally been quite arbitrary and proscriptive. And the lovers of truth and gospel order have been assailed again and again from time immemorial. We must watch and sometimes fight it we

would preserve the order in its original simplicity and purity. I am aware of the spirit of which brother Sikes complains. I see much of it in some of the Western and South-western States. I regret it as much as he can do. But if ministers will be jealous of each other sometimes, and charge each other wrongfully, the consequence is upon themselves. Associations are for no such purpose. There is a terrible denunciation out against him that soweth discord among brethren.

In love and fellowship,
E. RITTENHOUSE.

State Road Del.

THE LIGHT OF GOD NEVER FAILS TO SHINE.

DEAR BROTHERS AND SISTERS:—
An unworthy brother I feel to be, if one at all, but feel to have impressions to write my experience, which I believe is the shining light of God to my soul. I hope his light began with me in the year of 1887 at the Association at Stump Sound. It appeared like it was all glory to my soul. But I went on in a slumber of weakness, not believing at that time it was the work of God. In a short time I dreamed of killing my own child, and had to be brought up before a court, and tried, and the Lord was Judge. Oh what a trying time that was to me, not knowing what the result would be when it came to a test. But I did not dream it came to a trial. But I feel like I have witnessed my trial in other ways. One day I was ploughing in the field, and there arose a thunder cloud, and it seemed to me that was my time to die, that the lightning would crush me to the earth, like it came to strike me, or shock me for my disobedience. In a short time after that one day I

was alone, and there was a mist of darkness rose up ahead of me, and it came in my mind as a sound of noise just beyond a gloom of darkness. One day I was sitting by my fireside, troubled with all it seemed I could bear with a wicked mind—asking what in the world shall I do? I had my head hung down looking downward, and saw in a view the house top open, and could see the skies and yellow seeds of cloud. The clouds were passing swiftly from the Northwest to the South east. My troubles went out in that view, and entered into the clouds, and it seemed so strange to me I got up and went out doors and looked for the clouds that I had seen in my view, and there they were to be seen with the natural eye. From that time up to this present moment I have had a hope, and I believe it was the work of the Lord and Saviour Jesus Christ. I can say praise be to his holy name forever and ever more. But during this time three of the Primitive Baptist members had fallen out with me, and I had fallen out with them, and we did not speak to each other. After this the Missionaries had a protracted meeting, and as I did not see any chance to join the Primitive Baptist church, and felt like I had to do something, but was still trusting in the Lord, that if it was his will and purpose for me to join the Missionaries he would give me some sign in some way that I might know it was right for me to join them. I attended this meeting regular. One evening during the time myself and family went to a person's house who was a Missionary. They were very kind and pleasant. Before time to start to meeting that evening I became so miserable I could not stay, and told my wife I would walk up the road; and I started a miserable

poor soul, not knowing what to do, trying to seek a place for rest, thought if I could find a place to lie down, but could not find it there, but went on and found a place where I wanted to lie down and did so with my face flat to the ground, and tried to ask the Lord what to do, to give me some sign in some way what to do. In a few nights after that I dreamed I was at a gathering place of God's people, but did not know their names. They were all sitting down in silence. Then a man rose up and came to me and said, come and go with me, and I went. He led me to one of these Primitive Baptist members I had fallen out with, and he took my hand and said, bless the Lord once more. That was a glorious dream to me. In June 1895. I went to work one morning, and worked until 12 o'clock, and told my wife I would lie down a few moments and seek rest. As I lay down my mind filled with sorrow and forgiveness so that I must forgive, and I began to burn with a fever. It seemed that I should be smothered and utterly consumed, until I sent for these Primitive Baptist members that were mad with me. As soon as I sent for them I was relieved, and they came, and we talked, I felt more relieved, and felt like the Lord had forgiven my sins, and I could forgive every body, and every thing. Then I felt it my duty to join the Primitive Baptist church. My impressions of that duty grew heavier and heavier. While I was sick in bed it appeared like some of the old brothers and sisters that are dead, but alive to me in the Spirit, came to see me. I could see them just as plain, and the very glimpse of them was precious to me. After I got up out of my sickness the first work I did was to weed peas. While I was weeding I began feel-

ing good. I thought I had felt good in my perfect health, but nothing to compare with that, and all at once there were two bodies about ten or fifteen yards above my head. I did not work but a little, and started to the house. These bodies went with me in about a hundred yards of the house, then they left me. I did not know them. One of them looked mild and pleasant, the other one looked distressed and troubled. My good feelings left me. Then it seemed like death was next. I felt so bad it did not seem like I could live, and only could say, Lord have mercy on me. Then I would have at times good feelings for a few moments during the day, then these bad feelings would follow. I would feel so bad it did not seem like I could live, and promised my Lord with his help I would discharge my duty the next opportunity. When our next quarterly meeting came I failed to offer to the church. My impressions of duty grew heavier and heavier. In a short time brother Bryan preached at Yopps church. I went forward and offered to the church, was received with two others. We were baptised by him. Soon as I joined the church the members called me brother, and I tried to call them brother, but could not. I tried several times to call them brother, but failed. It seemed like I would have to turn the words off, and cut my speech down when I would try to say brother, until I was baptised. Then the very moment I rose up out of the water it came in my mind to call them brothers and sisters, and now it seems like if I call them any thing else it would be calling them out of their names. I feel like I have got to a long journey's end, and feel like the Lord has taken a heavy burden off of me. Dear brethren and sisters, I be-

lieve the Lord shortened my spell of sickness by doing the duty he impressed on me. Dear brethren, if I never see the hundredth one of you in this world, I hope we all may meet in Heaven without spot or wrinkle, with our robes white as snow, washed in the blood of the Lamb.

These words came on my mind while I was writing my experience:

Am I a soldier of the cross?
A follower of the Lamb?
And shall I fear to own His cause?
Or blush to speak his name?

It seems that these words came on my mind as an inquiring question, and a question it is indeed. Am I a soldier of the cross, and can I bear the cross aright in the right name? Will I ever wear the yoke and be a follower of the Lamb? I feel like if I were clear of doubts and fears myself I would not mind owning his cause. Sometimes I feel like I am not worthy of speaking his holy name. But then when I think back of what I have witnessed of the Lord and Saviour Jesus Christ I cannot doubt that in my case, and feel like I am embraced to stand up for his name, and for his cause, for through his righteousness and power we are saved if at all. And can we resist against Satan and his temptations, and bear the cross for Christ's sake? Can we take the yoke upon us and wear it? His yoke is easy, his burden is light. And keep ourselves unspotted from the world, and be a follower of the lamb and glorify the Lord and Saviour's name, that we may set good examples before others, that they may be constrained to glorify the Father which is in Heaven?

This is the prayer of your unworthy brother, if one at all.

J. D. GUTHRIE.

Sued's Ferry, Onslow Co. N. C.

ELDER P. D. GOLD, DEAR BROTHER:—By permission of sister Annie Robertson, I send you a letter written by her to me, which you will please publish in the LANDMARK. I think this dear sister writes as one who has been taught by the Lord. I am a poor sinner with a stammering tongue, and cannot express my feeling toward God and his people, and if indeed I am one of that blest number I feel myself to be less than the least, yet my greatest desire is to meet and mingle with the dear ones of the household of faith.

O that the Lord may keep me from bringing reproach upon his church, and that I may not wound the feelings of even one of his children.

I desire the prayers of all of God's chosen that I may be kept humble at the feet of Jesus. Yours in hope,

MAMIE GRAVES.

Banker Hill, Va.

MISS MAMIE GRAVES, VERY DEAR SISTER:—Your epistle of christian love and fellowship was received and read with pleasure. Although distance separates us we can take counsel together through the medium of the pen. Oh! what a privilege it is to meet and mingle with the dear people of the meek and lowly Jesus who are so unlike the world. How tired, how sorrowful and poor in spirit many of them seem to be. They have no righteousness of their own and are ever looking to their great High Priest and King who lives and reigns on high at God's right hand making intercession for them. But how often do I mourn over this cold hard heart of mine. I cannot always feel the presence of the Lord. I have to wait his time. He has fixed it best and knows what is better for us than we know how or what to ask. We get impatient sometimes,

and want things our way, but we should remember God works all things after the counsel of his own will, and will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way for our escape. I can sympathize with you in a good many of your troubles. I joined the Primitive Baptists when I knew they were not popular with the world, and though I was young; but there seemed to be no peace for me until I went. Scripture after scripture would be presented to my mind, and I would dream of joining the church time after time. When I told my sister about it she said, Annie, all of your friends will forsake you; but I had reached a point that I thought I could bear any thing, so I said, if they forsake me for that let them go. The next Sunday after I was baptized she was baptized into the Missionary church, and when we went to the house a lady said, suppose Annie has joined the Hard-sides, and spoke it in a real contemptuous way, but I was determined to let them know that I was not ashamed of what I had done, so I said that sister wouldn't be satisfied where I was, nor I where she was, and they let me alone. I am the only member of the family that belongs to my church, and I haven't a single member living near me now. There was one but she has moved away so you may know I feel lonely. "I watch and am as a sparrow alone upon the house top." My other sister professed, as they call it, at one of their protracted meetings, and they say I am the cause of her not joining them; but it is not true, though I will tell her what I think is right. A few Sundays ago I went to hear them, and it was their communion day. I cannot describe my feelings as I sat there and saw little

children taking it with them, some not more than twelve years old, and I have no idea they could tell what they did it for. It did look like mockery to me, and I believe God will punish the older ones more, if there are any degrees in punishment. They think they are helping the Lord save poor lost sinners, as if he did not have the power to do it. He speaks and it is done, commands and it stands fast. He works and no man can hinder, and it is "Not of him that willeth, nor of him that runneth, but of God that showeth mercy." The very idea of a creature being an instrument in God's hands to save sinners is absurd. It is by the goodness and mercy of God that any one is saved. Nothing but the continual leading of the Spirit of God can make our lives fruitful of good works, and our walk blameless before God; and may we ever have this Spirit so leading us that every day shall be to us a new day, even the day of salvation. What a blessed thought that our times are in the hands of our gracious Redeemer, and he knows which way we take, and remembers our frame and knows that we are but dust, and he has promised never to leave us nor forsake us. He is ever near though we cannot always feel his presence. Since I received your letter I have thought of you so much, and I would like so much to see you. It may be we can meet next summer at our Association if the Lord will. I feel like we would just have a feast talking together. Brother Walton no doubt has told you what a talker I am. They called my talking preaching at the Association last summer. I was on the mountain top so to speak in my feelings then, and it seemed I could not hold my peace. I had rather talk on a religious subject than any other, but not

with every one I meet, for some get mad if we do not agree with their, and believe their way. Dear sister, did you ever think of the different denominations, each one claiming to be right, all striving for the same heaven, and it seems to me a real, candid, thinking-minded person destitute of the Spirit of God would get puzzled at the lo heres and lo theres, though if God has them in hand they will be led right. May Israel's God be our God and guide all through this vale of tears. I send you a picture of myself. It is the image of one that has passed through many sore trials, but having obtained the help of the Lord I continue until this present day.

I will close hoping to hear from you soon. Affectionately,

ANNIE ROBERTSON.

Mt. Cross, Va.

DEAR BROTHER GOLD:—YOUR dear paper, the LANDMARK, has come to our house filled with glad tidings and sweet words of comfort. The doctrine of God's salvation is not too hard for me, one that feels the least of all. Your reply to Dr. Hooper makes me cry out as did old Peter unclean, unclean, and as did the great Apostle Paul, Oh, wretched man that I am, who shall deliver me from the body of this death. Oh what sweet, sweet words flow from the fountain of God's dear Son, and his grace and mercy to poor sinful man. Brother Gold, I have a hope that I believe just as you do, and can see it just as you do. I can't see it as Dr. Hooper saw it. So I don't want any thing to do with Sunday schools, or instrumentalities of men, or soul-saving plans gotten up of man, as Dr. Hooper seemed to contend in his argument to the children of men, and Dr. Hooper talked about the Apostle Paul's great learning

and means of saving souls, and bringing souls unto God the Father, Son, and Holy Ghost, and his great advantage in turning men unto God. So dear brother Gold, thanks be to God we have not yet learned it this way. If they will look a little further they will see that Paul denies every thing that is of man. He says he counts himself the least of all Saints, and that his own righteousness is as filthy rags, and he further says, he is determined to know nothing but Christ and him crucified. Then we find he tells us that he was not taught of man, neither received it of man, but by the revelation of Jesus Christ, and that the gospel he preached was not after man. So brother Gold and my dear brothers and sisters in God's grace, this poorly written letter is to let you know just where I stand, and that on the rock that is higher than I. Then if by grace it is no more of works. Thy people shall all be taught of God. The foundation of God standeth sure, the Lord knoweth them that are his. One in affliction and love to all saints.

JOHN R. HURST,

Lexington Ken.

TO THE READERS OF THE LANDMARK.

You know but little of the great space between Burlington and Big Meadow, in N. C., (21 miles.) If it is God's will I hope the Primitive Baptists may have a church in this gap in South Alamance County. For this purpose this is written.

The God of judgment and peace and glory is called in New Testament the Shepherd of the sheep. His sheep hear his voice, he knows them and they follow him, (John 10.) Three marks are they known by. You must hear the voice of Jesus, or you will not know how to

detect a wolf. It is time we were watching. For grievous wolves come in not sparing the flock. True sheep will not follow a stranger, wolf or hireling. When one comes with a false doctrine they will know him.

I think the time has come when if we are in a church where the gospel of Christ is not preached we should, we ought, to get out as Lot left Sodom. If a man does not preach according to the blessed Bible we are not to receive him nor his preaching. Though we, says Paul, or an angel from heaven preach another gospel, let him be accursed. If an angel from heaven were to drop down and preach contrary to the doctrine taught in the Bible a sheep could not hear him. It does not say sheep will try to follow Jesus, but he says they follow him. A true disciple of Jesus Christ follows him as surely as water flows down hill.

J. D. COOPER.

Claver Orchard, N. C.

DEAR BROTHER IN CHRIST:—Yesterday and to-day my thoughts have been buried in recalling your conversation to me in regard to my hope, and joining the church of God's humble poor. You were the first one who had ever questioned or advised me thus. Memory often whispers pleasant and sacred thoughts of your devotion to the Master's cause, your love for His followers, and your godly conversation. I would enjoy meeting you Eastern brethren, as in days gone by, and would be delighted to hear you speak the dear language of Zion in its purity.

I have been out West two years visiting relations. I have also met many precious kindred in Christ, I trust. Elders Pollard and Cloud preach at Little Flock about 10 miles of us; here we realise pre-

vious meetings. The church is in peace, and love, meekness, gentleness and forbearance prevail. Here the aged in their soberness, and the youth in beauty meet and sit together in heavenly places in Christ Jesus. Elder W. R. Welborn visited several churches near us last summer. All of the members of the household of Faith that heard him seemed delighted, comforted, and edified. His coming to us, shod with the gospel of peace and bearing good tidings of the babe of Bethlehem, will be remembered with the sweetest emotions of Christian gratitude.

With unfeigned love for the household of Faith, I am yours in sacred bonds,

MOLLIE D. BURGESS.

Adams, Mo.

ELDER P. D. GOLD, DEAR BROTHER:—We had a fine session of our association, and a larger correspondence opened with us than we have ever had before. Since our association two churches that went off from us have returned and confessed their faults. The future outlook for the Baptists here is brighter than I ever saw it. We are all well, and my dear wife joins me in love to you.

M. F. STUBBS.

Statesboro, Ga.

ELDER P. D. GOLD, DEAR AND PRECIOUS BROTHER:—At the request of several brethren I promised to write up a sketch of my tour in North Carolina last summer, but sickness since I returned South, I had quite a severe spell of fever lasting nearly two weeks) and lack of time and opportunity, have prevented me from doing so. Much of that tour, like South Carolina, was in destitute regions, visiting pastorless churches, and preaching in

places where we have no churches. The appointments were well attended and great interest was manifested in them by many. Even on week days the congregations were so large in some places that the meeting house would not hold them and the meetings were held out of doors under the shade of the trees. I met with large numbers of people at nearly every appointment, even at churches with pastors, who give good evidences of regeneration, and who, it does seem to me ought to join the church. In some places it seemed to me that the children of God, not members, outnumber those who are members. The fields are truly white unto the harvest, God-sent laborers are few, and the reaping goes much undone. Jesus told his people to pray the Lord of the harvest to send laborers into his harvest. Are they doing it? Surely not, but seem rather inclined to stop those whom he does send. Truly their heads are hanging down on this subject. Jesus said: "Lift up your eyes and look on the fields white already for harvest." "The harvest is truly great, but the laborers, (heaven sent laborers) are few; pray ye the Lord of the harvest to send forth laborers into his harvest." I think of that command of Jesus every time I behold so many that seem ripe for harvesting and gathering into our churches. In my travels I have seen many such gathered in. But constant labor among them is needed to get them all in. Gather the lambs in our arms, so to speak, not thunder in the ears of such timid and trembling ones to stay away as long as they can and when they cannot stay away any longer then come. God help the preachers! They need much trimming and righting. My heart goes out to the harvest field and I trust I sincerely hope

that the Lord has sent me there.

Faithfully and fraternally yours,
J. H. PUREFOY.

Leeds, Ala

ELDER P. D. GOLD, DEAR SIR:—Enclosed I send \$2 to renew my subscription to ZION'S LANDMARK which will pay me up to next September. I have neglected this duty too long and hope to be more prompt in the future. I feel to say a word of commendation and encouragement to you for the able editorials and communications which have appeared during the past year, and the able manner in which your paper has been conducted; and to hope you will be sustained and rewarded.

The Primitive Baptists have recently organized a church called "Wilson" near here, and would be glad that travelling ministers will visit and preach for us. We also wish to build a suitable house for worship and hope those who are able will contribute.

With best wishes yours very truly.

J. G. H. MITCHELL.

Dillard, Stokes Co. N. C.

DEAR BROTHER GOLD:—Many thanks to you for the precious little book "Treatise on Joshua." It is both new and old, every page. The old Scripture has always been dark to me. Every page I turn brings new light. I think if the people that want to know the truth and difference between law and grace and would read one chapter they would want to read another, for the more they would read it the more they would want to read; because it would lead them on from one chapter to another, and would lead them to see the difference between spiritual things and national things. For many don't

know the difference between spiritual things and national things, and many don't care to know, and so are willingly in ignorance between law and grace.

My mind is feeble and short, but I remember that I learned many things by listening to the contents of this little book that I had never known before, and oh, how my soul desires that all people could know the same, that they might know many things they had never known before concerning the old commandments.

I see the hope of Israel by the resurrection of the dry bones which is the whole house of Israel. I see the everlasting and never failing love of God to his people by the pile of rocks which the priest laid in the river for a witness to his everlasting love, and I see why they were barefoot because the ground where they stood was holy ground. I see the fall of Jericho, not by power, nor might, but by the word of God.

I see why Joshua pulled off his shoes and fell upon his face, because he saw the captain of the Lord's host with a drawn sword in his hand.

Brother Gold, I just mention these little things to let you know my joy and light and thanks for my little book. Give my love to sister Gold, and all of my Father's people, and a large portion for yourself. May the Lord bless you in all your labor. Remember me and all mine at the throne of grace.

Lovingly,

PEARCY HAM.

DEAR BROTHER GOLD:—Time is swiftly rolling on and soon the year 1894 will be at an end, and as the year is dying, my heart generally with each year feels sad, especially so for the last several

years, so much gloom seems to spread over our once happy land, and what is the cause? These words seem to be on my mind, "Do unto others as ye would that they should do unto you." All of God's commandments are it seems to me embraced in this one. Yet how few there are who profess His holy name that pay any heed at all or at least seem not to. Greed of gain seems to possess nearly every heart and we all know that God says in His holy word, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." He says too, "The poor ye have always, but me ye have not always." Lend a helping hand to one another, "God loveth the cheerful giver." How many there are among us, the Primitive Baptists who labor hard for their daily bread and hardly have the necessities of life, and as many of us as are blessed with the delicacies of life, can we not share with them at Christmas time, and in the beginning of the new year. If there are any who owe us a little debt, let us search our hearts and see if we could not better live without it than they can, and thus lighten a loaded soul. And O Lord enable us all to lay aside all malice, backbiting &c., and come together in true love and fellowship, and pray the Lord to make us one as He is one. Oh, that we may learn more and more to bear and forbear. For,

"What did thine only Son endure,
Before I drew my breath;
What pain, what anguish to secure
My soul from endless death."

He says, "Little children love one another," and dear brethren and sisters, if we love one another let us show it by our acts one toward another, and I do believe the God of Israel will bless us all. How can we expect anything but judgments, when we go so contrary to

the divine command, for He says: "If my people transgress my laws I will visit their transgressions with the rod and their iniquities with stripes &c.," and he is good as his word. In obedience he has promised peace and he gives it. In disobedience he has promised the rod and it is truly so, for I have felt both and what we feel we know. Oh Lord help us to serve thee more and love thee better. If any of us have ought against one another, oh let us go to one another and not blaze it abroad to the world, for true love hides a multitude of faults. God is love. He that loveth is born of God, then let us try to manifest our love in the right way, for we all have faults and if God should mark iniquities who would stand. Oh! think of the great love that brought him from above. He knew when he came what we were and when we see ourselves as we are have we any right to complain at all. No, but we are to watch over one another for good and not for evil, and if we see one another doing wrong if we have the love of God in us we want to speak to our erring brother and we ought to do so. Brethren, sisters and friends, I am a vile sinner, but I do desire, if my poor sinful heart deceives me not, to follow my Saviour. My love to you all everywhere, and I desire the prayers of the children of God, and may God bless you every one is the desire of my heart.

BETTIE Z. WHITLEY.

Hobgood, Halifax Co., N. C.,

DEAR BROTHER:—Having been requested to write an account of my visit to Virginia and North Carolina, I will try to briefly comply with that request: but as I am not sure such letters are always the best sort to publish, especially from strangers, I feel to request a care-

ful examination before you admit it to your columns.

I have had a very warm feeling for the Baptists of the south away back before the war; for I then read their views as published in the "Signs of the Times," and felt that so many of them were so sound in faith and so dependent in spirit that they were in some way knitted into my very being, and consequently I have ever since cherished a hope that I might some day see them or their offspring: and I was not partial as to sectional views, customs, or politics.

I have been partially gratified, and find the Lord has very graciously preserved his own testimonies among them. The great essential to trace harmony is the Spirit of Christ that pervades all space, either providentially or Spiritually, and supervises the whole destiny of the universe: but while we cannot see, or understand all that this means yet every thild of God is to be brought to see at least that it is only in the unity of this faith that there is any hope or joy for them.

I was sweetly impressed with the fact that, as far as this truth had been revealed to the saints among whom I visited, there was a great unity of experimental faith—faith wrought in them by the Father nourished by their experience.

This is pleasant, "Behold" how good and how pleasant it is for brethren to dwell in unity." This unity of the Spirit in the bonds of peace does so beautifully exemplify the love of God, his teaching, his leading and his final keeping that, as far as his Spirit guides, it leads into all truth. This though suggests the Divine pleasure that all saints have not received all truth as yet, but as certainly as any one of them has been taught the first lesson of Godly wisdom—"The fear of the Lord"—that certainly

that one will eventually come to the full knowledge of Godliness, and Godliness will instruct each saint to depart from iniquity.

The only prerequisite for me to feel in union and in fellowship with a brother is that the Spirit of Christ leads him and me into the "Fear of the Lord," and this fear will manifest itself in humbleness of inquiry, and not in arrogant dictation, as to the will of the Lord. In so far as that will or purpose of God leads it is the full faith of every Child of God relative to it, that the God of all the earth will do right, both with themselves and with the unregenerate also.

I am digressing from my original intention, but allow me to say here that I am glad to find so many in the South who fully accept the doctrine of predestination, and none in my travels among the thirty-four appointments who used bitterness or resentful opposition against it.

I make this statement with the cherished hope that all brethren where this issue has produced discord may take these brethren and churches in Va., and North Carolina as examples of brotherly love.

I fully appreciate the many kindnesses shown me, and the long-suffering and patient forbearance of all whom I met. Most sincerely, your little brother to serve,

A. B. BREES.

REQUEST.

We urgently request our subscribers, who are behind, to send forward their dues as we need it very much. Times are hard. If you cannot spare all send part. Every little will help us to publish the paper.

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 XXVIII.....No. 5.

WILSON, N. C., JAN. 15, 1895.

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

EDITORIAL.

ELDER P. D. GOLD:—DEAR SIR, I am a reader of the LANDMARK, and see a good many requests there in, and you give such satisfaction I thought perhaps you could interpret my dream, if you will be so kind as to do so. My name is at the Missionary church. My husband is a Primitive Baptist. A few nights since he said to me, darling I wish you belonged to my church, though I won't ask you to leave yours and go to mine. On retiring I asked the Lord to show me in some way which was the right one for me, if it was only in a dream. My dream did not give me any satisfaction. I dreamed I went to a burial, but did not know whose it was. The dead was in a square box with black corners. I came home and went the next morning to my church. Th pastor who now is dead got up and wrote we buried Elder Gold yesterday, and asked for it to be sent to the editor of the paper, came down and gave each member a nice bunch of flowers and gave me a small withered bunch, and said, love them if you can. I hung my head and thought that

they didn't want me at that church or they would not have given me that sort of bunch. He went out and began to push a stalled wagon up the hill in front of the church, and never came back to preach. The members waited until late, and one said, I want to give all of you a present, and did so, and all went home. I awoke. Mr. Gold, if you think you can give me any information on this dream do so, if not burn it. From a troubled friend.

Remarks.

We think this friend's dream imports to her no comfort where she is. Where does she see any love token to her from them? Her preacher was pulling at a load he can never carry. Certainly not if he is a dead man. He is not able to carry the gospel into Africa or Asia.

She went in her dream to her people, or the Missionary church. Here was death, no comfort—no life, joy or peace. There seems to have been one thing very noticeable in the preacher's conduct—gifts of flowers. What substance or food is there in flowers? None. What token of love in a withered flower? None.

My advice to this distressed friend is to go where her heart is, unite with the Primitive Baptists where she will find love, and peace—no withered flowers—no dead men's bones—no burden put on her, no load for the preacher to pull that he cannot carry—but where there is a finished salvation and true love, bread and not stones, fish and not scorpions.

P. D. G.

PREDESTINATION.

One great reason for our lack in properly understanding the doctrine of predestination grows out of our trying to consider it from the position of the Predestinator rather than from that of the predestinated. God alone is the great predestinator, and his people, having been chosen in Christ before the foundation of the world, were also predestinated unto the adoption of children by Jesus Christ unto Himself, according to his eternal purpose and the good pleasure of his will.

We being the effect and the affected it is not reasonable to suppose that we should understand the cause as we do the effect, nor that we should fully comprehend even the effect in all its details and associations. "We know in part, and we prophesy in part," and not until that which is perfect is come shall that which is in part be done away. Because we see now through a glass, darkly, is no evidence that there is not a perfect light unto which we shall one day approach and live, without a glass between.

If we could stand in the midst of eternity and look through time we would not only understand the doctrine of predestination, but would also see the indispensable need of it. We would doubtless see that without it neither time, life nor salvation could have existed, nor could they have been maintained and perfected to our temporal and eternal happiness and to the praise of the glory of the grace of God in the salvation of sinners through the

blood of the everlasting covenant, ordered in all things and sure. It is perfectly consonant with the attributes of God, therefore the salvation of sinners and their conformity to the image of Christ could not have been otherwise than according to it. Salvation being according to it, is therefore consistent with it. And as sinners are the subjects of salvation it clearly follows that they could not be consistently saved according to any other doctrine.

Men naturally do not admit this to be true, especially when their mind has been cultivated in hatred for the doctrine. It is by no means a strange thing that men in nature do not believe and rejoice in this doctrine, because it is contrary to them, and takes from them all grounds of confidence and trust in themselves, and humbles them before Him in whom alone there is majesty and strength, and makes them acknowledge him to be Lord of all, and the sufficiency of his grace for life and salvation. Therefore I do not feel to take up a quarrel against them, nor to rebuke them personally, but only desire, if the will of God be so, that they may be taught of him to know the truth, and that the truth shall make them free, that they may be free indeed.

Those who believe it, or the doctrine in any respect, have nothing in themselves, as of themselves, whereof they may glory, for they received it not of man, neither were they taught it, but by the revelation of Jesus Christ. A doctrine that abases the creature and

exalts the Creator is not compatible with carnal reason and therefore cannot be endorsed by men who depend alone upon their reasoning powers for understanding, and their personal or individual performances, either in whole or in part, for salvation, because the creature is naturally inclined, through the lust of the flesh and the pride of life, to exalt itself even above that which is called God. As the Scriptures are addressed, and the gospel is preached only to those who possess divine life and understanding, I do not believe we are authorized to aggressively approach those who oppose that which we believe to be the true doctrine, but should address ourselves to those whom the doctrine addresses, to the confirmation of the believer, the instruction of the inquirer for the truth, and to stand firm against false doctrine and him who would preach it to the confusion of the people of God. I have no doubt but that many of the people of God do not endorse the doctrine of unlimited predestination, and at times feel it to be their duty to oppose it, but I have thought their opposition is really not so much against the doctrine, as it is against the manner in which it is sometimes set forth. I have never been able to see the need, as some good and able brethren do, for the use of the words absolute and unlimited in speaking of this or any other principle of the doctrine; because the works of God are perfect, and whatsoever he does is done forever. However I do not feel to condemn either them

or the doctrine because of the use of these words. Nor would I join them in condemning those who do not think they believe it, and yet believe fully in unconditional (unlimited) salvation, complete (absolute) in Christ, and revealed absolutely by grace.

If we were as careful to use only the words of inspiration as we are those which we have adopted, no doubt much of the confusion among us concerning this doctrine would cease.

Much of the opposition to this doctrine by Primitive Baptists who have reasonable opportunity to know what is meant by the use of the word absolute is the fruit of prejudice, and in some instances I have thought the prejudice was not as much against the use of the word as it was against those who use it.

The opposition of the world to the doctrine emanates from their unbelief of the entire doctrine of Salvation by grace.

There is to my mind a decided difference between defining the doctrine and preaching it. One should not be allowed to preach who can not preach the doctrine, and yet if it should be required of every one to define it give, its metes and bounds—there is a probability that but few would be allowed to thus exercise. One will say, I do not see how you can believe in the foreknowledge of God and not believe in unlimited predestination. From a casual view it does seem peculiar that one should believe that God foreknew all things and at the same time question the

fact of his having predestinated those same all things. If the words foreknew and predestinate meant the same it would and should seem strange that one should not believe either alike, but they do not mean the same, nor is the distinction as clear as is the difference, therefore in the absence of an understanding of both the difference and distinction or the ability to define the two words separately and give their true relation to and dependence upon each, one attempting to define them must either combine them or appear deficient in one or both. One may see at a glance that there is a difference between two words or things and yet be unable to so define them as to clearly present that which makes the difference. We learn from Scripture that man has a body, a soul and a spirit, and yet man has never been able to define either. We know that the soul is not the body, and that the body is not the spirit, but to draw the distinction and mark the limits to each is something which cannot be done. Can we not define the body? No more than we can the soul. These three constitute one, therefore to be able to define one part we should also be able to define the others. We think we know what the body is, but we do not from the fact we do not know what either the soul or the spirit is. Where the one ceases the other begins and yet the one cannot be as a part of the whole without the others, the one is the other, the three are one, so also is the doctrine, it cannot be

separated one part from the other and in that respect cannot be defined.

I do not understand that each and every one who is called to preach is qualified to preach each and every principle of the doctrine, but each one has his calling and he is exhorted to abide in that calling, and by so doing he abides in the doctrine which he is also exhorted to do, but when he gets out of his calling as he may think he must do to regulate some one who has a different calling, but of the same Spirit, he gets out of the doctrine, and becomes a busy body in other men's matters and a disturber of the peace, and brings upon himself and those who hear him confusion and distress.

The doctrine is believed and preached in a mystery and is itself one of the most profound and precious mysteries ever thought upon by the people of God and will only be fully known in eternity.

P. G. L.

PREACH THE WORD.

We are told what to preach, and hence told what not to preach. Some preachers in a general rambling way assail other people and find fault of them, and publish their erroneous doings, and call that declaring all the whole counsel of God; when it appears more like the counsel of the wicked. If I cannot preach any thing better than heresies of other denominations of what value is my preaching?

It is an evil eye or mind that

sees nothing but faults in others. I have often observed in myself that corrupt and false spirit in me that thinks evil of another, and that imputes wrong motives to another, or would accuse him of wrong. Now the indulgence of this spirit so far as to preach any thing save Jesus Christ and him crucified, which is the same as preaching the word, is what is condemned.

There is an endless genealogy of false subjects or topics men might preach that are so minded, while there is but one true subject to be preached. Preach the word. Does this admit of reproof and rebuke? Yes, with all long-suffering and doctrine. Long-suffering requires love, mercy and good will in the preacher, and the absence of the spirit of accusation or of bitterness. Any one can condemn with bitterness when he finds one guilty, but to so love the erring one as to convert him from the error of his way, and hence to reprove with all long-suffering is a gracious gift.

The reproof and exhortation must also be with doctrine, or according to the doctrine of God our Saviour. No exhortation that contradicts the doctrine of Christ crucified and risen as the Saviour of his people could be tolerated. No conditions of eternal salvation basing our final acceptance on the creature's doing is at all admissible. It therefore requires as much a spiritual gift to exhort as it does to preach any part of the wonderful counsel of God.

The time will come when they will not endure sound doctrine,

but will heap to themselves teachers, having itching ears. They will devise ways to multiply teachers to suit themselves. But this should not let you depart from the old doctrine, nor desert the old standard. Preach the word—preach Jesus, the same yesterday, to-day and forever. He is just the same—his doctrine is just the same, and the preaching just the same as it was eighteen hundred years ago.

While that is no offence to the many that have itching ears to hear fables, or something new, or man's works, how good it is to the man of God thoroughly furnished unto all good works.

Men judge according to the spirit that is in them. If one loves fables and doctrines of men—new things etc., he will preach them, even perverting the scriptures to justify his own course.

If one is taught of God so that he knows Jesus then he is determined to know nothing among men but Jesus Christ and him crucified, and he loves the word of God and endures.

P. D. G.

A MIRACLE OF MIRACLES.

The faith of Jesus and its fruits rest on the miraculous establishment of his salvation. All the wonderful truth is declared, and all the marvelous works he wrought remain unto this day. The word of Jesus is as true now as it was when spoken. The word that said, "Let there be light, and there was light," abides now as true as when it was spoken, or else there would be no light now. For by the same

word of God the heavens and earth are preserved that God then created. They can exist only by the same power that created them. For he upholds all things by the word of his power. So in the precious matter of redemption the full and glorious obedience of Jesus abides. It is precious and it ceaseth forever. That is it is perfect and therefore he dieth no more. Death hath no more dominion over him.

When the scriptures are fulfilled in the obedience of Jesus there is the full and flowing fountain or well-spring of everlasting life, the river of the water of life, flowing from the throne of God and the Lamb that makes glad the city of God. The fullness of God in redemption displays itself in quickening the dead, and revealing salvation unto the heirs of promise.

It is a miracle that any believe on Jesus according to the mystery of Godliness. That any should escape the corruption that is in the world through lust and live by the faith of the Son of God is as miraculous now as of old.

The kingdom of heaven is with men in its saving power now as of old, for this kingdom remains. Then this kingdom has all the power that performed all the miracles reported by the writers of the new testament. When ones heart is opened to believe the gospel it is by the same power that raised up Jesus from the dead. He that believeth hath the witness in himself, for greater is Jesus who is in him than satan who is in the

world. Hence he that is begotten again by the resurrection of Jesus Christ from the dead is kept by the power of God through faith: so that this faith stands in the power of God, and not in the wisdom of men. That the bible should be preserved as it is while the cunning and malice of skeptical critics seeks to destroy it is a miracle. Likewise the preservation of the church while all the combinations of the world seek to destroy it is a miracle. As the safety of each individual child of God however helpless is assured, and he is brought off more than conqueror through him that loved us and gave himself for us is divine proof of the all-sustaining and miraculous power of God.

"Except ye see signs and wonders ye will not believe," was the language of Jesus to one. It is the nature of man to think that some supernatural display of power over matter, such as dividing the Red Sea, or darkening the Sun, would facilitate the operation of faith, or that if one should arise from the dead surely men would believe. But faith does not come as the result of earthquakes or whirlwinds, but by hearing, and hearing by the word of God. It is in God's light that we see light.

Hence it is that every one born of God believes the doctrine of God our Saviour as declared in the scriptures of truth which is the more sure word of prophesy. Every one therefore that seeth and believeth on the Son hath everlasting life and abides in the doctrine of Christ. Those that are born of

God believe all things of God, and reject the traditions of men. Therefore the believer in Jesus cannot receive any thing that is not taught of God, for all the people of God are taught of him and great is their peace. If any therefore come bringing not this doctrine we are not to receive him nor bid him God speed. Therefore the believer in Jesus lives by every word of God, and knows what is truth and rejects all else. This is the true mark of a child of God. He that is of the truth abides in the doctrine of Christ, because this is the miracle of grace. Having received a kingdom that cannot be moved we receive grace for grace, and are saved just as were those of old, or as the Apostles were saved.

P. D. G.

BROTHER GOLD:—I want you to please answer these questions through the LANDMARK:

1st. If a brother during the conference tells the church to take his name off the roll, and says he has no love for another brother, ought the church to do so without investigating the matter?

2nd. Ought the church to take back such a brother without his making a full confession?

Remarks.

I can only make some general remarks on this matter. If a church has the mind of the Lord in a Conference they are in the true Spirit and state to judge of what should be done better than another could tell them: for they are there in fellowship, and what they could not fellowship they withdraw from.

Should one in conference declare that he does not love a certain brother that at once springs a matter that must be disposed of. It would seem to place the brother thus objecting in the light of an offender. If the brother thus objecting has not gone alone to the brother against whom he objects and told him thus of what he has against him, then he is wrong, and becomes an offender by bringing the matter in this wrong way into conference. The declaration too in conference that he does not love a certain brother is thus equivalent to a declaration of non-fellowship for the church.

Should such an one, after the church has withdrawn fellowship with him, come back for restoration make a confession? Yes. It would be to his own strength and comfort to make a confession. He was in fault in the matter for which the church withdrew from him—as I have shown—and he should confess that.

Why should we hate to confess our faults one to another, or to the church? Pride and a stubborn spirit keep us from it. This is much to our own hurt. It makes the church feel so much better to see an offending brother confess his fault. It also is such a relief to the offender himself if he is blessed to confess his wrong.

P. D. G.

CHANGE OF ADDRESS.

Elder Lee Hank's address is changed from Ozark, Ala., to Boston, Ga.

SCRAPS.

A brother desires this question considered. A church enters into an agreement to wash feet after each communion—but some members after this agreement do not remain in after communion, nor take part in feet washing.

While I consider it right to wash feet, and that if we know and feel this we are happy in the deed, yet those not persuaded in their own mind should not be forced into this matter. It is an example that Jesus set who said, "if I your lord and master wash your feet, ye also ought to wash one another's feet." I do not think we should kill a Baptist, or divide a church, or reject a church, that does not enter into this act: yet it is good to observe it. Let the brethren humbly consider this lowly, loving act of Jesus and each seek to know what he should do himself.

A brother writes, Did the Apostles make an Apostle in Judas' place when they chose Matthias? They could not make an Apostle, nor a preacher.

Judas never was an Apostle as the rest were. Therefore no one could thus take his place. No right minded man would want to do what he did. He was a devil and fell by transgression that he might go to his own place. His bishopric let another take. Paul was chosen by the Lord as the true Apostle. Matthias was chosen as witness, but we have no account of him afterward. Jesus told the eleven to tarry at Jerusalem until they were endowed with power

from on high. They made this choice of Matthias before they were thus endowed.

A brother questions whether Stephen should have preached. How could any one question that? The best evidence that one is called of God to preach is that he does preach. Whoever read of more wonderful preaching than Stephen did. He was full of the Holy Ghost and wisdom. There are two requisites of a gospel preacher; with them who could help but preach; without them who could preach Jesus? There is perhaps no more sublime sermon, nor triumphant death chronicled in all the bible than that of the martyr Stephen.

I have been informed that there was no Contentnea Union held on the 5th Sunday in Dec. 1894, at LaGrange. If that be correct, I think the next one should be held at LaGrange on the 5th Sunday in March, 1895. You can see Elders W. B. Williams and B. C. Pitt. If they approve of the suggestion please give notice in the LANDMARK, and the same choice of preacher to preach the introductory be in force.

Yours affectionately,
L. J. H. MEWBORN.

Remarks.

Elder I. J. Taylor wrote me that the next session would be held at LaGrange. If this is not satisfactory those objecting will please confer with brethren Mewborn, Taylor and others and arrange differently.

P. D. G.

DEAR BROTHER GOLD:—In my article published in the LANDMARK of Jan 1, 1895, are two errors which may make some difference in the understanding of my meaning by the reader. Page 74. 1st col. 12th line from the bottom, read "cannot learn." The meaning of the names of many errors or heresies, which are commonly used in theological writings, cannot be learned from the Bible. Many dear and orderly christians, who abound in faith, and utterance, and knowledge, and in all diligence, and "who come behind in no gift," would not know what "deadly errors" they were accused of holding, if charged merely with "Pelagianism," or "arianism," or "agnosticism," or "positivism," or "naturalism," or "supra-lap-sarianism" or "in-fra lap-sarianism," whichever of the latter two may be regarded by the accuser as erroneous. I don't think one should be disturbed by an accusation of error unless the error is stated and the scriptural proof given. And this should be done every time, as in an indictment in an earthly Court the crime is described every time.

The second error is on page 78, 2nd col. 6th line from the bottom, read "after" instead of "often."

Your brother in hope,

SILAS H. DURAND.

Southampton, Beeks. Co. Pa., Jan. 3, 1895.

Sisters Ruth C. Taylor and Mary Parker are both in much better health than they were sometime ago. Ed.

NOTICE.

I have received numerous enquiries about Oxydonor—such as renting them &c. I have written for instructions in the matter. When an answer comes I will give the information as far as possible.

I request the enquirers to wait until then. P. D. G.

Dr. Hercules Sanche, Discoverer of the laws of Physiological Combustion, upon which Organic Health and Vigor depend, and Inventor and sole manufacturer of Oxydonor and Animator, safe and durable Instruments, which bring these laws into active play upon the human body in the prevention and the spontaneous cure of disease.

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the hearts of his devoting parents. We know not what a day or an hour may bring forth. It may be sunshine or it may be sorrow. We are but dust and should be still and know that He is God. Will not the Judge of the whole earth do right? Yes, "just and holy is he." May the God of all comfort sustain and reconcile the bereaved ones to this sad dispensation of His Providence to them; for He doeth all things well.

F. P. BRANSCOME.

MRS. MARY J. DRAPER.

The subject of this notice, my dear mother, was born the 3rd of August 1827 and departed this life on the night of the 30 of June 1894 making her stay on earth 66 years and ten months. She was reared by Primitive Baptist parents. The fall of 1845 she was united in the bonds of Holy matrimony to J. W. Draper, both of Franklin county, Va. The result of their union was 4 sons and 8 daughters; 8 survived her; 3 died in infancy, and one married daughter.

Mrs. Eliza Lovell died 10 years ago professing a hope in Christ. Our dear mother united with the Primitive Baptist church Saturday before the third Sunday in Aug. 1884 and was baptized the following Sunday by Elder Wm. Minter at Camp Branch, in Henry county, Va. She was a faithful member, always filling her seat in the church when health would permit, living a devoted christian life.

A life worthy of imitation it was her delight to converse on the doctrine of salvation by grace, and she was ever ready to administer to the poor and needy and was often found at the bed side of the afflicted endeavoring to make them as comfortable as possible. She was sufferer from diseases three years before her departure, but bore her affliction with much patience. She was anxious to leave this vain world and dwell with Christ. Would often say to us that we were too good to her and she hated to leave us, but would be so much better off than in this world of trouble. Mother had a great deal of trouble as well as affliction. Father was taken from her when I was quite young, leaving her the battle all alone, with her little children to raise. She would often read the bible to us and tell us of what a dear and precious Saviour we had to look to. Father was a Methodist, and we all think died a

OBITUARIES.

HERBERT P. C. MARSHALL.

Son of Alfred and Susan M. Marshall, was born Feb. 1881, and was killed Oct. 8, 1894. He had been sent on an errand in the neighborhood on horse back and on his return the horse ran off with him throwing him from the saddle and almost instantly killed him. He was found a few minutes later by Mr. J. R. Branscome and wife. He was unconscious when found and died a few minutes after. None but those who have realized the same can know how heavily this accident fell upon

christian. He left this world praising God and seemed to be so happy, he sang just before he died, "Oh Heaven, sweet Heaven, I long to be there." And just one year ago dear old Grand Ma was taken which gave mother a great death of trouble, they both being in feeble health would often be together, and seem to enjoy talking of heavenly things so much. She was in her 93rd year but was a remarkable woman, with the strongest mind I ever saw for a lady of her age. She had been a devoted member of the Old School Baptist church for 74 years.

We do miss dear mother so much, she was so kind and devoted to all of us, and always ready to give us words of comfort; but Oh how could we be so sinful to wish her back in this troublesome world. When she died the death she did, not more than a week before she was taken, she told her Grand daughters to go and sing and play "Old time religion" for her, and when the music commenced she looked up at me with a sweet smile and said that sounded like the music in heaven. And she often told us she only wished she could go to sleep and wake up in heaven. Thursday morning before she died she went to sleep and never waked any more in this world; but quietly breathed her last about 10 o'clock p. m. Saturday with out a struggle leaving a bright smile on her face. Elder Z. T. Turner held funeral services at the house of her daughter Mrs. Wm. Kesler where she died. She was taken to her last resting place at the cemetery in Roanoke, Va.

M. W. D.

AN INFANT.

It is with grief and sad bereavement I write an obituary of my darling babe. It was a sweet little boy just six weeks old the day it was buried. It died of whooping cough and congestion of the lungs. All that we or a good physician could do could not stay the hand of death. It seemed his sufferings would almost kill me, and I thought if it died it would be more than I could bear; but the Lord saw best to take it from me, and what must I do but beg the Lord to resign me to his will. Oh 'rother Gold, I feel like I can never give him up. His little flesh is so sweet to me, while I know he is safe in the arms of the Saviour who has said, suffer little children to come unto me, and forbid them not, for of such is the Kingdom

of heaven. It is gone from this world of sin and sorrow, and left me in a flood of tears, but I beg the Lord to make me resigned. Oh the tears will come in spite of all I can do. He was precious to me. I feel like the Lord will enable me to bear my trouble, for he has said he would deliver them in the sixth trouble, yea in the seventh no evil should touch them: This dear little babe was born June the third and died July the thirteenth 1894.

ROSA A. FOX.

WILLIAM BROWN.

The subject of this notice was a sufferer from a cancer on his neck which caused his death, Oct. 1st 1894. He was about 63 years old, was wounded in the Confederate war, and has suffered more or less ever since. He joined the Primitive Baptist church at Mt. Pleasant S. C. in 1888, in 1890 he was licensed to preach, and served the said church once a month until he died. I met him often and thought he bore his sufferings with much fortitude. He leaves a wife—but no children. We hope and believe that our loss is his eternal gain.

J. W. BROWN.

SALLIE SMITH.

Sister Smith, the widow of John W. Smith, aged about 70 years died, August the 19th 1894. She had been a member of the Old Toisnot church at Wilson, N. C., about 15 years.

She was a quiet, sincere, humble woman, faithful as a wife, neighbor and church member. Truly to live to Jesus and die in him is the most blessed thing one could pass his brief sojourn in here on earth. Such are blessed to live and more blessed to die. For me to live is Christ, and to die is gain.

P. D. G.

RAINEY HARRIS.

Please publish the death of little Rainey Harris, infant son and only child of Charlie E. and Cora Harris, who was born in Person county, N. C., Oct. 16th 1893 and died Sept. 27th 1894 making his stay on earth 11 months 1 week and 5 days. He was taken on the morning of the 27th of Sept. with a fit. The Dr. said it was congestion of the of the brains. He did not live more than 9 hours after he was taken. Oh it was so hard to see my baby going so quick and could do nothing to relieve him; it seemed more than I could bear: but the good and

appointed time had come and none could stay the cold, cold hand of death. Had there been ten thousand loving friends yearning to clasp the tender hand on recovery they would have all wished in vain. Oh I have wished many a time that he could have been spared a little longer, but no, the time had come. Oh that I could be reconciled to his death: for the Lord said suffer little children to come unto me and forbid them not, for of such is the Kingdom of heaven. He is now a sweet angel in heaven and is basking in the sunshine of God's love. Written by its mother.

CORA A. HARRIS.

MARY A. WILLIAMS.

Sister Mary A. Williams, daughter of John and Talitha Lindsey, was born in Pittsylvania county, Va., Oct. 28, 1831; was married to brother W. P. Williams Dec. 22nd 1847; joined the Primitive Baptist church in the fall of 1876, and died of heart disease in Reidsville, N. C., at the residence of her son-in-law, Mr. Charles Fetzer, Nov. 16th 1894.

She was the mother of seven children, five of whom survive her to mourn her departure. Her husband, brother Williams, died Dec. 22nd 1864, leaving her with five children, the oldest one of whom was less than seventeen years old, yet she was blessed to raise and educate them.

She was a woman of such a meek spirit that those who knew her best loved her most. Her exemplary life was worthy of imitation and gained for her the admiration of her brethren and friends.

She was faithful to her church and well established in the doctrine of salvation by grace. She was true to fill her seat at our meetings and seemed to enjoy the fellowship of the saints far more than the pleasures of this life.

Though the Lord in his wisdom has seen best to take her to himself, yet she still lives in the hearts of her bereaved children and the church of God.

In her death her children have lost a good mother, the community has lost a kind friend and the church has lost an excellent member, but our loss is, no doubt, her eternal gain.

She doubtless in her declining days had as many comforts of this life as are common to mankind, yet this life is more or less attended with afflictions and trials, therefore when our dear ones leave behind them such strong evidences that they

are at rest, it would be almost inhuman in us to want them back in this world of trouble. Still how hard it is for us to say in our hearts "Thy will O Lord, be done." The bereaved ones have our sympathy and may the Lord give us all grace to bow in humble submission to his dealings with us. He is too wise to err and too pure to sin.

A BROTHER.

VENETIA HERBERT MALLISON.

In Washington, North Carolina Venetia Herber, daughter of George W. and Mary A. Mallison, and wife of Henry B. Ross M. D., departed this life on May 21st, 1894, aged 43 and 10 months. The subject of this sketch was a faithful and consistent member of the Primitive Baptist church for several years, the date of whose baptism the writer cannot now certainly ascertain. She was a firm believer in the Primitive doctrine, and died in the hope of eternal rest. She believed from the first of her illness that she could not recover, having been in bad health for sometime previously. She many times said, that she was willing to die, and in truth preferred doing so, but was sorry that she must leave her little family consisting of her husband and three sons. Did not know what they would do without her. She was reminded by her lady friends (for I am glad to know she had many,) that he who had protected her through life, would also protect them. Such consolation from true christian friends seemed to give full satisfaction. The writer is pleased to know that she had the best attention given her by kind friends, and the ablest physicians who promptly attended her in her protracted illness, doing all in their power to relieve her. But in their most successful efforts they are but the honored instruments of a superior power, so that after all, "It is God who healeth our diseases and redeemeth our life from destruction." By publishing this obituary you will confer a great favor.

Yours truly,
H. B. Ross.

APPOINTMENTS.

R. HUTCHINS.

| | |
|---------------------|---------------|
| Saints Delight..... | Feb. 9 and 10 |
| Abbots Creek..... | 11 |
| Baukers Hill..... | 12 |
| Walnut Grove..... | 13 |

| | |
|-------------------|-----------|
| Brother Henry Cox | 14 |
| Sandy Creek | 15 |
| Mt. Tabor | 16 and 17 |
| Pleasant Hill | 18 |
| Suggs Creek | 19 |
| Big Creek | 21 |
| Toms Creek | 22 |
| Brother Workmans | 23 |
| Pine | 24 |
| Muddy Creek | 25 |
| Mt. Verron | 26 |
| Ridings | 27 |

He will need conveyance.

J. B. VASS.

| | |
|-------------------------------------|-------------------|
| Stewarts Creek | 3rd Sun. in Feb. |
| Cedar Hill | Monday |
| Rock House | Tuesday |
| Some brother arrange for Wednesday. | |
| Saints Delight | Thursday |
| Abbotts Creek | Friday |
| New Shepherd | 4th Sun |
| Rock Hill | Monday |
| Mt. Tabor | Tuesday |
| Pleasant Hill | Wednesday |
| White Oak Springs | Thursday |
| Suggs Creek | Friday |
| Big Creek | Saturday |
| Mountain Creek | 1st Sun. in March |
| Freedom | Monday |
| Liberty Hill | Tuesday |
| Jones Hill | Wednesday |
| Jerusalem | Thursday |
| Lawyers Spring | Friday |
| Bethany | Sat and 2nd Sun |
| High Ridge | Monday |
| Mountain Spring | Tuesday |
| Liberty | Wednesday |
| High Hill | Thursday |
| Watson | Friday |
| Crooked Creek | Saturday |
| Meadow Creek | 3rd Sun |
| Bear Creek | Monday |
| Flat Creek | Tuesday |
| Toms Creek | Wednesday |
| Pine | Thursday |

He will need conveyance.

J. M. WYATT.

| | |
|---------------|-------|
| Tar River | Feb 1 |
| Surl | 2 |
| Flat River | 3 |
| Roxboro | 4 |
| Stories Creek | 5 |
| Ebenezer | 6 |
| Country Line | 7 |
| Moons Creek | 8 |
| Cane Creek | 9 |
| Flipps Mill | 10 |
| Malmason | 11 |
| Banister | 12 |
| Whitethorn | 13 |
| Weatherford | 14 |
| Old Union | 15 |
| Galilee | 16 |
| Strawberry | 17 |
| Mt. Arrarat | 18 |
| Cascade | 19 |
| Good Will | 20 |
| Leatherwood | 21 |
| Camp Creek | 22 |

| | |
|----------------|----|
| Reed Creek | 23 |
| River View | 24 |
| Center | 25 |
| Spoon Creek | 26 |
| Russells Creek | 27 |

Will brother Young meet him at Durham Jan. 24th. Services to begin each day at 11 o'clock.

P. W. WILLIARD.

| | |
|----------------|-------------------------|
| Durham | Sat and 4th Sun. in Jan |
| Oak Grove | Monday |
| Willow Spring | Tuesday |
| Middle Creek | Wednesday |
| Sandy Grove | Thursday |
| Bethel | Friday |
| Fellowship | Sat and 1st Sun in Feb |
| Rehoboth | Monday |
| Hannah's Creek | Tuesday |
| New Hope | Wednesday |
| Bethesda | Thursday |
| Oak Forest | Friday |
| Clement | Sat and 2nd Sun |
| Smithfield | Sun night |
| Union | Monday |
| Bethany | Tuesday |
| Smithfield | Wednesday |
| Little Creek | Thursday |
| Salem | Friday |
| Neuse | Sat and 3rd Sun |
| Cedar Grove | Monday |
| Dutchville | Tuesday |
| Camp Creek | Wednesday |
| Mt Lebanon | Thursday |
| Eno | Friday |
| Durham | Sat and 4th Sun |

Expect to meet brother Williard at Durham and be with him on most of his appointments.

W. J. STEPHENSON.

J. H. PUREFOY.

| | |
|---|--------------------------------|
| Appointments for Elder J. H. Purefoy in the bounds of the Mt Eon and Indian River Associations of Fla. His wife will accompany him and they will need conveyance. | |
| Corinth | Sat and Sun Feb 2 and 3 |
| Mt Carmel | Sat and Sun 9 and 10 |
| Peace Creek | Sat and Sun 16 and 17 |
| Kissimmee | Sat and Sun 23 and 24 |
| Orange | Tues and wed 26 and 27 |
| Mt Zion | Sat Sun March 2 and 3 |
| Mt Olive | Sat and Sun 9 and 10 |
| Antioch | Sat and Sun 16 and 17 |
| Pilgrim Rest | Fri Sat and Sun yearly meeting |
| | 22 23 and 24 |
| Etonlab | wed and Thurs 27 and 28 |
| Union Grove | Sat and Sun 30 and 31 |

J. E. ADAMS.

| | |
|--------------|---------------------------|
| Rehoboth | 4th Sun. and Sat. in Jan. |
| Clement | Monday |
| Little Creek | Tuesday |
| Salem | Wednesday |
| Creech's | Thursday |
| Beulah | Friday |
| Bethany | Saturday |
| Pine Level | 1st Sun. in Feb. |
| Smithfield | Sun. night |

He will need conveyance.

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NO. 6.

Zion's Landmark.

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— 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 cords of Love.

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new postoffices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his postoffice.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

P. D. GOLD Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—I write to inform you that I am well pleased with ZION'S LANDMARK. You don't know how much comfort your reply to Dr. Hooper was to me. It has well paid me the \$1.50, and I hope you will get the remainder and publish that. Brother Gold, I don't write to flatter you, but I remember 16 or 17 years ago was the first time I ever saw you, that was

Friendship Association. I well remember your text, and have loved you ever since, and thought of you often, but when I heard you were at Gum Creek you don't know how thankful and glad I was to think I was spared to see you again in the flesh, and oh how comforting your sermon was to me on Sunday, and the subject was such a fit type of Christ and his church. I wrote my experience out sometime back, but Satan made me believe that it would not do for it to go before the public, and I had no idea of sending it twenty-four hours ago, but I have often thought I would like to have it in print for my children to see, and have decided to send it to you, but I am very ignorant and liable to do wrong, and if you think that it would do harm please do not publish it, but if you think that there is anything that would be of any comfort to any of God's poor and afflicted people you can

publish what ought to be, and leave out what you think would not be of any interest.

I hope you will be spared a long time yet to wield the sword of the Lord and of Gideon, also hoping you will be blessed in this world, also in the one to come. Visit us again. All the brethren I have heard talk speak well of you and highly appreciate your visit.

DEAR AND BELOVED BROTHER GOLD:—If one so sinful and unworthy as I should thus address you whom I esteem as a faithful servant of the Lord. I seat myself to address you in the best manner I know how. I have had an impression for sometime to write out my experience. One cause of my delay is that I am such a poor hand to compose anything, and get it in proper shape. My father died when I was only six years old, and my mother raised me to my seventeenth year the best she could. She was a member of the Primitive Baptists, and lived to be nearly 86 years of age. I believe she was born of the Spirit, and is now at rest. She tried hard to raise me right and was very tight on me, and tried to keep me out of bad company, which she did as long as she could control me. I well remember cursing once, and did not know that she was about, but she heard me, and gave me a flogging for it, which I'll never forget.

She always taught me not to swear, and I never did—until I got to following bad boys. In my seventeenth year I joined the army which was very much against her will, but I would go. There my young carnal mind was cultivated to a high degree, and I became very wicked. I served in the Western army, and on the coast for about four years, and have been in lots of dangerous places, seen my fellow man killed upon the right and left, but still I was so wicked it had but little impression upon my mind. I had no more knowledge of my fallen condition than if I had never been born, but still it pleased the Lord to bring me through unhurt. I returned home Feb. 1st 1865, and found my precious old mother still living alone, but a few negroes with her. She having six sons all gone to war and killed, but my oldest brother. I was the youngest one. Feb. 1st 1866, I married, and settled down, and went to hard work, for the war had stript us of all we had but our home. My mother being a member at Haynes Creek, she would want me to go with her to her meeting. Sometimes I would, and then again I would not go, not caring anything about preaching. Time passed on until the year 1870, I living as wicked a life it appeared as I could, being a fiddler, and soon after the war the people through this section ran wild having parties, which I would attend regularly. I well remember leaving my dear mother in tears begging me not to go, but it did no good. Up to this time I did not have the first serious impression about my future destiny, but in March or April 1870 I went with mother to her meeting as unconcerned as a man could be. I very well recollect Brother W. D. Almond preached, but I paid no more attention to him than

if he had not been there—cannot recollect of ever hearing a preacher take a text—being so wild. I remember that day trying to swap watches with a man by the name of John Simpson in time of service. After service was over I came home rapidly, that being the way I usually drove: but when I got home and began undoing my holding-back straps there was a power unknown pierced my heart which made me feel to be a great sinner. I did not know what was the matter with me—knew nothing about the work of the Spirit any more than a beast—cannot recollect of ever hearing any one telling an experience. So you see brother Gold, I was as wild as the Gadarine, but after dinner was over I was so impressed that I slipt the bible out of the house, not wanting mother to see me with it, and went down in an old pine thicket under a large bunch of dogwood bushes, and there for the first time in my life I prayed to God to have mercy upon me a poor sinner, and if I am not deceived if ever a man prayed from the bottom of his heart I did: then I opened the testament and began to read about the suffering of the Saviour, and I was in a flood of tears all that evening, and if ever I read a line in the bible before I don't have any recollection of it, and I don't think a more ignorant person ever lived than I was, still my troubles increased. I kept trying to pray, and for some little time I seemed to be getting along very well, and I quit swearing. Oh, you don't know how thankful I was of that and I read the scriptures every chance I had, and prayed most all the time. Being wicked as I had been, still I had an imaginary god pictured out in my imagination that would when I would: I heard people talk about the bad world, but I was one that

was not going there. I had it fixed up when I got about forty years old then I would quit my sinful ways, and prepare myself for heaven: but God's time rolled up in my 24th year I hope. As above stated I continued trying to pray nearly all the time, but my prayers began to seem like they did not prevail much, and I began to get in deeper trouble: still I would go out every night just before I retired, and try to pray to God to forgive my sins. My mother and wife began to notice me going out every night, and mother asked me if I was in trouble, and I told her I was not. Brother Gold, it seemed to me that I was such a sinner that I honestly was ashamed for my dear old mother to know it. I had another old lady living on my farm, and she began to talk to mother about me. She had noticed that I had quit swearing, and seemed to be in great trouble. In the course of two months after I first became troubled it seemed to me that I got in such a condition that I could not pray. I was very high tempered, and one morning I got fretted with my mule, and brought out an oath right against my will, and oh then the soul trouble that I had—was so sorry I swore. It seemed to me if the world had been mine I would have given it all if I had not sworn. Still I could not keep from praying although I gave my case up. I could not see any chance and honestly believed hell would be my doom: and it was just. I had a dream. I thought myself and three more persons were travelling upon a high mountain that was very heavily timbered in long bodied pines. While standing viewing this mountain, my eye was caught west and discovered an angry cloud just beginning to rise and coming with great speed. My company left me alone. In an in-

stant the cloud was over me and it was midnight darkness. All at once there came a flash of lightning when I fell upon the ground face foremost. The tall pines seemed to be falling all around me blown up by the roots. The thought came to me that my time had come, and to torment I must go: but in the twinkling of an eye it disappeared, and the first thing I recollected I was upon my feet viewing the sky. It was as clear and as calm as I ever saw it in my life. All at once I looked north-west and viewed a beautiful rainbow. In its centre I saw Jesus, and viewed him as a man with long hair falling to his shoulders beautifully curled. He had the bible opened in his hand. The thought struck me in my dream that it was my guide to go by the balance of my life. When my dream was ended I awoke and it was day. The first thing I knew I was on my feet. It did really seem to me that I had just got out of a storm. Oh how happy and light I did feel. It did seem to me that I walked as light as a feather. Everything seemed to be changed. It was the most beautiful day I ever saw in my life. I was plowing in long corn rows in a flood of tears most all day. It did seem to me nothing would make me mad. I well remember that my wife had an uncle that I did not like, and would ask me sometimes to go with her to see him, but I would refuse: but that day it seemed to me it would be a pleasure for me to go with her. I felt like that I did not have an enemy in the world, and loved every body: but it was not but a short time before doubts and fears began to arise. I was very tender, and if I did any little thing that I thought was not right, oh how it did hurt me. I also was very ignorant and thought if a person was born of the Spirit of

God he could and would do right. Sometime after that I began to get a little fretted, and do things that were not right, then I got in doubts and began to think it was all imagination, and I got in deep trouble again. I began to dream of being in dangerous places, and thought one night I was in torment, and saw old satan, but it seemed that I was not afraid of him. I thought Jesus had told him that I was his, and many other dangerous places I have been in, but Jesus would always be with me. After I had the first dream I had a great desire to hear preaching, and would go far and near to meeting. Brother Almond told me he believed I had a hope, and he wanted me to tell it to him; but I could not, thinking people that were fit to join had a great big experience to tell; therefore I was looking for a big experience. I lived out of my duty four long years, hoping something more would be revealed to me. I did not want to join the Old Baptists unless I had something to tell that the church would not have a doubt about, and went as far as to tell Brother J. F. Almond that I never would join unless I had a brighter evidence; but still I had a great desire to be baptized. I woke my wife up one night quoting this scripture, "Blessed is he that hath part in the first resurrection; on such the second death hath no power." That strengthened me some, still I was not satisfied. I loved the Old Baptists everywhere I saw them. There has not been a shadow of doubt with me in regard to who the true church of Christ is. I recollect one day breaking up some land near the house when Sister O'Kelley paid us a visit, and as soon as I saw her oh what love I had for her, and what a great desire I had to join the church; and the thought would arise, how can

you join unless you've got an experience to tell, and it seemed like I would have given the world if it belonged to me, if I just had a good experience, and could join and be baptized. Sometime between 10 and 11 o'clock as I passed by a large chestnut stump something spoke to me and said, you have got all that you will get, and I have never looked for a brighter evidence since. It seems to me if I could write my experience as it passes through my mind it would be a pleasure for me to do so; but language fails to express what I have experienced, and I have left out lots that it would be a pleasure to me to write, if I could get it in proper shape. I was baptized by Brother W. D. Almond in the fellowship of Haynes Creek church, on the 3rd Sunday in May 1874, and I've had my ups and downs more or less ever since. Whether I have been changed by grace or not, there are some things that I do know are so. One is I know the doctrine that the Old Baptists preach is the doctrine of the Apostles and Jesus himself, as set forth in the scriptures. My own individual case teaches me total depravity. Oh how comforting some of Paul's writings were to me in my first experience, for he experienced as in his flesh there dwelleth no good thing; and many other scriptures I could quote but will forbear so I will leave this entirely to your better judgment, whether to publish or not.

Yours truly,

J. K. P. LESTER.

Conyers, Rockdale Co., Ga.

DEAR BROTHER GOLD:—In the LANDMARK Dec. 1st your reply to Dr. Hooper, and several quotations of scripture, together with his questions &c., is indeed so interesting to me and so full of points of doc-

trine that I just want to say to you that I see no room for further reply from any one, and if they fail to see and believe now, neither would they though one rose from the dead. It is as interesting to me as a good sermon, as all your answers to Missionary questions have been. I trust that the good Lord will continue his blessings to you and yours in the future as in the past. Remember me and mine in your prayers.

Have hope in the grace of God.

W. T. HALKS.

Pikeville, N. C.

ELDER P. D. GOLD, BELOVED IN THE LORD:—Your brief letter of 2nd thankfully received and much appreciated. You speak of when we first met at the Upatoie Association at Mt. Moriah Ga., some 18 or 20 years ago, and you had hoped to meet me there again last September. You also speak of hearing me preach at that first meeting from the text "Without faith it is impossible to please God." That incident, and that part of the service, I had forgotten till you called it to mind, but I remember well your text, "Put on therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering" Col 3:12. I remember also that I was delighted and comforted of the Lord, as I hope, by your discourse from that text. Besides this I do not remember much that passed during that meeting, except a feeling sense of my infirmities. The weather was exceedingly warm and I was suffering so much pain and torture of body that almost everything else seems now as a confused and distant dream. Indeed this is about the way of most of my life in the ministry. I have had but few moments freedom from torturing pain and excruciating sufferings for 55 years past.

While I confess the Lord has graciously given me some moments, and even days of comfort, and yet, some unspeakable joys in believing in Jesus, yet again these days of prosperity are soon forgotten by the remembrance of the "worm-wood and the gall" of my sufferings and I am made to feel as expressed in Jeremiah's Lamentations that "I am filled with bitterness, he hath made me drunken with worm-wood. He also hath broken my teeth with gravel stones, he hath covered me with ashes. Thou hast removed my soul far off from peace. I forgot prosperity. And I said, my strength and my hope is perished from the Lord; remembering my affliction and my misery, the worm-wood and the gall. My soul hath them still in remembrance and is humbled in me." This is a trying experience and if I did not believe that it is the experience of some of the Lord's people in days past, and that the Lord had it written to give comfort to his redeemed people in generations to come I should despair as to having a christian experience at all.

But my dear brother fellow laborer in the gospel, there is one thing in which I never falter, that is in the sufficiency of God's grace for every emergency. That was a wonderful announcement from heaven to Paul in the midst of satan's buffetings, "My grace is sufficient for thee." It is wonderful grace indeed that can so reverse the order of nature as to cause one to take pleasure in infirmities, in reproaches, in necessities, in persecutions and in distresses for Christ's sake: 2 Cor. 12. Such however, is the case. I am glad to know that you take delight in the service of the Lord and in serving his people from pure love of the truth. May the Lord abundantly bless you and bless your labors. I never expect

to get out among the churches any more except near home. But I am still laboring according to strength and ability, and feel thankful that it is no worse with us than it is. Accept the unfeigned christian regards of our little afflicted household to you and family.

Our dear brother Respass is still more and more feeble, and I have more than usual work now to do in getting out the Gospel Messenger, and I feel the need more and more of the Lord's help and the kind sympathy and forbearance of brethren. I have not seen brother Respass in over two years.

W. M. MITCHELL.

Remark.

I would like for Brother Mitchell to suffer the publication of this letter as showing something of that life of faith though suffering he has been blessed to lead. He has long been a favorite with many of our people.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I again take the privilege of writing to you with fear and trembling and may the Lord guide my pen, for of all of God's children I feel to be the least, if one at all. I have no particular subject on my mind, except the happy thought of being in peace among ourselves, and our church seems to be at peace with all others of our faith and order. How pleasant for brothers and sisters to dwell together in love and peace, and talk of the goodness and mercies of the great I am. How earnestly, and carefully we should seek to follow the Lord, and that the humble, lowly and righteous spirit and mind of Jesus should be in us; for the Scripture will be fulfilled in every word. Heaven and earth may pass away, but the word of the Lord never can; for it

endureth forever. How many and sore troubles befall disobedient children because they will not take heed to their ways according to God's word; for it is plainly taught in Scripture that God will bring everything into Judgment, whether it be good or evil. If we do wrong we must suffer for that wrong. Let us remember that for every idle word man shall give account, and that every secret thing will be brought into Judgment. There are two leading principles in the soul of the christian, which make God their special object. These are faith and hope. There is a marked distinction, and yet an intimate connection between these two principles. Faith takes what God has given; hope expects what he has promised. If we be not fully persuaded that what God has promised he is also able to perform we shall know but little of the power and energy of hope; and if faith be wavering, hope will be flickering. On the contrary, if faith be strong, hope will be strong also; for faith, while it nourishes and strengthens the persuasion, imparts strength and intensity to expectation. Thus the soul in the exercise of these principles is happy. Now to be reconciled to God and truly desire his will to be done is a state of great peace and safety here in this present life. We have had 11 additions at North Fork by experience from April up to this time. Brother Gold, remember us at a throne of grace, and may the Lord bless you and yours, and enable you to go onward in the glorious cause for which you have been so long contending. You little brother, if one at all.

Brother Gold, I would like to have your views on this Scripture, "As it is written, he that had gathered much had nothing over, and he that had gathered little had no

lack." 2nd Cor. 8:15.

Remarks.

THAT THERE MAY BE EQUALITY. The effect of salvation is to produce equality. God is not a God of partiality. All things are in common in the church in the sense of joint-heirship and equality. Where there is perfect love there is no partiality, nor inequality. We suffer alike—we rejoice alike. We are sinners alike, and fear alike, and hope alike. We are one in Christ Jesus. We should bear each other's burdens, and not one be burdened and another eased; but all share alike.

Under the law in the wilderness as they gathered manna each day of the six days for that day only, if one gathered much he had no more than he that gathered little; and if one gathered little he had no lack. Thus there was equality. In the church he that has great knowledge has great sorrow, for knowledge increaseth sorrow. He that has great strength must bear great burdens. The richer one is the more taxes he must pay. Where much is given much is required. No one can glory over another. There must be equality. As the Lord has prospered one so let him give. We must serve others. It is more blessed to give than to receive. Hence the least is greatest and the more one is what he does not want to be the more he is what others wish him to be, for as poverty of spirit afflicts one others love him more.

In the resurrection they shall all be as Jesus, be like him—no difference—perfect equality in him—and all giving the same praise to Jesus.

P. D. G.

DEAR BROTHER GOLD:—Enclosed please find the Primitive Baptist of 1872, with experience of Elder I. W. Brown. The brethren of Mt. Pleasant Primitive Baptist church request that you reprint in LANDMARK his experience. If you do not feel inclined to do so you will please return the paper to me, that I may return it to its owner. Yours in hope,
W. J. BRAMLETT.

BISHOPVILLE, S. C., April, '72.

DEAR BROTHER TEMPLE:—I attempt to write you a few lines, but feel unworthy to write for the precious brethren. I was raised by religious parents, both of whom joined the Baptist church when I was but a child. They raised me to observe that which was right and to respect the Sabbath. But I grew up in sin, but thought I was as good as any body, was afraid to do that which was wrong until about fifteen years old, when I began to do what was not right, but would have some guilt of conscience about it, and felt sorry for so doing; and then thought the Lord did forgive me for the crime.

I went on in this way for some time, when I hope it pleased the Lord to convince me of sin. While going on in sin, he spoke these words, to me—to the ears of my mind,—“Cursed is every one that continueth not in all things written in the law to do them.” This bore with such weight on my mind that I could not rest day nor night, and at times it made me feel awful, but I did not know what to do; for I saw that I was insufficient to keep the law, and that if that was the condition upon which depended my future happiness I must be damned to all eternity. So I was in an awful condition, and prayed that the Lord would have mercy on me. But no relief could I find. There was such a load of sin on my soul I

thought I should die. I often wanted to talk to somebody about my condition, but could not have courage enough to speak to any one about it, and sometimes would go into sinful pleasure to drown my sorrow or to get relief from my burden. But when alone, I found I was still loaded with sin. It brought to my mind the wise men who had come to Jerusalem by the direction of the "star," when they turned aside to Herod and when they had heard the king they departed, and lo, the star which they saw in the East, and when they saw it they rejoiced with exceeding great joy. Now some may say, how could you rejoice under the load of sin? Why, I could rejoice that I was still on mercy's side of eternity, and that God had not sent me to hell; and I still believed I could do something to merit the favor of God, for I was an Arminian, and the preachers told me to come up and be prayed for and get religion,—for about this time the Missionaries came into our country and deceived a great many of the people,—had protracted meetings, some which lasted ten days,—and I went up to be prayed for. But my load still remained; I could take no comfort.—Sometimes I would wander alone, but the law still sounded in my ears, "He will turn the wicked into hell, with all nations that forget God,"—and, O, the horrible condition I was in! I thought if any one needed praying for that it was me, and tried to pray with all my might that the Lord would have mercy on me a poor sinner, or enable me to do what was right so that I might get clear of the load of trouble and enjoy some peace like other people, for they seemed to enjoy themselves; but mine was sorrow, for often on my bed I would shed tears nearly all night, and was not refreshed by sleep at the dawn of

morning as I ought to be. But I would arise and go about my business as though nothing was the matter with me. I went on in this way until I was about twenty-two years old, and I cannot tell the trouble and trials I passed through; I have only sketched at it. So I concluded that there was no mercy for me, or that I had sinned the unpardonable sin, which left me in such distress I thought I would get me a companion as a means of relief. So I got married and thought I had some one to tell my sorrows to; but my wife was of the world and knew nothing about such trouble. So I still had to suffer on in sin, and oftentimes was asked by my wife what ailed me. I would answer nothing. She would reply, I know there is something the matter, for why do you not sleep; to which inquiry I would reply, I am so tired I cannot. And so I was—tired of sin and the load of guilt that I was under; so I wanted rest from all my labor, for I thought I had tried every thing that I could and got nothing better. I could see that the very best I could do was mixed with sin,—and I then read that "the wages of sin is death." For I read the scriptures to see if I could get any relief, but obtained no pardon. So I thought there was no pardon for me, and began to think I was diseased in body and should die. When I would think about death and eternity. Oh, the horrors of the guilty soul, to think of the trouble and sorrow here and to bear up under the wrath of an angry God forever! It was more than I could bear. So I was afraid to shut my eyes in sleep, for fear I should awake in an awful eternity. So I cried unto the Lord, and he heard my cry, and these words came to me, "And when the came into the house they saw the young child with Mary his mother, and when

they had opened their treasures they presented unto him gifts, gold, frankincense, and myrrh." And here, brother Temple, if I ever saw my Saviour, I saw him by an eye of faith, for I think the Lord shewed him to me as my Saviour in all of his travail here on earth, and his sufferings on the cross for such a sinner as I was,—“and when they opened their treasures,” which is God's work. I could offer unto him, or present unto him, gifts—gold. Here is the pure metal, which represents the love of God, and “we love him because he first loved us.” And if I ever did love anything it was God my Redeemer; and I loved the people of God. And I could offer unto him frankincense, for I could offer up praises unto God and the Lamb with all my heart and soul, for they had opened all my treasures, for I tho't that I should never tire of the praise of God: and the myrrh—the rejoicing of my heart—that I had found such a Saviour, just such an one as my soul needed—one that was able to save to the utmost all that come unto him, without the help of man. So I could love and praise him for his redeeming grace; for now I saw it was of grace and not of works, lest any man should boast. And, dear brother, I had nothing to boast of, but something to rejoice for. “And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.”

Now, brother Temple, it does seem like a dream, for I never can express the feeling I had at that time, for I was filled with joy unspeakable and full of glory. Now this was in the year 1842, and right here I had my call to the ministry, if I was ever called to that work at all. I have doubts and fears that I never have been called to preach, and often fear that I do not know

God in the pardon and forgiveness of my sins.

Brother Temple, I have given you a few of the outlines of my travail, and a brief sketch of the hope I have in Christ as my Savior, also of the time when I obtained a hope in Christ, and then I lived out of the church until 1855. So you will see how long I lived out of the duties which I felt enjoined on me. As my sheet is full I must come to a close. I may sometime write again, and give you a small sketch of my call to the ministry, for I read the Primitive Baptist with joy to hear the experiences of the dear brethren and sisters.

And now may the God of all grace strengthen you so that you may be enabled to strengthen the weak, confirm the strong, and warn sinners of the dangers of sin, and hold up the truth at all times.

Your brother in tribulation, it one at all.

I. W. BROWN.

VITAL UNITY OF CHRIST AND THE CHURCH.

ELDER P. D. GOLD, DEAR BROTHER:—In accordance with your request if the Lord will enable me I will write a few lines on the above named subject.

“Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in Heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Eph. 1st, chap. This shows that God the Father chose the church in Christ before the foundation of the world for a purpose, and that purpose or design was that they should be holy and without blame before him in love. And he also “Gave Him the head over all things

to the church," or with the added words, "Gave him to be head over all things to the church." Eph. 1: 22. "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."

The Infinite and Holy Being possessed all wisdom and knowledge and he knew all our depravity and short comings even before we were created, and therefore "It pleased the Father that in him should all fulness dwell." Col. 1. 18 and 19. This fulness consisted of everything that is necessary to accomplish to perfection the purpose of the Father to make them holy and without blame before him in love to the praise of his glory and the divine perfection and happiness of the objects of his choice.

He knew that by reason of transgression they would become to be dead in trespasses and sins and in this condition would be unable to obey a just, wise, holy and perfect law, the only kind that his just, wise and divine holiness could give, and when he saw that there was none to help, his own Omnipotent Arm (Jesus) brought salvation. He laid help upon one that was mighty, in whom are hid all the treasures of wisdom and knowledge; in whom all the fulness of the God-head dwells bodily.

The church is given to him and he to the church, He the head, the church the body, He the Bridegroom, the church the bride. This relationship was brought about in the infinite wisdom of God and is made manifest here in time to the manifest glory of God and to the salvation and comfort of his people. He being the head of the church is responsible for all her sins and indebtedness or failures to keep the law, and life is treasured

up in him for her, and when she fell under the penalty of the law by transgression her spiritual life was secure in Jesus her head. I do not understand that Jesus possessed two lives, one for himself and one for the church, but that his life is her life, the life that is in Jesus is the life of the church, the life of Jesus and the spiritual life of the church is identical, or he is her life and it is eternal life, that is it has no beginning and no end, therefore because he lives the church or all his people shall live.

Now this relationship between Christ and the church sets forth the true marriage relationship, all that the husband, Christ, has belongs to the wife, the church, and all that the wife, the church, has belongs to the husband, Christ, (and this example is a pattern for all his followers.) All that the church owns, all her sins and iniquities and short comings, or failures to keep the law belong to Christ through this relationship, therefore "He who knew no sin was made to be sin for us that we might be made the righteousness of God in him." He is responsible and therefore justice says, Awake O! sword against my shepherd, against the man that is my fellow, saith the Lord of Hosts; smite the Shepherd. He is responsible not only for what she has done, but for what she has not done. The law says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself: the church has not and cannot do it. Jesus the head is responsible and therefore he is made of a woman, made under the law to redeem them that were under the law. He was born and represented as the mediator and head of church the infants among his people, and grows up to mature manhood representing his people

through all his life as a mediator, and fulfills all the law and the prophets as the head of his church bearing all their sins in his own body.

The relationship which gives all our sins to him and calls for his death on the cross also gives his righteousness to us and redeems us from all our iniquities (whether they are of commission or omission) in and through his life and death, and his resurrection and ascension prove our justification to be complete and satisfactory to Divine Justice, and are guarantee from the omnipotent that we too shall be raised. And when we awake in his likeness we shall be satisfied.

What more can be desired than to be like Jesus, the Holy, the Just, the Wise, the Adorable Redeemer who is love, the embodiment of all that is good and desirable. Surely this is enough to satisfy every spiritual desire. Then we can ascribe all the praise to his exalted, holy name for he has done all things well.

Affectionately.

D. A. MEWBORN.

MY DEAR ELDER GOLD:—Your consoling and re-assuring letter in response to my enquiry, reached me in due time, for which I trust I sincerely thank you. As you truly say, many allow open opportunities to pass until death closes the open door to obedience in submitting to the appointed ordinances of the Lord's house, on one pretext or another,—generally on the ground of unworthiness and the fear and dread of, in compliance to the command, crucifying the Lord afresh and putting him again to open shame. It is, indeed, a great cross to one who feels thus to be baptized and partake of the sacraments of the Lord's house. Were it a physical possibility in my own

case to comply with the command, that very trouble would rise up as an insurmountable obstacle before me across the path of duty. But I can only find a ray of consolation in my case as I am his in this, that the merciful and long forbearing Lord, who sees "the end from the beginning," does not require of his weak and erring children to try to do physical impossibilities in their own strength. But while this thought gives me some encouragement, another rises up and takes its place by suggesting this question: "If you feel that you have been born from above and are therefore a child of God, why has he in his providence, exiled you from the comforts and consolations of his house?" "Is it not rather an evidence that you have been deceived and that he has thus placed bounds around you to prevent you from imposing your false and self deceptions upon his people and dishonoring his cause?" Whether these suggestions are from the Spirit of God or the spirit of the adversary and deceiver of my soul, I know not. These with my leanness and barrenness of the fruits of the Spirit, cause me great heaviness and sorrow, intermingled with doubts and fears. This has been my constant burden for many long, wearisome and unhappy years. But amid all my transgressions and chastisements I feel thankful that the gracious Lord impressed your mind to write to me because it encourages me to hope that he has not entirely forgotten to be gracious to even unworthy and unprofitable me. And that amid gloom and despondency he does by his Holy Spirit impress the minds of his servants to speak words of comfort to the weary and heavy laden—thus fulfilling the promise: "Come unto me all ye that are weary and heavy laden

and I will give you rest." &c.

I ardently hope and trust that the good Lord will graciously open the way for you to visit California as you suggest, at an early day. I know of none—no, not even a brother (according to the flesh) whom I would be more rejoiced to greet, and take by the hand. I have longed to see you face to face, and have ardently desired to converse with you of the things of time and their momentous relations to the far more momentous concerns of vast eternity.

Should the way for you to come open, and if I am still spared a living monument of the long forbearance and tender mercy of my God, write to me and I will give you full directions where and how you can find me. I humbly ask an interest in your prayers.

Your brother in hope,

HENRY S. STIPP.

Los Gatos, Cal.

Remarks.

Our friend is in the far off land of California, far from here, but there is no place far from the lofty One inhabiting eternity that dwells with him that is humble and of a contrite heart. Those that are humble feel that they are the ends of the earth—not worthy of the least of God's mercies.

We do not feel that the poor and needy who fear to do wrong are the ones that crucify afresh the Son of God and put him to an open shame by being baptized and partaking of the Lord's body. It is this that causes them to feel so vile. It is those that see nothing of their own vileness or the Lord's glory that have no fear of doing wrong in making a profession of religion.

It would be a pleasure I hope if enabled to visit our friend at his home some time. But at present I can state no time for this trip.

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.

ATONEMENT—WOMAN— PREACHING.

DEAR MR. GOLD:—Please give your view on Timothy the Second chapter, through the LANDMARK.

A FRIEND I HOFF.

Remarks.

I suppose this friend refers to 1st. Tim. as there are two matters of much controversy among men concerning which this chapter treats.

The 1st. is the extent of the Atonement of Christ. The 2nd. is concerning woman's preaching.

On the first question much may be said. Paul exhorts that prayers, intercessions and giving of thanks be made for all men: for kings, and all in authority, or rulers. How can a man pray for his rulers, or those in office, if he hates them, or speaks evil of them? He cannot do it. It does not say that we should pray to have them removed, but pray for them—not for yourself—but

for them. There is in these evil days too much bitterness on all sides, and among all parties in politics.

You cannot pray unless you are in a humble feeling yourself. If you go to pray and remember your brother has ought against you, which is remembering that you have given him occasion for this, then you must first be reconciled to your brother. So that true prayer proves that you are right, and therefore you are delivered, and then will have a peaceable and quiet life in all godliness and honesty.

Why should the church have a peaceable and quiet life in all godliness and honesty? This is acceptable in the sight of God our Saviour who will have all men to be saved, and to come unto the knowledge of the truth; or the purpose of God is that all his people, Jews and Gentiles, should receive the benefits of Christ's atonement. "All men" here is all that class to whom the mediation of Christ shall be testified in due time as their ransom, (6 verse.) Earthly governments are a blessing to men. Therefore we should pray for rulers that we might enjoy the benefits of their administration of affairs.

There is one mediator between God and men—the man Christ Jesus—who gave himself not as a compromise, or to make propositions, but to remove and make an end of all that is contrary to the will of God, and to bring in everlasting righteousness and so to make peace. Here is the blessed peace maker. He reconciles us to

God while enemies by his death as our ransom. He gave himself a ransom for all. One died for all. Then what? That all are dead in his death, and justified by his blood.

This is to be testified or witnessed to each heir in due time, for all shall know him from the least to the greatest. A ransom is a redemption price paid. This shall be testified to or witnessed to every one in due time.

Then it follows that all that the Father giveth to Jesus shall come to him, for it shall be testified or proven to each one in due time all over the world.

For this purpose Paul was a preacher, and an apostle, and a teacher of the Gentiles. Paul was ordained of God to this great work of preaching to the Gentiles.

Therefore he desired that men should pray every where, not only among Jews, but all over the world, lifting up holy hands without wrath and doubting. He that prays must have holy hands.

Likewise that women adorn themselves in modest apparel and in chastity behave themselves, maintaining good works which become women that profess godliness.

Should they not be preachers and tell their husbands and other men what to do? Some women seem very fond of doing this. But this is to their shame. Paul says, I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. The reason given is that Adam was first formed then the woman. Eve was

first in the transgression. The woman was deceived. But still she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety.

The woman answers to the church or body; Adam to Jesus the head. The body is not the preacher, but the head is ruler and teacher. The church is hearer and fruit bearer. Zion travails and brings forth sons and daughters. She is to continue in faith and charity or love and holiness, or chastity and sobriety, or meek, modest and righteous conduct.

Her ornaments or dress is that which her husband supplies—his own righteousness. Then she is beloved in his eyes as a chaste bride. She is to be a keeper at home, and learn in silence.

P. D. G.

DEAR BROTHER GOLD:—I will write you a few lines to let you hear from us. Mr. Bennett is in bad health, and is in great trouble, seems much distressed. He wishes you to give your views on John 12: 25., which reads thus: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

I remain your unworthy sister, if one at all the least of all.

MARY C. BENNETT.

Pollen, Va.

Remarks.

On this occasion it seemed to the disciples that Jesus would soon be proclaimed king of the Jews. Such was the enthusiasm of many that palm branches and other tokens of regal triumph were strewn in his pathway as he, the only time, rode

into Jerusalem, and many shouted hosanna! Blessed is the king of Israel that cometh in the name of the Lord. The raising of Lazarus had contributed much both to heat the wrath of his enemies, and to quicken the enthusiasm of those that hoped for temporal deliverance through him. So great was his fame that certain Greeks came desiring to see him. They came to Philip saying, Sir, we would see Jesus. Philip tells Andrew, and he and Andrew tell Jesus, who said, the hour is come that the Son of man should be glorified. But how differently from the way they thought and hoped. They thought it would be by proclaiming him king, and his entry into regal power and glory over the Jews as temporal or earthly king to deliver them from the Romans, and make them masters of the world. But Jesus said, "Now is my soul troubled: and what shall I say?" Shall I say, Father, save me from this hour? No. Shall I pray him to save me from death? No. I came into the world to die. His prayer was, "Father, glorify thy name."

Jesus said the hour is come that the Son of man should be glorified. He should die and enter into his glory. He said, Except a corn of wheat fall into the ground and die it abideth alone: but if it die it bringeth forth much fruit. We know naturally that if a grain of wheat does not fall into the ground and die, it never yields any increase, but abides alone. Jesus is that grain or corn of wheat. He

must fall into the ground, or come down into earth or death, must be crucified, and rise from the dead, and in his coming up from the death the wonderful increase comes forth, and he sees of the travail of his soul and is satisfied. This is his glory.

Now if Jesus should love his life as a man and say it he would lose it, or abide alone. So the child of God, or follower of Jesus, must hate his life here on earth, or lay down his life if he should keep it. All that see and feel the vileness of this mortal life hate it—abhor themselves. We that believe are always delivered unto death that the life of Jesus also might be made manifest in our mortal flesh. I know that in me, that is in my flesh, dwelleth no good thing. He that hateth not his own life cannot be the disciple of Jesus. We must forsake all for Jesus. How can that man hate his own life who feels that he is good—no sinner? But if a man sees and feels that he is a sinner then he hates his own life. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.

So that we have no treasure here, no home here, no hope here. We are crucified with Christ. He is our hope. Our affection is set on things above, because we are dead and risen with Christ, and when Christ who is our life shall appear we shall also appear with him in glory.

We die to live. We have the sentence of death in ourselves that

we should not trust in ourselves, but in God that raiseth the dead. We lose to gain—we scatter to increase. It looks to one ignorant of farming that the sower is throwing away his seed, but he that sows none never gathers. There is that that scattereth, yet it increaseth. To an unbeliever it looks like one is a fool to forsake this world—to esteem the reproach of Christ greater riches than the treasures of Egypt—to choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season—to turn his back on the policy and craft of the world, to reject all the schemes of the world for making money, that is all the tricks of trade, and maxims of the world; to live soberly, righteously and godly in this present evil world, laying up treasures in heaven where moth doth not corrupt, and where thieves do not break through nor steal.

But there is no wisdom like this. How short is our vain life here—swift as a weaver's shuttle, or as an eagle flying in haste to her nest. He that loses his life here, or that sacrifices it in the service of truth—that burns it on the altar of burnt-offering by living unto Jesus, (not for him,) but by the faith of him and unto him, lives the only life of true wisdom, and shall save his life.

What would it profit a man to gain the whole world and lose his own soul, or what would a man give in exchange for his soul? What would he gain by it? Nothing, but would lose all. When

one dies does he carry a cent of this worldly gain with him? No, not a cent. If a man love the world the love of the Father is not in him. We cannot serve God and mammon. The love of money is the root of all evil. The love of self or of this life is manifested in loving money which ministers to this life.

To die is gain if Jesus lives in us. To depart and be with Christ is far better. We must die to enter into glory. While we are here in the flesh we are absent from home and from glory. So to be glorified is to awake in the resurrection in the holiness of Jesus. When I awake with thy likeness then shall I be satisfied.

Every one that hath this hope in him is saved. Those that have it feel dissatisfied with this world, and especially with themselves, and hope to be found in the resurrection complete with Jesus.

We desire that our friend may rest in the perfect obedience of Jesus, and trust alone in him for life and salvation: and that Sister Bennett together with all the ransomed shall return with songs of everlasting joy on their heads, where sorrow and sighing shall flee away.

P. D. G.

EARTHLY AND HEAVELY IMAGES

Friend John P. Chapman of Ark, requests my view of the following:

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1st. Cor. 15:49.

The fact that the Apostle has

under consideration the profoundly mysterious subject of the resurrection when he uses the text is sufficient of itself to cause one to approach its consideration with a full assurance that he shall utterly fail to expound it, and that with the greatest depth of thought and power of expression he cannot do more than sustain the truth of the saying: "Great is the mystery of godliness. God was manifest in the flesh." As God was manifest in the flesh rather than to it, I conclude the manifestation must have been by faith, therefore he was seen, and could only be seen, of angels, whereas to men he is revealed by faith as unto faith. Therefore I wish to treat the subject under consideration in the sense of faith. It is by faith that we are the children of God, and through faith we understand the things of the kingdom, and this faith is in the Son of God, therefore it is in the Son, and as we are in him that we know the things of faith, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

In treating upon the church in its spiritual character as set forth in the Scriptures we are to consider it as possessing that character here and not as hereafter, and as spiritual things are only compared with spiritual things, and as eternal things are only spiritual, things in time to be compared with things in eternity must also be spiritual; therefore I conclude that the image which we have borne and that which we shall bear are both spiritual, one in time the other in eternity.

It seems to me to bear the image of the earthy is to partake of Christ by faith in the entirety of his life

in the flesh just as he partook of flesh and blood, or as he was made of the seed of David; and to bear the image of the heavenly is to be declared to be the sons of God through the same process and according to the workings of the same mighty power by which Jesus was raised from the dead and declared to be the son of God.

What we know in this life of the things of this life or of that which is to come is by experience through faith, and our experience is largely made up of the sufferings of Christ, wherein we now and then are made to rejoice in a blessed hope and assurance by faith that we shall finally enter into the fullness of everlasting joy. We have to be assured that our hope is wrought in the sufferings of Christ to be equally assured that its fruition shall be an eternal weight of glory.

"And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." The Spirit teaches that we are "heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

We read that Christ Jesus was a man of sorrow and acquainted with grief, and that he learned obedience by the things which he suffered, and it pleased the Father in bringing many sons unto glory to make the Captain of their salvation perfect through suffering. It seems to me that bringing the sons unto glory is to bring them into this suffering in which they par-

take of the image of the earthy, and then into a state of perfection, even as he is perfect, which is the image of the heavenly.

We read there is a woe upon them who are at ease in Zion, which clearly indicates the idea that the life in Zion is one of uneasiness, of chastisements, of tribulation and afflictions, of which the children of God are partakers and by which they are exercised, and through which they must enter the kingdom of God.

We read that "whom he did foreknow them he also did predestinate to be conformed to the image of his son, that he might be the first-born among many brethren." There is no manner of thing of whatever kind, character or power with which the children of God may have to do but has been either destroyed or conquered by Jesus, but they only learn this as they are made to follow him through the regeneration, and learn by experience what constitutes a Saviour, and salvation, and what it is to be saved, and from what they are saved as well as to what they are saved.

Paul says: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This planting is being baptized into Christ, as into his death, made partaker of his death through the Spirit by faith. Again: "If we be dead with Christ we believe we shall also live with him." To be dead with him we must die wherein he died. He was put to death in the flesh or in the first Adam. While he was put to death in the flesh yet there must have been more implied by this death than the simple death of ordinary man. It was Christ that died, yea rather that is risen again. The first Adam saw corruption in death, the last

Adam did not. While the last Adam died in the first, yet he retained the power of resurrection, because he was a quickening Spirit. In the sense that man died in Adam there is nothing but death, but in the sense that the people of God die in Adam there is life in Christ. "For as in Adam all die, even so in Christ shall all be made alive." This dying in Adam is an experimental one and is that wherein we bear the image of the earthy, as the making alive in Christ is to bear the image of the heavenly.

That death which is purely the direct result of the transgression of Adam affords no guarantee to those held in its power that they shall be made alive in Christ, if so, then every one who thus died in Adam or because of his disobedience, will as surely be made alive in Christ, which would at once establish and guarantee universal salvation to Adam's entire posterity. As Paul was addressing the church and no one else I shall insist that the saying: "For as in Adam all die," applies only to the people of God, and that to die in Adam thus is absolutely precursory to being made alive in Christ, or to that operation whereby mortality is swallowed up of life. While this dying in Adam could not be but for the disobedience of the first Adam, yet it is equally the result of the obedience of the last Adam.

None are commanded to put off the old man but those who are also commanded to put on the new man. While nothing of the new man enters into the composition of the old man, yet there cannot be an old man without a new man. All men are sinners, but all sinners are not such as those of whom Paul is chief. To be such a sinner is to be made partaker of Christ as he was made to be sin for his people,

which is to bear the image of the earthy—that they might be made the righteousness of God in him, which is to bear the image of the heavenly. One can entertain no anticipations of one day being a saint who does not now feel to be a sinner. We cannot feel the joys of heaven unless we have first felt the pains of hell. The soul of Christ was in hell because that of his people was there, and as his was not left neither will theirs be left.

The work of Christ which was the will of the Father was done in earth and was therefore earthy—not as of the earth—but as in the earth—and the manifestation or revelation of that work is in the earth as a work wrought of the Father by which work Christ is made of God unto his people wisdom and righteousness, and sanctification, and redemption—wherein they are made to bear the image of the earthy—that he that glorieth let him glory in the Lord, because of that whereby they shall be made to bear the image of the heavenly.

As I have said before, in substance, what we learn in this life as pertaining to that which is to come is entirely experimental, as by the leadings of the Spirit, and to be experimentally taught is to have Christ revealed in us, just as that which we are taught was manifested in or imputed to him. No man knows nor can he know what man is in his real character in whatever state except as Christ was made in that likeness and thus revealed in the man. "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." It seems to me that it was just as necessary for Christ to be made what we was, and to do what he did, that we might know the need of his righteousness, as that

we might be righteous, or made to be the righteousness of God in him.

To bear the image of the earthy is to my mind a matter of knowledge given us of ourselves as men in the world, and what it is to be a sinner in the world without God and without hope, and what it is to be a sinner saved by grace, and this knowledge is in Christ and is Christ, in whom are hidden all the treasures of wisdom and knowledge, who of God is made unto us wisdom—whom we preach as the wisdom and power of God.

The difference between the man who has borne the image of the earthy and the one who has not, is the one is a sinner and knows it, whereas the other is a sinner and does not know it.

When we contemplate the children of God strictly in their spiritual character we must consider this question from an apparently different stand point, a character of consideration which I am ready and free to admit is too profound to be properly made by me. In fact Paul only got as far as to say: Behold, I shew you a mystery. He tells us what shall and must be, but he does not tell us how these are to be brought about, and calls the man a fool who attempts to tell, or seems to think it can be told.

In endeavoring to expound the mysterious character of the child of God we are so liable to become ultra in our views, and so often do, that I thought such considerations less instructive and comforting than when viewed from the ordinary stand point, except when that runs to the other extreme wherein there is no mystery at all.

The child of God, or the believer in Jesus is of a two-fold character, and should be considered as such. He is two-fold in that he partakes

of two natures emanating from their respective heads, called man, the first who is of the earth, earthy: the second is the Lord from heaven. These are also called Adam. "The first man Adam was made a living soul: the last Adam was made a quickening spirit." As it was in the creation of Adam and Eve so in this man, he called their name Adam. This man has two manifestations, in the first that which is natural, and in the second or afterward that which is spiritual. Notice, it does not say: He who was natural and he who was Spiritual, but that which,—“That which is born of the flesh is flesh, and that which is born of the spirit is spirit.” These natures are manifested by a birth, one as of the flesh and the other as of the Spirit. Where these manifestations appear in one it is said, as of that which was first manifested that he is born again or from above, as of the Spirit, in which that which is spiritual is made manifest, as that which is born of the Spirit. Here is wherein we are made to bear the image of the earthy. In that which we term the new birth the child of God in its strictly spiritual character is made to bear the image of the earthy—whereas in the resurrection that same child of God in its strictly natural character shall be made to bear the image of the heavenly—wherein mortality shall be swallowed up of life.

Christ while here in the world appeared as a man, and was a man, even the man Christ Jesus: and so do his people appear here as men, as christians, by faith Christ-like, in the image of Christ in his character as a man. Afterward when he shall again appear they shall also appear with him in glory, and be like him, for they shall see him as he is.

In the verse preceding the text

the Apostle says: As is the earthy such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. I do not understand the word earthy as used here to mean as in a flesh and blood sense for he says: "For this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." That which is called corruptible is divested of corruption and puts on incorruption, and that which is mortal is divested of mortality and puts on immortality. This that is called mortal and corruptible is that which constitutes the subject of salvation, in the consummation of which work corruption and mortality, as pertaining to flesh and blood, are either left in the grave, or so swallowed up as not to be regarded as a component part of the heavenly structure.

"As is the earthy." What is referred to here as the earthy? Perhaps you have gathered by this time that I do not wish to treat the subject otherwise than in connection with Christ. While here in the world Christ was man as well as God, but he cannot be considered as a man distinct from God, nor as God distinct from man. As he pertained to this world he was called man and was man, but as pertaining to that which is beyond he was God. As pertaining to earth he was man, and as man he was earthy; and as he was while in the earth so are all his people while here in the earthy; and as he is now in heaven so shall they be in heaven. While he was here in the world he was none the less in heaven, and being now in heaven he is none the less in the world. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." While he was here in

the flesh talking with Nicodemus of the things of the new birth, which things he declares to be earthly things, he was nevertheless in heaven. He was then the same in heaven that he was in the earth—the Son of Man, he is now the same in earth that he is in heaven—the Son of God. As he was then, so are his people now, and as he is now so they hope to be, and shall be.

Other observations might be made of the subject, but I trust a sufficiency has been said to indicate my views, if not friend Chapman will please let me know wherein I have not made myself clear, and I will try to again comply with his request. In the meantime I would like to know of him why he is interested in the subject of salvation, and why he does not sustain such relation to me as would allow me to call him brother. P. G. L.

UNION MEETINGS.

The Skewarkey Union is to be held with the church at Hopeland, (Whitakers, N. C.) on Friday, Saturday and 5th Sunday in March.

The Black Creek Union is to be held with the church at Chapel, N. C., on Saturday and 5th Sunday in March. Elder J. S. Woodard is appointed to preach the Introductory Sermon, Elder J. F. Farmer his alternate.

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

DEAR BROTHER GOLD:—Please give notice that Staunton River Union meeting will be held with Cane Creek church, Pittsylvania county, Virginia, on Saturday and 5th Sunday in March, 1895, on the

Richmond and Danville R. R. All brethren especially ministering brethren are invited to attend.

Yours very truly,

JOHN A. FERGUSON,
Clerk.

Elder J. S. Collins, of Texas, was found dead in his bed about the 10th, of Jan., I am informed. He had just returned home from filling an appointment. Many of our people remember him.

Elder S. W. Needham's Post Office is changed from Coleman, Texas to Glencove, Coleman county, Texas.

OBITUARIES.

SALLIE AND N. G. JONES.

Please publish the death of Mrs. Sallie, Jones of Anson county, N. C., who departed this life on Sunday December 23rd. She was born April 7th, 1817. Also her husband, N. G. Jones Sr., who died the following Thursday, Dec. 27th, born November 2nd, 1815. Brother Jones and his wife had borne the troubles and shared the pleasures of life together for about fifty-seven years, and he had been a consistent member of the Primitive Baptist church I suppose for about 45 years. Mrs. Jones was not a member, but bore many marks of a christian lady. True Baptists always found a welcome and were kindly treated at their homes. As to how they were appreciated by the public, I will quote what the Wadesboro Messenger and Intelligencer, their county papers, say about them. That, "In the death of this good man and woman there passed from the stage of life two of the best people that ever lived. The names of Mr. and Mrs. Jones were synonymous for honesty, truthfulness and integrity wherever they were known, and their death is a distinct loss to the community in which they lived. Eight children, three sons and five daughters, and a host of friends mourn their loss."

J. F. MILLS.

MARY A. BAILEY.

By request I will attempt to write a short obituary notice of sister Mary A. Baily. She was born October the 5th, 1835, died Nov. the 17th, 1894, making her stay upon earth 59 years, 1 month and 12 days. Her maiden name was Gurganus, was married February the 22, 1859 to W. G. Bailey who preceded her to the grave. She obtained a hope in Christ some time in 1875, and presented herself before the Conference at Bear Grass on Saturday before the third Sunday in July of the same year, and was received in full fellowship of the church and was baptized the next day by Elder Levi Rogerson, of which church she remained a faithful member until death, always filling her seat when not providentially hindered. She had been sorely afflicted for several years and was confined to her house for several months before she died, and was a great sufferer in her last days, but seemed to grow stronger in the faith as the flesh weakened away. She told the writer she was perfectly willing to die and longed to see the time when it would be the will of the Lord to take her away, for she had nothing here to live for. She had all kind treatment from doctors, children and neighbors that could well be bestowed, but nothing can hold off the monster hand of death, for it is the Lord that giveth and the Lord taketh away, 'blessed be the name of the Lord. She leaves five children, four sons and one daughter, three sisters and a large circle of relatives and brethren to mourn her loss, but not as those who have no hope, for we believe our loss is her eternal gain. Her funeral was attended on the third Sunday in November by the writer amidst a large concourse of people, after which her body was laid beside her husband to await Resurrection's Morn, when they that are asleep in Christ will be raised in the likeness of his glorified body, so shall they will ever be with the Lord.

J. N. ROGERSON.

SYLAS E. THOMPSON.

In solitude I will try to write the obituary of my darling little boy, Sylas E. Thompson who had to meet with a sad and awful death of being choked or strangled to death. Sylas Ethell Thompson was born June 26th, 1891, and died Sep. 7th, 1894, making his stay on earth 3 years, 2 months and 12 days. On Wednesday

Sept. 5th, while my little daughter Clara and Sylas were eating watermelon, Sylas got strangled, but soon got over it. My wife discovered that something was in his throat. We called in a good physician who advised waiting. In a day or two he was taken suddenly to violent coughing and died suddenly in his mother's arms. Just before he died she handed him to Elder Moore who was there, though the old brother is about 89 years old, being very feeble, he could do but little, only try to console the screaming mother who was in very poor health. You can never tell the feelings of your unworthy writer as I reached my house, seeing my darling little one give only one gape of the mouth. Only 4 days before another one of my little boys fell from a mule breaking his arm, and was badly hurt. Oh my soul, how quick can sorrow fly in our midst.

Dear brethren, sisters and readers of the LANDMARK, remember me when you approach that throne of mercy. Oh my Lord, I do humbly ask for thy reconciling spirit, yet I know that the Lord giveth and the Lord taketh away. Blessed be thy name, Oh Lord. Oh help me to feel that Sylas was not my own, but only loaned to me, and he called for his own little jewel. Brother Moore said he has never seen a better, nor a more harmless child in all his life. He could not talk much, but would often get a LANDMARK and get off to himself and would begin reading as though he understood any and all language.

Written by the father in much grief and trouble,

S. COUNCIL THOMPSON.

Ellistown, Miss

DOUGLAS A. DYER.

I send you an obituary of my dear husband Douglas A. Dyer, who was born March 21, 1856, and died August 31, 1893. We had been married not quite 12 years. He was sick a good while before he died. The doctors pronounced his disease that of the liver. He was treated by six different physicians, but to no avail. He told me after he got very low that he had swallowed a tooth-pick and that was what had brought on his spell, and said it was going to kill him. The doctors would say it was high fevers that made him talk about it. But I am confident he knew what he said as he would talk about it when he had no fever.

He had never made any profession of religion until after he was taken sick, he then said he had had a hope about 12 months; he spoke of wanting to be baptized a few weeks before he died, but was never able to get off the bed after that by himself. A few nights before he died he sang the poem,

"Oh how happy are they,
Who their savior obey."

A song I don't think I ever heard him sing. When he told me of his hope I was so lifted up to think probably he would get well, and we could go the church together and our last days be our best days, but that was too much for poor unworthy me. I hope to meet him were parting is not known.

ALICE DYER.

PLACID WARREN.

Just at the dawn of day on the morning of December 15th, 1894, an angel came on earth to find a garland to entwine it, sought everywhere, until at last it cast its eyes upon this loved one and took her home to rest until the resurrection morn. She was the daughter of James K. and Gatsy A. Thigpen, and the wife of John I. Warren, of Conetoe, Edgecombe county, N. C. She had eleven sisters and brothers, all of which except one, have gone on ere this; doing God's own precious bidding, perhaps to welcome us at heaven's bright door. Had she lived until June 1895, she would have been 24 years of age; but the Lord saw proper to take her ere she reached it. She leaves a mother, one sister, a husband and one child, with a large circle of friends and relatives to mourn her sad demise. She was a noble wife, devoted mother to little Russell and a very dear and sweet lady to every one. I was with her for sometime before her illness, and I can truthfully say that I never saw a more perfect or sweeter lady in my life, than she was. I never heard her speak evil of any one; nor did I ever see her angry in my life, not even would she seem to be worried with her little boy, which of course annoyed her at times, as all children do their parents. She was first taken with that dreadful disease Black Jaundice, which lasted about a week, from then until her death no one knew what to think of her condition. Doctors Jenkins and Baker did everything that lay in their power to relieve her of her sufferings, but

nothing relieved them until the Lord cast his hand upon the raiment of her garment, then all was over. All attention was paid her that seemed necessary. She was not a member of any church, but judging from the conversations we had before her illness, think she was partial to the Primitive Baptists. She spoke very highly of Elders Gold and Hassell. She seemed to be conscious until the last, but for about two days before her death she could not speak. Real often she would throw her arms from under the cover and say, "Oh Lord, I pray to thee." The bereaved ones hearts are torn and filled with deepest grief for the absence of their loved one. How deeply do I sympathize with them in their sad bereavement; for only a year ago I was left in the same condition over the death of my dear sister. "There are some still remaining that remind us of the past; but they change, as all things change here: nothing in this world can last."

MATTIE.

APPOINTMENTS.

J. M. ROYAL.

| | |
|---|-------------|
| Flower Gap Va | Feb 2 and 3 |
| Elk Spur | 4 |
| Martinville | 5 |
| Bell Spur | 6 |
| Dan River | 7 |
| Concord | 8 |
| Connors Grove | 9 |
| West Fork | 10 and 11 |
| County Line | 12 |
| Long Branch | 13 |
| Republican | 14 |
| Elder Taylor Turner will please arrange from Republican to meet Elder J. M. Wyatt at Leatherwood Feb. 21. | |

W. W. BARNES.

| | |
|------------------------|---------|
| Washington | Feb 17 |
| Smithwicks Creek | 18 |
| Bear Grass | 19 |
| Flat Swamp | 20 |
| Spring Green | 21 |
| Hamilton | 22 |
| Concho | 23 |
| Kelukee | 24 |
| Lawrences | 25 |
| Williams | 26 |
| Hopeland | 27 |
| Falls | 28 |
| Pleasant Hill | March 1 |
| Mt Branch | 2 |
| Union | 3 |
| Moore | 5 |
| White Oak | 6 |
| Wilson | 8 |

| | |
|--------------------------------|------------|
| Lower Black Creek | 9 and 10 |
| Upper Black Creek | 11 |
| Memorial | 12 |
| Naukuta | 13 |
| Mewborns | 14 |
| La Grange | 15 |
| Sandy Bottom | 16 |
| Haskins Chapel | 17 |
| Sand Hill | 18 |
| Muddy Creek | 19 |
| New M. H. near Pountains | 20 |
| Cypress Creek | 21 |
| Maple Hill | 22 |
| South West | 23 |
| Bay | 24 |
| Stump Sound | 25 |
| Yopps | 26 |
| Wardswill | 27 |
| North East | 28 |
| Hadnotis Creek | 29 |
| Newport | 30 |
| More Head | 31 |
| North River | April 1 |
| Strails | 2 |
| Hunting Quarter | 3 |
| Cedar Island | at night 4 |
| Jones Bay | 5 |
| Goose Creek Island | 6 |
| He will need conveyance. | |

THOS. N. WALTON.

If the Lord will, I shall be with brother J. M. Wyatt, at most of his appointments in our association, then on with him to River View 24th of Feb. then I wish to go to Town Creek on 25 Feb.

Chestnut
 26 |

Old Bethel
 27 |

Cross Roads
 28 |

Diamond Hill
 March 1 |

Graves School House
 2 and 3 |

J. E. ADAMS.

Monday night after 2nd Sun in Feb Robersonville.

| | |
|---|-------------------------------|
| Tuesday | Flat Swamp |
| Wednesday | Briery Swamp |
| Thursday | Bare Grass |
| Friday | Jamessville |
| 3d Sat. & Sun | Moratook |
| Tuesday after | Concord |
| Wednesday | (Tyrel) Bethlehem |
| 4th Sat. & Sun | Flatty Creek |
| Friday I will be at Elizabeth City, if not Sat. | |
| Brethren please meet me there. | |
| Tuesday after 4th Sunday | Coinjoek |
| Wednesday | Church's Island |
| Thursday & Friday | Brethren can arrange to suit. |
| 1st Sat. & Sun. in March | Elim's |
| Monday after | Providence church on Banks. |
| Wednesday and Thursday | East Lake |
| 2d Sat. & Sun | North Lake |
| Monday | Mason's Point |
| Tuesday | Juniper Bay |
| Wednesday | Tiny Oak School House |
| Thursday | Rose Bay |
| 3d Sat. & Sun | Beulah |
| Tuesday and Wednesday after | Sandy Grove |
| Thursday | Blount's Creek |
| Thursday night | Singleton |
| Friday | Galloways |

Saturday..... Fed Banks
4th Sunday..... Great Swamp
He will need conveyance.

R. HUFCHINS.

Mt. Tabor.....Feb 10 and 17
Pleasant Hill.....18
Suggs Creek.....19
Big Creek.....21
Toms Creek.....22
Brother Workmans.....23
Pine.....24
Muddy Creek.....25
Mt. Vernon.....26
Ridings.....27
He will need conveyance.

J. D. VASS.

Stewarts Creek.....3rd Sun. in Feb.
Cedar Hill..... Monday
Rock House..... Tuesday
Some brother arrange for Wednesday.
Salats De'ight..... Thursday
Abbotts Creek..... Friday
New Shepherd..... 4th Sunday
Rock Hill..... Monday
Mt. Tabor..... Tuesday
Pleasant Hill..... Wednesday
White Oak Springs..... Thursday
Suggs Creek..... Friday
Big Creek..... Saturday
Mountain Creek..... 1st Sun. in March
Freedom..... Monday
Liberty Hill..... Tuesday
Jones Hill..... Wednesday
Jerusalem..... Thursday
Lawyers Spring..... Friday
Bethany..... Sat and 2nd Sun
High Ridge..... Monday
Mountain Spring..... Tuesday
Liberty..... Wednesday
High Hill..... Thursday
Watson..... Friday
Crooked Creek..... Saturday
Meadow Creek..... 3rd Sun
Bear Creek..... Monday
Flat Creek..... Tuesday
Toms Creek..... Wednesday
Pine..... Thursday
He will need conveyance.

J. M. WYATT.

Flippens Mill.....Feb 10
Malmaison.....11
Banister.....12
Whitethorn.....13
Weatherford.....14
Old Union.....15
Galileo.....16
Strawberry.....17
Mt. Arrarat.....18
Cascade.....19
Good Will.....20
Leatherwood.....21
Camp Creek.....22
Reed Creek.....23
River View.....24
Center.....25
Spoon Creek.....26
Russells Creek.....27

Will brother Young meet him at Durham
Jan. 24th. Services to begin each day at 11
o'clock.

P. W. WILLIARD.

Neuse.....Sat and 3rd Sun. in Feb.
Cedar Grove..... Monday
Dutchville..... Tuesday
Camp Creek..... Wednesday
Mt Lebanon..... Thursday
Eno..... Friday
Durham..... Sat and 4th Sun
I expect to meet brother Williard at Durham
and be with him on most of his appointments.

W. J. STEPHENS.

J H PUREFOY.

Appointments for Elder J H Purefoy in the
bounds of the Mt Enon and Indian River
Associations of Fla. His wife will accompany
him and they will need conveyance.
Kissimmee.....Feb. Sat and Sun 23 and 24
Orange.....Tues and wed 16 and 17
Mt Zion..... Sat Sun March 2 and 3
Mt Olive..... Sat and Sun 9 and 10
Antioch..... Sat and Sun 16 and 17
Pilgrim Rest Fri Sat and Sun yearly meeting
..... 22 23 and 24
Etoniab..... wed and Thurs 27 and 28
Union Greve..... Sat and Sun 30 and 31

OXYDONOR.

We do not publish any medicine
unless we consider it valuable. Of
late there are many discoveries in
the curative art. One of these
that seems to be very beneficial in
its healing power is Oxydonor.
From all I can learn of it, and from
my own trial of it, my impression
is that it affords great relief from
pain or sickness; therefore I have
consented to furnish them at whole-
sale and retail prices. If you want
one let me know. Send with \$25.
your nearest Express office—if you
have one convenient; if not your
nearest Post Office. If you desire
further information write me for
particulars. I would not be with-
out one for twice its price if I could
help it. We will rent them to res-
ponsible parties at \$6 per month,
\$15 for three months, cash in ad-
vance. If the renter purchases it
the rent helps to pay the \$25.

P. D. G.

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 cords of Love.

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new postoffices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his postoffice.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

BROTHER GOLD:—The following was published in paper form in 1877, but as I have often heard the remark that a good tale could not be too often told, therefore ask if you can consistently with your feelings please re-publish and oblige one that professes to be a follower of Jesus.

Red Eye, Va.

R. Y.

BROTHER GOLD, AND ALL WHOM IT MAY CONCERN:—I will try for the first time to lay before the readers of the LANDMARK a brief and imperfect sketch of my call to the ministry.

I joined the church in 1849, and for a short time my conscience was at ease, but after awhile I became uneasy about something, and scarcely knew what. I sometimes thought I would have to preach, but when I thought of my weakness, ignorance and imperfection I came to the conclusion that it would never do for such a worthless worm as I felt myself to be to undertake such a work as that: finally, while laboring under these mighty impressions I met old brother Lovelace, and told him that I wished to have a talk with him. He said yes, and passed on busily talking to some one else. I stood until he returned, and the old brother never halted to talk to me.

I thought this was an evidence that I was not to preach, and therefore made the least of it that I could, still these impressions followed me, go where I would. I had been an uncommonly bad boy in the ball-room and play-house, and thought it a high privilege to be admitted into the church, and tried for a awhile to make myself content. Sweet as life is I often begged the Lord to take it from me rather than suffer me try to preach if I was not called. After awhile brother Woodson took charge of the little church where my membership was, and I opened the secret of my heart to the old brother. It seemed to please him, and nothing would do but I must make the attempt. I reckon my hands were as cold as they will be when I am dead, and the worst of all I had to face my comrades whom I had been with so much in what the world calls fun. For 15 years with much fear and trembling, deep thoughts and heavy groans, I commenced the task, as great a stranger to the temptations, trials and afflictions that would follow after as ever I was to salvation by grace. I had not been preaching long before I went to meeting and the preacher did not come, and I had to say something. After meeting one of the old members and myself went out the same way. We soon met

some one on the road who asked the old brother who preached, nobody, he answered. I said nothing, but thought so too, and crept off home, and you must guess at my feelings. After awhile brother Smith took charge of the church, and we often compared notes, and his feelings were so much like mine that I took courage, often thinking of this Scripture, Jacob is small, by whom shall he arise? They soon commenced making appointments for me to preach. I would pass off the time very well until the time drew near for us to meet. I would wait until singing commenced and then go in and feel very well until the preacher said, I must hasten to a close and give place to brother Mc. Then with a cold sweat and trembling limbs I would rise and say something. I don't know what now, if there can be such a thing. I passed off several years trying to preach, and trying to quit. The church soon saw proper to call for my ordination. I often insisted that they should put it off because of my unworthiness and unfitness for such a sacred office; but I had confidence in the church, and consented for them to do as they thought proper; consequently I was examined by three faithful brethren, and set apart to the work. I was soon called to take charge of four churches. I have often worked till a late hour at night to get to go to my meeting the next day. Before the churches commenced administering to my necessities I suffered for both food and raiment. After awhile the world and the church began to help me. I received a great deal more than I was worthy of. This enabled me to go further from home where I had the opportunity of hearing great men preach, such as brethren Hassell, Leachman, Beebe and others, and they

made such joint work of it I told some of them I believed that I would go home and never try to preach again while I lived. When I joined the church I did not know that there was but one denomination under heaven, but alas, I had not been preaching long before I met with many who opposed the doctrine that my soul delighted in, predestination and election. Now what must I do? I concluded to read the Bible and preach the doctrine therein contained, please or displease whom it might. In doing this I have made to myself many enemies, which I find that a plainly preached doctrine is sure to do. Nevertheless I have not shunned to declare the whole counsel of God. And now to young preachers; we are fast hastening to the tomb, and I for one feel it my duty, as well as my privilege, to drop a word of caution to you. If you feel that the Lord has called you to the work of the ministry I humbly ask you in the name of God to remember that you must possess something besides a sacred Testament, hymn book, &c. Also remember that a man may commit to memory certain portions of Scripture, and use them very fluently in the stand and still be as ignorant of the gospel as a horse. When I see young men go into the stand and commence brushing their hair, rubbing their teeth, jesting, giggling and looking over the congregation at the young ladies, I am made to wonder who is called, I or they. I know well when we had young men among us who would sing, pray and exhort, and were of great use to the church; but alas what now? A long hymn, a borrowed sermon, reproving old preachers, as foreign from the subject as the North is from the South. Well, say you, what is your advice? My advice is this, labor with your own

hands that you be not burdensome to the brethren whom you profess to love, study the different subjects in the Scriptures, and speak from one at a time, and when you are done quit, and go home; and go to work like those you have preached to have to do to support their families. I believe that the Apostle Paul thought it as much his duty to labor as it was to preach, each in its proper time and place. I know that the first thing a young preacher insists upon is that the churches support their preachers. Paul says it is better to give than to receive, but under the new constitution things are quite different. Let the rich saying of the Apostle decide the whole matter, let all things be done unto edifying.

W. S. McDOWELL.

Dickinson, Franklin Co. Va., Jan. 23, 1877.

ELDER P. D. GOLD, DEAR BRETHREN AND SISTERS:—It is in much weakness that I now take my pen and try to write what I hope to be the Lord's dealings with me. Many friends have requested me to do so, and I have had impressions to do so, but feeling my weakness and inability I almost shrink, being so unworthy and unable to express my feelings as I wish to. At an early age I had serious thoughts concerning my soul's welfare after this life. As far back as I can recollect such thoughts would often cross my mind, and when I was sick I would ask the Lord to spare me and I would do better in the future. At the age of eighteen I was just getting up out of a spell of sickness, and at a time unexpected I became alarmed at my sinfulness, and I was in much distress. I thought I would surely die and my soul be lost. I at once fled to the law, but I could not stay there for it condemned me. Sometimes I would seek a secret place and try

to pray, but it seemed to me that every word would sink me lower and lower. Dear reader, I can never tell it all. When I was at home one day serious thoughts came over me and I began to feel as if I were going to die. I thought I was justly condemned before God. My burden became so great I would beg the Lord to remove it if it was his will. I felt that I had no friend on earth or in Heaven, but the very breathing of my soul was, Lord have mercy on me a sinner. I gave up all on earth and about this time I think I lost my natural mind, but the next I knew I was praising God with every breath. I felt like everybody was helping me to praise God. All that load of sin was gone. O that I could feel that love always as I did then. If I could have those feelings when I am called to die I am satisfied I would go praising the good Lord. Yes, dear reader the Lord has been good to me.

"The Lord has promised good to me,
His word my hope secures,
He will my shield and portion be
As long as life endures."

I sometimes fear I caught the shadow and missed the substance. I have so many doubts and fears. I have been trying to serve the Lord thirty years, and during that time I have had many crosses to bear. I have been married twice. After my first husband's death I was a widow nine years, and then married again. I loved my husband as my life. I have an afflicted daughter with me, and it gives me much sorrow to witness her great suffering. Nothing but the good Lord could sustain us under so many trials.

Oh dear reader, it is so hard to see our dear ones die and leave us. But the good Lord knows what is best. He gives and he takes away. Blessed be his holy name. While

sorrows and endless distresses encompass me I see astonishing mercy. I cry can a mortal be found surrounded with troubles as I am. Let us go forth therefore unto him without the camp, bearing reproach of Jesus, for here we have no continuing city, but we seek one to come. If I am not deceived the grave will be a resting place for me, and I hope my soul will be at rest with Jesus who has done so much for for me. Dear reader,

"A throne of grace then let us go,
And offer up our prayer,
A gracious God will mercy show
To all who worship there."

At that throne we can view the promised land that Moses saw. I hope the Lord will guide my pen and teach me what to write, for Jesus is all to me. I thank him because He has saved me from many snares. I cannot tell you how utterly unworthy I feel to thus address you, but if I know my own sinful heart I love you and all the household of faith as brothers and sisters. I have been a member of the Old Baptist church fifteen or sixteen years.

Dear readers, I do not know how any of God's people could live out of the church and be contented. I first joined the Methodist church, but was not satisfied. I may write more in the future if it is the Lord's will, and tell you more about it. Your poor little sister in Christian love.

BEDIE W. ROYBROFT,

Flint, N. C.

DEAR BROTHER GOLD:—As I must send you my little remittance for the LANDMARK, I feel that I want to write and let you know some of my feelings or exercises in regard to helping travelling ministers on their way.

Last Spring when I saw Elder Stubb's appointment in the LANDMARK, and that you would accom-

pany him, and were coming to Onoko, I felt glad to think I could hear you preach once more, and determined to meet you at Cross Roads. I had for some time been in deep distress, so that life was a burden to me, and I hoped and felt that you might give a word of comfort to me, a poor storm-tossed soul. When the time came, my pressing duties at home, and my desire to go and hear you preach, caused a conflict in my mind. When I felt that my duty to my family ought to keep me at home, that I really had no time to go, there was a heavy weight on me, and I could scarcely drag myself along, but when I concluded I would go, that my work would be worth nothing to me, I couldn't work if I didn't go, the heaviness was replaced by a lightness that enabled me to finish my work with ease and pleasure.

I went to Cross Roads, and heard you and brother Stubbs preach, and felt that the Lord must have sent you to comfort a poor, weary afflicted one. That day and night I feel that I never shall forget. I was with you and our dear sister Whitley, in all my waking hours; in my dreams that night we were together, and I awoke the next morning thinking about you, still.

I had felt some concern about helping traveling ministers, not being able to determine whether it was my duty, in my reduced circumstances, to help them or not; and had already made up my mind, before going, that it was not my duty to help you; but when you spoke, hoping the brethren and friends would help brother Stubbs on his way, that concern that I had before felt bore more heavily on my mind, and I couldn't get rid of it. Sunday morning I believe there was a prayer in my heart that the Lord would show me in

some way if it was my duty to help one or both of you, and how much I ought to give. That evening I went to sleep and saw in a dream, two half dollars not more than an inch apart, placed before me. My first thought was these are for the preachers. Then I awoke. I was still doubtful and distressed about it. I didn't have two half dollars and didn't know how to get them. The next morning a woman that owed me sent me three dollars. I looked for the two half dollars and they were there. Since that time I have felt that when it is my duty to help a minister, the half-dollar will be furnished me and he will get it.

After the weight of impression to write you bore upon me to-night, I tried several times to resist, and believe I could have done it, but whenever I did, there was a still small voice within telling me to "quench not the Spirit." I don't know yet that I ought to have written. I sometimes feel that there is a duty for me to do; at other times I feel that I am deceived, it is all my own imagining. I know, if it is of the Lord, He will help me. If not, I hope He will crush it. I feel my inability, my weakness, my sinfulness so much, I do so shrink from it; but I know He can strengthen me, and enable me to do all He requires of me. ¶

I may have already told it too much, but I have lately been brought out of the depths, into green pastures and on the mountain top in pleasant places. And, oh! the unspeakable joy there has been and is in it to me, I felt at the time that I was being prepared for something, I didn't know what, whether it was a duty about to be laid upon me, a great trouble, or what it was I don't know yet.

Remember me with much love to sister Gold. Remember me also, in

your prayers a poor sinful worm of the dust. I hope I am your little sister.

MARY W. HOUSE.

Concho, N. C.

DEAR BROTHER GOLD, BRETHREN AND SISTERS:—I hope that you will honor God and not man, for man is sin and vanity, but God is truth and honor: but men often want to have some great honor to themselves, and sometimes these things creep into our churches by our preachers when they want to begin to control the church, and get brethren to think that they should follow them, and they should have great honor in the flesh by being looked up to by their brethren. They will bring in something new and claim to have the scriptures to prove that they are right, and be seeking vain glory, and brethren will go on and follow them until they prove a curse to the church. And when some good brother won't follow them on in their way and give them to be the great mastery over the church, they will then claim that all that will not go with them have departed from the doctrine and following after man, and contend for their way until they burst asunder churches, and turn brother against brother, and bring railing for railing, accuse their brother of many wrong things when they are only seeking vain glory, which is only by the puny arm of man that seeks for the mastery and bewitches brethren to believe a lie, and dream many filthy dreams and claim them for revelation of the Lord; when there is no revelation there, only by the lying spirit of the devil which prompts men to think themselves to be some great one, when they are nothing but sin and vexation of spirit, led captive by the devil at his will: and would

cause you to think that they had dreamed this by revelation of Christ, when it is all false. We should not follow all dreamers, as you will see in the 29th chapter of Jeremiah and 8th and 9th verses. This shows us what the wisdom of man causes to be done, and the claim to be righteous dreamers. We should be very cautious not to follow all dreamers, for they are some of the flesh, and will profit us nothing in the love of God, and his righteousness. We should not follow any man after his new tricks, and cause the church of Christ to go off after filthy lucre, and become in want of a high standing among their brethren, which shows that they want to be a great ruler in the church of Christ. That would do if they were in the Spirit of love and honor to God. But just as soon as you see a brother wanting a high standing before the church you see them wrong. They should listen to the instruction of the church, and not think that they were some great one over their brethren, and cause much trouble by bewitching them by false teaching. You will see something of this in the 8th chapter of the Acts, 9 and 10 verses, Gal. the 3rd chapter and 1st verse. Those scriptures show plainly that there was false teaching then, and now we are not to follow after their visions and false dreams, and cause them to glory in their vain imaginations, and give them to think they should rule in everything that they want or ask. This is the way to destruction in the church here now, to let such go on and bid it God speed is taking part in their sins. I hope that you will consider these few broken thoughts, and if it be worthless to you let it alone, and pray for us here that our church trouble may cease and peace abound in gospel order for ever and ever, Amen.

Your brother in hope of eternal

rest.

Lanciers, N. C.

ELI BRYAN.

Remark.

The above is full of good warning. Ed.

EXPERIENCE.

TO MY BELOVED BRETHREN, SISTERS AND FRIENDS:—I want to write what I hope the dear Lord has done for my soul. I can say as far back as I can recollect I tried to obey my father and mother and do the best I could: for there was no other fear before my eyes. I went on in love with the enjoyments of the world, and scarcely minded evil, which is an enemy against God. But at length I found myself a lost and condemned sinner; without God and without hope in this sinful world, and what to do I could not tell. But to the law I trembling fled. It cursed me and pronounced me dead. And all I could say was Lord have mercy on me, for I am doomed to eternal woe, and could see no other chance but hell should be my home. I walked the yard in the day and rolled my bed at night, and begged the dear Lord to have mercy on me, a lost and ruined sinner. But it seemed there was no mercy in store for me, but I thought before this I could get religion whenever I would try. But now poor sinner where is your strength! I felt like death was at the door, and I was bound to die; and oh Lord, what shall I do? I would beg the dear Lord to judge my case and plead my cause, and "If my soul was sent to hell his righteous law approved it well." Oh Lord, was my daily plea, dear Lord forgive my sins, and I would try to do better. But I found my promises were in vain. For as often as I promised just so often they were broken. In my dreams I saw

the roads that led to destruction, and I was in them inquiring the way home. But I saw many faces looked on me with scorn. I would beg them to tell me the way home, but they would not. Another dream I saw myself over the darkest pit I ever saw upon a ladder, and I saw nothing it was resting on, and I said, O Lord, have mercy upon me, how shall I ever get down from this place. But in a moment I was in a few steps from that place, and I saw my Saviour on the cross, and the other two that were crucified with him, and some one embraced me and said, blessed art thou, for I have come to give you peace, and about this time I was in my deepest troubles but this dream gave me some consolation, for I thought may be it was the sign that God would bless me in the future. But my prayer was, Oh Lord have mercy on me, and show me what I must do to be saved. I thought I must die and sink in endless punishment, and forever there to stay. I would watch the sun go down and say good bye, for I felt like before it rose again I should be in torment. I had given up all hope of ever being delivered from the burden I was daily bearing. But the first thing I knew my burden was gone, and I was filled with love and praise to my blessed Saviour. I felt like if I had ten thousand tongues I could not praise his holy name like I wanted to. My tongue cannot tell how I loved the dear children of God, and my mind was drawn to the church and I wanted to be baptised, but I could not feel worthy of a seat among them, for they looked to be the happiest people in this world, and I loved every one that had a name with the Baptists, for I believe the Lord had shown me that they were his people. But I

was thinking over my past life, and this Scripture came in my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." And several others that would fill my soul with love. And this one came, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." But I must pass on, for I have left out some things that I would be glad to write: but now do you think I obeyed my mind by uniting with the church. No, I stayed away four lonely years, and suffered more than my tongue can tell. And my advice is to all who feel like their sins have been forgiven go straightway to the church and tell what great things the Lord has done for you, and not stay away and suffer like I do. Well, I stayed away trying to get perfect in the flesh, but I found out I could not, and I got so cold and felt like my hope was almost gone, and these words would come in my mind, "Whosoever will confess me before men, him will I confess before my Father who is in heaven." And these words would come in my heart, "My words have gone out of my mouth, and shall not return to me void, but shall accomplish that whereunto I have sent it." So after promising many times I went to Pleasant Hill, and offered to the church, and to my great surprise was received, and I don't know whether I waited until the door was open or not. The first thing I knew I was at the table, and there was only one question asked me, and that was, did I want to talk to the church? And it proved to be the stirring up of seven other souls that came forward and related their experience of grace, and all were received and baptised by

Elder Bennett Pitt, the fourth Sunday in July 1875. Since that time I have had many joys and sorrows, but he who has delivered I trust will yet deliver until he receives me home in heaven.

Well I have written a portion of my experience and I want to write some of my trials after I received a hope. And to be correct I shall have to begin at my deliverance. There are some other things I would like to write, but did not think it would be appropriate to write in my experience, and I will try to tell you how rebellious I was. I had promised the dear Lord, if he would pardon my sins, I would do whatever I felt was my duty to do, and now I felt it was my duty to join the church. But I felt like I could not, but that I was alone in this world, and between two fires. I could not go to the church, nor could I go back to the world. I could not enjoy the things I once enjoyed, and what to do I did not know, and I prayed to the dear Lord to let me enjoy the company of my dear sisters and husband, and as I was so young when I got older I would join the church and serve him with all my heart. This was after I had prayed so much to be forgiven, and I was not willing to serve him as I had promised. But sweet words of the scripture would come in my mind and comfort my poor troubled heart, but at length it seemed that all forsook me, even my dear husband could not enjoy my company, and therefore I felt forsaken: and when I would go to my father's and be with my dear sisters I would try to hide all my troubles. I could not, and it looked like I was a poor cast-away. Every one was enjoying his life, while I was miserable: but my dear Saviour said, "Come unto me, all ye that labor and are heavy

laden, and I will give you rest." When I was enabled to forsake everything else and go to hear his gospel preached, I did find rest and no where else but there: and now I promised the Lord if he would spare me and enable me to work and get what I desired I would join the church, and I set out to try with all my heart, but the more I worked the poorer I got, and it seemed like the Lord was frowning on me; and these words would come in my mind, "But rather seek ye first the kingdom of God, and all these things shall be added unto you." For without me you can do nothing. I was bound to confess it was so. I felt so sinful I felt like I was willing to die for I could not live like I wanted to for I wanted to live free from sin. Finally I thought I was no christian, if I was I could live out of the church as well as I could in the church: but I loved the Baptists above all in this world: still I thought I knew they could not love me. I felt like if I had obeyed my Lord at first I would have a heaven below when his love was flowing in my soul: but now I concluded I would stay away from them, and maybe I would not love them, then I could enjoy my husbands' company better, and have a good time at home. For he was young and it looked like he enjoyed himself, but he was kind to me, and said all the time I was under conviction, but I told him he would see what kind of conviction it was when I lost my mind and would have to be sent to the asylum, and I hoped he would take care of my two little children when I could be with them no more. I thought if any of my people were members of the church I could get along better, but these words would impress my mind, "Think not that I am come to send

peace on earth, but a sword, for I am come to set a man at variance with his household, the son against his father, the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." By this time the Lord had taken my dear father to his long eternal home, and I was left more desolate than ever. But I could say when father and mother are taken away yet will I trust in the name of the Lord. For it is better to trust in the name of the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. And I begged the Lord to send some one to comfort me, and to tell me my duty, and if I am a child of God or not, and I do believe he heard my prayer, for it is written in his word that he sent out hunters to hunt them, and fishers to fish them; and I felt like there were some sent to me, and when they came there was a message of love sent with them, it seemed like I was renewed to my first love and their admonition was to go and do my duty and I would find rest to my soul; and my love was so pure towards one of them it seemed like I could not resist longer, and I resolved to go, "I can but perish if I go. I am resolved to try; for if I stay away I know, I must forever die." And after I joined the church I did find rest. A rest the world could not give, and it was sweet to my soul: and now it seemed like I could pray and the Lord would hear my prayers, and it left a lasting impression upon my husband: and my heart was poured out in prayer in his behalf: and now his pleasures were turned into mourning, and mine in praise. And every time I would say go to church he was ready to go with me. At length the dear Lord sent the arrow of

conviction in his heart, and it was sent so forcibly he thought death was on him. He had lain down, but he was so troubled he had not gone to sleep. All at once he raised up and I said, what is the matter, and he said I don't know, and I said it was something good ails you, I hope, and he said you will see what ails me presently. I shall be dead. But I was sure it was the workings of the Holy Spirit, and after this I could see he was turning away from his former ways, and in the next July twelve months to a day from the time I was baptized he was also baptized, and it seemed like we had been renewed in love: but we both had to contend with the flesh and satan. The nearer the time came for him to depart out of this world the more satan troubled him, until about a month before he died one night I asked him why he did not eat his supper, and he said he had something to study about better than any thing in this world would be to eat, and I asked him what it was, and he said, the Savior had appeared to him and confirmed his hope, and I asked him how he knew it was the Savior, and he said, because he knew it was because he knew something no body else did know but him: and after making some acknowledgement of his sins he placed him on his right side and told him his name was written in the Lamb's book of life: and there is nobody on earth knew how I loved to hear him talk like he did. I felt like I wanted to thank and adore his holy and righteous name for his pardoning love to him in his last days. After this he spoke of death as calm as one speaks of going a pleasant journey, and craved to die and go to his Jesus. Sincerely, I believe he is to-day resting in the paradise with his God. I have not written this

for any thing else only to relieve my mind. Dear brother Gold, if you think this will be any comfort to any of God's dear children you may publish it, if not east it to the flames, and all will be right with me.

CHRISCHANY JOYNER,
Sharpsburg, N. C.

DEAR BROTHER GOLD:—Some time ago I had a vision which by request of the brethren I will send to you for publication. One night I went to bed calm in mind as usual and it seemed I was carried into a dismal place, and I traveled on. I was met by several angry men, who attacked me for my life, and just before they got hold of me, I got up at all tree, but could not stay there having to travel on, and they being under the tree I jumped out and ran, and they pressed after me in great anger and threatening. Just before they got hold of me I was up in the top of a tall tree, using no effort of my own, but could not stay there. I jumped out and ran, just before they got hold of me, I came to a lane that turned to my right. I turned up the lane and came up from the ground and was carried along as if I was flying up the long lane, no obstacles being in the way. It was long and clear, and I flew up to the end of the lane, and it turned to my right hand, and I turned up there. I had left those angry men, and continued my flight and soon I came to a very large building, where there was a great multitude of people. The great building began with steps at the ground, and it reached very high up in the air. I came into the multitude; some were very calm and friendly, others very angry and fierce.

I walked through them to the other side, and there stood Elder Albert Cartwright preaching. I stop-

ped near him, and these angry ones were thick around him, threatening his life, but he did not seem to notice them. Then he went up those steps into that great building preaching as he went. After he was gone, I stepped in his place and commenced preaching, and as soon as I did they gathered around me and threatened my life. Then one of those friendly men came to me and said to me, fear them not, for there is an exceeding great army just over yonder to fight our battles; and he took me by the hand, and went to the place where I first came to the building, and there stood a man and he said to me, you are a nice little fellow, will you fetch me a bucket of water? I answered yes, and took the bucket in one hand, and with this man who had hold of the other hand started up into the building. We went along like a breeze of wind, and when we got to the building the walling of it was lattice-work. We went through and he called the number of the arch, and another called the same number. That department was full of people; went through, and came to the next which was lattice-work. We went through without any effort of my own. He called the number of that arch. One within called the same number until we went through the great building.

It was the most beautiful place I ever saw, carpeted over and under, and the man that had hold of my hand carried me to the other side of the building where there was a breast-work, and we leaned against it, and in front of it was a broad road pretty and bright, and just over the road was a tremendous building still higher in the air, and as white as snow. At the end of it was a large field in which was that exceeding great army that was to fight our battles. They were

lying down in ranks with their heads directed towards this building that I was in. After he had shown me all this he carried me to the other end of it. I thought to myself here is the well, and I went to the breast-work and leaned over it and looked down, and right under me was the well and a man down there, and he ran a bucket into the well and raised up water to my face, and I took it and drank, and it was the clearest and best water I ever drank, and I handed it to this man that had hold of my hand, and he drank and praised it, and gave it to them that stood by, and they all drank and praised the water. Now I looked and took the bucket of water and thought I would carry it to the man, so when we got to the other side of the first arch there stood a woman dressed in pure white, and when we got up to her, this man that had hold of my hand partly turned round and we were facing her, and she looked us in the face with a smile, and she had a lovely countenance, and sang in two tones of voice, which did excel any singing I ever heard in my life, and all the multitude praised the beautiful song, and it filled my poor soul with such great joy that it awoke me rejoicing with my cup running over with joy, and when I came to myself, it did appear to me that I had been gone, and I do believe I was carried away, in the spirit, and I remember one verse of that song.

"If heaven be thus glorious Lord,
To give a soul such delight,
What will the real be."

This song seems to have filled the place with praise, and I was overjoyed, so much so I awoke and jumped up in the bed, called my wife and told her that I had seen the end of my life, and further that if she had ever doubted brother Cartwright's preaching to never

doubt it any more; for I saw him go up into heaven preaching. I could not be still, it was so plain and sweet, and I was so full of unspeakable joys, that I did want to sound it abroad to everybody. It is sweet to me yet, and gives double faith in salvation by grace without the deeds of the law. As for those angry and threatening ones, not one of them ever rose one step from the ground, but all them in the great building were lovely and calm: all seemed the same size. I never saw old brother Cartwright to know him any more. Yours in hope of eternal life.

DAVID CARTER.

Pungo, Beaufort Co., N. C.

ELDER P. D. GOLD, MY DEAR BROTHER IN CHRIST OUR LIVING LORD:—I thought needful to drop you this note (which you may give a place in the LANDMARK if you wish) in order to let you know of my will as a subscriber. I will say plainly I have never been more at a loss to know what was right to myself and others. As to the cost alone I might curtail in many ways and save often where I waste, to produce a dollar or so. But I am only natural in the flesh and may be I am more carnally minded than any of my dear brethren. Yet I will say the cause of Christ our redeeming Lord never appeared to me more precious than in his merciful and gracious hand as the one only true and living God who works all things after the counsel of his will and has inspired his servant to say all things work together for good to them that love God, to them who are the called according to his purpose. And I certainly know of no other calling that will be effectual to the delivering of a sinner out of the power of darkness and translating him into the kingdom of God's dear

Son. He is therefore not the god of the dead but of the living. Although having created and made all things and upholding all things by the word of his power, and in regard to his management of the heavens which declare his glory, or the firmament which showeth his hand-i-work, or the continuance of day and night that uttereth speech and showeth knowledge; it is but proving that our God is in the heavens, and what his soul desireth that he doeth, yet while the dead know not anything, He, who was made a quickening spirit, who is in the Father and the Father in him, quickens whom he will; and when quickened by his spirit in him (not in themselves) they live and move and have their being, and being made alive in Christ Jesus they have their fruit unto holiness and the end everlasting life. So dear childrea of the living God, let us rejoice in God the rock of our salvation, being followers of him as dear children, for if the Lord is our hope then are we righteous and his name is our only defense. Surely my one only desire is to glorify him in my body and spirit which are his, realizing while I am not my own I have been bought with his precious blood. Should I wonder how it will be with myself and others in the great unknown beyond the inspiration the Almighty has given his servant John understanding to say for our comfort, Now are we the children of God. Yet it doth not appear what we shall be. But we know that when He shall appear we shall be like him, for we shall see him as he is, and every one that hath this hope in him purifieth himself even as he is pure. This is the fullness of my joy here on these mortal shores while I humbly hope God for Christ's sake forgave me my sins, removing them as far from me as

the east from the west, also saying I will be merciful to your unrighteousness, your sins and your iniquities will I remember no more forever. This leads me a poor beggar sinner to sue for mercy at mercy's door, for the earnest and conviction so glorious a work on my behalf humbles in the dust before him and makes me fear him as I love him and tremble at his word. While in almost every part of our land men and women are saying to work in the vineyard of the Lord, it is evident our rock is not their rock, and their acts testify loudly to the truth of it. And it is evident the God of heaven will have them in derision, laugh at their calamity and mock when their fear cometh. Brother Gold, this has been all felt in my own mind although I never made but one profession, and in connection with it I have endeavored to keep myself unspotted from the world. And though my acts have come in conflict with those I love for the truth's sake, I have acted as I believe in the sight of truth as it has been revealed in my experience, being open to conviction before the world and the church of the living God.

Well knowing I am on the down hill side of life, as in the past I have before me but one desire, to be a follower of God as a dear child, and while I may have offended in many things and in everything come short, I desire to commend myself to every man's conscience in the sight of God as he (I trust) taught me thirty eight years ago, and as I have been trying in my limited and weak way to comfort some of the Lord's afflicted and poor people for over thirty years, and am now in my fifty ninth year I can truly say through all the Lord has been good, a real strong hold in the day of trouble. I try to serve six little knots or

bands of brethren each month, which with sickness and deaths and marriages make it a busy life for me. And my desire for others as well as myself leads me to subscribe another dollar to the LANDMARK. I like your side view with Mr. Hooper because his is only a humanitarian view. None but God can open the eyes of one born blind. Hope you and yours are well. Yours in the bond of the Gospel of Christ.

J. D. HUBBELL.

Kelly's Corner, N. Y.

DEAR BROTHER GOLD:—I have so often exposed my ignorance to you I have become not ashamed. My mind leans to-day on the Old Testament writers. Their prophecies, their faith in the coming Messiah, but all died without the sight. Malachi was the 1st prophet, and he died a great while before Christ was born into the world. Though there was a people inspired of God that did believe he would come, and lived to see him, for Simon in his old age took Christ in his arms and blessed him and said, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. What a melting sight to see the Christ, the Saviour of sinners, in the arms of one who looked for and believed on him. What a revelation there must have been with the people, the old prophecies being filled, and John the fore-runner of Christ coming in preaching in the wilderness, the Kingdom of Heaven is at hand, repent &c. What a glorious theme to dwell upon, but I must desist, my mind is too frail.

A. REED.

Remarks.

Brother Reed is a dear old brother to me. He is perhaps about four score years of age. No doubt the frailties of age are fastening on 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.

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EDITORIAL.

PREACHING.

The word preaching has special reference to the proclamation of the gospel, or what preachers suppose is the gospel. Its abuses may be looked for in many ways, since it is the disposition of mankind to pervert even the right way of the Lord. Therefore it is in my mind to consider some of the ways in which it is perverted by men in the true church.

One is by an affected humility. We have seen persons called preachers that talk much of humility—often declaring their great unworthiness, yet they do not show that they feel unworthy, but in the pulpit will assert their opinions with great freedom and boldness. It is not assertions of words that causes or reveals humility. I doubt if a truly humble man feels that he is humble as he should be. It is no mark of humility for a preacher to make excuses or apologies of his

ignorance, or youth, or that he has not studied the scriptures, or looked into a bible for days. One that travels round and round and preaches set sermons, some at one place and some at another, and does not read the scriptures much has very little depth in his knowledge of God's word.

There are notions and traditions among Jews, or people that require a sign, that people can use to great advantage in their own favor, and readily be considered by many as gifted preachers. Such phrases and expressions merely please the feelings, or are superficial and encourage the hearer that all his feelings, whether good or bad, must be true signs that he is a christian. If one wishes to become a popular preacher with those that never want to be told of their faults let him encourage his hearers to think they cannot do wrong.

There are preachers that use only a certain class of texts of scripture—pandering to certain prejudices of their hearers, and doing damage in that way. All scripture is profitable to the child of God, and one part of God's word is as good as another. Take for instance the scripture that reads, 'Even so hath the Lord ordained that they which preach the gospel should live of the gospel,' 1st Cor. 9: 14, and they will declare that this means a spiritual living and has no reference whatever to carnal or literal things, such as food and raiment. But they never notice what the very

next verse states. In the next verse Paul says, "But I have used none of these things," &c. According to their views Paul would have no spiritual living at all. Such neglect of searching the scripture and rightly dividing the word of truth, and giving to each his portion in season is slack labor, and unprofitable. Paul told Timothy to give attendance to reading, to exhortation, to doctrine, 1st Tim. 4: 13-16. We notice some preachers very fond of making slurring, cutting remarks about Arminians to the amusement of such of their hearers as are not very spiritual, and to the gratification of the carnal nature of such hearers as are not fond of having their own faults pointed out and corrected. Whereas God commands his preachers to show the house of Jacob their sins, or to show God's people their transgressions. Isa. 58: 1. No man weighted by the Lord with the ministry of his word will use lightness or triviality, jesting and trifling expressions. The people benefited by gospel preaching are God's people and the whole counsel should be declared to them.

A preacher should seek to speak so as to be understood. Some speak so fast and loud with a sing-song that it is difficult to understand them. Paul says he would rather speak five words with his understanding that by his voice he might teach others also, than ten thousand words in an unknown tongue, 1st Cor. 14: 19. That is he desired that the brethren he was addressing should understand what

he said, and therefore he desired to speak plainly in every sense that this might be done.

If the Lord has given a preacher a message for the people let him deliver it without excuses, promises, apologies or introductions. Many apologies are no sign of humility or seriousness. Do not tell the people you had rather die naturally than to preach, and then stand long enough to make them think you had rather try than to do any thing else, or than for any one else to try. We should divide time, and allow others as much time as we would wish for ourselves, or as ye would that others should do to you do you also to them.

Be ye wise as serpents. Let your wisdom keep your uncomely parts, your ugly traits of character, your vanity, bad temper—your disagreeable points so hid that others cannot slay you, or that you do not kill yourself, or your usefulness. Be ye harmless as doves. Never do that which would wrong another. Rather suffer wrong done to you than to harm others. Preachers should be examples to the flock of God in all righteous living, in personal purity and integrity.

P. D. G.

DEAR BROTHER P. D. GOLD:—
It is with a trembling hand and with a troubled heart I try to write to ask your view of Romans first chapter: commence with the twentieth verse to the end of said first chapter.

A FRIEND.

Prospect Hill, N. C.

REMARKS.

I will briefly comment upon this portion of scripture according to the understanding and knowledge given me as one I hope that has obtained mercy, and one altogether dependent on the Lord God for any light or understanding of scripture.

"For the invisible things of him (God) from the creation of the world are clearly seen," &c. The creation of God is so perfect that one thing proves another. The things he has made and are visible declare the existence of invisible things. The invisible things of God are clearly proven or shown to exist by the visible things which he hath made. So perfect are things he hath made that they prove the existence of the Maker. His eternal power and God-head are invisible, as we cannot see eternal, invisible things; yet they are clearly seen or shown by the existence of things he has made. The things God has made prove his eternal power and God head, and HAVE ALWAYS PROVED IT, even from the day he made these visible things, or from the beginning.

So plain is this that no man has any excuse for his sin, or for his unbelief, or blindness, or wickedness. So that they (all men) are without excuse. Any theory of any man, or sect, that excuses any man from guiltiness or accountability to God is utterly false and without foundation. Every one that is truly convicted of sin knows that he is without excuse—that God is just and holy, and that

he is vile and guilty himself, and that all the world is guilty before God, whether they are guilty in their own sight or not.

"Because that when they know God they glorified him not as God," &c. In the beginning Adam knew God—knew his voice even after he had sinned, but instead of loving and serving God he loved the creature God had made—he loved Eve, and did not love his Creator, and disobeyed God. Then when he transgressed, instead of giving glory to God by confessing his sin, he covered his transgression by hiding his iniquity in his bosom: Job 31: 33. Man became vain in his foolish imaginations. Soon God saw that every imagination of the thoughts of man's heart was only evil continually. This is one of our plagues. How unthankful I am—not worthy of the least of all God's mercies, yet the more he gives us the more unthankful we are. A poor man is far less ungrateful than a rich man is. Men forget God and are puffed up in their fleshly mind. "Professing themselves to be wise they become fools." Soon after man was driven from the Garden of Eden they began to multiply and claim to be wise. There were giants (mighty men, gigantic in intellect,) professing great wisdom, inventors of evil things. They soon began to feel wise, that they exercised their own choice, or followed their own vain darkened minds, thinking they were wise, and seeing the daughters of men were fair, these sons of God, who had departed

from the service of God, chose out such fair daughters of men as pleased them and married them. While this was a literal fact it also typifies that idolatry God's people have been guilty of, namely to change the glory of the incorruptible God into an image made like to corruptible man or birds, &c. To forsake the true worship of God, and choose, love and serve or follow any thing or object beside the true God, is fornication. Thus the wickedness of man became great in the earth.

This evil imagination of man was not destroyed in the flood, for after the flood they built a tower to make themselves a name. Hence God said, now nothing will be restrained from them which they have imagined to do. So we see that man is vain in his imaginations. Why do the heathen imagine a vain thing? All that man does under the wild power of his foolish and vain imagination is sinful. He changes the glory of God under the power of this unbridled and foolish imagination into that of a four-footed beast, and loves and worships that. Witness what Israel did at Mount Sinai. Even while Moses was in that cloud-covered, roaring, trembling, burning Mount where the fearful symbols of God's presence were displayed, and while he was receiving that law whose very first precept was, Thou shalt have no other gods before me, these people at the base of that mount said to Aaron, up, make us gods that shall go before us.

And he fashioned a calf for them, and they worshipped it and said, These be thy gods, O Israel, that brought thee out of the land of Egypt. They ate and drank, and rose up to play, became happy and puffed up in their vain, fleshly mind. False religion tends to make men drunk with pride and self glorying. Yet there was not a word of truth in their words or deeds. This calf had not brought them out of Egypt. They denied the true God, and told a lie. There is nothing more corrupting than false religion or worshipping idols.

"Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves." Because they thus sinned God gave them up—suffered them to follow the lusts of their own hearts. There is no greater source of corruption than the lusts of evil hearts. When one is turned loose to follow unchecked the lusts and evil affections of his own evil nature all manner of abominations are perpetrated. These people dishonored, defiled their own bodies between themselves. "Who changed the truth of God into a lie, and worshipped and served the creature. They held the truth in unrighteousness. "For this cause God gave them up to vile affections," &c. Even woman changed the natural use into that which is against nature. Also men left the natural use of the woman. Witness while Lot was in Sodom, and the angels came to Lot's house, and the Sodomites sought the control of

these men (angels), that they might thus know or abuse them. (This is called Sodomy). Lot offers them the use of his daughters. This shows much of the vileness of such days. But their demands were even worse. Hence they were smitten. Such sins were also practiced in Israel I judge from the reading.

Stephen told the Jews that their fathers made a calf and offered sacrifice unto it, and rejoiced in the work of their own hands, and then God turned and gave them up to worship the host of heaven, and the gods of the heathen, figures they made: (See Acts 7:40-43.) Israel committed fornication, whoredom, and all uncleanness. They were idolaters, murmurers, rebels, guilty of all the sins named in the last verses of the first chapter of Romans. They also knowing that those guilty of such things are worthy of death, not only do those things, but also have pleasure in them that do them. Every abomination and every species of filthiness that ever a heathen was guilty of these Israelites were guilty of. God cast them off, abandoned them, turned them loose, gave them up to a reprobate mind to do those things which are not convenient. What a warning this should be to us on whom the ends of the world are come. Israelites and heathens are all in nature sunk in sin. All by nature are children of wrath. God looked from heaven to see if any did good. There are none that seek after God. All are gone astray. There is none that doeth good—no, not one: Rom. 3:9-20. All the world is guilty be-

fore God. Do you say you are better? "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things: Rom. 2: 1.

Idolatry in one form or another is a universal sin of the world. Heathens have gods their own hands have fashioned. Professing christians have images they worship. Now people bow down to a cross, or sign. They even reverence the sound of a bell that calls them to worship. They reverence a preacher. They imagine a god and worship that. Their foolish heart is darkened. They worship their own works, depending on them for salvation.

Brethren, take heed lest there be in any of us an evil heart of unbelief in departing from the living God. There is no salvation but in Jesus. "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols, Amen:" 1st John 3: 20, 21. To depart in heart or deed, in affection or act from Jesus is idolatry. To keep yourselves from idols is to walk in Jesus as ye have received him. There is no salvation but in him. All else is sin—a bottomless pit where there is no standing.

How blest are we if we abhor ourselves as guilty of these abominations, and repent in dust and

ashes. How good to know that where sin abandoned grace did much more abound, for that we are freely justified by the grace of God in Christ Jesus. Having this faith we are just before God.

P. D. G.

DEAR MR. GOLD:—I will, by the use of my pen, try to express a few words that have been on my mind for some time thinking to send to you, although feeling so imperfect and sin-defiled I shrink from the task. We do not understand that anybody is saved only by the electing grace of God. If we were to say that God will not save one unless he first repents of his sins and gives his heart to God, we would just as well say we have no need of a Saviour. But I understand that God had a people before the world was which he foreknew, and that was in Christ before the world began. "Who hath saved us and called us, with a holy calling, not according to our works; but according to his own purpose and grace which was given us in Christ before the world began." Christ came to save them that the Father gave him, to save not all of Adam's race, but all that the Father gave him.

One in speaking of the coming of Christ said, he would come, and he shall save his people from their sins. "All that the father giveth me, shall come to me, and him that cometh to me I will in no wise cast out." If we are saved at all it will be by the electing grace of God, and not any merits on our part whatever. Listen to what Christ said to those characters. "No man can come to me except my Father which sent me to draw them. I and my Father are one."

Mr. Gold, I do not think we can

save ourselves. All we have got to go by is to hope and trust in God's predestination that we are heirs of his choice. I sometimes think that I am one of them and again that I am wrong. The fear of the Lord is the beginning of wisdom. Blessed is he that puts his trust in him. If any is needy let him ask of the Lord. Let us hold to God's eternal truth, and when our doubts and fears come thinking we are lost, then is the time we are nearest to the Lord. I will close my scattering thoughts. May the God of all grace comfort all of yours, and bind up the broken hearted for Christ's sake, is my prayer.

A FRIEND.

Remarks :

The evidence that we are saved is found in our possessing the mind and faith in harmony with the will and word of God. The manifestation of salvation is not to any because they are of Adam's race, but because ye are sons, therefore God sent his Spirit into your hearts. It is expedient that one die, and the whole nation perish not, and that Jesus might gather the children of God (not the children of Adam) in one which are scattered everywhere. It is not said that because we are of Adam that we are called or saved, but in Isaac shall thy seed be called. The seed of Abraham Jesus takes. Of course in nature we are Adam's offspring, and all die in him; but in the distinguishing and discriminating manifestation of the choice of God, according to his predestination, it is in no sense in Adam, but altogether in Christ, typified by Isaac, we are called.

Then as doves flock to their windows, to their own homes,

God's people who by nature are gone astray return, flock to, or come to Jesus, the Shepherd and bishop of their souls, and as they are of him in grace, so by that grace they come to him, have his mind and spirit, love him, find him their home and dwelling place, trust him, dwell in him, rejoice in him, have confidence in him, obey and serve him.

P. D. G.

A PRINCE IN ISRAEL IS GONE.

The papers bear heavy tidings of the death of Elder John R. Respass, of Ga., Editor in chief of the Gospel Messenger. He was a lovely and gifted brother—lovely in his humility—gifted as preacher and writer. Very lovely was he to me. Our correspondence was pleasant. He is gone. On whom shall his mantle fall?

The brethren of Ga. are bereaved, and not only they. It is a great loss to many outside of Ga. He lives in the hearts of many—and lives in a far more glorious sense. He is not dead, but sleeps in Jesus to await that resurrection he loved and hoped for.

Our sympathies are with his bereaved family and brethren.

While in Georgia last September I spent a night at his home. He was then too feeble to get out of his house, and very despondent; but when stirred up strong in faith and hope. His nature dreaded death. It caused a bondage; but is he not delivered by means of him who took part of the same to destroy him that had the power of death?

P. D. G.

ELDER P. D. GOLD, from the reading of your request made to those that are behind in paying for the LANDMARK, it seems that you sympathize with them because of the hard times. If you could afford to reduce the price of the LANDMARK down to a dollar a year it would be a help to its subscribers. It is as hard for us to pay one dollar now as it was a few years back to pay two. If I can get food and raiment I hope I shall be content.

Yours in hope of a blessed immortality,

JOB SMITH.

Remarks.

Elder Job Smith is an aged brother who loves the truth, and feels for the sorrows and miseries of others. It is good to remember the poor and minister to them when we can. These are hard times and I am feeling them.

It would be a pleasure to me to cut down the price of the LANDMARK to \$1 a year if I could. Getting it up in pamphlet form and not having any advertising to help out, makes it much more expensive than an ordinary newspaper. The price of paper is not much reduced. I have to pay much higher prices than ordinary laborers receive. I am not able to save a dollar—have to borrow money to meet my expenses.

Let us all try to bear up each other. This trouble will end at sometime. I have already reduced the price as low as I can, unless my subscription list could be much increased.

A large number of subscribers is behind. Those that cannot pay all will please send me part of what

is due. Every dollar helps. My time is spent in trying to preach and in the publication of this paper.

If the brethren and friends can increase its circulation so as to enable me to publish it at \$1 year it will be a great pleasure to me to do so.

I hope that brother Smith may rejoice in his old age, and find all needed mercy and blessing.

P. D. G.

IT DOES NOT.

A friend says he does not think Oxydonor will stop funeral expenses. Neither do I, nor do I think it could reverse the decree of death, nor stop that reaper.

We have noticed that men are very loud in praise of their own works, make very strong statements in favor of what they have to sell. That is one objection I have to advertising. Generally too much is claimed for a medicine, or whatever it is that is offered for sale.

I do not charge, nor receive any pay for advertising the Oxydonor. After testing it some myself, and receiving the testimony of other reliable men, I decided to advertise it, and sell the instruments to those that desire them—not because it works miracles, for I do not consider that it does. But if taken in time according to directions it relieves almost any disease.

We use preventives. We eat to keep from starving. We wear clothes to protect our bodies. We take medicine to relieve pain, to recover from diseases. It is right to relieve the suffering.

If this Oxydonor does one tenth

of what is claimed for it certainly it is cheap and far better than so much medicine.

P. D. G.

UNION MEETING.

BROTHER GOLD:—Please publish in the *LANDMARK* that the next session of the Contentnea Union will be held at LaGrange, N. C., the fifth Saturday and Sunday in March 1895. Would say that owing to the cold weather we did not have the Union in December last. Hope the brethren will visit us in March.

A. R. SUTTON.
Church Clerk.

Elder E. W. Needham's Post Office is changed from Coleman, Texas to Glencove, Coleman county, Texas.

OBITUARIES.

MARTHENA E. E. HINES.

It becomes my sad duty to chronicle the death of my kind and loving mother, Marthena E. E. Hines who fell asleep in Jesus on the evening of the 5th of Dec. 1894. She was born December 25th 1825, making her stay on earth 69 years, 11 months and a few days. During her entire life she lived strictly moral and upright. Her health had gradually declined since the death of her husband in 1881. Her disease was pronounced to be Pneumonia. Though her suffering was intense at times, she bore it with christian fortitude. She was only confined 1 week and one day. She was warned of her approaching end, and perfectly willing and resigned to go at the Master's call. She would often say, oh my Saviour, how much longer. She was anxious to go and said she knew there was a better place for her over the River of Death.

She was a strict believer in the Old Baptist church, and often expressed her opinion that it was the church of God, and often wished that she was one of the

members, though she felt too unworthy. Many members of the church visited her in her affliction, which visits she delighted in. Though she slighted none, she loved her little flock best. She would often ask us to sing for her, which she delighted to hear. Her mind was good to the end, when her soul took its flight to God who gave it.

She leaves one son and two daughters and quite a number of relatives and friends to mourn their loss, but we feel that our loss is her eternal gain. And may he that tempers the wind to the shooan lamb, remove the burden of grief from our hearts, and enable us to say. The Lord gave and the Lord has taken away, blessed be the name of the Lord.

Your unworthy sister in the Lord,
M. E. HASKETT.

ROSA LESTER.

Daughter of Y. I. and M. E. Chandler, of Caswell Co. N. C., was born April 17th, 1882 and died Aug 3rd, 1894, making her stay on earth 12 years and 3½ months. She was taken with rheumatism in March '94, and continued to grow worse until she was completely paralyzed, except her arms and head, and suffered what no tongue can tell. Brother Gold, there is so much false sentiment and undeserved eulogy in obituaries and funerals, I had thought I would not write anything concerning my daughter, but as I sometimes write for others, and have concluded that when there is anything in the life of the individual that makes manifest the goodness and mercy of God and the riches of his grace in the salvation of sinners it is profitable and edifying to the household of faith, I will offer this little tribute in memory of our child. Lester (as we called her) was a good child from infancy. She was kind, truthful and honest, which is saying much. While she had the ways of a child, she seemed to possess the consideration and manners of a grown person. I could but notice how particular she was to tell the truth. Sometimes she would gently reprove her brothers and sisters for wrong doing. When she was taken away the testimony of all her brothers and sisters was, "She was such a good child." When she became helpless I had but little hope of her recovery, and could not pray for it. I was more concerned about her future welfare and do hope God gave me the spirit to pray for

her with groanings that cannot be uttered; and if so I am sure she is at rest. While sick she seemed desirous to get well, but did not seem to have any fear of death. When her time came the brittle thread of life was cut off (as I think) by complete paralysis of the lungs when there was a little struggle, and then she folded her hands across her breast and passed peacefully from time to eternity, with the expression of rest, peace and innocence depicted on her countenance. I could but feel that she was taken from the evil to come. She dreamed while sick that she went with us all to Arbor, and we all come back and left her asleep; which I feel was fulfilled when we laid her to rest in the grave, in hope of a better resurrection.

May God plentifully reward our neighbors and friends is my desire for Christ's sake.

Y. L. GRANDLER.

THOMAS S. SHUMATE,

He was born Jan. 7th 1845, was united in matrimony to sister Martha Helms Sep. 10th 1867, the result of this union was six children, five girls and one boy, all survive him yet. A kinder or better hearted man I never knew. His dear companion, at whose request this is written, told me if he had ever mis-treated her she could give him up more cheerfully, but such was not the case. He was a man of usual health until Feb. 14, 1893, he was smitten with paralysis, but managed to walk around until April when he was confined to his room and passed from the shores of time May the 17th, 1893. He was a lover of peace. He was a hard working man, getting his living by the sweat of his face. He never made a public profession of Christ, but was a moral man from youth. Brother Gold, as you have truthfully said, there is much trash in obituaries, but I shall fall short of doing this subject justice. He seemed to be as much resigned to his lot as any man I ever knew. It was my privilege to visit him twice during his sickness. The first time he could sit up and went in to supper with myself and the rest of the family, yet it seemed to be impressed in my mind he was near his end. I felt to approach him on his future destiny, and he confessed that he had realized himself a sinner, and tried to pray at different times to the Lord for mercy. Some seven or eight years ago he left off foolish jesting by way of reformation.

All that knew him esteemed him for his well ordered walk. He was a firm believer of the doctrine preached by the Primitive Baptists, and unless he was compelled to attend to something liable to perish he attended the meetings at Old Town Creek, and the stronger the riches of Christ were proclaimed the more he seemed to enjoy it. By request in the presence of many friends and relatives I attended his funeral.

His remains rest at Old Town Creek burial ground.

"A good man from earth has gone,
A voice we heard is still:
A place is vacant in our home,
The world can never fill."

Dear children, consider the loss of a dear father. You are now realizing what I have realized from infancy, and try to honor his memory.

May you all meet in heaven with the church of the first born, and spend a long eternity in praising God.

A. B. PHILPOTT.

Alumnae, Va.

MISS ELLA J. FRUITT.

Daughter of K. H. and J. J. Pruitt, of Rockingham county, N. C., was born Aug. 13th 1870, and died Nov. 16th 1894, making her stay on earth 24 years, 3 months 3 days, having been raised to habits of industry and uprightness and receiving a good education. She was well prepared for a useful and lovely life, but alas ill health laid its blighting hand upon her and destroyed the hope and expectation of her parents and friends. She taught school at times for 3 or 4 years, and was very successful, as a teacher. She was firm, patient and kind and thereby soon gained the respect and esteem of her pupils. She was a lady of excellent qualities being intelligent, modest, cheerful and sweet tempered. She was obedient, kind and confiding. The will of her parents seemed to be her pleasure. As a sister she was very kind and faithful, and took much pains to train her brothers and sisters in the way that is right and comely, being herself a living model. She was a firm believer in the doctrine of grace, and spent much of her time in reading the Bible, and was not inclined to run after the popular societies of the day; but attended the Primitive Baptist meetings at Dan River and other places as often as she well could. She had a tender regard for the church at Dan River, and highly es-

teemed its unworthy Pastor, who sometimes witnessed the copious and unbidden tears stealing down her cheeks in seasons of divine worship. I have known her for several years, and for the last two years of her life felt that she belonged to the family of God, being a partaker of the divine nature. Her health being impaired for the last 3 or 4 years of her life on earth and ordinary treatment failing to relieve her, in the Spring of 94 she went to the Home for the sick in Danville, Va., to be treated by Dr. Roberson, and after ten weeks returned home feeling much better, and in hope of complete recovery, but after staying awhile it was found that the cause of her trouble still remained. Her time had come and she was ready. The beautiful flower on earth had ripened for the Paradise of God. Just before death she was asked if she belonged to any church? She said no; I have had a hope over 2 years. The only thing she regretted was that she had not gone to the church and told what great things the Lord had done for her. She said tell papa and mama if they can't be with me the Lord is with me, and I will soon be in heaven where there will be no more sorrow, nor affliction. Her mind was perfectly clear to the last and she continued to the last to talk of the happiness that would be her's. How blest to die in the Lord. She was buried in the family burying place. A large concourse of people gathered to witness the solemn scene. She was much beloved by the inmates of the "Home," and the physician said that if all patients were like her he would love to follow his profession the balance of his days. May God bless and sustain the bereaved parents and magnify his mercy to them in preparing all of their children for his presence if it can be his holy will.

V. J. CHANDLER.

WILLIE G. ALDRIDGE.

He was the son of J. R. and A. V. S. Aldridge, and was born April 13th 1887, and died May the 3rd 1894. He was a little sufferer for several months, but two weeks before his death, May the 2nd, he was taken violently bad. His Pa told him he would send for the doctor. He told him not to send, and seemed to be conscious of his death. Sometime before his death he told his aunt he was going to die, and was going to Heaven, and would rise at the resurrection. Willie was al-

ways cheerful, enjoyed singing, had several favorite songs, one was,

"Jesus is the rock in a weary land,
A shelter in time of storm."

He would sing and love to hear others sing. He was a sweet little boy, had many friends, and those who knew him best loved him most. His suffering was great, but only a short while. He leaves a father, mother, brothers and sisters, and many friends and relatives to mourn his his loss.

Now we are bound to kiss the rod,
And say, thy will be done.
While Willie is sitting with his God,
We have our race to run.

Still every effort did we use,
To save him from the grave.
But Willie's death brings to my view,
That only God can save.

ANNIE P. DAVIS.

APPOINTMENTS.

W. W. BARNES.

| | |
|-------------------------------|------------|
| Pleasant Hill..... | March 1 |
| Mill Branch..... | 2 |
| Union..... | 3 |
| Moorea..... | 5 |
| White Oak..... | 6 |
| Wilson..... | 8 |
| Lower Black Creek..... | 9 and 10 |
| Upper Black Creek..... | 11 |
| Memorial..... | 12 |
| Naukrts..... | 13 |
| Newborns..... | 14 |
| La Grange..... | 15 |
| Sandy Bottom..... | 16 |
| Haskins Chapel..... | 17 |
| Sand Hill..... | 18 |
| Muddy Creek..... | 19 |
| New M. H. near Fountains..... | 20 |
| Cypress Creek..... | 21 |
| Maple Hill..... | 22 |
| South West..... | 23 |
| Bay..... | 24 |
| Stump Sound..... | 25 |
| Yopps..... | 26 |
| Wardswill..... | 27 |
| North East..... | 28 |
| Hadnotts Creek..... | 29 |
| Newport..... | 30 |
| More Head..... | 31 |
| North River..... | April 1 |
| Straits..... | 2 |
| Hunting Quarter..... | 3 |
| Cedar Island..... | at night 4 |
| Jones Bay..... | 5 |
| Goose Creek Island..... | 6 |

He will need conveyance.

J. E. ADAMS.

| | |
|---|-----------------------|
| 1st Sat. & Sun. in March..... | Ellm's |
| Monday after..Providence church on tanks. | |
| Wednesday and Thursday..... | East Lake |
| 2d Sat. & Sun..... | North Lake |
| Monday..... | Mason's Point |
| Tuesday..... | Juniper Bay |
| Wednesday..... | Tiny Oak School House |
| Thursday..... | Rose Bay |
| 3d Sat. & Sun..... | Beulah |
| Tuesday and Wednesday after.. | Sandy Grove |
| Thursday..... | Blount's Creek |
| Thursday night..... | Singleton |
| Friday..... | Galloways |
| Saturday..... | Red Bank |
| 4th Sunday..... | Great Swamp |

He will need conveyance.

J. D. VASS.

| | |
|----------------------|-------------------|
| Mountain Creek..... | 1st Sun. in March |
| Freedom..... | Monday |
| Liberty Hill..... | Tuesday |
| Jones Hill..... | Wednesday |
| Jerusalem..... | Thursday |
| Lawyers Spring..... | Friday |
| Bethany..... | Sat and 2nd Sun |
| High Ridge..... | Monday |
| Mountain Spring..... | Tuesday |
| Liberty..... | Wednesday |
| High Hill..... | Thursday |
| Watson..... | Friday |
| Crooked Creek..... | Saturday |
| Meadow Creek..... | 3rd Sun |
| Bear Creek..... | Monday |
| Flat Creek..... | Tuesday |
| Toms Creek..... | Wednesday |
| Pine..... | Thursday |

He will need conveyance.

J. M. WYATT.

| | |
|---------------------|--------|
| Flippens Mill..... | Feb 10 |
| Minimason..... | 11 |
| Banister..... | 12 |
| Whitethorn..... | 13 |
| Weatherford..... | 14 |
| Old Union..... | 15 |
| Galilee..... | 16 |
| Strawberry..... | 17 |
| Mt. Arrarat..... | 18 |
| Cascade..... | 19 |
| Good Will..... | 20 |
| Leatherwood..... | 21 |
| Camp Creek..... | 22 |
| Reed Creek..... | 23 |
| River View..... | 24 |
| Center..... | 25 |
| Spoon Creek..... | 26 |
| Russells Creek..... | 27 |

R. HUTCHINS.

| | |
|-----------------------|---------------|
| Mt. Tabor..... | Feb 16 and 17 |
| Pleasant Hill..... | 16 |
| Suggs Creek..... | 10 |
| Big Creek..... | 21 |
| Toms Creek..... | 22 |
| Brother Workmans..... | 23 |
| Pine..... | 24 |
| Muddy Creek..... | 25 |
| Mt. Vernon..... | 26 |
| Ridings..... | 27 |

He will need conveyance.

Mt. Sterling, O., Sept., 8, 1894.

To the afflicted with dropsy:

I feel it a duty I owe to every one of my fellow-beings to acquaint them with what I consider a miraculous cure of dropsy. I had the disease a long time before my physicians knew what was the matter. At last it developed so rapidly that I was told by three physicians that I was incurable, and that they could do nothing for me except to give me temporary relief. My family physician said that I would smother to death in a few days. This was in July last. I was confined to my room and chair, as I could not lie down. About this Elder Wm. Smoot of Va., an Old School Baptist preacher, told me of a man who had been cured of a case of dropsy that the doctors had given up to die. I found that it was prepared by C. W. Anderson of Dutton, Ark. I sent a trial package and took it, and the most surprising results followed. Two weeks' treatment expelled forty-eight quarts of water!!!! I have taken it about three weeks since, and it has expelled about 27 quarts of water per week, and now I am able to go about streets and attend to business. I feel much better than for two or three years. All my friends regard it as the most wonderful thing they ever knew. The doctors are dumbfounded at the result. I want the world to know of this remedy, as I feel sure it will cure the worst cases of dropsy. I will be glad to give any information in my power to any who will address me. For reference that my statement is true, I refer to the Post Master here, the President of the Farmers' Bank, and to Elder L. Bavis.

B. F. THOMAS.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

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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.

T. N. WALTON, DEAR BROTHER IN CHRIST: If one so prone to sin and unworthy may thus address you. Doubtless you will think it strange that I take the liberty to write to you, as you have never asked me to do so. But I hope you will forgive me when I tell you how much I've been impressed to write you a part of my experience. Why I've been thus impressed, unless it is that you were my greatest comforter when I was in trouble, I can't tell. My Brother, I have at times had such a desire to tell you how merciful the Lord has been in bringing me out of nature's darkness and brought me into His marvelous light, how He raised me from the horrible pit and placed my feet upon the rock, Christ Jesus, that I would scarcely keep from taking my pen, and in my awkward way try to tell you. But on account of my very limited education and hampered with a sense of weakness and inability to write anything worth notice, I have deferred that work. But you told me when I was in trouble that you could only point me to the Lamb of God. You told me it was all you could do for me, and said that your advice to me was when I felt impressed to pray to pray and when impressed to sing, and as I can't get rid of the impression to write I know no better way to relieve my mind than to write. And by the help of my Heavenly Father

I'll endeavor so to do. If the desire is of the Lord it can do no harm and if of the flesh or devil I can't help it. I have had serious thoughts about death from a child, and about three or four years ago I began to think more earnestly about it, but not seriously in trouble about my own condition. It was not long after this before I began to get more and more in trouble, and would have impressions to pray. I would wonder why my mind was thus, it had not been so in the past. I went on in this for sometime awhile fearing death and at other times forgetting both, my mind being taken up with things of the world until, I think, the spring, 1890 or '91, when my troubles grew heavier and I didn't know what I was troubled about. In the past I would attend protracted meetings, and the people seemed to be so good, and expressed a desire to persuade others to seek Jesus. I would sometimes feel ashamed of my hard heart, and thought that they would think little of me, because my parents were Hardsides, and I thought they would think I was one too. I knew the Baptists were not a popular people with the majority of the religious denominations, and I was so mean I wanted the honor of all men. I thought more of the Old Baptists in one sense than any other, but I didn't want to be one, because they seemed so plain and old-time like, and un-

fashionable that I tried to dislike them. I wanted the esteem of all men. I was now trying to be a Methodist. I began to be so troubled—I wanted to hear preaching and my chief desire was to understand the Scriptures. I would read and could not understand one thing I read. Brother Walton, the Bible was indeed a sealed book to me. I I couldn't understand the most simple portions. My troubles were different now from those in the past. I was ashamed for anyone to know my exercises of mind, and especially my own folks. I was ashamed for them to know that I was reading the Bible. I was so troubled that I was obliged to read, and could not understand what I read. I wanted, O so much, to talk with some christian, if I only could talk and hear him talk, and he not know my troubles. O my Dear Brother, was this your condition at any time? I can't tell just how I was. The poet tells it for me,

"Sometimes I shun the christian
Lest he should talk to me.
Sometimes he is the neighbor
I long the most to see."

I had not been this way, for in the past I so much wanted the esteem of the world that I tried to appear to them concerned, and that their works in converting dead sinners were right. But now I was ashamed for them to know my troubles and exercises of mind. I went to hear all denominations preach and was trying hard to be a Methodist, and lose all confidence in Baptist doctrine. I really thought the Scriptures were for the whole world of dead sinners, that salvation was an offered salvation to all of the Adamic race, if they would only accept it. I was in such a condition of mind that I didn't know what to believe, I was so mean I thought that God would

be unjust to save one and damn another. O, I can't make you understand my condition. When I was in trouble I wanted to be freed from it and when careless and unconcerned I wanted my troubles back again, as an evidence of conviction. Were you ever in this state of mind? If so, you will understand my condition. When I was in my greatest trouble I couldn't think I was concerned on the subject of religion. It seemed that I mourned because I could not mourn. I knew I was in trouble but could not believe I was under conviction. My sins were all the time before me like mountains, and my chief desire was to be a better girl. But it seemed the more I tried the greater sinner I felt myself to be, for I was pretending to be trying to do better when I had not been commanded to do better, and this being the case I was only making a mock of God's works. I had thought in the past that when my desire to be a christian grew strong enough I would then be enabled to lay aside the hateful ways of sin, turn to the fold, and enter in. I thought all the while that I had a work to do in order to obtain salvation, and when I became sorry enough for my sins I would then be enabled, with power from on high, to work out my own salvation with fear and trembling. I thought that and other such scriptures meant for every dead sinner of the Adamic race to work out their salvation with fear and trembling, and in order to do this they must do something to merit God's favor. I really believed such scriptures were addressed to dead sinners, and that it would be presumptuous for God Almighty to tell a dead sinner to do a thing that He had made impossible for him to do. Yes, I had thought that when I became sorry enough for my sins I

would then be enabled to work for religion in that right and acceptable manner. But now I found myself in so much trouble that I knew not what to do. I could not work out my salvation. I had no salvation to work out, and what was I to do to get hold on this salvation with fear and trembling. I thought if it was God's Spirit striving with me I would have this fear and trembling spoken of. But now I was at the end of my row. I was nothing but an old dead, unquickened sinner in the sight of a holy and just God, without fear, or the right fear of hell, without hope, and without God in the world. What was I to do? I thought if I only could get sorry enough for my sins I could work out my salvation, but now I was out of the whole thing. O, my deary brother, tongue can never express my feelings. I had never before learned that a dead man could not work. But I trust that I learned, by the things I suffered, that a dead sinner could no more work for religion, being dead to the love of all righteousness, than could a dead man naturally work. When we go back to the time when we were in this condition how we wonder at the worldly religionists for their works. "The natural man receiveth not the things of the Spirit, neither can he know them; because they are spiritually discerned." O, I do hope that I've long since learned that it is all of grace, not of works, lest any man should boast. But to return to my subject again. I would sometimes be in so much trouble I could only cry for mercy. It was all I could do, and not find relief at that. My cry was, God save, I perish. I was now stript of all self righteousness. I had worked out, yes, and found no relief yet. I would have such a desire to pray I could not refrain. I would try only to find that I

couldn't even pray. I knew not how to pray, or what to pray for. I would come off up stairs here in my room and kneel down right here in this corner that I am in now, which is the dearest, yes, the most sacred spot to me about our home apparently, for I have so often when crushed with a load of care been led in mind to this place to try to beg the Lord to remove my burden. It seems to me now if I were to move my home ten thousands of miles from this place the dear old spot would ever be fresh and dear to me. I would fall on my knees and try to pour out in words my heart's troubles and desires to the giver of every good gift and perfect gift, and could not find language to express myself. All I could utter was, Lord have mercy on me a sinner, and worst of all before I would get through begging the Lord for mercy some worldly affair would rush into my mind, and there I was left without one word to utter. Do you not know this was heart-rendering to one in so much trouble as I was? Did you ever experience anything like this? If you have you can know how I felt. O, I felt that I was making a mock of the whole thing, and God knew it all. I thought if it had been my duty to pray, that this would not be the case. O, it was the most awful thing imaginable to think that when I would pretend to implore God that I would allow any worldly affair to step in and employ my whole mind, and strip me of anything to say. I had thought that when I became a christian that I could avoid these old fleshy temptations. But now I was growing worse every day of my life. Could it be that I was a convicted sinner? Or would I ever in this life get to be a christian? No tongue can ever tell the anguish of this poor sin-polluted heart.

But I trust that even then the Spirit was making intercession for me with words that cannot be uttered. I was now as helpless as a babe, I couldn't even control the thoughts of my own heart. They were vain and foolish, yes, black as thoughts could be. I didn't think I was mourning over my sins. But I was grieved because I could not mourn. O, how I did try to pray for conviction. My Brother, I didn't know that conviction was the cause of my longing for conviction. I didn't know that I was already convicted. I would think sometimes it might be the Lord was dealing with me, but it had come in a different way from that I expected. I was in so much trouble I knew not what to do, or what I wanted. The poet tells it,

"I want I know not what,
I want my wants to see,
I want alas, what want I not
When Christ is not with me."

Brother Walton, doubtless you remember once you had an appointment to preach at Fair View, and it rained and you came here and staid a day or two. I was in bad health and most of all heart-sick. I can't express my troubles at that time. I was in the very bitterness of gall and was also trying to be a Methodist. I asked you to explain the scriptures recorded in Peter 2d chapter, commencing at the 20th verse. It read as follows, "And if after they have escaped the pollution of the world through the knowledge of Jesus Christ, they are again entangled and overcome, the latter end is worse than the first." I can't say that I did it through any disrespect, for I wanted to know the truth. But I thought it meant falling from grace and had no idea you could give me a Baptist explanation, and of course I expected to have you tangled. But you gave me a plain explan-

ation. O, I thought I had never heard it so before, and how I shudder now when I think of the evil thoughts of my evil heart, yes, mean heart, when I asked your views. If the Lord had dealt with me according to the evil thoughts of my heart I would have been numbered with the nations that forget Him. I was in so much trouble I could not keep it from you. I told you I could not understand the Scriptures. You talked sweet and comfortingly to me. You told me my travels in your sermon the next day better than I can ever tell it, and that caused me to have more confidence in the Baptists, the people I had nearly learned to despise. Well, I was now in trouble about the Baptists again. I found myself loving a people I didn't want to love, and was really afraid to love. I thought they preached a dangerous doctrine. But you had told your experience that day in your sermon, and it was so closely connected with my exercises of mind I was obliged to have confidence in your doctrine. But your experience reached beyond mine. You told of the time when your burden was taken from you, and what great and sudden joy you had, how you were enabled to rejoice in the Lord, the hope of glory, and there you left me in trouble again. That was the way I had expected my trouble to leave me, if it was the Lord's dealings. I thought if I only had that evidence, that sudden and precious joy as an evidence, I would never have another doubt. But now I had no evidence that I had an experience of grace; no evidence that I was a christian. I am bothered and troubled about that very thing very often, even now. It seems that if I just had that glorious evidence I would be better satisfied. Dear Brother Dameron told my travels when he

was here, but left me just where you and nearly all others leave me. Can it be that I have an experience of grace? I heard Brother Dameron preach once, when I was in, it seemed to me, my greatest trouble, and O, it seemed to me he spake as never man spoke. No mortal tongue can ever express my inner feelings. I tried to help sing the closing hymn, but could not utter a word. I tried to make the people present think that I was singing, but indeed I was not. It seemed that my heart would surely choke me. I never wanted to talk with any one worse than I did him, but was ashamed to own it. He talked comfortingly to me, and said he wanted to baptize me when he come again. I do hope I love him for the truth's sake. I was now in love with the old despised Baptists and could not help myself. The Lord only knew my feelings at that time. I thought the Scriptures taught we know we have passed from death unto life because we love the brethren; and now I love the Baptists. I loved them so much that I began to be willing to give up the world and honor of men. I felt that I would rather suffer the affliction of God's people than to enjoy sin for a season. If I only knew that I had the right love for God's people. I knew I loved the Baptists, but was it christian love? Was it not just because they seemed to have or feel an interest in me that I loved them? If so I was nothing and worse than nothing. O, if you could understand my feelings as well as I do. I was in a great strait, yes, I could say with poor David of old, I am in a great strait. I was afraid I was making a mock of God's work, and if so it would sink my soul. What was I to do? I knew not how to pray, or what to pray for. I tried to pray God to show me what I was.

If I was one of His chosen that He would make it manifest to me, and if deceived to undeceive me. I thought it was sin for me to pray the prayer of a christian if I was not one, while it was the desire of my heart and what was I to do? I thought unbelief was sin, and if I was a christian I was sinning against God in unbelief. Right here I again realize my helplessness, my weakness and dependence upon God for even the knowledge of my own heart. I knew nothing of myself. In all I thought, or did or said I opposition met. All was doubts and fears. I seems to me that I was always learning and never able to come to a full knowledge of the truth. I don't think I ever had the fear of hell, or hope of heaven that the most of the brethren and sisters have had; yet I sometimes hope that I am one of the blessed number that walk the narrow path, that wisdom shows with here and there a traveler. I never did get to the place that I thought I would surely die and go to hell in a few days, or hours. I did get to the place that I fully realized that I would never enter the Kingdom on my good works. I worked to the end of the law, which is a school-master to bring us to Christ, and when I reached the end I could only stand still and see the salvation of the Lord, and I never had any sudden and great joy, as an evidence that I've passed from death unto life. If I only had that as an evidence I would be so much better satisfied. My troubles left me in this way. I began to love the Baptists with a love that is unspeakable and full of glory. When I heard them preach they would tell me my feelings better than I could tell them, and this endeared them to me. Their preaching had altogether a different sound from any other. It was a sound that

always found its way into my heart, and I became willing to give up the esteem of men and confess to all mankind that I believed the Primitive Baptists preached the same doctrine that the Apostles preached. It seemed that they gave God the praise. They preached that secret things belong to God and revealed things unto men, and it seemed that all their doctrine had been revealed unto them, and not taught of men, and they seemed to learn obedience as our Captain did, by the things they suffered; and this being my own experience in the matter I learned to love them with an everlasting love, and can glory only in the theme Salvation by grace, yes saved by grace and grace alone, through Jesus Christ our Lord. My troubles never did entirely leave me until I was baptised, and I often thought I would never offer myself to Christ until I had brighter evidence of my acceptance with the Saviour, until I was satisfied that I had passed from death unto life. But Saturday before the first Sunday in May, 1893, at our Association here you know what happened. After preaching was over the brethren opened the door of the church for reception of members, and my dear sister and precious little cousin, the only person that had ever heard me tell what great things I hoped the Lord had done for me, at that time presented themselves to the church, and were received, and O, my Brother, I can never tell my inner feelings. I couldn't think of offering myself. I had nothing to tell. I came home, and was just so heart sick, and we had a great deal of company. I felt so lifeless, and bad I knew not what to do. When I thought of sister and cousin being baptized the next morning without me it seemed it would almost crush me within.

We retired at late bedtime, and all in the house seemed to be resting sweetly, and I lay nearly all night wide awake, my pillow wet with tears. If ever I prayed in this life it was that night. I tried to pray God that if I was a fit subject for His church, and it was my duty to offer myself—that He would make it manifest by working in the spirit of the brethren the next morning to speak to me about it, or by opening the door of the church without me saying one word concerning it, and blessed be the name of the Lord, I believe, if I ever had a prayer answered me, it was that. The brethren opened the door the next morning, and I tried in my feeble way to tell them what I hoped the Lord had done for me. I was received and baptized, and then was the time I felt most satisfied. O I did feel so calm and quiet, and had such a sweet peace of mind. Christ all the day long, was my joy and my song. It seemed that Jesus was mine; the chiefest among ten thousand, and altogether lovely. But since that I have had to mourn an absent Saviour, I think for some of my transgressions, for indeed they are many. Christ says, in the world ye shall have tribulation, but in the world to come everlasting life through Jesus Christ our Lord. If we are His chosen people, should we not be of all men most thankful? What a merciful Father He must have been, that He gave his only begotten Son to suffer death on the rugged cross to redeem such rebels as we. I have written a portion of my experience of grace, if I have one. I hope you will forgive me for taxing you with it. It is like the writer, very worthless and imperfect, and after you have read it, if it is not in accordance with the experience of the saints, will you not be frank enough to

tell me so? I have very many doubts about my reason of hope myself, and if you think this not an experience of grace it will certainly not insult me if you tell me so; but will rather oblige me: for if I am deceived I want to know it. I am the same old sink of sin that I've always been by nature. I do and say many wrong and vain things and speak many idle words. For which we read in the scriptures we must give account, and I am very often aware of the wrongs at the time I am doing them. Satan whispers and says to me, such little things as this, or that can't be much harm, and if it is it can't send your soul to hell, if you are one of God's elect, and if you are not you will be lost any way. My Brother, does Satan ever suggest such ideas to you? Or am I an exception in this respect and worse than any other? We are told in James (4th chapter and 7th verse) to submit ourselves therefore to God. Resist the devil and he will flee from us. But how can we resist him without strength to do it? and that strength must come from above. I believe in election and predestination which is foreknowledge of God, but I don't think we should use it as a harbor for sin. We are also told in James (1st chapter and 2nd verse) to count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience. Blessed is the man that endureth temptation. For when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him. So let us not err dear Brethren and Sisters, 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. I sometimes feel that I love the brethren dearly, and want

to be with them, and hear them talk of their travels and can say how blessed it is for the brethren to dwell together in Heavenly places in Christ Jesus; and at other times I feel so cold and indifferent and lifeless, I can't even feel that I love the saints as I ought, and enjoy their conversations as in times past. Then it is that I have left my first love. Then it is I feel the need of a Saviour. Then it is I am plunged in darkness from whence cometh no light. At such times I fully realize my dependence upon the captain of my salvation, and that the preparation of the heart and the answer of the tongue is of the Lord. At such times I feel so mean and indifferent, it is even a cross for me to try to pray, and at the same time it seems that necessity is laid upon me, and woe is me if I pray not. My Brother, do you ever have such things to contend with? I know you have trials, troubles and tribulations, for Christ has promised in his word that His Saints should have them and he is not slack concerning his promise. But do you have such as I have? such as I have mentioned? I am as helpless as a babe. I can think nothing, do nothing, say nothing good within myself. All my help must come from God, and he has promised us as our days, so shall our strength be. Bless the Lord O my soul, all that is within bless His holy name. Do pray for me will you? and forgive me for having taxed you with so much of my scribbling. I did not intend writing half so much outside of my worthless experience. I often think of you and brother Dameron as being sent to preach to my troubled soul when in the very bitterness of gall. Indeed your preaching seemed to come from the heart and go to the heart to calm this troubled

breast. I wish it could be the dear Lord's will to direct your mind upward now. I would so much like to hear you proclaim the word of truth, but brother Walton, it seems to me that last week was the most gloomy week that I ever spent in this life, therefore I beg you to pray for me. If space would allow I would try to tell you my feelings during last week. I understand through brother Law of Franklin that you expect to call at Fair View soon; may the Lord help you to come and that in the fullness of the blessings of God. Please excuse mistakes and pardon errors. Your sister I trust in hope of eternal life beyond the grave.

ELLA N. OVERSTREET.

Hansee P. O. Bedford Co., Va.

BRETHREN AND SISTERS IN CHRIST: Who ever you are and wherever you are, I have been request by several to write my experience for the LANDMARK. If I had a big experience, and could tell deep things, like others tell, I would think I knew enough to write things for publication. But I am illiterate, both naturally and spiritually. I have experienced some very fiery trials. So much so, till I can't tell all I have experienced without displaying others misdeeds in a manner I dislike to do. I am now fully reconciled to all things, and my own misdeeds are all I want to display. I often feel afraid I have deceived the Baptists, and for this reason I feel impressed to write the part of my experience in which I can confess my own faults and show what I am, and what I have been. And let them, after they have read what I have written, judge me, for they are the judges I want to be judged by. When I was quite young, I had serious thoughts about dying, and would at times feel dejected, and try to

pray, and would pray the pharisee's prayer, would pray to God to make me good, and help me do good deeds enough, that I might reach heaven after death. I thought I had a soul to be lost or saved, and had heard people speak about repenting, and thought I must repent before I died or I would be lost eternally, not knowing what repentance was. When I was very small I would pay strict attention to preaching, and tell the text after I got home. I have always felt concerned about the welfare of my soul, and would always have those gloomy spells, and try to pray to do good. But I would get tired of it and throw it away by thinking I can repent on my death bed, thinking I could pray all the time I was sick when I was called to die, and surely God would save me. The thought never did strike me that I might die suddenly. I did not believe the Primitive Baptists ever felt helpless like they said they did, and thought there was some thing I could do, and would some times in some of my dejected spells get right miserable. I remember about four years before I believe I was convicted that I was a lost and ruined sinner, that I had a choking every night so I could not sleep well, and thought sure if I did die I would awake in torment. I had always scorned religious dreams, and did not think there was any such a thing as a dream being a token. But on Saturday night before the 3rd Sunday in May 1882 I dreamed that I was prostrated on the floor, and was dying, and perfectly helpless, and could not even move my tongue to ask God for a single blessing, and thought I had laughed at the Old Baptists for saying they were as helpless as an infant; but there I lay more helpless. I could not move. Oh I thought where is my

"death bed repentance." I am not even on a bed, I can't repent. I can't ask God to save me. I shall soon sink in torment, and there was not anything I could do to save myself. Just as I was sinking in torment I awoke feeling helpless in the sight of God. I felt wretched and undone, and saw myself a lost and ruined sinner, just as I had never seen before, and I arose on Sunday morning feeling that there could be no pleasure in my former games. I went off with two of my play mates to play as we usually did on Sunday. They discovered a change in me and asked me why I did not seem interested in their folly as usual. I told them I had dreamed the night before that my soul was lost, and it was so plain I believed I was going to die and to burn in fire would be my doom. I continued to feel lost and ruined day after day, and would look at the sun in the evening sinking beneath the western hills, and oh, what a desolate sight it was to me. For surely if I never saw the sun again my soul would be cast into a perpetual fire. I would try to pray, but then my prayer was not asking God to make me good, or help me to do good, but my prayer was Lord, have mercy. The last thing I thought before I went to sleep and the first thing when I awoke was Lord, have mercy on me. I would seek a secret spot: sometimes before I had reached the place I had in view to go to pray, I would think when I got there I would get upon my knees, and say a long prayer, and may be God would hear me, for it seemed that all I whispered sank beneath me. But when I would get to my place and kneel, Lord have mercy, was all I could say. I would think of my dream, and think of my tongue being useless, and would then try to promise that I would not say

Lord, have mercy any more; for I had already said it in vain till it was a sin to me. But my efforts to cease saying the words were foiled. I could not help saying, Lord have mercy. It was all I could say. I thought it so needless till I would not ask Him to have mercy on me. I had been convicted that I was lost and ruined, and I was so fully convinced that it was true I could never breathe a prayer asking my Lord to pardon my sins and save me eternally. I would read every experience in the LANDMARK I could find, and would read where others had seen their lost and ruined condition, but it gave me no hope. I thought my case different from any one else. I knew there certainly was a part of Adam's race to be lost, and I was one would be cast off with the devil and his angels. I was miserable, but I did not shed tears like I have heard of others shedding them while feeling lost and ruined. I had been in this condition seven weeks, when one evening I went to a secret place in the house, and lay down on the floor with my face downward, and I began my continual prayer, and the tears began to fall from my eyes, (which were the only tears I shed during my conviction of being lost,) and all at once it seemed I heard a voice above me say, you have not suffered enough yet. I knew the saying was true, that I had not suffered enough to atone for my many sins. So I there shed some very bitter tears. It seemed to me that the voice I had heard, asserted that when I suffered more I would get relief. I continued to feel burdened. What little relief I had was only momentary. In about two weeks from then I had another dream. (If I remember aright it was two months to a night from the time I had the first dream.) I retired feeling very miserable, and

I went to sleep, and dreamed that the end had come. The world was to be destroyed. My mother and myself were standing in the yard. I looked toward the west. There I saw a dark cloud, with fire and smoke ascending therefrom. I then looked toward the east, and the sky was bright and clear, and a soft cool wind blowing in that direction. About this time Jesus robed in white came to us and said, the lost people would be carried to the west, and those who were to be saved would be carried to the east. So soon as He finished His saying I was taken up in the breeze and went floating toward the east. As I was drifting in that direction I awoke, not feeling free. It gave me a little hope that trouble might in some future day end in bliss. In about five or six days from then I arose in the morning feeling so burdened that I did not see how I could endure it much longer. Some time between breakfast and dinner my father was planting turkeys in the garden. I concluded I would go to him and see if there was any comfort there for me. He was indebted for a steam saw mill for a right large sum and he seemed to be troubled about making the payments. He began to talk to me about it. He said the debt would rain him. I found no comfort there. So I left him. As I was going out every gloomy feeling in me became bright, and it seemed that something said to me, your sins are forgiven, there is a home in heaven for you. I felt like this was a promise from my Heavenly Father. Oh! I felt so easy and light, I did not feel like I ever would spend another miserable moment. I would walk the yard and think to myself what is pa in trouble for, he has a hope of heaven beyond this vale of tears, and what more does he want? I felt just like

I would never want again. I had a hope of resting after my mortal breath was spent, and that was all I needed. But in a few days I began to feel doubtful, and went off where no one could see or hear me, and prayed to God if I was deceived to undeceive me, and if my sins had been truly forgiven to confirm my hope in Him. So the last week in July Elder Isaac Jones came to us, and he preached in one of our houses. His subject was, how a subject of grace felt when convicted of sin? how one felt during that conviction, how he felt when deliverance came, etc. I thought he told the way I had been all the summer better than I could tell it myself. Oh, I was made to feel perfectly happy. Brother Jones had a different look to me from any human being I had ever seen. I felt like exclaiming aloud, that promise I heard in the garden was true. My hope in Jesus was confirmed. From that day to this I believe I have had a hope beyond this terrestrial globe, and from then till now brother Jones has been nearer to me than any Baptist I ever saw. He was the first preacher I ever heard with an understanding ear. I then saw and believed that the Old Baptist church was the true church of God. I have a hope that I had been convicted that I was a lost and ruined sinner, and without God I could do nothing, and that I had been delivered of that burden, and in deliverance every sin I ever had committed, or ever would commit, was forgiven, and eternal life beyond this vale of tears promised me. But I was not then convicted that I had a duty to work out practically here that I might receive my salvation in this world. I felt no impressions to join the church. I thought no one joined the Old Baptist church but old wrinkled, worn-out folks.

I did not think they would have a girl who was so young she wore short dresses, and played with the rest of the children. I believe I knew God in the pardon and forgiveness of my sins. But I forgot Him and His promises with this thought, that when I got old and wrinkled I would joined the church if they would receive me.

LOLA P. BROWN.

Beaulaville, N. C.

[To be continued.]

DEAR BROTHER GOLD:—Your kind letter of brotherly remembrance of the departed saint and seer, (Elder J. R. Respass) is at hand. I have known him long and intimately, and feel safe in saying I never knew a better man. By the grace of God my love for him was like that of Jonathan for David. I never saw the time since I have been speaking in public but what it would have been my joy to have yielded to him in every preference. I never sat in his counsel but what I learned something. As a minister I hardly ever had a trial but what I carried it to him with the hope of relief. He was father, brother and friend to me, and I now painfully realize that these blessed mercies are mine no more. Yes, I have often heard him speak of death and tremble at the thought, but I ever felt that God would be with him when the time should come and so He was. He fell in death just as though he was going to sleep—without a regret or a struggle, with a holy resignation to his Father's will. I was not with him in the hour of death, (all company had been forbidden,) but reached his home the next day, meeting my dear and much beloved brother, Elder Bussey. Our lives from a circumstance had formed a trio, and upon our meeting we fell in each others arms, and gave vent to

our tears that spring from the heart. It was as though we both realized our mutual sorrow, and that the next breakage must fall to him or to me. We spoke of it while in each others embrace, and referred to the time that God by His Spirit closely tied us together. It was a time of heavenly refreshment that each one of us enjoyed, a time of renewal of strength in faith and hope. I never expect to witness the like again. I felt that Jesus was with us in his holy presence for two days and nights. Brother Bussey spoke in his memory and with an ability that is seldom given to the tongue of man. Through suffering he had been ripened for the occasion.

He was interred in the cemetery at Butler. Brother Bussey and I spent the night with his bereaved family. With much sorrow we bid them adieu the next morning, with the promise on our part to still visit and remember them. You ask me what do I think of death? My answer can only be in the extremes: sometimes I shrink from it in the holy horror of an anguished heart; and then again so graduated as my poor life becomes, I look to it with the sweet joy of an impassioned hope. Through suffering I have learned that there is naught else here but Christ. Without Him there is no God, mercy or justice, no wisdom or intelligence in creation, nothing but brute force in life or death; and then in Him I have learned that man of himself is a failure in Adam, Moses and himself, but in Christ man's only hope; for in him only is the promise given that our sins and iniquities are remembered against us no more forever.

I have just been reading 2nd Sam. in which you know is given the death of Uriah, and the adul-

tery of David, from which marriage afterwards comes the promised child, Solomon. Utterly unable to solve this deep problem, and feeling deeply the necessity of a better understanding of it, I brotherly request your views, either publicly or privately.

Wife and I were glad to hear from you, and ever are; and hope the time may come again when we will have you at our home. We send our love to you and family. With the desire of God's blessings and the hope of your remembrance I am, Unworthily,

WILDE C. CLEVELAND.
Remark.

A fitting tribute to a worthy one departed, and who more fitted than brother Cleveland to bestow it?

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER: About two weeks after we had the pleasure of entertaining you and other brethren, on your way to the Association at Stonewell, Mr. Stone's house and its contents was consumed by fire. We all sustained considerable loss. The burning occurred between mid-night and day. We escaped in our night apparel, only saved a few articles. Mr. Stone's face and head were right badly burned in his attempt to subdue the flames. But God has greatly blessed us in opening a way for us to get home again, before severe winter set in. Mr. Stone has rebuilt at the same place. We moved in last Monday. I hope we are truly thankful to the giver of every good and perfect gift for His many blessings, for indeed he continues to bless. What often seems to us a heavy frown of providence proves a blessing in disguise. He will do all things well.

Your very little sister in hope.

S. BELLE RIDDLE.

Dalzell, Va.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor

P. G. LESTER,.....Associate Editor.

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WILSON, N. C., MAR. 1. 1895.

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EDITORIAL.

DEAR BROTHER GOLD:—I see in the LANDMARK of Jan. 15th, in reply to the enquiry of a brother concerning the choice of one to fill the place of Judas as an apostle, that you make the assertion that Judas was never an Apostle, as the rest were, therefore no one could thus take his place. He was a devil and fell by transgression, that he might go to his place. "His bishopric let another take." You do not give a reason why he was not an Apostle, as the rest were, and this is what I want to know. I find written in the book, that Jesus called unto Him His disciples, and of them He chose twelve whom also he named Apostles, Luke 6: 13. Again, then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick: Luke 5: 1. And they departed, and went through the towns preaching the gospel, and healing everywhere. Matthew and Mark both testify of this call and of

the power conferred upon the twelve over unclean spirits to cast them out, and to heal diseases, and also of their being sent forth, and commanded so to do; and to preach the kingdom of heaven at hand. I see no discrimination made by them between the twelve as to the call, the power conferred, or the obligations of duties to be performed. Jesus tells them of the opposition that they will meet in their way. But such as received them to let their peace come upon them, and such as reject them, to shake off the dust of their feet against them, and that when they are brought before governors and kings for His sake to take no thought of what they shall say, for it shall be given them in that hour; for said He, "it is not ye that speak, but the Spirit of your Father which speaketh in you." He said to them in this connection, "Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves." Now if Judas was not included in all of this, was not Peter mistaken when he told the assembly that Judas was numbered with us and had obtained part of this ministry. And when he thought that the Holy Ghost by the mouth of David, spake concerning Judas, when he said his bishopric let another take. If he had no bishopric how could another take it? They prayed unto the Lord to show which of the two He had chosen, that he might take part of the ministry and apostleship from which Judas by transgression had fallen. You say that he was a devil and fell by transgression. I know that it is written, that Jesus said "have not I chosen you twelve, and one of is a devil." It is also written that he said to Peter, "Get thee behind me satan, thou art an offence to me; for thou savourest not the things that be of

God, but those things that be of men." Thus we see that one is called by the master—the devil, and the other satan, both words meaning the same thing.

Now, Brother Gold, from the scriptures mentioned as evidence I have believed that Judas was an apostle, having been called and endowed with the same power to cast out devils, to heal the sick and preach the gospel, that the rest were. That he was given to the Savior by the Father; for He said in His prayer to the Father, "those that thou gavest me I have kept and none of them is lost, but the son of perdition, that the scriptures might be fulfilled. He here states that Judas was given to him by the Father and admits that he is lost, but we do not believe that this loss pertains to eternity, for He had been given power over all flesh that He should give eternal life to as many as the Father had given Him.

He came down from Heaven not to do His own will but the will of the Father which sent Him, and that will was that of all He had given Him, He should lose nothing, but raise it up again at the last day. While it is true that Judas by his transgression fell, is it not also true, that we have not a plainer case of repentance recorded in scripture than his. And will he not be raised up again at the last day as one given to Jesus by the Father? Now, Brother Gold, esteeming you as one greatly blessed of the Lord in the understanding of His word, and believing that you would not make assertions without having the proof, I propound these questions for information.

THE LANDMARK comes to us regularly, and we are always glad to welcome it to our home. We hope that you will be spared long to

conduct it as a medium of correspondence between brethren. The Lord has seen fit to remove from our midst, our beloved brother Respass, who has labored so long and faithfully in the cause of right. We feel assured that he is at rest now. While we shall miss him greatly, we desire to bow in humble submission to the will of Him who doeth all things well. Pray for us that we may discharge the duties of life and be prepared for death. May God bless you and yours. Your brother in hope.

S. T. BENTLY.

Robly, Ga.

Remarks.

I do not know that I fully stated what I intended or hold concerning Judas. My statement was that he was not an apostle, as the rest were. I do not mean by this that he was not numbered with the apostles. He was numbered with them, and had obtained part of that ministry. I have no question, as Brother Bently states, that he preached and cast out devils as the other apostles did—that he had the same gift in that sense that they had, as the scriptures state.

But was there not a difference, brother Bently? I am glad you freely write your views. You are a dear, lovely brother to me, and we should freely state our views to each other.

Was there not a difference between him and the other apostle?

1. He was a devil. True, Jesus said to Peter, "Get thee behind me satan." Peter was then possessed of the spirit that savored of the things of men, and therefore it was not of God, but of satan, and so

Christ called him satan, or he was under the power of satan; for satan has many times had power over God's people or possessed them. But Jesus said to his disciples, "Have not I chosen you twelve, and one of you is a devil?" John 6:70. Now if those apostles had been all alike devils, why did Jesus single out one of them, and only one, as a devil? He did not say Peter was a devil, or John, but he told who the devil was. "He spake of Judas Iscariot, the son of Simon." John 6:71. Here then Jesus makes a distinction, marking out Judas as different from all the others. In that sense then he was not an apostle as the rest were.

2. There was a particular thing Judas was to do that was not for any other to do, and that was a work that no true, holy apostle of the Lamb would desire to do, nor was suffered to do. This work was to betray Jesus. He is described in the Scripture as the traitor or that should betray Jesus. The character of Judas is described in Psalm 109. Jesus also says, "The son of man goeth, as it was written of him," Mark 14:21.

3. In the character of Judas and his punishment or judgment. He is called a traitor and a thief; he fell by transgression that he might go to his own place. He was a devil. Jesus said, the son of man goeth as it was written of him, but woe to that man by whom he is betrayed. It had been good for that man if he had not been born. Mark 14:21. Now, could that be said of Judas if he is saved eternally? There is

no calamity however horrible or lamentable that could be so great, even if it should continue all of ones life on earth, that it could outweigh the blessedness of eternal salvation, but the final, eternal salvation would far more than compensate for it. In Psalm 109:7 it is said when he shall be judged he shall be condemned, and his prayer shall become sin. He is called the son of perdition, which shows his DESTRUCTION, to go into perdition, a place of destruction. Rev. 17:11. The man of sin, the son of perdition, (2nd Thess. 2:3) is set forth as utterly without hope. Jesus calls Judas the son of perdition. Jesus prays, "Holy Father, keep through thine own name those whom thou hast given me." "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition that the Scriptures might be fulfilled." The scripture declared where Judas should go, and he fell by transgression that he might go to that place. Does a man ever go to heaven by transgression? When Judas, who was guide to them that took Jesus, came to take him Jesus said, whom seek ye? They said Jesus of Nazareth. Jesus said, let these go their way if ye seek me. What these answer, his true disciples, or those the Father gave to him. That the saying of Jesus might be fulfilled, "Of them which thou gavest me I have lost none." John 19:4-9. Now, it is clear Judas was not of the number Jesus spake of here, for he was on the other side—guide to them that took him. The son of

man is come, he said, to save that which was lost—not which is lost. None of these is lost but the son of perdition. That means HE IS LOST. If our gospel be hid it is hid to them that ARE lost. 2nd Cor. 4:3-4.

Peter denied Jesus who said beforehand to him, Simon, Satan hath desired thee to sift thee as wheat, but I have prayed for thee that thy faith fail not. How different was the repentance of Peter from that of Judas. The sin of Peter in denying Jesus was caused by fear. The treachery of Judas was deliberate and for money. Peter was granted repentance toward God. Judas repented himself. It was all self-pity—not toward God.

Then the repentance of Judas was not unto life, but it was the sorrow of the world that worketh death. Judas repented himself—it was not repentance toward God. If the Lord had granted him repentance he would not have killed himself, Matt. 27:3-5. He was a murderer, and no murderer hath eternal life abiding in him. The work of Judas was wicked and he was the fit one for that. He fell by transgression. None but a devil could do that work. God turns his people away from their sins. But Judas filled his place as an apostle in preaching, casting out devils, &c., so well that none of the eleven suspected anything wrong of him. So much so that when Jesus said, one of you shall betray me, the horrid act flashed upon them so heavily that they were exceeding sorrowful, and EVERY one began to say Lord, is it

I? Matt. 26:22. Not one of them suspected Judas.

Some might say, if Judas should betray him, if it was certain beforehand that he would do this, why is he guilty? If men are gathered with wicked hands to do what God hath determined beforehand to be done (see Acts 2:31,) is it wrong? Certainly it is. They mean it for evil. Shall we do evil that good may come? If good should come of what we mean as evil, shall we justify ourselves or our deeds? God forbid. For then how shall God judge the world? For he makes all things, whether good or evil, work together for good to them that love him, and are the called according to his purpose.

I am sure that when God grants repentance to sinners they abhor themselves and repent in dust and ashes, and justify God.

4. Lastly, I would state that Judas was not an apostle as the rest—as the twelve apostles are seated on twelve thrones judging the twelve tribes of Israel, as described in Matt. 18:18; Eph. 2:20, and Rev. 21:14.

It may be objected that because Judas obtained part of this ministry therefore he was a child of God; but it requires more than a gift to preach to make a child of God, or more than to cast out devils, or to give ones body to be burned. Paul says, though I speak with the tongues of men and angels, and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so I could remove moun-

tains, and have not charity, I am nothing, etc: 1st. Cor. 13:1-3. Did Judas have charity? Did he love Jesus, or was the love of God in him?

When the disciple returned and reported that devils were subject unto them through his name he said, Rejoice not in that, but rejoice because your names are written in heaven; so that more than such power over devils is needed to rejoice.

Are there not false Apostles, deceitful workers? 2nd. Cor. 11:13. There were false prophets of old, and false teachers now: 2nd. Peter 2:1.

I am not one who believes that every one saying Lord, Lord, shall be saved. I believe that the Spirit of Jesus is in his people, and they are godly in character here in this life. Judas did not love Jesus. He was a thief. He loved money so much that he sold Jesus for 30 pieces of silver, and betrayed him with a kiss or token of friendship.

But did not Jesus choose him? Yes, But did not Jesus say, Have not I chosen you twelve, and one of you is a devil? He was a devil when Jesus chose him and he remained one.

A traitor. What is worse? Here is a man in oppression, or danger of an enemy. One that is near you, you familiar friend, you have taken sweet counsel with, as David did with Ahithophel, betrays you and does all he can to destroy you; or here is a nation in the throes of anguish making the utmost effort at rescue from destruction which

its enemy is ready to deal to it. A general, as Arnold of revolutionary infamy, betrays all the confidence and interests reposed in him. What could be worse? The case of Judas is far worse, is the most infamous piece of treachery ever enacted. One of the twelve, knew Jesus' enemies sought his life, Judas seeks an opportunity to betray him, makes a solemn covenant with the worst enemies of Jesus, comes at night with a kiss on his lips and daggers in his heart, the traitor of all traitors the chief.

But did not Judas repent? Was it the goodness of God that led him to repentance, or the power of the devil working in him to anguish and self-destruction to escape the remorse of his guilt and anguish that he had betrayed the innocent blood? His prayer became sin. All his religion and service were corrupt. He fell by transgression that he might go to his own place or where he belonged.

The power of sin and the devil is shown in Judas: the power of Jesus and of his grace is shown in Paul the true and holy Apostle, though as born out of due time.

P. D. G.

FRAGMENTS.

We are taught in the word, and also in our experience, that all things, and, most especially those things which are more closely connected with our hope, are predestinated of God, and therefore must come to pass accordingly; and we are also taught that we shall not so

teach this doctrine, nor act, as upon it, in such a sense and in such a manner as to tempt the Lord our God. In most respects I believe our confession, or the working out of our own salvation, is in harmony with the letter of the word, and I trust also with the Spirit that worketh in us both to will and to do of His good pleasure. Whereas in some respects there seems to me to be a profession and a seeming practice which are not according to the word, the principle of which is not rebuked, nor the practice condemned.

There is a sense in which we are to recognize all things as being passive under the invisible guidance or control of our unerring and gracious Creator: and yet in another sense we are to live and act as though much of our prosperity and comfort depended upon the manner of our lives, or the manner of men we ought to be in natural things, as well as in all godliness and honesty. Men of an industrious turn of mind do not wait for Providence to act in some way to supply their need, while they sit idly by and neither sow nor reap: but the slothful man says, "A little more sleep, a little more slumber, and a little more folding of the hands together."

Men of natural prudence do not expose themselves, nor their servants, nor their substance to uncertainties and dangers, but they regard the law of their being and of the elements by which they are surrounded, and in which they live and try to act in harmony

with them. This is also true of the people of God in their natural estate. The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.

We are just as dependent upon the Lord for natural things as we are for spiritual things. Natural things are just as much among all things as are spiritual things. Are temporal things of men and spiritual things of God? Does not every good gift and every perfect gift come down from above, from the Father of lights, with whom there is no variability nor the shadow of turning? Are not these good gifts temporal, and these perfect gifts spiritual blessings? If so, why should we manifest more carefulness and diligence with reference to the one than to the other? Natural life produces desires for natural comforts, and we give all diligence to obtain them. When Spiritual life produces desires for Spiritual comforts why should we not under these impulses give all diligence to obtain them? We have the promise that seed time and harvest shall not cease forever, and that whatsoever a man soweth that shall he also reap: but we have no promise that we shall reap unless we have first sown. If ye sow to the Spirit ye shall of the Spirit reap life everlasting. The evidences of Spiritual life should be as fully exemplified by the people of God as are those of natural life by the sons of men. We should be as ready and careful to hearken to the impulses and

obey the demands of Spiritual life in maintaining good works, as we are those of natural life in maintaining the works in nature which bring to us rest and comfort.

You can tell whether a farmer is prosperous by looking over his farm. You can tell who among the brethren are the more careful to maintain good works by noting those who are the more esteemed by them.

In my visits among the churches and with the friends, I find quite a number who are sound in the fundamental principles of the doctrine, and who claim to have a hope, and yet they seem to be deficient in some important respects. They do not properly understand the things which accompany salvation, and which become sound doctrine. One says, "The Lord will bring me in when he wants me, or in his time." How do you know he wants you? How does he bring his people into the church? That is not sound doctrine in you. The question is not what the Lord wants, nor what the church wants, but what do you want. Your wants are just what neither the Lord nor the church wants. You want to come as a man. The Lord would have you come as a little child. You want to come with something in yourself to commend you, the church would have you come with Christ the hope of glory. You want to bring yourself, whereas Christ says, "Deny yourself and take up the cross." You want to benefit the church by your coming, but the church wants you

to be the beneficiary. You want to come like somebody, the church wants you to come as you are—to come in the righteousness, strength and meekness of Christ. You want to eat bread, but not by the sweat of your face. You had rather find out Samson's riddle by plunging with his heifer than by taxing your own wits, and finally have to acknowledge your own insufficiency. You had rather eat honey from the carcass than meet the living lion in open combat. You profess that it is better to obey, and yet you save the best of the cattle and sheep for a sacrifice, and covet the fat of rams. You long for consolation, and yet shrink from the cross. You are weary and desire rest, but you do not want it under the yoke and burden of Jesus. You believe in Jesus, but you are not willing to take up the cross and follow him. You claim to have nothing good in yourself, but do not deny yourself. You say you have a hope, but you are afraid it is not a good one. Who said it was not good? Is it not precious and valuable above all consideration? If you were deceived you would not have such doubts, and if you are a hypocrite you know you are not what you claim to be, or sometimes hope you are—a child of God. If you are really a child of God you have a good hope, and you cannot give it up, nor obtain a better one, but are saved by the one you have. What is a good hope, and how would you know it was good if you had it?

One says, "I love the people of God, but I fear I do not love them

right." How is one to know when he does love them right? How do you know who are the people of God? If you know them you have been born again, and therefore you love them right, that is, your love for them is the right kind. If a child of God is unfit to belong to the church, his unfitness does not consist in that which constitutes him such. The children or people of God are the workmanship of God, and are therefore undoubtedly fit for the place and service designed in their creation. In their creation and manifestation they are what they were designed to be. The impulses and desires of their hearts clearly and fully indicate the position which they should occupy, and the service in which they should engage; hence the exhortation, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." And again, "Whatsoever thy hand findeth to do, do it with thy might." If one desires to live with the people of God and does not feel that his hope is sufficient, he may rest assured that he either has no hope, or that his criticisms of it are of the devil. There are no such inconsistencies in connection with the work of God as that a hope in Christ and irreconciliation to it should be of the same spirit.

The creation of the children of God is unto good works, therefore, if our exercise of mind is not in some way accompanied with good works we may well conclude that we are not of that creation, and if

we are not found working out, manifesting by an outward visible course of conduct or manner of life—that which exemplifies and is in harmony with the faith and doctrine set forth in the Scriptures of divine truth there is great reason to question the fact of an inward work by the Spirit of God. The fact that one is anxious as to the genuineness of his hope, which moves him to examine himself whether he be in the faith, and to try the spirits whether they be of God, are evidences that he is a child of God rather than that he is not; but through unbelief and irreconciliation he is liable to place such exercises as against him, whereas the scriptures not only present them as evidences of his heirship, but as things to be observed and done.

Under the law it was just as necessary for the people to work six days as it was for them to rest one, and under the gospel it is just as necessary to do what we are commanded to do, as it is not to do that which is not commanded, or which we are commanded not to do. The main reason why we do not endorse and practice the various works set forth and practiced by those who claim salvation from sin to be by works is, we do not believe such works to be taught in the Scriptures, nor do we believe salvation from sin is by works of any kind as performed by the creature, but that the works set forth in the scripture are to be performed by the living child of God, and that the command is to him—and to him only—to do this or that, and

not to do thus and so. It only to be consistent, the child of God should be as careful to observe and do those things which he is commanded to do as he is to leave off those things which he is not commanded to do. If he believes the good works spoken of by inspiration are for the child of God to observe, and is made to hope and believe that he is a child of God, then it only remains for him to endeavor at least to do what he finds to be done, and if he finds in his heart a peaceful answer of a good conscience—well done thou good and faithful servant—may he not feel well, having done what he could?

P. G. L.

ELD. P. D. GOLD, DEAR BROTHER: Hearing that it is rumored over the country that Fellowship church has excluded some of its members for believing that there is no gospel in the Scriptures, we write this to inform the readers that such is not the case, as our records show. At our church meeting July, 1889, a brother asked the church to decide whether the Scripture were the gospel or not. It being a new matter among them was referred to the next meeting, at which time it was taken up, and the church not feeling prepared to decide on such a question, and considering that it might lead to a strife about words to no profit, voted it out. The brother who introduced it and zealously urged upon a decision was so interrupted that he refused to commune or wash feet with us next day. And at our November meeting, 1892, expressed his opposition to the Scriptures being the gospel and asked the church to consider it. At the December meeting, the

weather being inclement, very few of our own members were there. So with a few of them and some visitors he had an order made to send it as a query to our association, which was expected to meet the next summer (this being early winter). The members not being satisfied, thinking it an uncalled for action, met in very full attendance at the February meeting, 1893, and rescinded the order of sending the query to the association, and all misunderstandings settled, for by this time contradictions had arisen. But the discontented element, or the agitator of it, soon began saying that those whom he had contended against were not mistaken, but made misrepresentations knowingly, until the ministers who traveled through the country were made acquainted with what we had been doing, and some took sides with the agitators of the matter, until our churches, association, families and neighborhoods were confused most shamefully, and it would seem our correspondence endangered. We told them repeatedly that they were entitled to their opinion in the interpretation of the Scriptures. We asked that much for ourselves, and were willing to allow it to them and so have peace, but private character being attacked, and our veracity denied, and former settlements of no avail, the direful necessity was forced upon us at our November meeting, 1894, to exclude the brother who introduced it for going back behind the settlements, and keeping up confusion which we think is truce-breaking. After this seven others have asked us to exclude them, which we did with but little ceremony or regret. We have never made any test of fellowship as to whether the Scriptures are gospel or not, neither is it our purpose to do so in the future. We only acted

in regard to the confusion kept up by those who urged for such decision until our peace was destroyed. This matter was not originated among us, but brought into our midst, and hence the confusion. Every minister of any intelligence in our district, so far as we understand, endorses the ideas set forth in the November numbers of the LANDMARK, over the signatures of Elders Lester and Branscome. We wish this letter published to inform those who are asking us by letter and otherwise the true state of affairs.

ISAAC WEBB, Mod.

JONAS BOYD, Clerk.

Hillsville, Va.

MARRIED.

By Elder E. V. White, Feb. 13, 1895, at his residence, in Leesburg, Va., his daughter Miss Inez White, and Mr. John D. Gold, of Wilson, N. C.

UNION MEETING.

BROTHER GOLD: Please give notice that Mill Branch Union Meeting will be held with Simpson Creek church, Horry county, S. C., on Saturday and 5th Sunday in March. Brethren are invited to attend.

Yours affectionately,

MINOS MEARS, Clerk.

Dr. Hercules Sanche, Discoverer of the laws of Physiological Combustion, upon which Organic Health and vigor depend, and Inventor and sole manufacturer of Oxydonor and Animator, safe and durable Instruments, which bring these laws into active play upon the human body in the prevention and the spontaneous cure of disease.

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OBITUARIES.

ELDER WILLIAM HAWKINS.

This beloved brother was born Oct. 18th 1826, was married to Mary McBride August 17th 1851, and died Nov. 22nd 1894.

He professed a good and everlasting hope in Jesus in September 1856 and was baptized into full fellowship of the church at Rock Creek on the 18th day of November 1856, by Elder Enoch Reeves, was ordained a deacon August 19th 1868, and soon began to speak in public to the comforting of the Lord's people, and the church, feeling that the Lord had given them a good and great gift in the person of brother Hawkins, sent for the following Elders to meet at Rock Creek Church on the 6th day of July 1872, and ordained him to preach the gospel where God in his providence might cast his lot. The presbytery was composed of Elders George Douglas, Thomas Carr, William Lunday, B. E. Caudill, S. M. Dicky and Garfield Hatcher. This beloved and well known brother is gone from the visible walls of Zion that he so long and faithfully stood upon, and we feel sure that all that knew him, and ever heard him preach, that had the fear of the Lord in their hearts, will bear witness that a great man has fallen

in Israel. The book that he loved so much says, blessed are the dead that die in the Lord; yea, saith the Spirit, they rest from their labors and their works do follow them. We feel sure there are many thousands in North Carolina and Virginia and in some of the Western States mourning the loss of Brother Hawkins, and at the same time they love to think of him.

All that knew him knew his object was to glorify and exalt the name of God with all his soul, heart, mind and strength, and that he would often express himself that he had fellowship for all that would give God all the glory and power in the salvation of poor sinners. We know that he contended for one faith, one Lord and one baptism, one church, one way to obtain fellowship, and we have often heard him say to the Lord's people with all the zeal of a servant of God, that they should keep themselves unspotted from the world. The last time he ever preached was at the Roaring River Association, on the 4th Sunday in October 1894. Little we thought of that being the last time we would ever hear his voice in a preaching way, telling what great things the Lord had done to save sinners, and telling all them that fear the Lord what was required for them to do. He went home to Grayson county, Va., on Monday, and on Tuesday found his bodily strength failing. Medical aid was employed, and many warm hearted friends visited him; and from what we could see and learn he had as good attention as any person I ever saw. Elder Hawkins and the writer of this had made some appointments South of the Blue Ridge, commencing on the 20th day of November. On hearing he was very low with heart trouble I went to see him, and found him conscious. I asked him which he preferred, for me to stay with him, or go on and fill the appointments. He said, if I felt able he would have me to go and fill the appointments, and tell the people how he was, and tell them if he ever got able he would renew the appointments, and fill them. This was two days before he fell asleep. Behold the great and never failing zeal and love that a true servant of God has for the great and glorious cause of his master. Tongue can never tell, and pen can never paint the worth of a watchman on the walls of Zion. When the inmates thereof look around, and behold he is gone, gone, to return no more, how sad.

We have often looked for him, and often seen him come, but now he is gone, and when the messenger saluted my ears the next thought was, he is better off than I am, for he has conquered the last enemy that all intelligence so much dreads. I am in closing this obituary like many thousands were by giving or surrendering the beloved brother, and husband, and good neighbor, and citizen, to him who does all things right, I cannot fully be satisfied to close. But the Book says, "Be still and know that I am God." And now weeping widow, and mourning friends, let us all be sure that the space that divides us from a good husband, a beloved brother, a true servant of God is but a very narrow one. While he stood upon the walls of Zion about 24 years, we can but say farewell to a devoted husband, and never faltering watchman, and servant of God. Sleep on dear husband, and one that so many thousands loved, till the trump of God shall sound to awake them that sleep under ground. Let all that fear the Lord exalt his name, that he in his love and mercy gave us a servant that never could be decloyed from the true principles of the Lord Jesus Christ. In conclusion let all that fear the Lord try to arrive at the glorious principles of one of old, Praise ye the Lord, praise the Lord, O my soul. While I live will I praise the Lord. I will sing praises unto my God while I have any being. Praise ye him sun and moon, praise him all ye stars of light. Let every being that hath breath praise the Lord. Praise ye the Lord. So farewell to one that mourned for Zion. May his devoted wife bear in mind that though his body is lying low in the silent and lonesome grave, that his spirit is not far from her and all that believe in Jesus.

A. J. TAYLOR.

REBECCA WEEKS.

Died at her home near Pelletier's Mills, Carteret Co. N. C., Feb. 15, 1895, of a relapse of Typhoid fever in her 60th year. She leaves behind an aged, beloved mother, eight brothers and sisters, and a large circle of relations and friends to mourn her departure. Hers was a long but patient wrestle with disease, and when the frail earthly tabernacle of the soul could hold out no longer, God took the spirit of his faithful servant home to live with him. The change has wrapped in deepest gloom and sorrow the minds of her earthly family

and friends, but the transition has been a most glorious one for her. For upwards of 25 years she has lived a faithful member of the Primitive Baptist church and a consistent christian, and now she has gone to reap the rich reward of the treasure she has been laying up in Heaven. From the scouring bed of disease she enters the peaceful and rapturous joys of eternal life, where

"Disease and sorrow, pain and death,
Are felt, and feared no more."

She realized her approaching dissolution, and spake of life as desirable only that she might care for her aged and helpless mother whom she had nursed so long, and upon whom the mother felt so dependent for the painstaking care of this devoted daughter. Self sacrificing to a fault she sought the comfort of others more than her own, and never allowed any act of her life to cast the slightest shadow of pain upon the mind of any one. She possessed a most grateful heart, and even when reason was beginning to desert her throne, and her voice was almost hushed, she called to her bedside her physician, and asking him to grasp one hand and her mother the other, looked a good bye and an expression of gratitude that was touching indeed. She was interred in the family grave yard on the beautiful sabbath morning of Feb. 17th, 1895, amidst the heart-rending sobs and weepings of her family and friends, and in the presence of a large concourse of people. She leaves a legacy of an exemplary christian life to her family and acquaintances that will prove an incalculable blessing to them and theirs. Peace be to her ashes and green be her memory in the hearts of us all. To the family, and especially to the aged mother now in her 83rd year, we offer our sincere condolence, praying that God in his bountiful mercy may assuage the pangs of grief that now lacerate their hearts, and prepare each one for a happy reunion in the sweet bye and bye.

JNO. W. SANDERS.

NANCY ELIZABETH DURHAM.

Sister Durham died September 23rd 1894. She was about 48 years old when she died.

Her home had been in North Carolina until about six years ago, when she moved to Texas with her husband, Richard Durham, and her seven living children. She

joined the church 2nd Sunday in March 1894, after the writer had tried to preach from the text: "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.

After the preaching an opportunity for membership was given, and sister Durham came forward and related an exercise of mind that had been with her for years. She was baptized by Elder I. M. Gordon, the pastor of Union church.

She expressed a willingness to go, and said that all was well. This was the first member of Union church that has died. It was hard to give her up. She was so kind, mild, and retiring. She was a kind, loving mother, and a helpful and devoted wife. May the Lord protect the lonely children, and comfort the bereaved father.

May it be the Lord's will to grant that salvation that unites them to him in glory. The funeral was preached by the writer on the 2nd Sunday in February.

J. H. FISHER.

Collinsville, Tex.

AMANDA S. GOSNEY.

Sister Amanda S. Gosney, daughter of George T. and Amanda J. Richardson, was born April 13th, 1861, was married to Mr. Thomas B. Gosney, Feb. 25th 1883. She was baptized into the fellowship of the Baptist church at Malmaison, Va., 1st Sunday in June 1883, and died June 22nd 1894.

She left a husband and six children to mourn her departure, but their loss is, no doubt her eternal gain, for she left behind her strong proofs of a blessed immortality beyond this world of trouble.

From the first of her illness she was confident that she would not recover, but her chief regret was that of leaving her husband and children. She was aware of the fact that to depart and be with Christ was far better than to remain here and suffer in the flesh.

In her death her parents have lost a dutiful child; her husband, an affectionate wife; her children, a loving mother, and the church an excellent member. The bereaved ones have our sympathy and may we all strive to imitate her christian example.

A BROTHER.

APPOINTMENTS.

W. E. WILLIAMS.

| | |
|---------------------|-------------------------|
| Old Town Creek..... | Sat. & 2d Sun in March. |
| Old Sparta..... | Monday |
| Little Creek..... | Tuesday |
| Tarboro..... | Wednesday |
| Cross Roads..... | Thursday |
| Spring Green..... | Friday |
| Conoho..... | Sat. and 2d Sunday |
| Kahokee..... | Monday |
| Lawrence..... | Tuesday |
| Deep Creek..... | Wednesday |
| Williams..... | Thursday |
| Falls..... | Friday |

W. W. BARNES

| | |
|-------------------------------|------------|
| La Grange..... | March 15 |
| Sandy Bottom..... | 16 |
| Beaverdam..... | 17 |
| Sand Hill..... | 18 |
| Muddy Creek..... | 19 |
| New M. H. near Fountains..... | 20 |
| Cypress Creek..... | 21 |
| Maple Hill..... | 22 |
| South West..... | 23 |
| Bay..... | 24 |
| Stump Sound..... | 25 |
| Yoppes..... | 26 |
| Wardswill..... | 27 |
| North East..... | 28 |
| Hadnotts Creek..... | 29 |
| Newport..... | 30 |
| Morehead..... | 31 |
| North River..... | April 1 |
| Straits..... | 2 |
| Hunting Quarter..... | 3 |
| Jones Bay..... | 4 |
| Jones Bay..... | at night 5 |
| Goose-Creek Island..... | 6 |

He will need conveyance.

J. E. ADAMS.

| | |
|----------------------------------|----------------|
| 3d Sat & Sun in March..... | Beulah |
| Tuesday and Wednesday after..... | Sandy Grove |
| Thursday..... | Blount's Creek |
| Thursday night..... | Singleton |
| Friday..... | Galloways |
| Saturday..... | Red Banks |
| 4th Sunday..... | Great Swamp |

He will need conveyance.

J. D. VASS.

| | |
|----------------------|-----------------------|
| Bethany..... | March, Sat and 2d Sun |
| High Ridge..... | Monday |
| Mountain Spring..... | Tuesday |
| Liberty..... | Wednesday |
| High Hill..... | Thursday |
| Watson..... | Friday |
| Crooked Creek..... | Saturday |
| Meadow Creek..... | 3rd Sun |
| Bear Creek..... | Monday |
| Fiat Creek..... | Tuesday |
| Toms Creek..... | Wednesday |
| Pine..... | Thursday |

He will need conveyance.

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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 cords of Love

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

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

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

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

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

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P. D. GOLD, Wilton, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

REVIEW.

ELDER P. D. GOLD, BELOVED BROTHER:—The LANDMARK for Jan. 1st, 1895, has come to hand and I feel inclined to write a little in connection with some things therein printed.

I have read with interest, and I hope with edification, the article of Eld: S. H. Durand, headed, "Absent from the body, present with the Lord." This scripture had never come up before me directly before. I had given it a passing notice, but in a way to consider it lightly, but as one that I did not have any special light on. Elder Durand has helped me on it. He has treated it not only in an expounding way, but in an experimental way.

Every one that is born of God is a way-farer in this world. His best desires are heavenward. This world does not satisfy him. The inner man, which is the Spirit of Christ in him, desires and seeks after spiritual things. The more spiritual we are the less carnal we are, and the less we are liable to unduly follow our carnal desires. But I do not intend to enlarge on this point. I want to notice briefly something to which Elder Durand refers in the first part of his piece which I regard as important. He refers to the disposition of some to want to assume a kind of general supervision or oversight

of the churches, and to rule them by the forms and languages of uninspired men.

While ministers of the gospel may and do feel a desire for the general welfare of all the churches, and feel willing to minister to them as occasion may present and to the extent that it may be the will of the Lord to enable them, yet it should be in the way of humble teaching and loving reproof, and not in a way of ruling or of coercion. And while the writings of good men and able ministers of the gospel, though uninspired, may be and are useful in the way of confirming and comforting and warning the saints, yet such writings should never be regarded at all as a standard. The scriptures are amply sufficient in their teaching on all points: on doctrine, on reproof, on correction, on instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Somehow it savors of man instead of God, in my view, when one refers to what John Gill, or Philpot, or Toplady, says on certain points, to prove a position. It is much more reliable, and satisfactory to the child of God, for reference to be made to what Jesus himself has said, or to what the Apostles of Jesus have said. Though I regard the writings of Gill, Philpot, Toplady, and many other uninspired men very highly, yet I do not desire to

prove any point by them. It is a departure to do so. It is dangerous to do so. Such a course certainly has a tendency to draw away the minds of God's dear children from the scriptures, and to direct them to the opinions of men. Men, good and wise men, differ on some points, and we would not know which to follow. We would, in that event, probably follow those who were the most influential. I notice a tendency to regard the opinions of men very highly because of their learning. This is bowing at the shrine of human learning, and is a species of idolatry. Learning is a good thing in its place, but a very dangerous and hurtful thing out of its place. Paul was a learned man, but he was very careful on this point. He was very particular, lest his brethren should have their faith in the wisdom of men and not in the power of God. He said to the Corinthians on this point that Christ sent him to preach the gospel, "not with wisdom of words, lest the cross of Christ should be made of none effect." He reminded them of the fact that Christ Jesus is made unto them wisdom, righteousness, sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord. "And I, brethren," he goes on further and says, "when I came to you, I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." See 1st

Cor. 1st and 2nd chapters. The same Apostle in his letter to the Colossians says, "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." Col. 2:8. Men will disclaim any spiritual advantages because of their human learning, and yet it is plain that they do claim such advantages, because they so often refer to what other learned men have taught, instead of what the scriptures teach. Human learning depends on human philosophy in the interpretation of the scriptures, and leads one to speculative ideas, and to the assumption of the attitude of being wise above what is written. God has given us the holy scriptures and bestowed gifts upon men, some learned men, but the most of them unlearned men, that they may be able to expound the scriptures to us. In this God is glorified. The wise brother, then, should not glory in his learning, and unwillingly substitute it in the place of revelation. Neither should the unlearned brother glory in his literary ignorance, and neglect to study the literal meaning of the scriptures, claiming an undue advantage in the way of revelation. I will now leave this point, hoping that if any brother or sister who reads this feels that what I have said at all reproves them that they will consider and take heed, and not become offended.

The letter of sister M. M. Hassell, published also in the LANDMARK for Jan. 1st, I read with tender emotion. I always read the letters of this dear sister. While she feels the weight of years and of worldly afflictions, it is encouraging to see that she so steadily holds on her way in the christian pilgrimage. Fifteen years ago

last June I preached in the house of this dear sister. Her illustrious husband, Elder C. B. Hassell, was then living. It was quite a privilege to visit and be with such a family. Elder Hassell was very hospitable, and one of the most truly polite men I ever knew. He was one of the leading ministers of the gospel of his day. He was with me several days when I was preaching in that country in 1879, and I heard him preach several times. He paid me one of the highest compliments as a minister that I ever received. I did not consider it flattery; neither did it puff me up, but rather gave me encouragement. I remember sister Hassell as a quiet, meek, good sister. I remember well dear brother Wm. Slade, sister Hassell's son-in-law, of whom she speaks in her letter, and who is now in such feeble health. He met me at Spring Green and conveyed me to the house of Elder Hassell when I was there. I also remember his dear wife, who seemed to beso meek and Christ-like. I hope the Lord will sustain these dear ones in their afflictions which I believe he will. I suggest that brother Slade abandon all scientific treatment, and try a simple one that I will venture to give here. Let him rise early and take a cold-water hand bath, bathing his loins and lower extremities, and his head. He need not only be partially undressed, and may become accustomed to the cold water by using only a little at a time at first. After bathing, let him take a good long walk, walking at a brisk gait, and get up if possible a gentle perspiration. He should use a coarse towel after bathing, and should rub with it well. He should diet himself, using sweet milk and biscuit, and avoid coffee and tea. He should exercise during the day

as much as his strength will bear, becoming physically tired. He should avoid all mental taxation, but should have some mental diversion. Let him try this simple treatment a week or two. I have tried it, and know it is good.

When I was in North Carolina in 1879, I met with the following ministers of the gospel: C. B. Hassell, P. D. Gold, Wm. Woodard, Jas. Woodard, Sylvester Hassell, A. J. Moore, J. D. Scott, B. P. Pitt, B. C. Pitt, J. W. Purvis, R. H. Harris, M. T. Lawrence, George D. Roberson, Clayton Moore, T. Craddock, N. H. Harrison, Jas. E. Adams, Henry Peal, Levi Rogerson, W. A. Ross, J. L. Ross, David House, I. J. Taylor, Jesse Baker, Wm. Bellamy, Eld. Jordan Johnson and brother Lawrence Johnson.

If I am not mistaken I was greatly blessed in preaching on this tour. It was one of the most remarkable tours that I ever made. I enjoyed it very much myself, and received much encouragement as a minister. Many of the dear ministers, brethren and sisters whom I met on this tour have fallen asleep, and are awaiting that wakening with the likeness of Christ, with which all the redeemed of God that sleep before the second coming of Christ shall be blessed, and which alone can give satisfaction to them.

I hope, if the Lord will, to visit North Carolina again, either this or next year.

Yours in much love,

T. J. BAZEMORE.

Chipley, Ga.

ELDER J. E. ADAMS, DEAR AND PRECIOUS BROTHER IN CHRIST:— Again I take my pen (feeling unworthy as I do) to write you a few lines. I think I feel as dependent upon the Lord for anything to write as I ever did in my life; for

I know that unless He supplies me that what I attempt to write will be as an empty blank to you. He is the greatest helper that ever a poor mortal could know, even to know him is an everlasting and inexhaustible store of riches. Though one is poor in this world's goods, if he has Christ he is rich indeed—is a child of God. "If children then heirs of God and joint heirs with Christ." How wonderful to be so greatly blessed as to become heir with Christ! O my dear brother, I had rather have this kind of riches than to have all this world and all the joys and pleasures it could afford, for the things of this world are only momentary and soon pass away. To be blessed as I hope I am with a good hope through grace is so great I feel that I cannot render the praise due to Him who works all things after the counsel of his own will. Sometimes I feel to be cast down and sorely troubled, but oh what a present help is the Lord in every time of trouble. He knows best what we need, and well supplies the needs of all his people. Dear brother, my mind often runs back with joy and satisfaction to our association, and the great evidences I received, and how much more I was confirmed (as I hope) in the blessed doctrine of Christ. If ever I was burdened with the spirit of prayer, one of the times was on Monday. I was in a fit frame of mind to desire the presence of the Lord to be with brother Bean that he might be enabled to speak forth the things that would become sound doctrine. The desire came so strong that when he read the hymn down to where it says "Increase my courage Lord" instead of singing as it reads, I said, Increase his courage Lord, and I feel that I was not by myself, for "When two shall agree as

touching one thing, whatever they shall ask, it shall be given them," and I think that that number was agreed there and that we received what we asked, and it was a feast to me indeed—a Heaven below. I was going along that morning feeling sad and lonely, thinking of the parting moment when I would have to part with those I loved so well, perhaps never to meet again in this life. But oh, my sorrow was turned into joy, and I could with joy part with them all, rejoicing in the pleasing view of meeting them on high. A friend said to me, "don't you feel like you will be lonesome when you get home?" I said, O I don't feel like I ever would be lonesome any more, but I paused a moment and said, It's not what we feel that remains with us all the time, and it is not, for we are not our own keeper, but we hope we are kept by the power of God. But my joy remained with me unmolested, without a shadow of a doubt, until next morning when I awoke with these words on my mind, "The King's daughter is all glorious within; her clothing is of wrought gold," &c. And it was sweet to my soul. "Great is the Lord and greatly to be praised in the city of our God, and in the mountain of his holiness." "He is my refuge and strength, and is become my salvation." I hope dear brother, you will excuse my long delay in writing. I should have written sooner, but I didn't know when you would be at home, and felt too that I could not write anything worthy of your notice, for I can't express what I feel.

This leaves us all well as usual, hoping you are the same and that your mind is not as dull on spiritual things as mine, and that you have enjoyed yourself at the meetings since you left ours. Desiring the presence of the Lord to be with

you that you will still remember me and that I may hear from you soon, I remain your unworthy sister in hope,

LOUISA A. EDWARDS.

Polkton, N. C.

DEAR BROTHER GOLD:—I am now back home and taking my work and the service of the churches alternately as each comes in. All the year I had been home or attending our churches here and had become restless only when I was with the brethren. The office work, which is in a large part my present dependence for a living, had become very burdensome and confining. Many had said to me "come and preach for us, we don't have any preaching," &c., and my heart would burn for them but I am tied and can't go. How these things hurt me. I am between the fire of duty and that of necessity. My son is my dependence to care for my work when I am away, therefore when the time came for me to go to the little River Association he was sick in bed. What a thorn this was to me. I wanted to go and see the brethren and hear them speak a word in the name of Christ, but was compelled to remain at home and attend to business for the Government. I was sore tried and had many thoughts of resigning but my necessities compelled me to hold on. The Lord blessed me however so that on Tuesday after the 5th Sunday in September I left my son in charge of our business and I set out to see the brethren. I cannot say that I was specially impressed to go and preach, neither do I feel that I was specially favored with liberty in speaking, but I do feel that I was specially impressed to go and be with the brethren. When I saw that I could go I felt somewhat like I imagine a bird does which

has for a long time been caged up and then is let to go free in the open air. It appeared to me that I never before saw the brethren in such high spiritual life and all so ready to throw in their part in praising the blessed Jesus. I felt that I was especially blessed in hearing the gospel preached, and I am satisfied that I never saw a better month than October. What I mean is, I never saw a month in which I enjoyed myself better.

In the visits which I was blessed to make I found the warmest of friends and generally I found some whom I thought to be God's little ones. At Autry's Creek we had the pleasure of seeing two of them come home and we saw them baptized by Elder D. A. Mewborn. We saw that there were some young gifts coming up in the church and all seemed to be prosperous. Our Associations were extra good, especially the one at home, Newport. I can safely say that this was the best Association to me that I ever attended, and all who were here seemed to enjoy it very much.

Our God is a gracious God, full of mercies and long suffering. If this were not true there could be no salvation for such a vile wretch as I am. I have often thought of the way of salvation that God has made and that is proclaimed by Old Baptist preachers, and indeed by all Old Baptists in telling what good things the Lord has done for them, and I have tried to carefully contrast this way and all other ways that I ever heard of, and I must say that I know the way proclaimed by our preachers is the same as that which was proclaimed by our Lord and His apostles and that it is right. If I could change it by simply turning my hand over I would not do it, for as certainly as I were to I would turn myself into hell, because by no other way

could such a sinner as I am be saved. This knowledge of the right way of salvation forever destroys the effort system of all the professions of this world. Sunday Schools, Protracted Meetings, preachers as helps in the cause to save sinners all fall to the ground as nothing, self-righteousness becomes filthy and money of no value, when one is made to see the righteousness of Christ and feel His power to save. A christian may be deluded by these false glowing charms which are brought to bear on him or her as secretly and as cunningly as the eye of a poison serpent that lies hidden under some bunch of grass ready to strike with the fangs of death the person who is so near by but unconscious of the danger. If the Lord's little ones could know the trouble they would see within the walls of Babylon they would never go there, but all looks beautiful without. The way of truth needs none of the efforts of man to help it out, but is in itself a strong tower and a perfect home to all who are blessed to shelter therein. I trust that I love this way with all my heart and at the same time I hate all other ways just as much. One in the days of old said, "Do not I hate them Lord that hate thee? I hate them with perfect hatred." Just to the same extent that we love God do we hate everything that opposeth Him and His way of truth. Therefore when we find one who professes to love every body and everything we know that he loves no one and is void of the truth. Fellowship is very dear to a child of God and he is apt to be careful how he uses it. Nothing can shake my confidence any quicker than to find one ready to say "Brother" to every body who professes to know Jesus. It appears to me that such do not know

how sweet is christian fellowship. Have you been down with Christ in His suffering? If not how can you know the fellowship of His suffering? and how can you know the fellowship of His deliverance except you have been delivered with Him? Can you fellowship the afflictions of any one except you are or have been afflicted in like manner? And in this case we are so forgetful that we not only must have been afflicted with Him, but we must be afflicted with Him now. Take me out of trouble and put me on the mountain of joy and I straight-way forget my misery, and my heart is filled with praise, but I can't stay there, I have to come down in sorrow again. This has been my case for two or more weeks. Sometimes I almost forget that October has been, or I forget the joys of that month, but they come again and I partake afresh of the rich supplies then bestowed on me. How good it is to get now and then a crumb. Our Father does not feed us as we sometimes feed our children, but He gives to us just as we need it, and just as much as we need for that time. This makes us cry to Him for more and humbles us by bringing us down at His feet. What a good place is this to be when we can feel it. We generally want to do something, Arminian like. So did Martha, and we want others to be up and doing, so did she want Mary to help her, but our Lord said that Mary had chosen the good part. What was that? To sit at His feet and hear the words from His mouth. This is a good place then, the good part. There is where the poor woman with the issue of blood was healed and there she learned the praises of Israel. There is where we find the man now clothed and in his right mind who once dwelt among the tombs, a lunatic. There

is where we find every one who is at the time rejoicing in the fulness of the spirit of God.

"I have been there and still would go."
Tis like a little heaven below."

I want to be remembered by those brethren, sisters and friends whose hospitality I was blessed to enjoy. I feel to say to some of them, "Go home to thy friends and tell what great things the Lord hath done for thee and that He hath had mercy on thee." We are all in usual health. Affectionately,

L. H. HARDY.

Newport, N. C.

DEAR BRETHREN GOLD AND LES-
TER:—I have been impressed to write what I hope have been the dealings of the Lord with my soul, and now if he will be my guide I will make the attempt. I don't want to write anything for vain-glory, as I have nothing to boast of but the goodness and mercy of God. As far back as my child-hood I had serious thoughts about the future, but my greatest dread then was the end of time. I was so afraid that would come before I was prepared for it. I had several dreams that that day had come when I was a very small child, and what awful feelings I would have when I awoke. I would see trouble about them for some time, then it would wear off until I would see something to remind me of them. I would watch the sun, moon and stars to see if I could see anything strange about them, as I had heard people say there would be signs in them before that day. I thought when I saw anything unnatural about them I would know the end was near. Well do I remember the first comet I ever saw, how scared I was. I had never heard any body say anything about such things, but I was getting old enough then to read, and after reading so much

in the papers about it, didn't feel so bad, as other people didn't seem to think anything strange of it. I passed on in this way until I was married which occurred when I was quite young. My troubles in the past gave me little concern for a good long time, as my husband was so good and kind. I felt him to be a shield from trouble. Until the year 1887, one day I picked up my bible to read, which I frequently did, and read where Christ taught his Disciples on the Mount. When I finished that chapter I could read no more. I felt so condemned. It seemed that something was weight-ing me down. I saw myself to be one of the vilest of sinners. I was impressed to go off in some secret place and ask the Lord to have mercy on me. Then I would think I am so vile it would do no good, it will soon wear off as my child-hood troubles had done; but instead of them leaving me they grew heavier. I couldn't get rid of that impression to go and ask the Lord to be merciful to me a sinner, til one morning while I was about our breakfast I felt that I could'nt live unless I obeyed the impression, and I left the room, and went up stairs in a closet, and fell down on my knees, but could'nt say anything but Lord, be merciful to me a sinner. I felt better then for a little while, but it was not long before I felt that I must keep asking the Lord to be merciful. How often then would I seek some lonely spot to plead for mercy, but instead of getting better I got worse. I would think surely there is no mercy for me, still I could'nt think this conviction; for it seemed that I had been too great a sinner to find favor in His sight. One morning my husband came in and told me he was sick, and fell down on the bed. I felt so uneasy about him I could not rest, and something seemed to

say, why don't you ask the Lord to keep him from being sick; he can cure him. I went off and tried to ask the Lord to keep him from being sick, and not long after I went back in the house he got up and said he felt better. How happy I felt to think my prayer had been answered. Sometime after this I had a severe attack of neuralgia. I suffered so much I was almost prostrated, when that same impression came to me to ask the Lord for relief. I was willing indeed to ask him, and after falling on my knees and begging him to relieve me from suffering I don't think I had another pain during that spell, then I felt the Lord had answered another prayer. I was made to rejoice. I felt so happy to think I had found favor in His sight. I wanted to go to the church and tell them what great things the Lord had done for me. But it was not long before the tempter told me I was deceived, and if I went to the church I would deceive them, and I didn't want to deceive them, for I thought them the best people on earth, as I had been brought up by parents that believed strongly in the Primitive Baptists, "although neither was a member." I didn't have a doubt where the true church was, and I had a love for them I didn't have for others. I loved them so much I was afraid I would deceive them if I went to them with my trashy feelings, but how I did want to go. During this time I had a dream or vision; it didn't seem I was sleep. I saw a little child over the bed talking to me. It said, in my Father's house are many mansions, and there is room for you. I was rejoicing when I came too, and was happy all day. I thought I wouldn't doubt any more, but it wasn't long before I was doubting again whether I had been changed or not, and my

husband, not being willing that I should join the church, I made up my mind I would stay away as long as I could. Some time after this my husband was taken sick and continued to grow worse. I felt like it was sent on me for disobedience, so I promised the Lord to spare his life for my sake, and I would take that as an evidence that it would be right for me to go to the church. He lingered on about ten months and died. That day was one of the darkest of my life. I was made to cry out, "my God, my God, why hast thou forsaken me." My companion gone, and forsaken by the Lord, what anguish of soul, after asking the Lord to spare his life that I might know I was a christain. I took this for an evidence that I was deceived in the whole matter. I thought I might as well give up my old troubles if I could as my new ones would be as much as I could bear, so this was the way I passed on for a few weeks. Cane Creek meeting came on. I felt indifferent about going. I had always been anxious to go before this. Not many days after the meeting one of my fingers began to pain me so much that I could see no rest for it day or night. Nothing the Dr. gave me helped me to sleep. It was three weeks that it seemed it would kill me: it turned out to be a joint-felon. No one but those that have had them can know how painful they are. The Dr. said mine was in two joints. I felt when I commenced suffering with it that it was sent on me to make me willing to take up my cross and follow Jesus. One day while in the greatest agony I couldn't keep from saying, I will go. If it had been to save my life, I couldn't have kept from saying those words. I thought if I ever had the chance again I would offer to the church. I was anxious for

meeting day to come, and when the time came I went and found no preacher there. I thought fate was against me again, but the members had church meeting, and opened the door for the reception of members. I was afraid not to obey after promising I would go, so I offered, and was received. Brother Dameron came to the neighborhood that evening, and I was baptized next day. I have doubts now, but I have never regreted joining the church, as I have found a peace there that I had not known for several years. Brother Gold, if you think this an experience of grace you can publish it, if not throw it aside, and all will be well. Remember me and my five little children at a throne of grace.

Your unworthy sister in Christ.

ALICE DYER.

ELDER P. D GOLD, DEAR BROTHER:—I hope you will please explain through the LANDMARK some scriptures you will find recorded in 1st John 5: 2-4 which I have read many times. Christ is the door. When he opens we can look thereon, any other way would be the opinion of man, it looks like to me. When I hope this was open to my mind I saw a figure in it that I had never seen before. Though I have never been able to express it. There is a sheep market. By it is a pool with five porches. The angel went into the pool. It does not look like he got in the sheep market. It don't seem that any were made whole but those that could step in. The 37 and 39 verses don't read like Christ approved the work that was done at that place, neither did they like his, or what Christ did, nor do they like it yet. If that was an angel of God, as some believe, the work was very different, and it is until the present time.

The Baptists have differed with

me on this subject more than any one else. If I am wrong I want to be right, and feel that you are able to explain the two works, if I am right in calling it so, as you have tried both, and I have reason to believe you are in the right way, for I don't think you could have pictured my case so well if you had not tried both: for there is a new name, and no one knows it but those that have it. If we have not the Spirit of Christ we are none of his. So I believe one has been born of God when he believes in Christ, and can tell how the Spirit works in another. If one knows it is godly sorrow in him that works true repentance he would not have so much trouble, but that is the way the blind are brought, the way they knew not, and it shines in us to give the knowledge of the glory of God in Christ, not on earth, but in earth. Then we can praise God for what he has done, and not man.

When I was a boy about ten years old God or his power and eternal existence was put in my mind, and I as much believed it as I do now, and hope that he would save me, and never have believed that there was any saving power in any one else; but soon began to wonder have I any interest in his love or not. The more I wondered the less interest I felt to have in him. Sin soon found me out and says the law the soul that sins shall die. Yes, I am the character that is guilty. I was made to believe that death soon would get me and after this eternal punishment. All that have seen or felt this know what trouble is. I remained in this condition until the fall of 1877 desiring to know if I had any interest in God's love or not. It caused me to lose many hours sleep in tears with sad face and broken heart. After my health was taken away my strength failed, as the flower of

the grass. It seemed my best friend had forsaken me, and I was as a gazing stock to be looked on. This world had lost its charm for me and could not retain it any more. Like Moses I could not stay with his natural people, nor could go back to the king's house where he was raised, but had to go to the wilderness where he got some experience on what to do.

This condition followed me every where I went. I had no money to pay, no friend to pity my case, and was dying in the dark. My prayer was, save Lord, I perish. The last night of this trouble while alone about the break of day I opened the Testament and commenced reading, not thinking what I could see, when I hope the door opened, and I was able to look there on, and see and hear the glad tidings of salvation. I felt that morning the sun rose with healing in his wings, and the troubled waters were calmed, and all was peace and joy, and I could praise God my Saviour as I never could before. The sins that caused all this trouble never have distressed me any more, for I believe they were blotted out, but I find a message to trouble me on the way which I never expect to get clear of as long as I live in the flesh. My troubles often make me cry out, how long, how long before I can go to meet my heavenly king.

What is here to cause our stay, while others have gone to live with our king? Christ is gone the right way, and no one can get there any other way. Christ suffered while he was here for all that bear his cross, and if it was left to man's choice they would all turn back and say who can hear it.

I never hated the people that I am with as some I hear of, for I felt like any people were better than I was, but soon found love and good feelings among them that

I could not see with other people, and it is so until yet; but not as it ought to be. It looks like we are so far apart we don't see each other often as we should. All the peace I have in this life is while meditating on the goodness and mercy that have followed me all the days of my life. I often feel to say with Paul, O wretched man that I am, who shall deliver me from the body of this death. For this world has lost its charms to me.

It does my soul good to meet with one that has a reason for a hope which is an anchor of the soul both sure and steadfast, and will enter within the veil. O that I could express my feelings to them that fear the Lord. When I would I cannot, for it looks like there is somebody in the way, for he goes with me everywhere I go and has got plenty of friends. It looks like I am traveling up stream, and the tide is against me; but one can chase a thousand, and two put ten thousand to flight. When I can have a witness all is well, and I fear no evil. Brother Gold, when it goes well with you remember me.

Your unworthy brother, but if one it seems the least of all.

I. H. HARRIS.

DEAR BROTHER GOLD:—I am thankful I hope, for your kind remembrance to me, manifested by your letter of the 14th inst. Brother Respass' death is indeed a great loss to me. We have been intimate and close friends for years, and it is hard for me to give him up.

My last look at him, as he lay in his coffin at the grave, comes up before me constantly. He looked as I have seen him many times when reclining in sleep, or for rest and meditation. But his sleep is one which knows no waking to

the scenes, sorrows and physical ailments of this world.

His care for his children which was so great towards the last as to make him very wretched, as he said, is over now. They may come to honor or suffer poverty and shame but he knoweth it not. But when I looked at his children, two of whom were widows with large families of children, I rejoiced in the fact they were beloved for the father's sake, and while it seemed a great loss to them, it was perhaps a great blessing, "for we know all things work together for good to them that love God, to them who are called according to his purpose." Do we or these children doubt his love to God, or that it was according to his purpose? Then his death was for their good, and in line with the strong crying which he made for them to the Lord before his death.

His death was just as he had often told me he wanted to die, slow, easy and painless. I am of the opinion his troubles about his children passed away before he died, and that he was reconciled to death, and assured it was all right with them. When he had become too feeble to talk above a whisper, Mr. Z. D. Respass, his oldest surviving son, was kneeling down by his bed; and all of a sudden he began to hear within himself the words glory to God, glory to God, as if some one was speaking the words to him, and he raised his head, and looked in the face of his father, and saw a sweet contented smile playing over his face, as he looked at him, saying to his son, "It is all right now." In this expression, knowing as I do brother Respass' deep sincerity, I feel he saw the merciful hand of God behind the scene. Perhaps heaven was open to him, as it was to Stephen, and he was permitted

to see and hear things unlawful to be uttered, but which authorized him to say to his weeping widow and orphans "It is all right."

Why not, Jesus is nigh thee, in thy heart and in thy mouth, or the word of faith, which is Christ, and we speak to him, through the Spirit and ask him for what we want, according to the will of God. Like Paul, we may at times be lifted up to the third heaven, and hear things unlawful to be uttered, or things which are for us, and not for others. Things profitable and assuring to us, but not to others, and when told to others in public beget skepticism in the mind of those who hear us, or the opposite extremes of undue reverence of a fleshly character.

I would be glad to hear from you occasionally, and will as often as I think your labors would permit you to read my letters, write you on various subjects. With love to yourself and the saints of God I remain yours most truly.

H. BUSSEY.

MY DREAM AND THE RIVER.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. 22:1.

On last night, the night of the 2nd of Feb. 1895, I dreamed of being with Elder Nathaniel Thompson, (my grand-father, whom I never saw but once, and that while a child: he passed away about 36 years ago,) and Elders S. J. Lackey and A. J. Cassel. I also saw my father and mother, and my two grand-mothers, and the widowed wife of Elder Lackey. I also saw 3 of my brothers and my sisters, some of whom I never saw that I remember. They died in infancy, and some in more mature years have passed away, together with almost a countless multitude of pleasant looking people. We were

and in a broad and beautiful river. It was neither cold nor hot; in fact it was the most soothing and pleasant water we had ever felt, and this river and its fountain was our life. It brought to us a sweet and gentle flow of righteousness that far surpassed ours. In it we were all baptized, being brought into it and clothed with the life that was in it, and the life flowing through and in us. In it the aged were made strong and active, and the infants were grown to the size of adults. Their cheeks were red and beautiful, their teeth appeared as ivory, and their tokens of love as Angels, and when in the spirit or life of the waters the Elders were lifted up. Elder Thompson was baptizing, Elder Cassel was deeply expounding the mysteries of the Kingdom of Christ preaching to the multitude, Elder Lackey was singing one of the songs of Zion in the loudest and most joyful strain, in which I was permitted to take part, giving to the inhabitants of the river the hand of fellowship. Sister Lackey, my mother and grand-mothers were telling their experiences with the same life by which the Elders were in their exercises lifted up, and with that of the river not one of them confusing another, but all moved in love, peace and harmony to praise the life of the river. The river was smoothe as oil, and at the time it was neither day nor night, there was no sun, no moon, no stars; yet it was light: no food, neither raiment; and for all this we were filled and beautifully arrayed with the clothing of righteousness, and the bread of life that was in the river. We were all as one in the river. The joy of one was the joy of the other. Furrowed cheeks were made smoothe, and wrinkles were blotted out by the washing in the river. There was no sickness,

or disease. The health of the river was the health of the people. There were no storms upon her shores, no rocks, nor sands, no mixing with earth. Her level and her current were above the earth, yet there was no overflow of it, not too deep so as to become perilous. The inhabitants of it were not affrighted with her gentle moving, but all seemed sanctified and cleansed, and thereby could worship the Great Head of the river of life as it was revealed to John according to the foregoing scripture in the Island called Patmos, where we are permitted to learn whence it came, and that it was pure, proceeding out of the throne of God and of the lamb. Christ having stood as a Lamb (slain) from the foundation of the world, this proceeding of the river long preceded his being slain, and opened a fountain to the house of David by covenant that made glad the city of God and washed the house or family of David from their uncleanness; and from the joy I have felt and been made heir to since I was awakened in my dream, I feel to say to all who may read this, that the fountain is open still both day and night. The issues of life are proceeding through mercy as a stream to all the meek and humble followers of Jesus to cleanse them from sin: and if what joys we have felt baptizing and preaching, singing and telling of the dealings of the Lord is experienced near the rise of the river, what may we hope for when we shall have reached its source, or enter the fullness of eternal joys, where the wicked cease from troubling, and the weary are at rest.

Brother Gold, if this seems fit for publication do as seems to you best with it.

Yours in love,
E. M. BARNARD.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor

P. G. LESTER,.....Associate Editor.

VOLUME XXVth.....No. 9.

WILSON, N. C., MAR. 15. 1895.

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

EDITORIAL.

DEAR BROTHER GOLD:—It you feel so inclined, I would be glad for you to write concerning the Canaanites that could not be dislodged from the lots of the children of Ephriam and Manasseh, Josh. 16th and 17th chapters.

I once heard you preach using the words found in Ex. 23:30. I don't know that the words were your text, but they struck me with much force. I greatly enjoyed that sermon. Those early days of my life as a Baptist were pleasant days. Love and peace abounded and all seemed to be of one mind and one spirit. I did not realize then the days of adversity through which the church has to pass, neither did I know the strength of the inward foes I would have to fight, nor how hard it would be to lay aside the sin that doth so easily beset and run with patience the race set before us.

It is exceedingly humiliating to find that we cannot do what we ought to do, and what we wish to do, and yet wonderfully comforting when we find we have no strength to know that "His

strength is made perfect in weakness."

During the year that is now closing I have had some very pleasant seasons like unto the joys of those first days. I enjoyed our Association, also the Kehukee. I had long desired to attend a session of the latter and felt blessed in the fulfillment of the wish. Almost an utter stranger in that assembly of Baptists, I found it pleasant to behold the manifestation of christian love in their greetings and intercourse.

In the year that will soon open up I hope that charity will abound in our hearts, in all churches of the saints.

BETTIE GREEN.

Dutchville, S. C.

Remarks.

We believe that the Old Testament scriptures are not old and out of fashion, or of any private interpretation; but that they are now profitable to the man of God.

The scripture sister Bettie Green refers to in Exodus 23:30 is written in the hearts and experience of the children of God. The Israelites as they passed out of the Land of Egypt cherished bright prospects of great conquests and much rejoicing, as our young sister a few years ago as she found the tongue of the Egyptian sea dried, and felt not a dog could move his tongue against her, for all was peace and joy. She then thought of an easy march and prosperous journey free from trouble. As the dead bodies of the Egyptians floated on the waters of the Red Sea it gave promise to them, as they thought, of an end of all their troubles. But who can tell how many troubles,

and of how many different kinds, seize the child of God. Many are the afflictions of the righteous. They come through great tribulation.

One feels that the peculiar trial he has is the worst: but when delivered from that another is on hand, and still another. As Bunyan says,

"Christian is not long at ease,
If not one, another trouble doth him seize."

As soon as they get rid of Pharaoh—then thirst for water confronts them—then hunger pinches them. Then still worse trouble, such as are within, rebellion, murmuring, idolatry, fornication and all manner of sins begin to oppress them. They soon find that they cannot control any of those evils, nor bear them. They also find Canaanites too hard for them to expel. In certain mountains and valleys or strongholds they are unable to cast them out. While they though act prudently, in the fear of God and in his service, they are enabled to keep these enemies under, and keep them in bondage. But when they become rebellious and disobey God these Canaanites get the mastery over them.

This is a type representing the original inhabitants, or first occupants of the country. While the Lord gave this country to Israel, yet Israel did not first occupy it. But the land was defiled by those idolatrous Canaanites. God's people by nature are sinners, though he loves them even while dead in trespasses and in sins. Therefore he quickens them together with

Christ. Sin dwells in us by nature and holds complete control until our spiritual captain Jesus, typified by Joshua, fights our battles, and delivers them into our hand, or casts them out.

At first we think they are all dead—that we will sin no more—and have no more trouble. But this is a delusion. We soon find the enemy has his strongholds, his chariots of iron, his breastworks, and forts, his high places, and deep places in us and that as thorns in our sides they goad and impoverish us. Oh wretched man that I am, we cry out. Who shall deliver me from the body of this death?

When we walk by faith, and thus obey the Lord, these enemies are kept under and can do us no harm. The Lord shuts their mouths, although our enemies cast us into their dens. But when we walk after the flesh they strip us of all our comforts and leave us half dead. Were it not for the good Samaritan we should utterly perish.

The Lord drives out these enemies by little. We cannot drive them out. The Lord does not drive them out in one year lest the land become desolate, and the beasts of the field multiply against us. If these Canaanites were all driven out suddenly before we occupy the land, that is until we have been exercised in tribulation that works patience, we should be swallowed up of the very beasts of the field, or our common every day servants needed to cultivate the earth, such as the things in us needful to spur

us to labor to provide an honest living, and we should grow rich in worldly goods, and feel that we have need of nothing, not knowing that we are poor and naked, and vile and miserable.

By little and little God will drive out these Canaanites before his people by sending hornets before them. These things have a very severe sting and use it with great power and precision. The sting is very painful too. The sting causing death, or the sting of death is sin. When we have the sentence of death in us it brings down the arm of flesh and cripples the Canaanite by degrees or by littles, or we die daily, and this causes the Israelite to live, for dying behold we live. Be sure your sin will find you out. The hornet does very exact work. Whatsoever a man sows that shall he also reap. Our reaping is bad, for we receive the due reward of our deeds. This dying forbids puffing up or self-glorifying. It destroys confidence in the flesh. We die daily and thus we overcome.

The war is for life. There is no discharge. Until the going down of the sun or death we must fight and then the battle ceases. But what a blessed war because of its great victory. P. D. G.

Brother A. J. Hagans requests my view of Matt. 12: 43-45:

"When the unclean spirit is gone out of a man he walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than him-

self and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

In this chapter it is written that the Pharisees accused Jesus of casting out devils through Beelzebub who was considered the most filthy of all devils, and hence the chief of devils. This was therefore a most spiteful, as well as altogether an unjust, and a blasphemous charge. He answers them. Every kingdom divided against itself is brought to desolation, and a house divided against itself cannot stand.

That is a great truth we all do well to remember and give good heed to. Yet how often we forget this. We see nations divided and coming to nothing, communities divided lose all their strength, churches divided devour each other and dwindle away to nothing; and could not expect a n y t h i n g better. Churches instead of bearing with each other, and forgiving one another, get into wars, divisions and fightings, or carnal strivings and devour each other, and come to desolation. We know that a house divided against itself cannot stand. We know that there is strength in unity, and ruin in division.

Satan knows if he casts out devils himself his kingdom cannot stand. Now, said Jesus, if satan cast out devils through Beelzebub then is his kingdom fallen.

How is it when the unclean spirit goes out of the man voluntarily, can he not come back when he will? Yes. But how is it if one is cast out or forced out against

his will! Then he cannot come back. That proves that a stronger than the devil has cast satan out, and therefore he cannot come back.

But when the unclean spirit voluntarily goes out, or goes of his own will and choice, then the house or kingdom of satan is not divided, but that unclean spirit can come back when he pleases. For when the unclean spirit goes out, he (the unclean spirit) walks through dry places, and seeks rest, but finding none, or no home like the one he left, he goes back to the same house he still owns, or the same man he left, and takes other devils worse than he is—all devils are bad, but some worse than others, and they come to this house or individual they had left, and find him ready to receive the devils. There is no difficulty about the eight devils all occupying, and they find they are welcome, for the house is ready for them all.

Man by nature is the subject of the devil. Those Pharisees so full of pride and self-righteousness were as that man. That wicked generation should become still worse and miserably perish. They were waxing worse and worse, being guilty of all manner of sin and blasphemy which should never be forgiven them. They are an evil and adulterous generation, mocking Jesus by feigning to ask a sign of him. They had ascribed the work of the Holy Ghost in casting out devils to Beelzebub, and this sin should not be forgiven them. They knew better. Perhaps a more wicked set of men never lived than those Phari-

sees. The Sodomites should rise up in the judgment and condemn them, so the Ninevites, and the queen of the south. It should not be so bad for Sodom and Gomorrah in the judgment. The last state of that generation should be worse than the beginning.

We see therefore that satan must be cast out by a stronger power, even by Jesus who has power over devils; and there can never be any fellowship between light and darkness, God and the devil. Any man that imputes sin to God, or charges any collusion between Christ and the devil, or in whose heart such a suggestion could dwell is guilty of a horrible blasphemy. What a great mercy that Jesus casts out satan and saves his people from all their sins.

P. D. G.

Sister Fannie J. Speight requests my view of Malichi, 4th chapter.

This is the last chapter of the Old Testament. It boldly announces the coming of the glorious One, the day when Jesus shall suddenly come to his temple, come as not expected. But who may abide the day of his coming, and who shall be able to stand when he comes? For he is like a refiner's fire and like a fuller's soap. He shall sit as a purifier of silver. No base metal shall endure. All wood, hay, and stubble, shall be burned. The base and vile shall be proven base and vile, and be destroyed. The genuine shall be purified that they may make an offering to the Lord in righteousness. Then shall

ye (the true) return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

For that day shall burn as an oven. That day shall try every man's work. All the proud and those that do wickedly shall be as stubble, and the day shall burn them up, leaving them neither root nor branch. How quickly would a heated oven consume stubble. What day is here meant? It means when Jesus should come in the flesh, or that is its beginning. John the Baptist was the Elijah, the prophet, sent before—hand to prepare the way, and make ready a people prepared for the Lord. John preached the baptism of repentance, showing there was a great power reforming men's lives and preparing them for the coming of the Just One. John should turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord come and smite the earth with a curse. The fathers or prophets and leaders (teachers) in Israel, and the children of Israel, or the Lord's people in that land, should be brought together as one man, and thus escape the smiting of a curse. The spiritual power of the preaching of John was wonderful, and a people were prepared to believe the prophets, and hence receive the Lord Jesus that should rule over the house of Jacob forever.

John was a wonderful man, a burning and a shining light, but he was not the true light. He was sent to bear witness of that light.

John must decrease though, while Jesus must increase. John baptized with water, but Jesus baptized with the Holy Ghost and fire. The ax is thus laid at the root of the tree. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. The wheat Jesus would gather into his garner, but the chaff he would burn with unquenchable fire. This is the day that burns as an oven, and all the wicked are as stubble.

When Jesus came to the Jews they were wicked as a class, and received him not, but rejected him and put him to death. As many as received him he gave right or power to become the sons of God, for these were born of God. His word or teaching was as a hammer and a fire, and it consumed these wicked. The word of the Lord tries us. Our God is a consuming fire. All our lusts are consumed. When Jesus came to the Jewish nation his own that the Father gave him came unto him. He called them out of that wicked nation. Then Jerusalem was destroyed, and the nation consumed, and is gone root and branch as a nation. Their city was literally burned with fire.

As Jesus comes to us it is not as we expected, and our works are all burned; but God turns his hand on the little ones lest they be consumed. But he destroys the proud and them that do wickedly. The wicked shall not stand in the congregation of the righteous. Whatever is unclean shall be cast out or consumed. Without are

dogs and sorcerers, and whomongers, and whosoever loveth and maketh a lie. Spiritually and truly the church of God is holy and no unclean thing is found therein. This is not as she appears in her present state to man as a field with tares and wheat growing to the harvest. The ten virgins all appeared as true in their profession while the bridegroom tarried. But when suddenly at midnight he came then those virgins that were wise arose and entered in with him, and the door was shut. Afterwards the foolish sought entrance, but it appears they never entered in, for the door was shut and they were not known or owned by Jesus. When he came to his temple, or came in the flesh, it was thus. As a nation the Jews all professed to serve God, but there were many wicked among them. They were all drawn to shore as in a net, but the good were gathered in vessels, while the bad were cast away. Simeon receives Jesus in peace. The Pharisees hated him without a cause. Jesus separates the sheep from the goats. His teaching burns up the wicked, and leaves them neither root nor branch in his holy kingdom. The true church flees out of this Sodom on which fire and brimstone are rained from heaven. His kingdom is not of this world. It is holy ground and our shoes must be put off, for we cannot stand at all in our righteousness which is as filthy as rags.

But unto you that fear the name of the Lord shall the sun of righ-

teousness arise with healing in his wings. How glorious in holiness is Jesus to all that trust him. He shall turn ungodliness from Jacob. For Zion's converts shall be redeemed with righteousness, and all the holy seed shall be justified in the Lord and shall glory. They shall reign with Christ and shall tread down the wicked as ashes, or those consumed by fire.

Until then remember the law of Moses, God's servant, said Malichi, for this law is your guide and rule until Jesus shall come.

This is now being fulfilled and shall proceed until its final accomplishment. For Christ must reign until every enemy is put under his feet, and the last enemy is death. Then in the resurrection shall be the blessed fulfillment of all, or restitution of all things.

Some argue from this chapter the final annihilation of the wicked. This does not appear to me to teach such a thing, but the casting out, destruction, and consumption of every unholy and vile thing in God's temple or kingdom. The wicked shall be driven away or turned into hell. They shall be driven away in their wickedness into everlasting punishment. They shall be consumed, root and branch out of the Lord's Kingdom. The righteous and wicked grow together in this world as wheat and tares grow together until the harvest, which is the end of the world; then the tares shall be bound in bundles and burned, or all that do wickedly shall be cast out, and in that sense destroyed root and branch,

but it shall be in everlasting punishment.

We realize this spirit of judgment and of burning as we dwell in the furnace of devouring fire, and our work is tried as by fire, where no unclean thing can abide the fire. We know in our experience there is a hell and a heaven. We know there are unclean spirits, we know there is a Redeemer who has power on earth to forgive sins. He that believeth hath the witness in himself. As the furnace is heated strength is given unto the true servant of God to receive Jesus when the wicked are cast out into everlasting burnings, where their worm dieth not, and the fire is never quenched.

P. D. G.

DEAR BROTHER:—I desire to tell you how thoroughly I endorse your editorial on the character and destiny of Judas Iscariot, in the LANDMARK of March 1st. I have recently found among some of our highly esteemed brethren in this State, the expression of an opinion that Judas was saved and is now in heaven; and believing such an opinion very unscriptural I had determined to write an article in disproof of it in the Gospel Messenger; and I am very glad that you have, by your unanswerable editorial, made it entirely unnecessary for me to do so.

Yours in love,
S. HASSELL.

ELDER P. D. GOLD, DEAR BROTHER:—Enclosed find \$1.50 renewal to LANDMARK, I am always glad to get every copy. It is like a good preacher when he comes to my house filled with the Spirit of the Lord. I

see some brother asking you to come with the times and let us have the LANDMARK for \$1.00: he never thought about getting two copies every month. I think it cheaper than some of our religious papers where they charge \$1.00 and only get it once a month. The LANDMARK at \$1.50 a year and twice a month makes it cost only 75 cents against others one dollar. Remember me in your prayers. Your brother.

J. H. M. CLIBETT.

Union Meetings are composed of all churches of any Association that apply for membership, and any or all of the members of said churches are considered members of any meetings at which they are present.

There is barely enough business done to preserve the body in its organization. The principle object is to have preaching. No report is sent from any church. The meetings generally are very pleasant. They are usually held on fifth Sundays and Saturdays before. Some have three days

P. D. G.

The LANDMARK comes regularly laden with good things for the "household of faith," things that are comforting and edifying to all lovers of truth. How different the sentiment of the LANDMARK and the so called religious periodicals of to day. How different the sentiment expressed by brethren and sisters, writers of ZION'S LANDMARK, and the heterodox dogmas propagated and promulgated by false teachers. Jesus said it is not meet to give the children's bread to dogs, but still these false teachers try with all their power. His infinite

mercy bless you in your labor of love is my prayer.

P. H. JAMES.

NOTICE.

We wish to extend the circulation of the LANDMARK as much as possible, and desire our brethren and friends to aid us in so doing by kindly sending us the names of those Baptists of their acquaintance who are not subscribers, and the names of those who love the truth whether members or not. If every reader would get only one new subscriber it would very much assist the paper.

P. D. GOLD.

UNION MEETING.

BROTHER GOLD:—You will please give notice in the LANDMARK that the next sitting of the Smithfield Union meeting will be held with the Little Creek church, Johnston county, N. C., on Saturday and 5th Sunday in March. All Primitive Baptists are cordially invited.

Fraternally yours,

J. W. TALTON, Deacon.

Smithfield N. C.

DEAR BROTHER GOLD:—Please give notice in the LANDMARK the cause of Elder P. W. Williard's not filling all his appointments. He met the brethren at New Hope on Wednesday the 6th of Feb. and filled his appointment there, though he wasn't able to sit up all the time. I took him home with me in the evening: he was confined in bed nearly all day Thursday: he was some better Friday. Saturday evening I took him down to brother Mc Johnson's, near Clement church. Sunday morning he went to church

at Clement: on his arrival there he was informed that brother Seth Woodall of Smithfield had received a telegram from his wife requesting him to go home, that his youngest son was very sick. He then made his way to the depot at Four Oaks for home. We hope the dear brother and his family are all well by this time, and that he may have a mind to visit us again. Written by request of brother Williard.

Your unworthy Brother.

C. HODGES.

OBITUARIES.

ELIZA WILLIAMS.

It is sad to me to chronicle the death of our dear friend Eliza Williams, who departed this life the 5th day of May 1894, after a sickness of about 3 months from a deep cold. She was born in Martin county, on the 26th of October 1833. She was brought up by good parents and married to a man who made her a kind husband, and they both toiled hard to make an honest living. She was not one to be found in bad company, not even when she was young. She received a hope in Christ and went before the church at Conoho Saturday before the 3rd Sunday in April 1866, and was received and baptized and there remained a consistent member until her death. She bore eleven children, and tried to raise them to be honest, and one of them is a loving member of the same church.

She was always ready and willing to defend the Baptists cause, and was a lover of its principles. It was pleasing to hear her express her love for Christ and his people, and I heard her say when she came to die she hoped it would be the will of the Lord to enable her to raise her right hand to show those standing around where she was gone. If my right hand goes up you may know I am safe in heaven. This she said ten years before she died. And when she was taken sick she bore her sufferings and afflictions with patience, and told her children she was bound to die and leave them, and gave them good advice, and while death was doing its dreadful work, and she was suffering

out her last hours, she was without speech for about a day, and while she was bringing her last breath her right hand went up, and when it came down there was no breath in her. Thus the example of our sister Eliza Williams remains for our instruction and emulation, and though she is gone, and we shall follow after, yet it is not without hope, and we invoke the God of our fathers to be with the beloved children as they are without mother or father to care for them, and enable them to live as she did. She loved her dear pastor Elder M. T. Lawrence and loved to hear him explain the mysteries in the bible, and he preached at her death and sang her favorite hymn, "Afflictions though they seem severe. In mercy oft are sent, etc."

Affectionately,

COLLIN GREEN,

Hamilton, N. C.

SPIVEY HENSLEE.

The subject of this notice was the son of Elder Richard Henslee and Sallie Henslee, and was born the 24th of September 1812, and died August 8th 1893, making his stay on earth 80 years, 10 months and 14 days. He was married to Miss Artelia Anderson on the 7th day of October 1847. He had born unto him one daughter and two sons, all of whom, together with his wife, survive him. I know not the exact time when brother Henslee professed a hope, though it was some time during the late war. He delighted in hearing the gospel preached, though was very deaf in his later years. He would acknowledge that he had a hope, and enjoyed the company of ministers and the brethren telling his experience, expressing his desire to unite with the church. His daily walk and conversation was that of a christian. He was a constant subscriber to the LANDMARK for many years, and it together with his bible furnished him with the principle part of his reading matter. And after having borne the lash of his Lord and master for disobedience more than a quarter of a century, he came before the church at Prospect Hill, on Saturday before the 3rd Sunday in October 1892, told his experience, was received and baptized the next day by Elder D. R. Moore. If I may be allowed to judge, brother Henslee loved the truth. I believe he knew the truth, which if one knows it shall make him free. He fully believed in the doctrine of

salvation by grace, and would not accept anything that was in opposition to it. We believe brother Henslee has gone to rest. May the grace of God rest on his dear companion and children, and may we all be prepared, when the messenger shall come to summon us away, is my prayer for Jesus sake

S. J. HALL,

Prospect Hill, N. C.

JACOB V. LITTLE.

Departed this life, January 28th 1895, Jacob V. Little who was born Feb. 19th, 1809, wanting only a few days of being 86 years old. He kept up remarkably well for his age, was sick just one week to the day. He was a true member of the Primitive Baptist church, joined at Beaver Dam, Beaufort county, and was baptized by Elder Archibald Jones, several years ago. He was a deacon of that church until 12 years ago when he moved on the south side of the river to live with his daughter. A short time ago he had his name placed on the book at Sandy Grove, and still remained a deacon in that church. He was truly a levout, humble, and christian man, beloved and respected by all who knew him. When in a home of his own he was noted for entertaining strangers. He said thereby he might be entertaining angels unawares. His door was ever open to those who called. We mourn not as those without hope, for "God giveth his beloved sleep," and are comforted by the glorious truth that for him to die was gain. He leaves two children to grieve for him.

But dearest father, you have gone to rest,
With our blessed Jesus who loved you best.

LIDA B. ROSS.

(Signs of the Times, please copy)

JOHN RICHARD RESPASS.

Elder John Richard Respass was born October, 2 1837, in Upson county, Ga., and died in Butler Ga., Feb. 4, 1895. He was reared to manhood in Upson county, and educated at the State University in Athens, Ga., whence he graduated with high honors and the same day was married to Miss Ellenora Respass, a distant cousin, and was soon after admitted to the bar. He was baptized into the Primitive Baptist church at Ebenezer, Upson county, Ga., by Elder John Dickey in 1852, and ordained an Elder in the same 1858, by Elders John Dickey, W. C. Cleveland and S. Bentley,

Thus with a classical education, a profession, a devoted wife, abounding wealth, and most flattering prospects for a brilliant future, he settled in Butler to practice law. But in early childhood he had sought and found the Lord as seen by the "Experience a Sinner" so recently in "Gospel Messenger," and now heard, and heeded the call of God to preach the gospel. To which end he left Butler and moved to a farm in Schley county, Ga., in 1859, as following an impression that there was his field of labour.

And the very fact that such a man, with such natural advantages and environments, did turn from all to become a preacher—and a Primitive Baptist preacher—is proof that the irresistible power of God moved him. The fact that he, like Moses, chose rather to suffer afflictions with the people of God, than enjoy the pleasures of sin for a season, is proof that he, like Moses, had respect to the recompense of reward. And that he through all the intervening years fought the good fight, kept the faith, and was ready to be offered up, in the end, is proof that he, like Moses, had drawn near and seen God in the burning bush.

Therefore, as obeying the call of God, and as fleeing the woe he experienced otherwise, he began his labours and faithfully preached Christ, mostly among the poor of that section. Ever used to ease and affluence, he would leave his comfortable home filled with luxuries, his almost idolized wife and little ones, and live and labour weeks together among the poor, often the poorest, sharing their hard life and lot, and his labours of long years among them were eminently blessed.

Physically he was a small, weak man, of a dramatic poetic mind, given to despondency, caused or else accentuated, by nervousness and ill-health that continued with him to the last. There was a rich vein of humor underlying the serious surface. He liked a good anecdote at the proper time—never in connection with the gospel, but could never tell one. He was conscientiously just in all dealings and decisions: not a man in his town but was willing for him to arbitrate a dispute, however brethren or kin might be involved against him.

But as a christian and a preacher it was that his character shone resplendent. The sun of righteousness might arise and shine and reflect the image of Jesus unmarred by

a spot from the world. If his every day walk unspotted from the world was not the greatest sermon he ever preached, it was the underlying—the power behind the throne—that gave such vital force and effectiveness to his spoken sermons, and without which—let me pause to say—every sermon from whatever source and however good and great otherwise, loses in proportion.

His more prominent traits were originality, simplicity, sincerity. He was entirely original—unlike any other preacher—in matter, method and style. His paramount object and desire was to please, and stand approved unto God; if this pleased men, he was glad; if not, he was unmoved. He seemed ever, and especially when about to preach, burdened with a sense of unworthiness: was not assuming or domineering; never made an effort to display his learning: the only effort ever discovered was to simplify. He had rather lift the fallen hand, and strengthen the feeble little ones, or instruct and comfort the poor and ignorant, than to entertain the great and wise. He was good in greatness, and great in goodness: he was as wise as a serpent, and harmless as a dove: he was a child, and he was a giant. Who was poor, and vile, and ignorant, and helpless? and he was not? Yet with what a masterly hand he could slay the Goliaths—Ingersol, Tindal, Huxley, and all abstruse theories of infidelity and error? And for all, in his meekness and lowliness of mind, how gloomy and distrustful of his own christianity, at times. To raise the weakest, he must get beneath them. Thus the least and servant of all, he became great in the kingdom of heaven.

And never greater, to me, than when malicious stones with intent to kill, were hurled at him from a hand striving for ministerial mastery: or when—as a few years back—amid the strife and dissension of brethren and churches, I heard—not words of revenge or recrimination, but fervent prayers for those who hated, despitefully used, and persecuted him.

Holding his property as God's steward of the same—as he told me many a thousand in money and property he gave the poor. For soon after his ordination, he began to receive and implicitly believed and obeyed certain peculiar spiritual "impressions," impressions that irresistably fastened on his mind and heart, to point and guide

in unusual action, or as aside from his plain known duty. And it was by these he went on preaching tours beyond the bound of home churches: and by which he gave specified sums of money, or other things, to certain persons. To explain and show them of the Lord, I will give an instance: in order to which will say that some thirty years since when Elder R. was young and almost unknown in the ministry an Elder, then and still living in Alabama, told me he made an appointment with a creditor to meet him at a certain place in their town, when and where he would pay him an hundred dollars he owed him: believing he knew where he could undoubtedly borrow the money, if collections and friends failed. But that all failed, and as he started to meet and tell the creditor, in passing the Post Office directly on the way, he went in for his mail, among which was a letter from Elder R. enclosing one hundred dollars as a gift. He paid it to the man, relieved and rejoicing to keep his word. Afterwards—1870 perhaps, I was on a visit to Eld. R. and one day I mentioned the above Elder's name, which seemed to startle him. "Do you know him well, is he rich or poor?" And then told me how he had been impressed with such power to send this same Elder one hundred dollars, that he did so and afterwards became fearful that he might have been mistaken in the impression and offended. I told him he was poor, and related what the Elder had told me. And then he praised God aloud, often repeating, "now I know I am a christian, and that God loves me." I could tell others just as remarkable.

While on that same visit, one day Eld. R. read to me the original Mss. of "Naamaan the Syrian" and said he was impressed that I must decide whether to publish it or not. I was so pleased with it that I unhesitatingly said, "yes, publish it." Had I said no, nothing could have induced him to publish it. These impressions were as the voice of God to him.

About seventeen years since he came back to Butler, and soon took charge of the "Gospel Messenger" which, he told me, was a heavy loss to him till the last few years, when it began to make some clear money. Some fourteen years since I came here, since which time I have known Eld. R. most intimately, and learned to love him, I think, as Jonathan loved David. Some two years ago I felt that I could en-

sure to try to live longer in this world but for dear brother Respass my beloved pastor. He, apparently, was my last earthly prop. He seemed to invite and welcome the burden. We poured out our heart to each other. But my cup was not full. To have lived in his love and confidence is my sad, sweet memory.

Along the first of last year I began to notice he was failing: and in proportion I saw he walked more softly before God; was more meek and gentle in spirit, more tender and endearing in love, more pathetic and wistful in countenance, more plaintive, helpless and child-like in his cry to God. In August he was stricken prostrate, and was overwhelmed with the belief it will end in death, and how I prayed to God to pity me, and spare him! I was relieved by an impression, as if the Lord had spoken, "Be still it is my hand upon him, he will come forth purified." But I made the mistake in believing he would come forth here. Still, it prepared me the better for his coming forth there.

He gradually failed, or as he said of himself to me, one day "dying by daily inches." I could never learn what the doctors thought. I only know God took him from the evils to come.

He had long feared and dreaded death; but toward the last, I saw this fear was gradually weakening, till about two weeks or more before the end, he told me it was taken away from him and that the thought of leaving his children when they so needed him was his unwillingness to die. I believe he was finally willing in this respect. But owing to extreme nervous excitability, the doctors forbade all talk and company, save the nurse, which was most bitter and harrowing to me, for I shall never forget his touching appeals at those last partings when holding my hand sometimes in tears he would say, "pray for me, and don't forsake your poor old pastor." On one of those last visits, after referring to his spiritual state, he cried out "I want to love Jesus! I want to love him with all my heart." I said he had taught me that to desire a thing with all the heart, was to have it. Then we both cried like two children. Afterwards he seemed refreshed.

On another, I referred to his long labours in the g-spel, and plan of salvation, etc., and asked him if, as he stood facing death, he could still testify to its truth as such, and in heart realization? "Yes, yes," he said with sudden animation. "I can and do testify to its truth. And I know it was the gospel I preached: I did not get it from books or men, but God revealed it to me. All those wonderful truths I have preached of Ruth, Esther and Naamaan God revealed to me mostly after standing up to preached, and all I know came to me in that peculiar way." He said more before exhausted.

So as he lived he died, and sleeps in Jesus
He was a blessing and benediction to the
church and to the world; both were the
letter that he had lived in them. Truly a
great man is fallen in Israel! Say rather is
risen in heaven. In sorrow, yet of the Resurrection.
R. ANNA PHILLIPS

APPOINTMENTS

W. W. BARNES

| | |
|-------------------------|------------|
| Stump Sound..... | March 25 |
| Yopp..... | 26 |
| Wardswill..... | 27 |
| North East..... | 28 |
| Hadnotts Creek..... | 29 |
| Newport..... | 30 |
| Morehead..... | 21 |
| North River..... | April 1 |
| Straits..... | 2 |
| Hunting Quarter..... | 3 |
| Cedar Island..... | 4 |
| Jones Bay..... | at night 5 |
| Goose Creek Island..... | 6 |

He will need conveyance.

A. N. HALL.

| | |
|-----------------------|-----------------------------------|
| Wilson..... | Tuesday after 4th Sunday in March |
| Falls, Tar River..... | Thursday |
| Union Meeting..... | Friday, Sat. and Sunday |
| Lawrences..... | Monday April 1st. |
| Kehukee..... | Wednesday |
| Mt. Zion..... | Thursday |
| Cross Roads..... | Sunday |
| Conoho..... | Monday |
| Hamilton..... | Tuesday |
| Spring Green..... | Wednesday |
| Skewarkey..... | Thursday |
| Flat Swamp..... | Friday |
| Great Swamp..... | Sunday |
| Little Creek..... | Wednesday |
| Barboro..... | Thursday |

R. H. HUCHINS.

| | |
|--|-----------|
| Big Creek..... | April 24. |
| Tom's Creek..... | 4 |
| Stuart's Creek..... | 5 |
| Flour Gap..... | 6 and 7 |
| Elk Spur..... | 8 |
| Fellowship..... | 9 |
| Harmony..... | 10 |
| New Hope..... | 11 |
| Little Vine..... | 12 |
| Mt. Zion..... | 13 |
| Cranberry School House..... | 14 |
| Meadow Creek..... | 15 |
| Hampton's Cross Roads..... | 16 |
| Crab Creek..... | 17 |
| Colemans..... | 18 |
| Crooked Creek, the funeral of John & Mahaley Bureham..... | 19 |
| Good Hope..... | 20 and 21 |
| Mt. Lebanon..... | 22 |
| Chestnut Grove..... | 23 |
| Zion Hill..... | 24 |
| Dover..... | 25 |

Thence to Fishers River Association.

W. H. ATKINSON.

| | |
|---------------------|-----------|
| Elk Spur..... | April 1. |
| Fellowship..... | 2 |
| Harmony..... | 3 |
| Mt. Zion..... | 4 |
| Cranberry..... | 5 |
| Mt. Lebanon..... | 6 and 7 |
| Crooked Creek..... | 8 |
| Coleman..... | 9 |
| Chestnut Grove..... | 10 |
| Flour Gap..... | 11 |
| Round Peak..... | 12 |
| Zion Hill..... | 13 and 14 |

E. E. LUNDY.

| | |
|------------------|-------------|
| Snow Hill..... | March 31st. |
| Fishers Gap..... | April 1 |
| Round Peak..... | 2 |
| Franklin..... | 3 |
| Dover..... | 4 |

I expect to meet Elder Huchins at Sturats
Creek on the 5th and accompany him on
some, if not all, his appointments.

J. D. DRAUGHN.

| | |
|---|----------------------|
| Volunteers..... | April 2 |
| Rock House..... | 3 |
| Snow Creek..... | 4 |
| Buffalo..... | 5 |
| Matrimony..... | 6 |
| Ridgeway..... | Saturday night and 7 |
| Martinsville..... | at night 8 and 9 |
| Axton..... | 10 |
| Buck Thomas, of Danville will please arrange for the 11th. | |
| Brother Travis arrange for 11th-12th. | |
| Moon's Creek..... | 13 |
| Rock Academy..... | 14 |
| Arbor..... | 15 |
| Lynch's Creek..... | 16 |
| Funeral of Mrs. Dunn, at Prospect Hill..... | 17 |
| Whealers..... | 18 |
| Sartin's School House..... | 19 |
| Some one will please meet him at Pilot Mountain the morning of April 2nd He will need conveyance. | |

J. E. ADAMS.

| | |
|--|-----------------------|
| Mt. Pleasant, S. C., Sat and 1st Sunday in April. | |
| Gill's Creek..... | Tuesday and Wednesday |
| Columbia..... | Thursday night |
| Elder Hughy will arrange for Pelzer | |
| Mill Creek..... | Sat. and 2nd Sunday |
| Cool Spring..... | Tuesday and Wednesday |
| Philadelphia (Rutherford Co. N. C.) Sat. and 3rd Sunday | |
| Liberty..... | Tuesday |
| A. M. Hargett's..... | Tuesday night |
| High Ridge..... | Wednesday |
| Lawyer's Spring..... | Thursday |
| High Hill..... | Sat. and 4th Sunday |
| Crooked Creek..... | Monday |
| Watsons..... | Tuesday |
| Jerusalem..... | Wednesday |
| Howard's Chapel..... | Thursday |
| Thence to Bear Creek Association at Freedom. | |

Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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N.C.

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

LOVE.

"My little children, let us not love in word, neither in tongue, but in deed and in truth."
—1 John 3: 18.

In the verse preceding the text the Apostle uses the following words: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

We very readily conclude from the teaching here that a mere profession of love without corresponding action, is not only worthless, but raises the question as to the sincerity of the profession.

But still, the text is in the form of an exhortation, which leads us to believe that one who really possesses this christian love may from hindering causes fail to prove it by actions or deeds. It is a note-worthy fact that love prompts to action, and that if a christian follows the promptings of the spirit of love within him he will do right in this particular. Loving in deed and in truth not only prompts and leads to labors of love, but it greatly promotes love, causing brotherly love to continue. The humble writer knows by experience that the many deeds of love done to him by the dear saints have tended to cause him to love them the more. If we desire to be loved we must be lovable. Perhaps right here may be explained the reason why we love some of the brethren and

sisters better than we do others. Some are more lovable. Some are more conformed to the image of Jesus, in their conduct at least. Some are simple, liberal and prompt in their ministrations, while others are very negligent. While we are christians we are still natural men and women and have our natural necessities, and the inner man is often reached through the outer man. Even children love and long remember those who are good to them. Some seem to want to spiritualize too much when it comes to interpreting those parts of the scriptures that teach practical duties, but in this they are more carnal than spiritual, after all, following the selfishness and covetousness of their carnal nature rather than the promptings of the spirit of love within them, if indeed they have the latter in them at all. It seems to me that every christian is obliged to see and feel the force of these truths, not because of my calling attention to them, but because of their being brought so plainly to view in the scriptures.

But loving in deed and in truth does not consist alone in ministering to the carnal necessities of the saints when needful, but pertains also to that course of conduct towards them that is consistent with christian forbearance. We profess to love our brethren and sisters, this is good as far as it goes, but if it goes no farther it is loving only

in word. If we are ready to discard our brethren because they differ with us a little in their opinions and even in their practices in regard to things that are not so plainly taught in the scriptures, I ask, in all candor, are we loving them in deed and in truth? The Apostle Paul in one of his letters says, "Above all these things put on charity which is the bond of perfectness." Just before these words the apostle says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3: 12-13. The same Apostle in his letter to the Philippians says, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil. 2: 3, 4, 5. When we get to striving on some point, either of doctrine or order, we betray a fleshly spirit, and unwittingly act as though the very safety of the church depended upon our zeal and faithfulness. It is true we should earnestly contend for what we conceive to be the faith, but it should always be done in a way to show that we do not rely upon our arguments or zeal in our efforts to convince those who oppose themselves, but upon God's sanctifying our teaching to their good, and upon God's giving unto them repentance whereby they may be able to acknowledge the truth and in a sense recover themselves out of the snare of the devil. We are also here taught that we are not to look alone on our own things, but

also on the things of others. We should look at the question or issue from the standpoint of our brethren who may at any time oppose us, and treat them as we would like to be treated under similar circumstances.

The apostle goes on and says, "Let this mind be in you, which was also in Christ Jesus." The apostle evidently means by "this mind," the mind of looking not alone on our own things, but also on the things of others. He reminds the saints at Philippi that "this mind," the mind of looking on the things of others, was also in Christ Jesus, referring to how "this mind" that was in Christ Jesus led him to look alone on his own glory and happiness as the Son of God in Heaven with his Father before the world began. This mind that was in Christ Jesus led him to look on the things of his chosen people, the church of God, and to lay aside the glory he had with the Father, and to come and be made flesh, and make himself of no reputation, and take upon himself the form of a servant, and humble himself, and become obedient unto death, even the death of the cross. The apostle refers to this mind of self-denial for the good of others, that was in Christ Jesus, and exhorts the saints at Philippi to let this mind be in them. Then when we have an issue with our brethren, let us remember that we should let this mind of self-denial and humility be in us, leading us to make sacrifices for the good of our brethren. But, perhaps, some one is ready to say, we should never sacrifice a principle of truth. It is true we should not sacrifice truth, but we should always sacrifice self on the altar of truth. Sometimes we may imagine that we are contending for a principle of truth, and may be very zealous,

when it is really self or pride that we are contending for. Even when we are contending for the right thing we should be meek, gentle and loving towards our brethren. But, oftener than otherwise, perhaps those who strive in a carnal spirit on any particular point, are not only wrong in spirit, but wrong in their position regarding the point at issue. This is quite reasonable, for they are so blinded by their zeal or fanaticism that they cannot see clearly the point at issue; cannot take a scriptural, spiritual view of it. Oh brother Gold, is it not high time that our brethren were considering these things more closely, and ceasing from their carnal striving? Our time is short. Let us love one another in deed and in truth, and let the peace of God rule in our hearts.

Your brother in love, as I hope,
T. J. BAZEMORE.

ChIPLEY, Ga.

Yes, brother Bazemore, you have counseled well. P. D. G.

ELDER P. D. GOLD, DEAR SIR:— I hope that you will pardon all seeming liberties I am taking, and if the following will not appear offensive allow it to go to press for these two reasons; 1st. I want the praying part of the readers of the LANDMARK to carry my case to a throne of grace, if it can be so: 2nd. I want you and any one that feels inclined in writing to comment on what I shall now try to say, and if anything in it explain it, for I am spell-bound as it were, and can't go forward or backward; or in other words I care not for the world, and am afraid I care not for the renewed life sufficient to offer to the church; and I have been in this fix two years. I have often tried to submit my case to the LANDMARK, but as often as it was

written it found the fire in a few days after.

But to the Saints. For years my life has been a checkered one, and from earliest recollections things at times have made vivid impressions on my mind which are as clear now as when first made. Once when a very small child I went to pray far off in the woods alone, and while on my knees I was willing and anxious to part with this world and be with the Lord in love.

Once I dreamed judgment day was sweeping all the earth, and the sweeping fury I cannot describe. But oh such terror, and thus it went with me. I was struck through as it were with things more or less impressive up to two years ago. And for near six years past my life has been a strange one.

I almost lost all love for young company, and almost quit them. It seemed their chief enjoyments were nothing to me, and I got so low at times in both mind and body that it seemed I was one alone, friendless in this world, and the hand of the Lord against me, and justly so, and miserable indeed was I: more so at some times than at others.

During these six years strange has been my life to myself. Every thing has changed it seems. I was a Missionary Baptist in sentiment with all my people members, but during that time my prejudice against Primitive Baptists has past away, and now I find in them what I believe to be the only true doctrine that will stand the test, and I at times enjoy and am much built up when I can hear a rich experimental sermon. But this does not last: trouble comes. I dreamed of the wicked one after me, and the form he was in was to my mind a warning to me to leave off my wickedness. About two years ago I was at work, had been trying to pray

for directions as to my duty at the church, for that was meeting day by Elder Y. I. Chandler, and as I worked suddenly a light appeared to me, and I raised up and everywhere was bright, much brighter than usual, and calm, sweet and lovely, and as I looked up this was the first thought, it is of the Lord, and I went immediately off to try and pray again, and then to the church; but a little trouble was in the church, and I came away with my mouth sealed, and it has been ever since. Immediately after that time at the Association at Storie's Creek I had much enjoyment while Elders Wyatt and Isaac Jones were preaching, and about this time I dreamed I reckon, it has been in my mind since, that I saw the Saviour's face in a cloud looking at me, and it seemed all was peaceful.

Then about that time I was drawn into trouble with an old church member, and I felt ruined forever with the Old Baptists, but in due time the Lord cleared me of the difficulty, and then I had lost my mother, and being the youngest was left alone, and O the trouble I have seen since the Storie's Creek Association seldom reaches one person so weak as I am, and I must confess I believe it is my own wickedness sent upon me, and O so justly, for I know so well my nature is utterly depraved; yet in the overt act my fellow-brethren cannot accuse me of any vicious acts as boys often fell into. I know nothing but true grace can reach my case, and that is the only hope I have. I want the prayers of christians united for me to be delivered from my sins, and from the wicked one, and have my duty whatever it is shown me, and be made willing to perform the same. I dreamed a few weeks ago^s of going to the

water on one side of a church, and the water was very deep, and I started to the other side and found myself in the church, and Elder James S. Dameron was there, and married me to a lady that was there, and then took me on the other side of the church, and took me out in the water to baptize me. I have so many times wished for impressions about the water, and I cannot see much in this, and so I am afraid my wish is yet unfulfilled.

As it seems my thoughts are scattered I will stop, by again appealing for all who can have a mind to remember me around a throne of grace to do so.

Respectfully,

A FRIEND.

Remarks.

It strikes me that our friend is a subject of grace, and should give good heed to the impressions made on his mind by going to the church, and telling the brethren the reason of his hope.

There is a marriage when one is joined unto the church in the sense expressed by the prophet, "For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee:" Isa 62: 5. The church is the virgin pure and undefiled. The child of God loves her, and feels his vileness and unfitness. A young man who loves a virgin, as he should to marry her, must feel that he is not at all worthy of such a woman for a wife. But if he knew that he was worthy and she loved him, how happy he would be if they were married. So a subject of grace cannot see that he is worthy of the church—

he is too vile, that is too holy a place for him. But the thing that a true bride desires is THE LOVE OF HER HUSBAND. So if you truly love the church that is the evidence of your fitness therefor. Thy maker is thy husband, the Lord of the whole earth shall he be called. He rejoices over his people to do them good.

It seems that in your dream with brother Dameron leading you to the water, after your marriage or union with the church, is a sign encouraging to you to be baptized. In baptism you find relief, or the answer of a good conscience, from such distress as now is burdening you.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER GOLD:—I will write a few thoughts which came into my mind and if you see fit you can publish them if you think it will cause exercise of mind upon the things of God that may be of some profit to the household of faith.

I have seen and read many things written for publication that seem to confuse instead of edify. I think all our writings should be for edification and for comfort. I am also of the belief that all that is written in the scriptures is written with a view and design to furnish the man of God with that knowledge he needs here in his pilgrimage, and God has not incorporated anything in his word but what is profitable if we can understand it in its true meaning. The Prophet Isaiah said, declaring the end from the beginning, and from ancient times the things not yet done, saying my counsel shall stand and I will do all my pleasure, Is. 46 : 10.

We go back to the garden and there we hear the voice of God, saying, 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. Then we take the language of Peter in the Acts of the Apostles.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together. For to do whatsoever thy hand and counsel determined before to be done." Acts 4 : 27-28. There is such a link connecting these things that we must admit that the thoughts of God's heart stand to all generations. And whatsoever pleased the Lord that did he in heaven, in earth and all the deep places. Connecting this with the confession and declaration of a heathen King, unto whom God had revealed himself, we have this language, And all the inhabitants of the earth are reputed as nothing; and he doeth his will in the army of heaven, and among the inhabitants of the earth; and none can say stay his hand, nor say unto him, What doest Thou? Dan. 4 : 35. In harmony with this Job says, but he is in one mind, and who can turn him? and what his soul desireth that he doeth. He performeth the thing that is appointed (predestinated) for me; and many such things are with him. Job 23 : 13-14. Again in the same line Job says, "By his Spirit he hath garnished the heaven; his hand hath formed the crooked serpent. Lo, 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 : 14.

We would couple with these the declaration of Paul to the Roman brethren in the 9th chapt.,"

Thou will say then unto me, why doeth he yet find fault? For who hath resisted his will? Nay but oh man, who art thou that repliest against God? Shall the thing formed say unto him that formed it why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? Rom. 9:19-21. We see here that Peter and Paul and Isaiah and Daniel and Moses all record the same thing that is the very basal stone of our faith, and it seems to me to controvert it and to attempt to set it aside is denying the faith of God's elect, and I can't for my life see what good is to come from it, and if brethren are to be called disturbers of the peace who contend earnestly for the faith of God's elect are to be regarded in this light I can't see what is to become of Zion. Does not this scripture fit in here, Better dwell in the corner of a house-top alone than to live in a wide house with a brawling woman? Brethren know what is embraced in the scriptures referred to, and when we attempt to bring the faith of God's elect down to the realm of carnal reason, and we preach only what is consistent with the reason of man I am sure we are 'elt without any gospel to preach, for every principle of the gospel is above and beyond the reach of human reason, and is purely a matter of faith to the household of faith. When we preach the doctrine of God, we preach to the faith of God's elect. "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought, But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained (predestinated) before the world unto our glory." Cor. 2:6 7. It is

evident to my mind that when we attempt to present the word of God in such a way as to suit a b and c we do violence to the of truth. The word is not to be brought down on a level with a b and c, but a b and c are to be brought out of the dense darkness and fogs of Arminianism up high into the light and walk and life of faith, for it is by grace through faith, and the promise is sure to all the seed. This seed are admonished to walk, not by sight, but by faith. It seems if brethren would think of these things they would certainly cease to strive about the doctrine of God, accept what God says about it, and await the solution of these deep mysteries, and walk together in the fellowship of the gospel of Jesus Christ. Yours to serve in the gospel in hope.

W. LIVELY.

DEAR BROTHER GOLD:—Jesus once said to his disciples, "Occupy till I come." This seems to me to imply that the gospel field has much room, and that there is no likelihood of its becoming so occupied that no room is left. In attempting either to speak or to write, I desire to find some ground that has not been fully occupied by others, or even by myself, before. I now propose to offer some reflections upon the law, that is "The holy law of God." The Psalmist David says, "The law of the Lord is perfect." The apostle Paul says, "The law is holy and the commandment holy and just and good." Then we do well to sometimes contemplate it and see if we cannot behold wondrous things out of it. The two writers, one in the Old Testament and the other in the New, who dwelt far more on christian experience than any others dwelt much upon the law. I speak of David and Paul.

So much is this the case that it would seem that they regarded experience as inseparable from a knowledge of the law of God. It seemed to be in the view of both those writers the foundation of everything as though without the law there could have been no gospel. Loving and admiring the holiness and purity of God's law, is a very different thing from depending upon works or duties for acceptance. The law did not make men sinners, it only showed them to be sinners, and it never was a stumbling block in the way of any body. If we have any knowledge or love of holiness, we must love that law because it is holy. We cannot deal intelligently with the subject without making and keeping in view a distinction between what is sometimes called the moral law, and that dispensation of laws and ordinances that was committed to the Israelites to begin and end with that people. It is a distinction not difficult to make, the first being permanent and perpetual, the other merely typical and shadowy of a body and substance to come which substance having come there remains no further need of the shadow. The substance yet lives, but the shadows have passed away. What Christ and the Apostles called the law was not that ceremonial law at all. The law of which they spoke had no beginning and never would or could have an end. It embraced the eternal and immutable principles of right and justice, and never did require anything but what was right, and from that it never can make any abatement. The writing of it upon tables and its publication amid the terrors and thunders of Sinai did not make it law, nor make any difference in it. It was simply publishing it. It added nothing to it. I suppose it will not be disputed now that the

law of which I speak is binding upon all the nations of the earth and upon all classes and conditions of men. If it was not so in the beginning and commenced with the creation of men I might inquire when did it become so? Was there ever a time since man has been on the earth the law of God was not binding upon all the human family? I speak of this somewhat particularly because it is somewhat common to speak of the injunction in regard to the forbidden fruit as though that was the law under which Adam was created, and all the law that he and his posterity were under. That restriction was a simply a precept, that in and of itself would imply that the newly created man was under law to his Maker, and bound to obey his commands. If this were all the law that was binding upon men, then there could have been no further transgression on the part of Adam, or of his posterity. "For where there is no law there no transgression." The Apostle says he would not have known sin but by the law. Neither would anybody else, as there would have been no sin to know. By the law is the knowledge of sin. As man was driven out of the garden there never could be any more eating of the tree of knowledge by him, or any of his posterity. The general principles of law were not involved in the act of eating of that interdicted tree. The condition of a sinner is not merely that he has transgressed some commandment, but that his nature is depraved, "enmity against God." The salvation of a sinner is not merely from the penalty or consequences of Adam's transgression, but his salvation is a personal thing. Jesus shall save his people from their sins. I cannot find the sinner, nor what the sinner's state and condition is, without finding the law

that he is under, and what the character of that law is. The law being holy it is of itself a curse upon the enemies of God and of holiness. The redemption and salvation of sinners is not said to be from punishment, or from the consequence of the first transgression; but from the law and from its curse. Christ was made under the law to redeem them that were under the law. And if they had not been under the law there could have been no redemption for them. In this respect we find no difference between Jew and Gentile, nor between those that lived before Moses and those who lived afterward. As it was the same God, so it was the same holy, unchangeable law to which the whole race were amenable, and in regard to which death has passed upon all men for that all have sinned. Sin reigned with tyrannical sway from Adam to Moses, and death reigned because of sin. But grace reigned upon the same principle then as now, and the righteousness of the law was fulfilled in Abel, in Enoch, Abraham, Joseph and others, just as it is now fulfilled in all those who walk not after the flesh, but after Spirit. While it was by the offence of one that judgment came upon all men to condemnation, yet the condemnation is because they are sinners, and not because Adam was a sinner. He that believeth not is condemned already, and this the condemnation that they love darkness rather than light because their deeds are evil. The records we have of the condition of the race, previous to their destruction by the deluge, shows the complete and almost unrestricted reign of sin, and that man had corrupted his way to that extent that the fear of God was found only in a single family. The Apostle speaks of the law of God and its holy re-

quirements to Gentiles, as much as he does to Jews, and shows them they were not without the law. They had a consciousness of right and wrong, and in this respect were a law unto themselves. The gospel of Christ blends in its theme of song both Moses and the Lamb of God. I do not see how we shall be led to the idea of a sacrifice to put away sin but by a consciousness of sin and guilt, and the consequences thereof. How shall we appreciate a deliverer, unless we first know a bondage? If that deliverance be to turn away ungodliness from us, will it not be a deliverance from the love and control of sin? The Apostle not only spake to Gentiles of their being under law to God, but he declared that it had dominion over them. A righteous law can never justify a sinner, but nevertheless while men confessedly are sinners they still are legalists, and that dominion over them only ceases with death. It is passing strange that men should prefer the relationship of a servant to a son, and that the reward should be of debt rather than of grace. So completely are men under the power and control of this spirit of bondage that they prefer to have it so. Hence the Epithet Antinomian is thrust upon those who will not believe that acceptance with God is on the ground of good works. We do not come to a knowledge of Christ without becoming dead to the law. The Apostle teaches that it was through the law that he became dead to it. That he had regarded it as to be the way of life, that the commandment had come upon him condemning him and he found it to be unto death instead of life. So henceforth that was dead wherein he had been held. Now he is no more a servant but a son, and if a son then an heir.

This is that school-master by whose tuition we learn Christ, and without which it seems to me that our knowledge of him would be quite imperfect. Somebody asks "wherefore then serveth the law?" I answer; the law was first before the gospel, and it is as eternal and unchangeable as the throne of Jehovah. But for the law there would have been no gospel. And if there is anybody anywhere that is not under the condemnation of that law of God there can be no gospel for them. There is a point in the experience of believers that I wish to notice here. That is that when the law is brought home to the understanding and conscience of a sinner although it condemns and seems to cut him off, yet he loves it. The Apostle with all his sense of guilt and condemnation could say, "I delight in the law of God." And the Old Psalmist could contemplate the holiness and purity of that law with rapture. "Blessed is the man whose delight is in the law of the Lord and in his law doth he meditate day and night." Again, "O how I love thy law! it is my meditation all the day." People will not love that law unless its principles have been implanted within them. Then indeed is the righteousness of the law fulfilled in them, even though they are found writing bitter things against themselves. In gospel bonds,

E. RITTENHOUSE.

A PREACHING TOUR.

DEAR BRETHREN:—I feel a desire to write to those I met during the months of January and February 1895, and to all this epistle of love I hope may come. I feel a desire to comply with the request of many to write to them. I will omit many things that came under

my observation. I also ask my brethren to excuse me if I should fail to give a full account of my tour, or fail to mention certain names. I failed to meet my appointments at Wilson, but visited them the next day and at night and was glad to meet them. As usual they appeared to be in the spirit of love. The next was at South Quay, Va. I also met with Elder Armstrong, and had the pleasure of hearing him preach that doctrine that always gives God the glory. He and I were together for several days. While together we tried to preach at Flatty Creek church, and met many warm brethren, also their beloved pastor, Chas. Meads, and I felt glad to meet such a minister as brother Meads. I would be glad if I could meet him often. There I parted with the dear Elder Armstrong, but was blessed with the presence of Elder Meads across the Albemarle sound to Elim's church. We met several of the members who showed their faith like they did in the Apostles' days—by their works. I then parted with the dear Elder, and made my way with a kind old friend across the Currituck Sound. About 12 O'clock I reached brother Perry's and was kindly cared for. I tried to preach that night at a School House. The next day I was conveyed over to the beach to Elder A. J. Austin's. I hope I may never forget the love they manifested to me. Let me say, brother Austin, come and see us. From thence I went to Columbia, and soon found several good brethren that I hope long to remember. Brother Thomas Holidia and his old mother Elida, who made me think of my old mother, that died on the twelfth of last November. Oh how I do love to meet such a dear old mother in Israel. May the blessings of heaven rest upon her and her dear wid-

owed daughter and sister, Frances Barnes. The meeting of the devoted sister, Sadie Liverman, from whose pen I received so much comfort was very refreshing. We were together three or four days, and how sweet the hours did pass away, while we were together to sing and pray. I visited Gum Neck, in company with brother Phelps, and tried to preach for them. I went to Fairfield and stopped with friend Rose whose duty is, I believe, to tell sinners around, what a dear savior he has found. I was then conveyed to old friend Abram Baum's, who cannot see at all with his natural eyes, but his spiritual eyes in understanding seemed to be very good. Friend Baum, as well as a great many others, are special friends to the Baptists, and have reason of a Christian hope, and are good warriors, but are fighting behind this kind of breastworks, (I am not a professor of Religion). I can not endorse them in remaining behind such as an excuse. If you love me keep my commandments. Let me say to all such, if you have the light put it not under a bushel, but on a candlestick, that you and others may have the benefits of the same light. No amount of money would be of any benefit, if never put in use by any one. Thou oughtest, therefore, to put my money to the exchangers. Doubtless there are many that fail to enjoy the comforts and blessings of the church (or militant kingdom) because of their neglect of duties. I then traveled on and met most of my appointments until I reached Rose Bay, near by old sister Cartwrights. There I tried to preach two days, and I am glad I was there. I have never felt more like discriminating between truth and error in all my life, and the two kinds of religion that are being set forth by the human family.

Though there is so much said about religion in this nineteenth century, if you will notice carefully, you will find it mentioned but five times in the Bible, and by noticing the reading carefully you will find two kinds, one is pure and undefiled before God and the Father, and the other is vain, worthless. It was my lot to attempt to preach at the same place on the same day, not with, but immediately after one did preach. He used a good deal of sophistry and pretended to be glad to meet me. After he lined one of their hymns, he asked me to lead in prayer. I refused so to do. He then did his preaching. After he was through I tried to preach from John 5:1-15. The Missionary Baptists have built a very good house within twenty-five yards of where the Primitives have been preaching for a long time. Though from what I could learn of the preacher and the doctrine, and the manner he set it forth, with all of its sweet flavors of foreign and home missions and Sabbath schools, I have many reasons to doubt his ever catching one of the lambs of God; and if he does, they will finally come to their senses, that is, they will leave. I know by experience they cannot live on their husky doctrines, and will be bound to return with shame, and say: "I have sinned against my Father's principles of doctrine, and the practice of the only mother, the church, and let me live with you." I was conveyed on and on, meeting kind brethren. The Brothers Lupton and friend Hall carried me to Goose Creek Island in the storm on Thursday evening, February 7th. That evening will long be remembered by me, and perhaps a great many others. From thence we went to New Berne, and then home, finding all well, but very un-

easy fearing I was destroyed in the storm or frozen; but God's grace was for us all.

H. F. PEEDIN.

DEAR BROTHER GOLD:—I have thought for some time I would try and write a part of what I hope the Lord has done for my soul, that my children might see what I have passed through. I shall have to go back to my childhood. As far back as I can recollect I have been troubled about what would become of me when I died. I thought I could get religion, and went to work thinking I would soon be a christian, but alas, I got no better, but worse. I would make promises to the Lord, and break them, adding sin to sin. When I would shut my eyes to sleep I could see hundreds of black objects dancing before my eyes and thought it was devils laughing at me. I became afraid to sleep by myself. But after awhile it partially wore off, and I got to going in company, and would be as gay as the gayest; but when I would go home and get to thinking what I had done, it would trouble me a great deal; and then to my promises again, and no sooner made than broken. Dear Brother, I have told falsehoods enough to damn my soul, if I hadn't committed another sin. I was thinking all this time I had to be judged by the sins I committed, hadn't seen the fountain whence all sins came. Oh, when I saw I was nothing but a sink of sin from the crown of my head to my feet I gave up thinking I could save myself. My cry was, Lord have mercy upon me a sinner. A sin-sick soul don't need anybody to tell such to pray. They would pray if their tongue was cut out. About this time I was teaching school in Virginia. I had several uncles and aunts living near where

I was teaching. They were all Missionaries. I went to one of their protracted meetings. They asked if there was any one there that wanted to be prayed for. I thought perhaps I had done wrong. I had never asked anybody to pray for me, and knelt at my seat. When I went out of the house they gathered around me, to tell me how to do. The preacher gave me several passages of Scripture to read, saying it was not necessary to read the whole Bible. One of my aunts told me to go on and get religion, and not to let the old Hardshell doctrine keep me from getting religion. They all knew my precious old mother was a Hardshell, as they called them. I never said anything, but went to my boarding place, went up stairs, got on my knees, and begged the Lord to show me the right way. I knew I could do nothing but beg for mercy. That night I dreamed there was a crowd standing on the bank of a river, the water was very deep. I saw two men start across the river, they soon got in deep water, one of them went over without any trouble, the other one, which was one of my uncles, sank and when he would rise to the surface I could see him catching at straws as they floated down the stream. I wrung my hands and cried and begged some one to take him out. They seemed unconcerned, and paid no attention to me. Some one said the Lord was leading the one that went over safe, the other one was left to his own choice, that was what they had been telling me: it was as I chose whether I would be a christian or not. Dear brethren and sisters, I don't believe there is a christian in the world that don't know if it was left to them they would be lost. I felt to be already lost. I got to think it was a sin for me to take the Lord's name in my

sin-polluted lips. I was trying to pray all the time for conviction. I did not think it was conviction. I thought I would never have any pleasure in this world nor the world to come. I resolved if I was sent to hell I would go there begging for mercy. I married during the time. My husband was no professor, but a strong Methodist in belief, consequently we attended a great many Methodist meetings. I thought there were good people among them, but I had no confidence in their way of worship. I loved the Baptists, but thought them too good for me to ever be one. I did not hear them preach often. My husband was so bitter against them I had rather stay at home than for him to carry me to hear them, though he would go with me whenever I asked him. I was reading Whitfield's sermons one day, and in one of them he was calling on people to repent, but, said he, some of you may say I can't repent. He said, who told you so? The devil never told anybody they couldn't repent. He said, whoever you are, you are not far from the kingdom of heaven. Here I felt to believe the Lord was leading me. I knew if I was saved it would be by the mercy of God, and nothing good that I could do. There was a camp meeting at Flat Rock, near us. We went, I took my seat just outside of the altar; one of their biggest preachers got up to preach, his text was, "As Moses lifted up the serpent in the wilderness, so shall the son of man be lifted up." He went on to tell them everybody could look if they would, and if they didn't they ought to die. I felt to know there was not a word of truth in what he said, for here I am, and would give ten thousand worlds if I had them, to look and be healed, but could not. While these things were passing

through my mind my burden of guilt was taken away. I felt so light I got up off my seat, everything looked different and everybody seemed to shine. While I was wondering if it was religion something spoke to me, what do you mean, you have got no religion, this is not the place for you to get religion. I sank down on my seat a miserable creature, all my joy was gone in the twinkling of an eye I thought I was a hypocrite, and hadn't said a word to anyone. After awhile my burden left me and this Scripture came to me, 'My grace is sufficient for thee.' This gave me some hope, but thought I would have to have better evidence before I would own it. It got out somehow that I had professed religion at the camp meeting; an old colored woman that belonged to my father told me my father said he was sorry for any of his children to take up with the Methodists. That hurt my feelings. I knew I did not believe in them any more than he did. But that caused me a great deal of trouble. Why should the Lord pardon my sins under a man's preaching when I did not believe a word he said, makes me often think I have caught the shadow and missed the substance. But then it is a little hope that I wouldn't take the world for. I have felt at times I would never doubt any more. But oh, these times are so far between. I spend a great deal of my time in the valley. We brought our children to Oak Ridge to educate them because it was a non-sectarian school; but I don't see any difference, they are all will-worshippers and hold their protracted meetings two or three weeks at a time, right in front of our door. I can stand on the porch and hear them. I am sometimes afraid my children will become entangled with them, but the Lord is

their keeper. I would rejoice to know my children had the evidence of being christians. But I don't want the profession without the evidence. Your sister I hope,

W. H. WILLIAMS.

The church of which Elder A. B. Philpot is a member requested the publication in *ZION'S LANDMARK* of the following.—P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I very well remember your article in the *LANDMARK* concerning the sheep butting the dead goat, and would have destroyed himself had he not been prevented, which I understand to be figurative. Nevertheless, I feel it to be my duty to reply or write the truth, concerning a difference that existed last summer between myself and J. Lee Taylor, in order to defend myself against false-rumors which have gone out. It is as follows to wit: Some three years ago I had some appointments on Walker's Creek, in Giles county, Va., where a Primitive Baptist was never heard. A short while before I reached there at a Missionary meeting-house, where I had an appointment, J. Lee Taylor had written a letter to that church warning them against our denomination as impostors, requesting the same to be read in church conference. I let this pass unnoticed, until the 3rd Sunday in last April I tried to preach at Old Centre, and felt like I was favored of the Lord to preach the truth. Shortly after that a friend of mine told me Mr. J. Lee Taylor, while standing in the water baptizing, spoke out and said, preacher Philpott remarked from the stand at Old Centre, on the said 3rd Sunday in April, that anybody that went to a Sabbath-school was bound to go to hell, and he must have been drunk or he would not have said it. This fired me up

in feelings, and soon after this I met J. Lee Taylor at Henry Court in conversation with brother C. G. Purdy, a deacon of Old Center church. I stepped up to him, slapped him on the shoulder and remarked, parson, you are misrepresenting me, and told him what I had heard. He said he had heard such rumors and gave his author which was a member of his order that was present at the time I tried to preach. Taylor then asked me what I did say about the Sabbath-school. I told him to remember just now what I said I could not, but I do not endorse Sabbath-schools in the manner they are carried on, patronize them, nor recognize them as a religious institution, but so far as saying that anybody that went to one had to go to hell I never said that. If that was the case I would have to go myself, for I have been to one; and left him, and brother Purdy standing where I found them. The next I heard it rumored around by Taylor's members that I had been to brother Taylor and denied ever opposing Sabbath-schools. And a deacon of his church invited me to come up to their Sabbath-school and give a lecture, that he understood that I did not oppose them. Finally we got into an argument over the matter. During our talk I told him of some untruthful statements wrote and published in a book giving the life of D. G. Taylor. This he became offended at, and made some insulting remarks. I then told him what I had heard against D. G. Taylor and quoted my authors for the same.

Be it remembered that D. G. Taylor, dec'd was a Missionary preacher for a number of years, joined the church at Mayo of that order, November 28th, 1844, was ordained October 30th, 1847; departed this life March 30th, 1890. So

says J. J. Taylor, the author of the book which gives the life and history of Daniel G. Taylor. He was the father of J. Lee Taylor, J. J. Taylor, Sam Frank Taylor and Reed Taylor, dec'd, all four of which were Missionary preachers.

The charges preferred against D. G. Taylor were concerning a horse trade with a man by the name of Doyle, on the 25th day of December, 1852, and a false obituary he wrote of my grandfather, Elder John Turner. Soon after this W. G. Goode, this deacon I referred to, saw J. Lee Taylor and gave him the details of our conversation. I then made the same statement from the stand at Town Creek that I made to Goode, saying I was responsible for it, that I was creditably informed that it was a fact. In a few days J. Lee Taylor was going around enquiring to know what I said, saying it was false, and I had to publicly retract it, give a libel or he would sue me in Court for slander, and that he was coming by my house to see about the matter, which was on his way home. He passed by and never called, returned home, and wrote me the following letter, to wit:

SPENCER, VA., June 22d, 1894.

ELDER ALBERT PHILPOTT,

Alumine, Va.

Dear Sir:—If I am correctly informed, you are bringing slanderous and false charges against my father, Elder D. G. Taylor, in that you charge him with giving in his horse to the commissioner of revenue as a diseased horse, that he sold the same as a sound horse, and that he was sued in the court of Henry County, and that you could bring the proof from the records, and in the person of jurors who awarded the damages, and other damaging statements, I am told you have made as against my father, which I denounce slanderous and false, and in the name of my aggrieved and sorrow-stricken mother I demand a speedy public retraction, or I shall hold you personally responsible for your utterance. Please write at once and let me know what you propose to do.

Truly yours,
J. LEE TAYLOR.

The following is my reply:

ELDER J. LEE TAYLOR,

Dear Sir:—Your letter to hand, contents noted, will say to you, set your time, I will meet you at Alumine, and we will bring Esquire Ross, Gardener Goode, and myself, all face to face, and I will explain the matter and show what gave rise to it. If this gives you satisfaction all will be right. If not will say to you, I am prepared to produce good authors for all I fail to prove. I will be at Henry Court and you can set the time when to meet, and I will let the parties know.

Yours sincerely,
Alumine, Va.

A. B. PHILPOTT.

Accordingly I went to Henry Court and looked for Mr. Taylor but never saw him, though he appeared on the street I learned after I left about 4 o'clock p. m. Two friends of mine came to my house and told me Taylor had written to his brethren and informed them he was going to meet me at Alumine the 16th of July to settle the matter. So on the 13th of July I met him very friendly. I told him I had been wanting to see him about what had passed between us. I told him what I had said, and the cause of my saying it. He spoke a few words mildly, then remarked, I was a lying scoundrel, and meet him at Alumine Monday and we would settle it, and then rode off. I then remarked to him I did not propose to meet as low down a scoundrel as he was. Yet I had not gone but a few steps before I fully intended to meet him, so I made preparations. I went to Martinsville and got a copy of records. I then went to see one of the jurors and have his written testimony. I then went to the church records, and on Monday the 16th of July I rode in Alumine, and passed Mr. Taylor and spoke to him. I then wrote him a note which was as follows, to wit:

MR. J. LEE TAYLOR,

Dear Sir:—You asked me to meet you at Alumine to-day, as you see I am here in person. Please inform me what you desire.

Yours truly,

A. B. PHILPOTT.

Alumine, Va., July 16, 1894.

This note was carried to him by brother G. C. King, of our church at Town Creek. He never answered it. I sent an appointment on Sunday that I would preach at Alumine at 11 o'clock a. m., Monday. I did this in order to give an explanation of this publicly in case he declined to meet me. At half past 10 o'clock, a. m., Dr. M. P. Dillard who was and is yet a member of the Missionary Baptists, left home that morning and came by brother C. W. Davis's, and got him to come to Alumine, and help him to settle this trouble privately. So myself, C. W. Davis and C. L. Ross, members of the Primitive Baptist church, Pig River association, (Brother Ross exercises in public,) also J. Lee Taylor, W. G. Goode and Dr. M. P. Dillard, went to a private room, when Taylor made the following statement, that this horse was his grand-father's horse, (which was correct) and that a man by the name of Agee rode him to Henry Court and sold him to Jim Doyal, and his father had nothing to do with it. At the same time Mr. Goode remarked, they got a judgment for all they sued for, and brother Taylor has a copy showing it. Mr Taylor never spoke to that. I then remarked, Parson, you are mistaken about that matter. Your father sold that horse to Doyal on the 25th day of December 1852, and recommended him to be a sound, good, work horse. He proved to be different, and Doyal refused to pay for him. Daniel G. Taylor, son of, and as agent for, Reuben Taylor, brought suit against Doyal and his surety for the money which was \$60. Daniel G. Taylor appeared as a witness for him as shown by record. I then produced the certificate of Robert Turner, a member of the Jury that sat on the case, which is as follows, to wit, Daniel

G. Taylor's evidence before the Jury was that the horse was a sound when he sold him. O. R. Dillard commissioner of the revenue testified before the court that the horse was given in to him as an unsound horse, and assessed very low, while Taylor owned him. The jury believed from the evidence that the horse was not a sound horse when Daniel Taylor sold him, and instead of allowing Taylor \$60 they allowed him about \$14. This statement is correct to the best of my recollection. Signed, Robert Turner.

After reading this, and showing that it was in harmony with the record of the court, Mr. Taylor spoke of suing Mr. Turner, and asked me would I give him a copy. I told him I would, at the same time telling him there was no better man in Henry county than Robert Turner, and he could not turn him down. Dr. Dillard told him the same in substance. I will farther state that Elder L. T. Turner, and brother W. O. Thomasson, who have known Robert Turner from their infancy, say that they will state there is not a man in the State of Virginia they would sooner rely on than Robert Turner. I then told Parson Taylor that the obituary his father wrote of my grand-father was false, and I was able to prove it. He then denied denouncing me about that until I produced his letter. He then expressed a willingness to drop the matter as though it never occurred, asking me to say before the congregation that there was no suit brought against D. G. Taylor. I told him there were several brethren and friends had come there to see me justified, and they had to be satisfied, and I would go and call them together, and if they were willing I would accept his proposition, and report to him in a few moments.

He then called to me and said, now if your brethren and friends are not willing for you to accept my proposition we will have no more talk about it to-day, for I did not agree to meet you here. I replied, yes you did. Well you say I did and I say I did not: it is between us: nobody else knows anything about it. I went and called all the brethren and friends I could find on the ground. There were about 20 of the brethren, among them 3 preachers, and several old deacons, and reported to them what he had agreed to do, at the same time telling them I would accept proposition if they were willing, yet told them I was in possession of records, and able to sustain myself. To this they all agreed, except two brethren, they were not willing, at first, saying they had not treated me right, and they wanted me to let it come publicly as it was; but finally gave up. I notified him I would accept his proposition. We then assembled at half past 2 o'clock p. m., before between 300 and 500 persons of brethren and friends on each side, and addressed the assembly in the following manner. I remarked I and Parson Taylor had met and talked the matter over, and we had agreed to drop it, as though it never occurred, and that I was done with it, unless I was forced to bring it up in the future to defend my personal character: also, as I was requested by the committee, I remarked there was no suit on record against D. G. Taylor, as I had seen. Taylor then remarked he was happy to meet you all and addressed them about this way. "I do not blame my dear brother for his remarks, as he was misled by other people, and if there was any law somebody would have to pay for it." I then remarked that I have one more point to make to the com-

mittee, have I varied an i that I dotted or a t that I crossed, or retracted a word I have said from first to last? The answer of the committee was no, though only one spoke. I then opened my hymn book by request of W. G. Goode, who remarked to me that he wanted to hear me preach, that I had acted a christian gentleman. I then sang a hymn, and after supplication spoke from the text, "Blow ye the trumpet in Zion," for a short while, and after dismission we all had squandered. I was talking with Bro. Ross. Mr. Taylor came to me and said he wanted to shake hands with me in friendship, as we had settled it, expressing that he was done with it, as though it never occurred. The next thing that occurred, in the Blue Ridge Baptist paper was the following article, published at Martinsville by H. C. Smith editor, and secretary of Virginia Baptist Association, to wit, Mill Creek proceeding, on Sunday morning July the 15th 1894, in the presence of a very large and deeply interested audience, the pastor Elder J. Lee Taylor baptized two most excellent young ladies, Miss Marcella Via, and Miss Pearl daughter of W. G. Goode. Monday the 16th of July will be a day long remembered, as there was a serious difference existing between Elder J. Lee Taylor and A. B. Philpott, relative to certain declarations made by the latter concerning Elder D. G. Taylor Dec'd, was satisfactorily adjusted in the presence of the vast congregation assembled, by Elder Philpott affirming that there was no grounds whatever for the statement he had made detrimental to the character of Elder D. G. Taylor, and that he himself had been misled by the statements of other people, Signed X. Y. Z. I then showed this article to Dr. M. P. Dillard, and asked him

if it was correct; to which he replied, no. This misrepresents the matter. I then went to the editor and ask him who H. Y. Z. was. He seemed to regret the matter being published, but refused to give me the author, until he obtained leave. He took my address, and shortly I received the following letter (though I will only publish a portion, as it contains three sheets of paper):

[Hugh C. Smith, Editor Blue Ridge Baptist,
P. O. Box 140, Martinsville, Va., August
the 7th, 1894.]

REV. A. B. PHILPOTT,
Alumina, Va.

My Dear Brother.—Have just received a reply to my letter. The author of that article says that you shall know if you desire that H Y Z is J. Lee Taylor, etc.

The editor also told me in the presence of Bro. Wm. B. Stone, and Wm. Franklin that Dr. Dillard had been to him and told him the article was not correct. I will now give the errors in my grand-father's obituary written by D. G. Taylor, which are as follows:

Elder John Turner was born in Franklin county, Va., in 1779, professed the religion of Jesus in 1821, and united with the Town Creek Baptist church, Pig River Association, which was at that time a Missionary body and in full sympathy with the great Baptist brotherhood of Virginia. Soon after his conversion and connection he commenced publishing the good news of life and salvation to others, and continued in active service of his divine Master until a few years before his death, when the infirmities of old age prevented his traveling a distance from home. In 1832 a resolution introduced in Pig River Association declaring non-fellowship with the Missionary and other benevolent enterprises of the denomination, Elder Turner opposed the resolution, and did all in his power to save the Association to the denomination, but in

vain. He for a time remained with the Anti-Mission party, but having no sympathy with other hyper-calvinistic principles, and anti-Mission spirit, he came back to the regular Baptists and united with the Sycamore church, Patrick county, Va., etc.

The truth of the matter is as follows. He joined at Union, Nov. the 17th 1821, which was at that time New River Association, was dismissed by letter in 1825, and joined Town Creek, was dismissed by letter and went to Charity, in Patrick county, Va., 1834; was taken under dealings January meeting 1840 for intemperance: Again in 1841 July meeting, again July meeting 1845, to which he acknowledged, and the church forgave him. He was again taken under dealings July 31st 1847 for preaching that which the scripture forbids, and was excluded by that church, Sept. the 4th 1847.

So says the record of Charity church. He then joined the Missionaries, Franklin county Va., and they received him, and recognized him an ordained minister, which was an ex-communicated member from our denomination. The eternal God is our Refuge, and underneath are his everlasting arms. Israel shall dwell alone safely. The fountain of Jacob shall be upon a land of corn and wine. The heavens shall drop down dew. Happy art thou oh Israel, who is like unto thee, oh people saved by the Lord, the shield of thine helmet, and the sword of thine excellency; and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. Brother Gold, please publish this matter in the LANDMARK, at an early day, and oblige yours in gospel bonds.

A. B. PHILPOTT.

P. S. We the undersigned do

hereby certify that we were present and acted on the committee at Alumine, July 16th 1894, and do affirm that the above is correct. Given under our hands this Jan. 26th 1895.

C. S. ROSS, J. P.
C. W. DAVIS

Alumine Va.

MARRIED.

On the 1st day of April, at 2 o'clock, P. M., at the bride's residence, near Oak Grove church, by Eld. Jasper Hall, Mr. Zola J. Suggs and Mrs. Martha J. Jones, both of Wake county, N. C.

ASSOCIATIONS.

The Spring Session of the Bear Creek association will hold its 1895 session with the Freedom church, Stanley county, North Carolina, commencing on Saturday before the first Sabbath in May, 1895, and continuing three days. We invite brethren and sisters and especially ministers to visit us.

J. W. JONES, Clerk.

White Store, N. C.

The next session of the Mayo Primitive Baptist Association is appointed to be held with the church at Wilson, Stokes county, N. C., commencing on Saturday before the third Sunday in May, 1895. Those coming by rail will be met at Walnut Cove, and Ladford, on Friday and conveyed to the association. Walnut Cove is nine miles from the church and Ladford seven. A cordial invitation is extended especially to the ministering brethren. As many as can will give me notice so I can prepare sufficient conveyance.

G. T. DUNLAP, Clerk.

Fed Shoals, N. C.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor

P. G. LESTER,.....Associate Editor.

VOLUME XXV:III.....No. 10.

WILSON, N. C., APRIL 1, 1895.

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

EDITORIAL.

Friend W. H. Howe, of Mo., requests my view of 2nd King 4: 29 :

"Then he said to Gehazi, Gird up thy lions, and take my staff in thine hand, and go thy way : if thou meet any man, salute him not : and if any salute thee, answer him not again : and lay my staff upon the face of the face "

Elisha had double portion of the Spirit of Elizah. There is no report of any prophet that performed as many miracles, or more wonderful, than he did ; yet even he could not delegate to his servant any power to perform a miracle. There is no account of any instance in the bible that a prophet performed a miracle through an agent, or deputy, or ever taught another to be a prophet, or ever anointed another to be a prophet except as the Lord commanded, so that we find no warrant in scripture for such a thing as one man communicating to another such gifts as only the Lord endows his servants with. When Elijah anointed Elisha to be a prophet it was only to set

forth and declare that the Lord had ordained Elisha to be a prophet in the stead of Elijah, as Samuel anointed David, whom the Lord had already chosen, to be King over Israel.

The son of the woman that had shown such kindness to Elisha was dead. She sought him in her bereavement. He sends Gehazi to lay his staff on the face of the child. But she would not leave him. He must go also.

In the running of Gehazi, who was commanded to salute no man, nor tarry by the way, we see that the King's business requires haste, nor allows time for parleying with the world. Let the dead bury their dead. Let people who are fond of wordly fashions attend to such things, but those who wait on the King's matters must be separated and given to that alone. Their loins must be girded. They must be braced with the truth so that they can run.

Gehazi lays the prophet's staff on the face of the child. The staff is that which supports or strengthens one, and it is a symbol of power and experience also. When laid on the face of the dead child it only proved or showed his death, as the word declares we are dead, and the staff or experience we have proves man is dead, but does not raise him from the dead. The letter of the word which is a staff to the living child cannot quicken or raise the dead, but it proves that he is dead.

The mother of us all honors the Lord our husband. The mother of

this dead child would not leave the prophet. So we cannot trust in anything short of the power of God, or Jesus the great prophet in Israel. He must come to the dead, and he must take the place of the dead; he must put his mouth on the mouth of the dead, his eyes on his, his face on the face of the dead, his hands upon the hands of the dead, his feet upon his, his body on the body of the dead, and stretch himself on the dead, (2nd Kings, 4: 34, 35,) and this gives life to the dead. Elisha came thus in touch with the dead, but it did not defile the prophet. The power of God was so in him that it cast death out of the child even, and he lived, and the prophet gave him to his mother.

The children of God are the promised seed. But by nature they are dead in trespasses and in sins. But they are beloved by God, and Jesus comes to us, is found in fashion as a man. He becomes us. He is put in place of the dead, but is not defiled. While a man he comes to us, but knows no sin. He is God with us. This casts out death and we live, and are given to the mother, the Jerusalem which is above. All the children of grace are given to Jesus. No preacher quickens them. The preacher and the bible can only declare or report that they are dead. Jesus comes to his own and raises them and they live. Then we know of a truth that Jesus is the Son of God, and has power on earth to forgive sins, and we worship God.

Many a preacher goes off after money as Gehazi after this lied in

the name of the prophet to Naaman, and obtained a present in the prophet's name, but the leprosy of Naaman clave unto him, and he went out from the presence of Elisha a leper.

One that leaves the truth for the love of money, or ways of unrighteousness, loses all the fellowship and presence of the Lord, and sin cleaves to him. How fallen and worthless such become. It behooves those who bear the Lord's vessels to have clean hands, and have no fellowship with the unfruitful works of darkness, and hate bribes and the ways of unrighteousness, and have no fellowship with such as think the gift of God can be purchased with money.

P. D. G.

Brother W. R. Blalock of N. C., requests my view of Matt. 13: 19-23. This refers to the different kinds of hearers—four.

Jesus spake in parables to the multitude, because it was not given them to know the mysteries of the kingdom of heaven, (v. 11: 15.) It is evident these characters did not bring any good fruit. Whosoever hath not from him shall be taken even that he hath. For as the seed or word that fell by the wayside, and took no root, but was picked up and carried away by the wicked one, so that it yielded no fruit, and as he that received seed in stony places brought no fruit, and likewise he that received it among thorns that choked the word so that it became unfruitful, and only that which fell in good ground

yielded good fruit; even so none can really be considered as the children of God except such as are represented by good ground that yielded good fruit—the fruits of the Spirit, such as love, joy, peace, long-suffering, goodness, faith, meekness, temperance, godliness, brotherly kindness and charity. The child of God bears good fruit. This is the fruitful field which the Lord has blessed. The word is preached everywhere. But it is only where faith is mixed with the word in the hearts of them that hear that good fruit is yielded.

It is not every one that saith Lord, Lord, that shall enter the kingdom, but he that does the will of God. Among the Jews how few received Jesus in truth. They as a nation represent all these characters. Such as the Apostles, Lazarus and other believers are set forth by the good ground.

Also he requests my view of 2nd Peter 2: 20-22.

This refers to such as after they have escaped the pollutions of the world through the knowledge of Jesus, and are again entangled in these pollutions, and are overcome, are worse off than they were before. They had better not have known the way of righteousness, than, after having known it, turn from the holy commandment delivered unto them. Certainly the last state of them is worse than the beginning. There is a sense in which the seed is sown in them, or commandment delivered unto them, and they in that sense have known the

way of righteousness, yet the love of truth not being in them, so that they bring no good fruit, but in the hour of temptation they fall away, or in the heat of trials, when the sun of persecution raises heated temptation within them, they as the sow return to her wallowing in the mire, or as the dog returns to and eats that which once he vomited while sick, these unjust ones walk after the flesh in the lust of uncleanness, return to the filth they once professed to depise, and now again practice it. Such characters are often found in the church, or profess godliness. But they are spots in the feast of charity causing much distress in the church, and bringing reproach on the cause and shame on themselves. It becomes every child of God to be purged of these.

P. D. G.

DEAR ELDER P. D. GOLD:—Will you please oblige me with your views of the nineteenth chapter of Job, especially the 23:24 and 25 verses, through the LANDMARK. I feel to be in a barren desert, yet I trust I know that my Redeemer liveth. A poor little sister in hope
SUSIE E. ALRED.

“Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.”

Remarks.

Job was the greatest man of all the east. He is a great puzzle to the

self-righteous, and a wonder unto many, and in his character and conduct much of the manner of the dealings both of God and Satan are set forth, as well as the principles of man's nature. In whatever light you consider Job lessons of great utility may be gathered. The bitterness of the devil—the mercy of God—the anguish of a wonderful intellect—the trial of a great character, the subtle reasoning of mistaken man, as his three friends attempt to relieve him, the utter nothingness of this greatest of men under the eye of the Almighty, are worthy of our deepest consideration.

Job spake the truth which his three friends did not. He felt there was a mystery in this matter that the future must unveil, therefore he desired that his words should be written and printed in a book, and that they be graven (fixed forever) with an iron pen and set as lead fixed (fastened) in the rock forever, so that they should bear everlasting testimony as truth, and could endure and be read in all ages following. How truly this prayer is answered in that the words of Job are chronicled in the Book of all books, and have been studied by God's people in all the ages since.

Different views are entertained of Job. Some consider him first a self-righteous man boasting, and that his trial set forth the conduct and language of one convicted of sin who receives pardon at the end of this wonderful trial. Others regard him as typical of the suffer-

ing of the church and her happy estate at the end of her trials. Others consider Job as a true servant of God from the beginning or his introduction in the first words of the book of Job, but under sharp trial as feeling more than ever his vileness.

Is there no faith in Job as he utters the words, "I know that my Redeemer liveth?" He expresses earnestly during the contention with his friends the need of a daysman or surety that, putting one hand on divinity and one touching mercifully his flesh, might be a mediator between them both, bearing all his vileness, and communicating to him strength and holiness, and revealing to him the reason of his distress—why God had overwhelmed him in suffering and wretchedness. He felt that yet he should come forth as gold tried in the fire. While he was in utter darkness and misery, and God gave no accounts of these deep mysteries, yet he knew that his Redeemer lived, and that he should stand at the latter day on the earth—or in the end of this calamity he should undertake for him—that he should in his flesh see his Redeemer and see him for himself—that this is his own blessed Redeemer. This is the great truth he wishes emblazoned in imperishable letters in the eternal rock that it may be read and known forever. This is the root of the matter in him. Perhaps as much is shown in the lofty and humble character of Job as in that of any one man of the Bible. That much casting down and sitting

which he suffered brought to the surface many dregs of self-righteousness which Job supposed not in the beginning to be in his character, is plain. What saint placed in the crucible as he was would not have the same mortification. That he spoke stoutly under the chafing and fretting of Satan's temptations plied through the false teachings of his three friends he in the end confessed. What child of God would have spoken more discreetly? The confession he makes in the end in his deep self-abasement exalts him to imperishable glory in the eyes of the humble. God's wonderful commendation of Job to his three friends, and his prayer for them which God hears places him in the priestly line of royalty. His last bright sweet days betoken and foreshadow that blessed state of happiness that awaits the redeemed who pass through great tribulation and have their robes washed in the blood of the Lamb. P. D. G.

OBITUARIES.

GODFREY E. TAFT.

Godfrey E. Taft was born Dec. 2, 1834 and died Nov. 22, 1894. From childhood he was a kind, true, obedient son. As he grew to manhood and during his whole life his conduct was that of a true gentleman. When war between the states was imminent and North Carolina called on her sons to defend her rights he was among the first to respond to that call. For four long years he endured hardship, bared his bosom to the foeman's steel, and amid the greatest danger stood undaunted like the hero that he was. His courage won the confidence of his comrades and caused his promotion to the position of lieutenant. As an officer he won the affection and confidence of his men. After the war he returned home and spent the rest of his life in farming. He was an honest man, respecting the rights of others in all his transactions with them. None were afraid he would take advantage of them. He

did to others as he would have others do unto him. Self-sacrifice was another of his characteristics. He gave himself for others. Like his Master he was among them as one that served. To many orphans he was as kind as a father. Those who knew him best loved him most. After being in feeble health a long time he passed peacefully away in his sixtieth year and we laid him in the family burial ground to sleep until the resurrection morn.

G. F. SMITH.

ELIZABETH KIRBY.

Sister Kirby was the daughter of Annie Nichols, and wife of brother W. B. Kirby, was 23 years old and died Jan. 1894 leaving 2 children. She a member of the church at Contentnea, Wilson county, N. C. Her fatal sickness was Typhoid fever. She was a faithful church member, a kind mother, an obedient wife, and good neighbor. During her last sickness she said she had been to a delightful place, and was going home, and did not regret to die as her friends hated for her to go. Truly the day of one's death is better than the day of his birth, one who is born to sorrow, and dies to sin, who comes into a world of trouble, but is borne by angels unto a world of glory.

P. D. GOLD.

MOREL R. DICKERSON.

Morel R. Dickerson was born March the 20, 1811, and departed this life June 19th, 1894. He was married to Oma Moricle who survives him, on the 8th day of April 1834. He was received into the fellowship of the church at West Fork, Floyd county, Virginia in 1866, where he remained a faithful and useful member until he was called to depart, for which summons he was ready, and to the demands of which he yielded in the triumphs of faith. Having lived more than four score years, bodily infirmities kept him from his church, which he delighted to attend, for several of his later years. Brother Dickerson was of a type of men peculiar to his day, of which type but few now remain, who were noted for the manner of which they maintained among their fellow men—men who regarded sound principles for veracity, honesty and fair dealings, not only badges of honor, but elements of real wealth and worth. He was not a speculative man, rushing madly into matters of business, but quietly and steadily pursued the way of industry and frugality, providing things honest in

the sight of all men, the result of which was a substantial support of his family. He was a man of good judgment, and was prudent in word and action, therefore his counsels were wholesome, and conduct exemplary. He was useful in church affairs. He loved the doctrine, the cause of the church. His fellowship for the brethren was strong, and like the work of the Master was before him. His greetings were cordial and firm, and his love for the 'rethren was without dissimulation. He died as he had for years lived strong in the faith, and as the outer man perished the inner man seemed to have been renewed day by day. In presence of his neighbors and friends I tried to preach the doctrine he believed and loved, after which he was buried out of our sight. While he is dead unto us, yet we hope and believe he lives unto God.

P. G. LESTER.

MIRIAM M. DICKERSON.

Sister Miriam M. Dickerson was a daughter of Isaac and Martha Wade, and was born August 25th, 1842. On the 14th day of Dec. 1865 she was married to William M. Dickerson. She together with her husband, having been given a good hope through grace, were received into the fellowship of the Primitive Baptist church at West Fort, Floyd county, Virginia, in August 1869, where she remained with nothing to her charge until she was divinely called from the assembly of the saints in this pilgrimage, to join the happy throng which is continually being gathered together around the great white throne in the Paradise of God. Her transition from this mortal state into that of immortality occurred July 15th 1894. Sister Dickerson held the confidence of her neighbors and friends, to the comfort of many of whom I tried to speak at her burial. She was a woman of quiet demeanor, and enjoyed listening to others rather than converse herself. She was a keeper at home, and spent the greater portion of her spare moments with her husband, and daughters, filling to the measure of her ability the divinely ordained sphere of helpmeet and mother. As the Lord gives us but one whom we truly call by the endearing name of mother, when she is removed that peculiar relation between the father and the children, for which she is indispensable, and by whom it is made like unto that which is saved, seems to have lost

something we gently fondle in our minds, and with precious care treasure away in our hearts, and with an unbounded and insatiable appreciation, our memories feast upon it, but language is inadequate to describe it, and yet babes early learn to lip the name which affords its nearest approach, and that is mother. May the memory of this wife and mother ever enrich the minds of the husband and children, and their final joys be what we hope hers are.

P. G. LESTER.

DR. HERCULES SANCHE.

Dear Sir: I am the owner of an "Oxydonor Victory," purchased from you. Money cannot buy it, and neighbors cannot borrow it, for reasons that I feel safe when it is within my reach. It is a cure all, for all of my family.

Yours respectfully,

N. C. GODFREY.

Clayton, N. Y., Feb. 28, '95.

Opinion of a member of the N. Y. Stock Exchange.

Dear Sir: Being a member of the New York Stock Exchange, the nature of my business is inclined to make me nervous and sleepless at times. Whenever I feel any of the above symptoms a night's use of your Oxydonor makes me all right again. Sincerely yours,

J. GOODCHILD.

For full information address

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

APPOINTMENTS.

R. H. HUTCHINS.

| | |
|---|-----------|
| Cranberry School House..... | April 14 |
| Meadow Creek..... | 15 |
| Hampton's Cross Roads..... | 16 |
| Crab Creek..... | 17 |
| Colemans..... | 18 |
| Crooked Creek, the funeral of John & Mahaley Burcham..... | 19 |
| Good Hope..... | 20 and 21 |
| Mt. Lebanon..... | 22 |
| Chestnut Grove..... | 23 |
| Zion Hill..... | 24 |
| Dover..... | 25 |
| Thence to Fishers River Association. | |

J. W. ROYAL.

| | |
|---------------------|----------|
| Tom's Creek..... | April 17 |
| Rock House..... | 18 |
| Pine Grove..... | 19 |
| Snow Creek..... | 20 21 |
| Pleasantville..... | 23 |
| Wolf Island..... | 24 |
| Pleasant Grove..... | 25 |
| Arbor..... | 26 |
| Lynch's Creek..... | 27 |
| Wheeler's..... | 28 |
| Mt. Lebanon..... | 29 |
| Durham..... | 30 |
| Oak Grove..... | May 1 |
| Willow Spring..... | 2 |
| Sandy Grove..... | 3 |
| Good Hope..... | 4 |
| Conveyance needed. | |

ISSAC JONES.

| | |
|--|-------------------|
| Fishers' River Association, Monday after at Union. | |
| Flat Top..... | Tuesday |
| Fishers' Gap..... | Wednesday |
| Crab Creek..... | Thursday |
| Cross Roads..... | Friday |
| Meadow Creek..... | Saturday |
| Crooked Creek..... | 1st Sunday in May |
| Mount Zion..... | Monday |
| Harmony..... | Tuesday |
| New Hope..... | Wednesday |
| Lambsburg..... | Thursday |
| Crooked Oak..... | Friday |
| Flour Gap..... | Saturday |
| Stuart's Creek..... | 2d Sunday |
| Tom's Creek..... | Monday |
| State Line..... | Tuesday |
| Friends arrange for..... | Wednesday |
| Snow Creek..... | Thursday |
| Thence to Mayo Association. | |
| Buffalo..... | Monday |
| Matrimony..... | Tuesday |
| Pleasantville..... | Wednesday |
| Wolf Island..... | Thursday |

J. D. DRAUGHN.

| | |
|--|----------|
| Moon's Creek..... | April 13 |
| Rock Academy..... | 14 |
| Arbor..... | 15 |
| Lynch's Creek..... | 16 |
| Funeral of Mrs. Dunn, at Prospect Hill..... | 17 |
| Wheeler's..... | 18 |
| Sartin's School House..... | 19 |
| Some one will please meet him at Pilot Mountain the morning of April 2nd | |
| He will need conveyance. | |

J. E. ADAMS.

| | |
|--|---------------------|
| Liberty..... | Tuesday April 23 |
| A. M. Hargett's..... | Tuesday night |
| High Ridge..... | Wednesday |
| Lawyer's Spring..... | Thursday |
| High Hill..... | Sat. and 4th Sunday |
| Crooked Creek..... | Monday |
| Watsons..... | Tuesday |
| Jerusalem..... | Wednesday |
| Howard's Chapel..... | Thursday |
| Thence to Bear Creek Association at Freedom. | |

Zion's Landmark.

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P. D. GOLD, Editor.

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The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

DEAR BROTHER GOLD AND LES-
TER:—I have for some time desired
to write a few lines to you concern-
ing the dealings of the Lord with
me, if indeed he has dealt with
me at all. This being my first at-
tempt I trust you can bear with me
in my weakness.

In the spring of 1890 I was plow-
ing in the field, and suddenly there
sounded a voice, as it were, telling
me that I had to die, and at that
time all of the sins I was guilty of
came up before me, and of course
you know, and all others who have
traveled the same road, how I felt
in this condition. I cried day by
day, and when I would lie down at
night I would expect every night
to be my last one. I tried to pray
every day, but it seemed some-
thing would say to me, it is no use,
for you are bound to die, and to
hell you must go. But I said, if I
die I will die begging for mercy. I
would often go off to secret places
and try to pray to God to be mercif-
ul unto me a poor sinner; and
while I would be thus engaged I
was in fear that some one would
see me, for I did not want any one
to know what a condition I was
in. My friends would catch me
crying sometimes, and ask me
what was the matter. I would tell
them I did not know, only I
thought I was going to die, and if I
did I was lost forever. I remained

in this condition about (5) five
months, feeling every day and
hour to be my last, when one night
I finally give up and was sure that
the time had come. I thought I
would try to pray to the Lord for
the last time, and then lay down,
and I had a dream which I will try
to relate the best I can. I dreamed
I had to die, and there was no
way of shunning it at all; but the
same voice that told me I had to die
told me that after death I should
rise and live with Christ, and I
awoke and it ever I wanted to
praise God in my life it was then.
I awoke my father and mother and
told them my dream, and they
said such a dream meant something,
but did tell me what they thought
it meant. I felt like I never
would do anything else wrong in
my life. I wanted all my days to
be spent in praise to God, but soon
after this the devil told me all this
was imaginary, and I was the same
boy I had always been. I found
myself going in the same company,
and doing the same things I had
been doing, but I could not enjoy
them; they had all lost their sweet-
ness to me. I began to read the
Bible, and find such Scriptures as
I had never read before, and from
then on I began to go to church. I
went to hear all the Methodists in
reach, and Missionary preachers
too, and they did not do me one bit
of good, and finally I concluded to
go to hear the Primitives. I had

been to hear them in my boy-days, but it seemed like foolishness to me, but when I got there it was different from what I had ever heard before. Brother J. A. T. Jones preached the first sermon to me. He knew my own case better than I did, and while I listened I shed tears of joy, and from that day to this I believe I love the people whom I consider the people of God. I loved them that day good enough to have told them all that I ever did, but how could I go unto them with such little evidence as I had. I thought it was more than I ever could do, so I stayed out for about two years but finally the day came, and I tried to tell a portion of what I have written, and to my surprise was received and baptized by Elder J. A. T. Jones, Oct. 2nd Saturday and Sunday 1893, at Middle Creek.

Brother Gold, I have already written more than I expected. You can use your own pleasure in publishing this, and if you should published it and any one should get any comfort by reading it, may God have all the praise. Yours in hope of eternal life.

W. A. SIMPKINS.

Rands Mills, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have concluded, as you requested me, to send you my little experience. I feel my unworthiness in writing on such a solemn subject. I now live 10 miles east of Richmond, Ky., the county seat of Madison county, in about the center of the state:

The writer of this was born Oct. 5th 1820. I wish to give a brief history of my life, with religious views when a boy and after I arrived at a more mature age. My father and mother belonged to the Predestinarian Baptist church at Bethel, in this county. My mother would

frequently say to me on church meeting day, "go with us to Bethel." My reply would be "mother, I don't believe your doctrine." My mother's answer was, I hope something will take place some day that you will believe it. I went on believing as all natural men and women believe in a state of nature, and that I had it in my power to become a christian, that short and easy way that I intended to do before I died. I had no love of God. I scarcely ever kept bad company, sometimes would swear. I feared torment that the preachers so often described. At the age 20 or 21 years, I had a friend, Nicholas Hocker, a young man a little older than myself, who died. I attended his funeral and burial at Viney Fork church. The death of this young man alarmed me. I concluded to go to work and become a christian. The first step was to quit swearing, which I did; next was, I should say, Lord forgive me for these small sins I have committed. I soon accomplished what I thought was religious, was as good a subject as the Arminian party wanted, but did not happen to fall in with them. The alarm caused by the death of my friend, and the fears of the terrors of torment, soon wore off. That was the only principle by which I was actuated. Some denominations would have called this "falling from grace." The truth is I had no grace to fall from. I went on, as before stated, believing that I could get religion at my pleasure or leisure, not knowing or thinking that the Lord knew why I intended to get religion before I died, and that it was not for the love of God. About the age of 25 years, on the 6th day of March 1845, I married Elizabeth A. Cobb, who belonged to the Reformation at Flatwoods church. My religious views were the same as before stated, went to

meeting with her 3 or 4 months. About that time something very strange took place with me. I commenced viewing myself a sinner of the deepest dye, sins that had looked so small to me before appeared to me in a different light, looked as pointed mountains before me. Oh! how strange it was that I did forsake that lovely wife. Religion was more than all the powers on earth could keep me from doing. I was day and night hunting some secret place to see if I could offer a prayer that the Lord would hear. Many times I would leave my lovely wife in bed at night. She would say "stay with me." I was day and night hunting some wilderness place to see if I could find some place that the Lord would hear my prayers. I kept a small Testament in my bosom and searched it day and night on every opportunity to see if I could find any encouragement. What I found was, "I will have mercy on whom I will have mercy." The great trouble was with me how the Lord could be just and save such a sinner as I was; but that it would be just in the Lord to condemn me forever and forever. I meditated about this for some time. The only way that I could reconcile this was, if He had redeemed a people, that He had a right to them, according to the purchase. I felt like surely He could not be just and save me. During my troubles I went to Flatwood's church, Allen Embry being the pastor at that time. As I entered the church-yard I heard singing at the house. Meeting had commenced. I felt so sad I could not go in the house. I went a short distance north of the church, a very noted place, the old sand bank at that time was a considerable hole or entrance. At that place in said bank, I felt like I had rather have gone in that cavern where no

human eye could see me than to go into the house. After awhile I went in the house in time to hear the text. It was "Ye must be born again." It suited my case. I felt that I had to be born again, or something done for me, that I could not see the Lord in peace. I felt very sad indeed, and that the members there were all looking at me, and that I had to be born again. I went to many places to see if I could offer a prayer that the Lord would hear; when I would go to the above mentioned secret places nothing that I would say or do would do me any good. I concluded that I would mix among my old associates, and drown my troubles out, but in a few moments these words would return to me, "God be merciful to me a sinner." I would most always seek for dark places to try to pray. On one occasion I went to the mountains, but returned home feeling no better. I gave up, concluded that I had as well quit, and felt to say the will of the Lord be done, do with me as thou seest fit.

Not instantaneously, nor suddenly, but in comparison like when there has been a mighty storm, the tree-tops being lapped together, and after the mighty storm is over how calm everything seems to be. This is about my experience. I concluded if my sins were pardoned that I would like to have them back, not to keep them, but that I might know more about when they left me.

I have written my experience as I believe to be true. But I doubt and fear hundreds of times that I am mistaken, but occasionally I feel sure when alone, far away or in some secret, lonely pathway that the Lord's blessing is made manifest to me, and feel that I know that the above experience is true. But all at once these happy mo-

ments are gone, and I am left to doubt and fear, but any way I trust in the living God for blessings of this life and the life to come, and it saved it is by His mercy, grace and blood of Christ without which I am gone forever. I have no confidence in anything I ever did do, or can do to recommend me into the favor of God. The reader will perhaps wonder what became of my wife or her religious views after I departed from her faith. The writer of this joined the church at the church at Cane Spring 1st Saturday in August 1860, and his wife the 1st Sunday in August 1860 at water's edge and we were baptized at the mouth of Flint river in Ky, by Wm. Rupard. Yours truly in hope of future rest through grace.

WM. Q. COVINGTON.

Waco Ky.

FROM A FORMER ISSUE.

Then for about one and a half years I was in a sleeping condition so far as spiritual things are concerned. I felt satisfied and did not feel deeply interested or uneasy. I was not bound much to carnal things, nor did I prize worldly pleasures very high. I then began to think myself about grown; and would enjoy the pleasures of young society, and then I began to wallow in filthy sin worse than I ever had. I began to dance and have sport with my comrades, and enjoyed it for awhile too without having any opposition with trouble. But during the year 1884 I began to have trouble. If I attended parties of the young, there would something occur to keep me from enjoying myself. I just got so I had a restless feeling on me all the time. I would read my Bible and feel like I had a hope of heaven, but still would pray daily to God to forgive my sin, and lead me the right

way. Some people would worry me and accuse me of things I was not guilty. In Oct. 1884 there was an Association at Muddy Creek church. I paid strict attention to the preaching, and enjoyed it too. But none of it did lead me to believe that I had any duty to do in joining the church. I just thought I must wait to be old. During that Association we had a great deal of company, and on Saturday night some sinful person cut off every button on one of the young lady visitor's shoes, so she had to sew them on Sunday morning. Very soon it was reported all over the country it was I who had treated the young lady so cruelly. And just such false accusations as this I had to bear, and oh, how it did trouble me. I loved the world, and I was grieved for them to believe such things on me. I believed at the same time God knew I was not guilty of. But still I did not remember Him, and know that he was God. I would cling to this old sinful world and try to serve it and satisfy it. The more I clung to fleshly things the more corruption I reaped. My pleasures grew less and less. During the winter of 1885 and Spring of 1886 I went away from home to a boarding school. There I felt miserable many times, and concerning many things. It was against the rules of school to read novels, and was something I had never done, for I had believed it had an evil influence over the mind. But I felt so gloomy, and it seemed that all my luxury met with opposition in some way, until I was tempted to read a novel. One of the teachers advised me to read it, said she would keep it concealed from the principal. I found by reading one it was so much like my own self I continued to read them. I would read them clandestinely, and it would kill miserable

feelings while I was engaged in reading. But after I would retire remorse would awake me from sleep, and there I would lie and gaze at the white-washed walls of the Seminary, and all my room-mates quietly sleeping. I would remain there, awake for hours pondering over worldly troubles, and trying to pray to God concerning my condition, and trying to pray for those who used my name in abuse, for my home folks whom I was away from, etc. I realized trouble and sad feelings most all the time. But did not feel it to be any judgments. On the night the commencement exercises were finished there was to be a ball in a hall in the village. One of the day students asked the principal if I could go with her to the ball. He told her he was opposed to his students attending balls, but as I had been so dutiful, and had not violated a single rule since I had been there, I might go. I went and danced all the time. The next day I started for home and felt condemned all day, like I had done wrong for dancing, like I had stolen something. He said he let me go because I had not violated any rule in school. I knew I had hiddenly read some novels [by having permission from the music teacher.] I just felt all day like everything I ever had done was wrong. The next day I reached home and that evening a thunder cloud arose. It was thundering hard, and I went on the porch to bring some things in the house, and as I reached the porch the lightning struck a tree near by, and knocked me senseless. I lay unconscious five hours. So soon as I recovered my mind and feelings I inquired to know what was the matter with me. Some one told me. I began to cry and tell them it was a judgment sent on me for

dancing. I began to pray for forgiveness. But did not feel at any time during the summer of being free from it. All the summer I would cry all the time a cloud would be rising. I met with opposition in all I tried to do. But I told no one of my trouble or my distresses. I could hide as much trouble as anybody. When the earthquake came in August everyone was so distressed and frightened. But it did not frighten me. I could not enjoy anything, and I felt to have a hope of rest and peace eternally, and I felt like I would be glad if it was time for the world to be destroyed. Misfortune after misfortune had befallen me, and in the meantime, during the month of September, one of my nearest friends got angry with me. It struck me forcibly and condemned me; for all my follies I had been engaged in, every sin I had committed since the year 1882 stared me in the face. No one had ever called me lazy, but I felt like I had not worked as I ought. I had borrowed money from my brother to defray my expense at school, and there I was thrown to ground with trouble, and could not pay him. I felt like I did not have a friend in this world, and I had done so wrong that God had forsaken me. I would think of the hope I had received four years before, and see that I had been disobedient. Oh I felt like I had sinned till I was cursed and then for the first time gave up, and sank under my troubles, and would walk the field and woods, and mourn and cry, and get on my knees and beg the Lord to forgive me for my past conduct, and release me from the curse. I then for the first time felt like I wanted to join the "Old Baptist" church, and would not go anywhere but to hear them preach. I spent sleepless nights

and cried and wet my pillow with tears. In the day time I could not work, but walk and weep and mourn over so many wrong things I had done. One sin that weighted so heavy was that I had been too scornfully proud. About two years before then my father carried me to one of my uncle's home to help administer to the care of his sick family. My uncle was very poor in property, and I thought it stooping for a girl of my eminence to go to such a place and wait upon sick folks, and I would not do much for them. What I did was done reluctantly. Oh! then I was scorched for the sin and felt sure that my earthly pleasure had been taken to bring me to know what my many duties were. I promised my Master that fall that I would never fail to go to the sick and suffering after that, and do all for them I could regardless of their standing in life. [From then till now I have more earnestly tried to perform that duty.] I made up my mind if I continued to enjoy nothing to go and offer to the church. But I had no impressed feeling to be baptized. During the month of November I regained the friendship of my alienated friend. But the reconciliation was no gain of comfort to me. Instead of feeling better I grew worse, and felt like death would be sweet to me at any hour, for in all these troubles I was not without a hope. I was in the yard crying one night when an old Primitive Baptist lady and my mother overheard me, and went to my rescue. The old Baptist lady asked me if I felt I was going to die, and be eternally lost. I told her no. I did not feel that way, for I had a bright hope of rest beyond the grave for four years, and I felt like death would be sweet to me at any hour. That was all I told her, and this was about as

much as I would tell anyone. The family could plainly see that I was greatly troubled. A boy my father had hired would pass through the yard sometimes playing his violin, and oh! what a doleful sound it was to me. I would cry and tell my sister I would be glad to never hear another violin. It reminded me so of the sins I had committed dancing. The worldly pleasures I did not enjoy. But still there was a tie that bound me to them, so that I was loath to give them up. The first Sunday eve in December there was young company in the sitting room, and old company in mother's room. I passed by the doors of each room and glanced in. But there seemed to me a mist between me and all of them, and their pleasures. I went and secluded myself in my own bed room, and the following lines began to come in my mind, (I caught up paper and pencil and began to write,)

My lot on earth seems hard,
My pleasures are but few;
I have no plea, but my own sins
To which I can lay it to.

The only thing that I can say,
And the only thing I can do,
Is to my Redeemer to earnestly pray,
That He may help me to be true.

My load of sin is very great,
And it seems that I sin the more,
Instead of getting nearer to God
I gradually leave the shore.

I am but a worthless worm,
Reaping that that is not mine,
Biting some useful and innocent thing
That is dwelling upon its own shrine.

I often feel neglected and uncared for,
As many creatures might say,
But then I am cared for well
I am only in the way.

What use am I, why am I here?
For some purpose, I cannot say,
But feel to be so mean and sinful,
I know I am a plague in the way.

I feel that by every one I am forsaken,
And what else can I lay it to.
But my sins and disobedience?
May the Lord help me his will to do.

May He help me to divinely serve
 And honor all aright:
 And with His sustaining grace,
 Help me out of dark it to the light.

May He help me to live to Him,
 And die to carnal things:
 That I in obedience of His commands
 May all His sweet praises sing.

Soon after this Christmas carols were being sung. But I could not join any of the merry games. My sisters all left me at home alone Christmas eve. I looked at them leave with a long wistful look, as they were going away to trace the gay pleasures of this world. So soon as their forms had faded from my sight I sought a secret spot and wept bitterly. I had company during the holidays, but it was no avail to me. My father was the only Primitive Baptist in the family, and I had looked upon him as being my best friend of the family, and Christmas holiday he got angry with me for a very simple thing, and gave me a very rough rebuke, a rebuke in a manner I think not applicable. "A soft answer turneth away wrath, but grievous words stir up anger." That time cruel words did not, just then, stir up anger on my part. For I just humbled myself down to him and told him all I had gone through with, thinking that was all I could do to redeem him in my behalf. My father began to weep and cry. He said he had wrongly judged me. He just cried day after day. The very night I told him my trials I never slept one wink. It seemed to me the whole house was on fire. I could see the flames and feel them scorch me, and the smoke would almost smother me. My breath would be almost choked away from me. I was lying with one of my sisters who said, I would catch her in my arms and scream and say to her, "Lord, did not you see the flames of the fire." I never closed my eyes in sleep in four

days and nights. My dear sisters one at a time would stay awake and talk with me. I was just in such a condition I could not put my own clothes on without someone to get my garments and arrange them correctly. The night I told my father what I did I had some of these feelings written off, one piece of prose and six different pieces of poetry. I in my unconscious state got those papers and carried them to him, and told him to read them and I thought he would then believe my tears penitent tears.

LOLA P. BROWN.

[To be Continued.]

"I am the rose of Sharon and the lily of the valleys. As the lily among thorns so is my love among the daughters. Sol. 2: 1, 2.

May the Spirit of life enable us to see some of the beauty that is here recorded for the children of the King. Unless we have the light of the Spirit it is useless for me to write or you to read. Except the Lord teach us we labor in vain to teach. Unless the Lord feed us we grow too weak to feed others and sink down in the dust to learn over and over again that we can do nothing. When these words were first spoken no doubt it was to those who knew of the beauty of these things used as figures; but it was to those who saw the spiritual meaning that it came with all its fullness. We to-day, although we know nothing of the plain of Sharon, or the rose here spoken of can see something of the beauty of the figure and some of the fullness of Christ's plan of salvation. We see Christ who is the beauty of the church, and whenever he is manifested in this plain where we all meet on a common level we are ready to ascribe all beauty to Him who is our Rose of Sharon. Though darkness come and we wander back

to the world, still when we are given light the same rose of beauty, emblem of love, is found in our midst. All we know of the plain of Sharon is that its shore was washed by the waves of the Great Sea, that it was a part of Israel and you could step out of it into Judah (meaning praised) the land of Christ. So in this manifest church (His plain) on earth, of which he is the rose of beauty and love; we wait and watch for Him. The waves of trouble may roll over us but they are from the Great Sea of love, and they leave us cleaner than before. Then after all when the time of our departure is at hand we may step out of Sharon into the place where He is perfectly praised.

Now consider the lillies how they grow. Not how or why they are planted in the earth but how they grow. It is enough to know they grow. It is enough to know they are here. We have evidence of the fact that they are; so all argument to the contrary by those who have not seen them or know nothing of their existence will not convince those who know them. We can only talk to the people who understand our language who are in the same kingdom with us. We can not make others believe in the existence of these lillies except they have some evidence; or at least some confidence in what we say. And no one has confidence in what another says except he know him.

Then starting on this firm basis of necessity of life evidence and knowledge, let us consider how they grow. We know that they grow best in the valley for they are the lillies of the valley. So that is where we usually find them. They must be there with certain surroundings to grow until they are clothed in all their beauty. They have this life given them and ac-

ording to certain laws governing that life they require certain properties together with light, heat, moisture. But no matter how imperfect its surroundings they cannot change the nature of this life. By laws of nature they are manifested and grow in places best suited for their perfect growing. Considering all this we know that if they have perfect life and environment they must grow perfect, develop and manifest themselves in all their beauty. Can you not see how beautiful all this applies to the "Lily among thorns so is my love among the daughters."

In contrast, this love in the heart of each child of God seems so beautiful among the vile productions of his nature and this church, His love so fair when we contrast it with the world. The lily is spoken of several times in the scripture but not to teach the same thing. In one place consider the lillies as we have spoken of $\text{\textcircled{M}}$ Matt. 6: 28 and Luke 12: 27. How it is clothed in raiment more beautiful than Solomon in all his glory. Impelled by the life that is given it, it grows to that perfection which is such a beautiful figure of the clothing of the child of God in that meekness and humility that is caused by that only perfect life that was given him in Christ Jesus. So in a spiritual as well as a natural sense, we need take no thought of what we shall eat, drink or wear, knowing that this perfect life desires only that which is perfect and is the only life that can clothe us with raiment more beautiful than Solomon. We have spoken of it also as it is used in Sol. 2: 2 as among thorns hedged about by the vile productions of the world, enemies of truth and righteous and worldly religious. Here as else where it is the perfect lilly and pure life producing only that which is

perfect and true. This holy desire has caused all the uprooting and casting out of the church and ourselves everything that has been put away as false and untrue. This life is strong and though great may be the trouble, and long the battle between this life and our nature, yet it must be so and He will keep all things under his feet for all power is given Him in heaven and earth. Though we are clothed in rags or silk, or feed like the beggar literally, still spiritually we should feed upon perfect food and be clothed in that robe of righteousness the Saviour wrought. This is the only food that is good for the child of God and the only raiment that will make us more beautiful than Solomon in all his glory.

May the reader be thankful to Him for the truth, if I have touched it and pardon faults and mistakes, is my prayer for His name's sake. I trust I am your brother.

DUDLEY G. JOHNSON.

ELDER P. D. GOLD, DEAR BROTHER:—Several years ago a great ado was made in favor of observing the Sabbath, Sunday observance and Sunday schools. A brother preacher being rather annoyed by it said some of these zealots were more particular to observe these things than to pay their debts.

Thinking a little on the matter I remarked one day from the pulpit that I had never seen any divine authority for changing the Sabbath from the last day of the week to the first day of the week, and therefore the keeping of Sunday for the Sabbath must be a humanly devised institution. Paul says in reference to keeping days, "Let every man be fully persuaded in his own mind." Christians are not at liberty to do wrong any day. The seventh day Sabbath was God's sign between him and the Jews,

throughout their generations, beginning with Abraham and ending when Christ came and fulfilled the law. Nevertheless Paul instructs Titus to put them in mind to be subject to principalities and powers, and to obey magistrates. And Peter said "submit yourselves to every ordinance of man for the Lord's sake. Whether it be to the king as supreme, or unto governors." Here obedience to law is enjoined. To violate this even with impunity would give occasion. So under every reasonable circumstance they should be observed. I also remarked that those Sabbatarians missed the substance and honored the day instead of the object for which it was instituted. It first refers to the legal dispensation as the six days, and the coming of Christ and fulfilling the law and bringing in everlasting righteousness as the seventh day. Thus his work was finished and believers rejoiced in God's salvation. Quickened sinners labor and are heavy laden till God gives them rest, for by grace they are saved, and enter into the rest prepared for the people of God, and this is the Sabbath they enjoy when properly kept. Faith assures them that their sins are forgiven, and they have peace with God. The sabbath dawns with light, joy, and peace in the Holy Ghost. They cease from laboring and being heavy laden and enter into rest. The violation of which is Sabbath breaking. These sticklers for the Sabbath have grasped the shadow and missed the substance. The brother being present followed with a discourse in which he said the present arrangement of the Sabbath was good enough for him. He had not seen the point in it at all and looked upon what I had said as dealing abstractly with the Sabbath only.

Likewise since then I was trying

to show the difference between the gospel as a witness, and eternal life of which it testifies, some seeming to understand me as though I was dealing with the definition of the word gospel in the abstract, and that my definition did not agree with the preaching of some brother probably who was understood to deny that there is any gospel in the Scriptures. Eternal life is the gift of God, which makes the sinner the subject of gospel address. If the scriptures bear no testimony of Christ they are not the gospel. This gospel of the kingdom shall be preached in all the world, for a witness unto all nations. Quickened sinners have emotions of eternal life within them which often cause them to wonder, What can these things be? Why am I thus? The gospel testifies that these emotions are the result of the operation of God's Spirit, and proves that regeneration has taken place, and the sinner in whom they move is born again. This can sometimes be realized by reading the scriptures, and sometimes by hearing preaching, or from a song where it is based on the pure doctrine of God our Saviour. Which ever, God applies with the Holy Ghost and with power. For our gospel came not in word only. Unless preaching is attended by the Holy Ghost the congregation becomes sleepy and careless and even so in reading the scriptures. Although the word read or spoken is the truth, the Holy Ghost must be with the speaker as well as the hearer or it cannot be revealed from faith to faith. The Holy Ghost inspires the speaker or writer, or moves him to speak or write the truth and it must open the understanding of the Apostle, as well as the heart of Lydia. All scripture is not gospel, there is more in it than

gospel. The law, the prophets and the psalms I do not think to be gospel. The gospel portion is the testimony that Christ has come. Mark 1:1-3. Says the beginning of the gospel of Jesus Christ "Was the voice of one crying in the wilderness." Gal. 3:8: "And the scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham." This was about 1921 years before the gospel that the scriptures fore-saw should be a blessing. Paul wrote what the Scriptures foresaw, but the scriptures were not written. So what was called scripture must have been the Spirit of inspiration or prophecy, the Spirit of preaching Christ's kingdom to Abraham. All that preached of Christ before he came should be termed the law and the prophets, and all that preach Christ since he came is the gospel. His birth is the turning point. Since Christ's coming his angels, gospel ministers, are sent out to reap the harvest. The minister is the angel, and the sickle is the gospel, and the regenerated are the wheat, and believers are gathered into the garner which is the church of God. Cast your eyes upon the fields which are the different neighborhoods and sections of the country and you will remember or have pretty strong assurance that there are some who ought to join the church and be baptized. The gospel cuts them loose from the stubble. They receive no life from the earth, and need not try to build any longer on the stubble for the wheat is ripe, the sinner is regenerated and born again and the gospel infuses in him the power to lay hold of the hope set before him. It is the word of God discerning to the changed one his thoughts and the intentions of his heart. It tells the believer's experience for him 'til he thinks some

one has told the preacher on him. But the word of God is nigh thee, even in thy mouth. The gift of God is eternal life. The gospel testifies of it. Life is the substance and the gospel is the witness. Hope is one thing and the evidence is another. This gospel of the kingdom shall be preached in all the world for a witness, then shall the end of its assignment come, for faith shall be turned into sight and hope into possession. Then shall we know as we are known and need no farther witness, but enjoy all that Heaven is and know what Heaven means. ISAAC WEBB.

DEAR BROTHER GOLD:—I seat myself to write you a few lines and to the readers of the LANDMARK setting forth some of my views as to how the Lord saves his people, hoping that it will be interesting to the people of God. I understand that God is a sovereign, and all his works plainly prove it to my mind; and as a sovereign he chose his people in Christ Jesus before the foundation of the world. So the choice was made before sin had entered the world. This sovereign act of God did no harm to any of the race of Adam, made none of their condition any worse than they would have been without this choice. But it insures the deliverance of his chosen people from sin and death through Christ. He is also a God of strict justice and in punishing sinners for sin and rebellion against him, he deals with them upon the principle of justice, and never lays more upon them than is just. He is also a God of sovereign mercy, and mercy will be extended to the people of God when justice is satisfied by Christ for them. Mercy and truth have met together, righteousness and peace have kissed each other. As the Son has entered surety for the

chosen people of God, he was bound to the Father for their violation of his holy law. For this purpose Christ came into the world made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. This he did in our name and for us. While we were yet sinners in due time Christ died for the ungodly. When he had satisfied all the claims of the law yielding obedience to its commandments, and dying for our transgressions, he went down into the grave for us, and when the justice of God was fully satisfied in our behalf, he arose triumphant conqueror over death, hell and the grave with acquittance for the sins of all his people, so they will stand justified before God in the high court of heaven. So sin is punished in the person of our Lord Jesus Christ and mercy is extended to his people through him though they are sinners by nature. The Holy Spirit quickens and makes alive the dead sinner, makes him understand his lost condition by reason of sin, and leads him gently to the feet of Jesus where he is enabled by faith to view him and receive him as his Saviour. The Holy Ghost makes an application of Christ to the heart and conscience cleansing them from the guilt and filth of sin. Thus they are justified in the court of their own conscience as well as in the high court of heaven, and are now prepared for the service of God here and a home in heaven hereafter. As Adam was the head of and representative of all his children, so Christ is the spiritual head and representative of all his children. As all that Adam represented were sinners by his disobedience, so all that Christ represented will be made righteous by his obedience, and this is the

will of the Father concerning them, that of all that the Father gave unto him he should lose nothing, but should raise it up again at the last day. God has ordained good works that his people should walk in them. Hence living godly lives is an evidence to themselves and to others that they are the chosen people of God. For they were chosen for this purpose, that they should be holy. And God has given his Spirit to guide them by leading into all truth. Respectfully your brother I hope.

B. C. H. HEADRICK.
Varnell Station, Ga.

DEAR BROTHER GOLD:—Please state in the LANDMARK if sister Ruth Taylor has gone to the John Hopkin Hospital, and if she had a surgical operation performed? Also please state whether Mary Parker has had a surgical operation performed or not, and how getting along, and oblige one anxious to hear from them. Wishing you success I remain as ever your unworthy sister

NANCY HITCHCOCK.

Elder D. L. Hitchcock and sister Hitchcock have had a long trial in the sickness of their daughter. She has passed away. I hope they are comforted.

Sister Ruth Taylor has never gone to any place for surgical treatment. She has taken medicine at home bought with money sent her by friends and other money, and is much improved.

Sister Parker has been at a Hospital in Philadelphia, and is greatly benefitted. I do not think she has had any surgical treatment, thought I am not well informed as to that.

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.

WHO ARE THE PRIMITIVE BAPTISTS.

A paper called the Pen-Stroke, edited at Yanceyville, N. C. by one who writes his name Rev. D. J. Harriss in issue of Feb. 7th 1895 discusses the following question, "Who are the Primitive Baptists."

He places part of the 16th verse of the 6th chapt. of Jer. as his proof-text, "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 unto your souls.

But they said, We will not walk therein." The latter part of the verse, wherein they say we will not walk therein, is not quoted, though that is the answer he and his people are giving in their conduct, as by the help of the Lord I shall show.

The question he asks is an important one and well worthy of our serious consideration. The

text he quotes is pertinent also.

He professes great sincerity and candor, and lofty aims in discussing the matter. We would expect he would make such declarations. Any man whether intending to deceive, or being deceived, or not would do this. It is easy to make protestations of great fairness and honesty. We want men to be fair and honest, and we judge of this not so much by what they profess, as by how they act.

He says, "Where do we get our faith. I am speaking to all denominations? Do we not gather it largely from the influences by which we are surrounded?" Answer, Yes. You get yours from your Sunday School system and other similar influences under which you are brought up, and therefore it stands in the wisdom of men, and not in the power of God. For train up a child in the way he should not go, and when he gets old he will still think it right, and will not depart therefrom if left to his own choice.

He further asks, "Where should we get our faith? Answer from the Bible, the word of God, that True Light which lighteth every man that cometh into the world." Notice here a sample of their perversion of scripture which would deceive the unwary and beguile many. The Bible answer to this question is, "Faith cometh by hearing, and hearing cometh by the word of God. 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." First life is given to the dead in

trespasses and sins wherein all of God's people are by nature. Jesus the Son of God—not the preacher—gives this life, for God quickens the dead. Who is the author of the faith of God's elect? It is nowhere said in the Scripture that the bible is Jesus or the author and finisher of our faith. It is said in scripture that faith is the gift of God. It is the work of God that ye believe.

Mr. Harris says, "The bible is that True Light which lighteth every man that cometh into the world." Now while this is calculated to deceive there is no truth in it. Who is the True Light that lighteth every man that cometh into the world? It is the Word of God which was in the beginning with God, and was God, and was made flesh and dwelt among us. The Scriptures were not made flesh, See John 1: 1—14. The Scriptures or bible is no-where called the true light, nor that which gives faith. Where did Abel's faith come from? Or Enoch's, or Noah's, or Abraham's Isaac's, Jacob's, Joseph's, Moses, &c. The Bible was not written then. Faith is the substance of things hoped for, the evidence of things not seen. The Scriptures are of invaluable help to thoroughly furnish the man of God unto all good works—not to create the man of God. These things says John are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. These things are written that ye (what ye) not all the world, but those to whom

it is given. Ye, the chosen, whosoever will come, or he that hath ears to hear. Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: Rev. 1: 3. Such are the characters embraced in the word "ye."

Jesus, and not the bible, is the True Light. He is the word of God that was made flesh. His name is called the word of God. Rev. 19: 13. The scriptures bear witness to or testify of Christ, but they are not Christ. If the Missionaries can establish their claim that the bible is the gospel then they would say we carry the gospel, or we send the gospel to the heathen when we send or carry the bible to them. That is their craft. Here this Rev. Mr. Harris slips in their dogmas or teachings that the Bible is Jesus or the true light that lighteth every man that cometh into the world. "And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of." This works mischief in two ways. 1st. It draws away disciples after them. 2d. It causes others to undervalue the importance of the Scriptures and neglect their duty. For when some claim more for the letter of the word than is warranted it causes others that know better to neglect what the Scriptures teach. Everything should be in its proper place and rightly valued. No doubt many Primitive Baptists neglect their plain duty and fail to give heed to the Scriptures because others abuse

the letter and spirit of them. If one man should worship literal bread as his Saviour that should not prevent me from eating bread when I am hungry. If one should claim that the Scriptures are the true light that lights every man that comes into the world that should not turn me away from giving good heed to them, which are able to make me wise unto salvation thro' faith that is in Christ Jesus. He says John the Baptist was the first preacher, and was a Baptist because he baptized. Then if he had sprinkled he would have been a Methodist, or some one of similar denominations. The people then thought he baptized because he was the great prophet or Christ. What was John before he baptized? Because he was the Baptist therefore he baptized. Because a certain tree is an apple tree it therefore bears apples. John was sent from God, John 1: 6. He was filled with the Holy Ghost even from his mother's womb, or before he was born, Luke 1: 15. The baptism of John was from Heaven. Then he was baptizing because he was sent for that purpose, and to preach and make ready a people prepared for the Lord, or he was a Baptist and therefore he baptized. We are willing to consider John in the true line. Let us then see how much he looks like a Modern Missionary preacher. If we find the Missionary preacher like him then we can say they are in the same line. John received all his preparation from God. He had the Holy Ghost before he was born. He was in the wilderness

until the time of his showing forth. the word of God came unto John while he was in the wilderness in the 15th year of the reign of Tiberius Caesar, Luke 3:1-4. The word of God comes to John at a certain time while he was in the wilderness, and forth-with he preaches and baptizes. He was in the desert until the day of his showing unto Israel, Luke 1:80. Here is the preacher God sent. How much is he like the Missionary now? His meat was locusts and wild honey. He wore a leathern girdle—cheapest food—plain clothing—no polish of man—no earthly teacher—no school of men—no natural preparation such as men give—no board of men to send him—no money made up to pay his way. How about a preacher of these modern Missionaries? One is selected by their peope as a smart youth—they send him to school—they educate him in a college where they prepare preachers. He is then sent by a body, committee, or board of men whose business it is to send out preachers. They pay his way and he lives on the fat of the land and dresses in fine clothes. John preaches the power of God, that God is able of these rocks or stones to raise up seed to Abraham. The Missionary preacher preaches the power of the preacher—that man is able to make himself a child of God. John rejects all that do not bring fruits meet for repentance and will not baptize any of them. The modern Missionary will baptize any one that comes to him. John reproved Herod and was put to death for what he preached. The present Missionary preaches what the leaders and rulers, or the world now

loves and believes. John was be-headed for preaching the truth. The modern Missionary is honored and gets a big title often while living and a monument when he dies. John preached Jesus, and that he was not worthy to stoop down and unloose the shoes of his feet, and said I must decrease, but Jesus must increase, and thus his joy was fulfilled. In how many things different from John are Modern Missionary preachers, who can tell? Now where is the resemblance? Wherein is the modern Missionary like John, the Primitive Baptist? How about the Ante-Missionaries or Primitive Baptists of this day. Where do they go to receive their preparation for preaching? Have we any Theological Seminary or school to teach one to preach? Do we write sermons, or depend on the Spirit of God to supply us? Do we preach the power of men? Are not our preachers plain men like John? Do they preach for money? Are they sent by men?

Is the doctrine they preach popular with the world? We cannot boast of our being too faithful, but which looks more like John the Baptist.

Then Mr. Harris proceeds to state that "John being a Baptist baptized the Saviour, and through them the Apostles were brought into the fold, and it is said of the disciples on the day of Pentecost that they continued steadfast in the Apostles' doctrine, and fellowship, etc. * * * In the United States alone there are more than three million Missionary Baptists, and forty six thousand who are opposed to Missions, which we call anti-Missionary Baptists for the word anti means opposed to. * * * Now which of these two are the first Baptists?"

The way to test this is to compare them with the first Baptists.

As either the Primitive Baptists which he calls anti-Missionary, or the Missionary Baptists resemble the old bible Baptists, that far, and only that far, can the one so resembling them be styled the Primitive or first Baptists.

The first church set up at Jerusalem or manifested so gloriously on the day of Pentecost we consider the most perfect exhibition of the church of Christ on earth. That is the model, where the Holy Ghost filled the house and them, and they had all things common, and the Apostles spoke as the Spirit gave them utterance! Then we look to this church or pattern, and to the Acts of the Apostles as the model and authority as we enquire for the old paths wherein is the good way.

Do you see any resemblance between a modern Missionary Society meeting composed of men qualified by men to preach, with salaried preachers under the Supervision and control of boards of men preaching the doctrines of men, a conditional salvation, &c, and those men on the day of Pentecost who were to tarry there until they were endowed with power from on high, and preaching as the Holy Spirit gave them utterance?

Mr. Harris proceeds to say, "we will next view this question from a historical stand point, noticing first the English Baptists. *** As far back as 1658 nearly two hundred and fifty years ago Benedict, one of the most reasonable historians in my knowledge, states that the Baptists had founded and were fostering a theological school in Bristol, England." Now Mr. Harris states this to prove they are like the early church at Jerusalem, when it was 1600 years after those days before the English Baptists got up or founded a thological seminary to teach men to preach. During all this 1600 years there were no The-

ological Seminaries, yet he claims they are like the Apostles. We Primitives have never had a Theological school. They before the division of Baptists about sixty years ago forced us to go out or withdraw from them because they brought such things into the church and caused this division. He goes on to state, "And the same historian brings to view the formation of a Foreign Missionary Society as early as 1792, just one hundred and two years ago. This Society was organized in the humble home of widow Wallace in Kettering, England, and was composed of twelve Baptist preachers, of which Wm. Carey formed a part. The principle upon which this society was founded was based upon this, "Undertake great things for God, and expect great things from God."

Now, this is what a missionary writer, Mr. Harris himself says, and it is as strong as any of them can put the case.

Their first Missionary Society was founded in 1792. How were the Baptists during the seventeen hundred and ninety-two years BEFORE THAT—even up to the days of the Apostles? Why, according to his own admission they had no such societies, and the Apostles had none, according to his own admission, for he says as early as 1792, they founded one. Then there were none earlier than that. Now who are the Primitive Baptists? Mr. Harris proceeds to state further as follows, "Only five years after the foundation of this foreign Mission Society at Kettering, in 1797, there was a home mission society organized for the spread of the gospel in England," &c. Then before 1797, there was no home mission society among the Baptists, according to this man's own admission.

He proceeds to state, "At the

time of the organization of this home mission society, not quite a hundred years ago, the Baptists of England had only two hundred churches, but now in the space of 96 years they have one thousand and thirty-five." The fact is, when Andrew Fuller about 100 years ago induced them to change their faith, and hold a general atonement, and adopt the machinery of the mother of harlots, they became elevated and very popular with the world, and have increased very fast, and now they call attention to their great numbers as proof they are right, but that is a sign they are not right.

When those twelve preachers crept into that widow's house they concocted a scheme for money power and popularity that spread amazingly, and soon gathered a mixed multitude, and this caused trouble in the ranks, and the lovers of the truth who stood in the old paths enquiring for the good old way protested against these innovations, and withdrew from them. If the Missionary element had never brought in such measures there would not have been a cause for separation. They blame us, whereas they themselves caused it. They call us anti-Missionaries, but we are ANTE-Missionaries, being older than they are. We stand where the Apostles stood. We have no boards to send men to preach—no Theological Seminaries to teach men to preach, no Sunday Schools—no salaried preachers, nor is there a word in the bible, or an example that favors a single one. We believe God calls and sends his preachers as of old, and enables them to preach as he did of old, the Spirit speaking in them; for the preparation of the heart in man, and the answer of the tongue are of the Lord. We speak the wisdom of God in a mystery, which

we receive not of man, nor were we taught it, even the hidden wisdom which God ordained before the world unto our glory.

Mr. Harris states, "I now pause to say that no man can show where we as a body ever declared non-fellowship with our anti-Missionary brethren, but in every instance where those splits have occurred we were engaged in those benevolent enterprises, as has been our custom, and brethren would become dissatisfied and raise up and oppose us." He admits his benevolent enterprises are only about one hundred years old. The bringing in of these new things unwarranted by the bible produced distress in the feelings and minds of our brethren who adhered to the faith and customs of the Baptists from the days of the Apostles up to the time of the introduction of these new measures, hence rather than remain long with them they protested, and finding this availed not to check them they withdrew, and asserted their faith in adherence to the ancient principles of the bible. Now which is the older or Primitive Baptists? The Missionaries are the cause of the division by bringing in new measures unwarranted by the bible that forced the division. If John has had righteous and undisturbed possession of land his father gave him fifty years ago, and William comes in and gains possession under assertions of great friendship, but after gaining control assumes a management altogether different from the owner whom he has deceived, but after holding possession two years the rightful owner John again take the management, what force would these be in a plea put up by William that he had held possession for two years, and in further proof of his being the original owner should claim that he had

imported a great many of his relatives, and hence that they had become much more numerous than John and his family, and that he himself had been quietly using the profits of the land during that two years, but that John had occasioned much disturbance by not endorsing his course, and also by raising objections to him. People would say that John is the original and true owner, and that William is the one that has caused all the division and trouble.

Mr. Harris further adds, "Now let us drop history and see if we can find those principles which characterize us in the New Testament. The word Missionary means one sent. John the Baptist was one sent from God, and he had a mission. He said his mission was to preach the acceptable year of the Lord. Therefore being sent of God he was a Missionary preacher, even this first preacher under the gospel dispensation."

Do you see the shuffling of this man's cards here? A Missionary is one sent. John the Baptist was sent of God, therefore he was the first Missionary preacher under the gospel dispensation. Suppose I say a true prophet speaks well of Israel. Balaam spoke well of Israel. Therefore Balaam was a true prophet. Suppose I say a true priest uses his censer in sacrificing. Korah, Dathan and Abiram used censers. Therefore Korah, Dathan and Abiram were true priests. Any one can see that by such a process any absurdity can be proved. True a Missionary is one sent and truly God sent John the Baptist to preach. But Mr. Harris admits that the first foreign Missionary Society is only about one hundred years old, and that Society sent out the first Missionary preacher. Carey was sent out by that Society as their first Missionary. God sends preach-

ers, and men send their preachers, and the devil sends out preachers too. Do you know that the word Mission or Missionary is not in the bible? There is no more resemblance between John the Baptist as prepared and sent by the Lord God, and Carey as prepared and sent of that first foreign Missionary Society, than there is between the Primitive and Missionary Baptists of to-day.

He says, "Peter was also a Missionary." Was he sent a Missionary as these modern ones? Let us see. God sent Peter to preach to vessels of mercy, Cornelius and his household. God appeared to him and told him to go, and sent men after him for that purpose. Peter went, and did just what God proposed. How shall they preach except they be sent? God sends all his preachers, and they preach the preaching that God tells them to preach.

Let us see about Fuller, Carey and Co., in the first foreign Missionary Society of England. See Fuller's Works, vol. 1, page 62, "But the specific design of a Missionary undertaking originated with the venerable Dr. Carey at that time (1784) pastor of the church at Leicester." By this arrangement a committee of men decides who is to go to preach. See Fuller's Works vol. 3, page 383. Money is also raised to pay those Missionaries sent. The doctrines preached are those of a general atonement, and the salvation of the heathen is made dependent on men's efforts. Is there any resemblance between such a case and that of Peter who preached that we are not redeemed with such corruptible things as silver and gold, and who writes to them that have obtained like precious faith with us through the righteousness of God and our Saviour.

Mr. Harris also says, Paul was a foreign Missionary. God said, "I will send thee far hence to the Gentiles." It is true God sent Paul to preach to the heathen or Gentiles, and he is our apostle. He went forth as the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them. So they being sent forth by the Holy Ghost," &c. See Acts 13:1-4. They went and preached the gospel everywhere, no man directing them, no set of men employing them. There is no resemblance between their case and the present Missionary system.

Mr. Harris further says, "Our loving Saviour was a missionary." God sent Jesus to seek and to save that which was lost, and he gave himself a ransom for many, and he serves them too. We love that precious truth that Jesus was sent of God to do the will of God. We also believe that God works in his people both to will and to do of his good pleasure.

Mr. Harris says, "That the Saviour was a missionary is evidenced by the fact that he believed and taught the effort policy." The effort policy held by the missionaries makes the salvation of sinners dependent on the instrumentality of man—that preaching is the instrumentality by which God quickens and saves sinners.

Our faith is that Jesus died to redeem his people, and that the Holy Ghost sends God's servants to preach Jesus, and that his people are made willing in the day of his power. Hence we see our preachers going and preaching everywhere. No man sends them. They go as they feel impressed to go. We feel and hold that it is right for the brethren to help these preachers along by ministering unto them of their money, or whatever else is needful to help them along on their

journey after a godly sort. We do not believe that we control this matter, nor that we are God's instruments. Mr. Harris says, "They also believe in the effort policy, for we find them continuing daily in the Lord's work, realizing that they were instruments in God's hands to do his work." God's preachers are nowhere in the bible called instruments. An instrument knows nothing of what the user of it is doing. For instance, a musician plays on an organ which is an instrument of music. Psalm 62:25. What does the organ know of what is done by the organist in playing on it. Psalm 158:4. A murderer cuts off a man's head with an axe which is his instrument, Num. 35:16. What does the axe know of the deed of the murderer? The man cutting down a tree with an ax which is his instrument does not work in the ax when he works with it. His mind is not on the ax, nor is his will in it. God sends his preachers by going with or in them, and he is always with or in his people working in them, both to will and to do. They know and do the will of God as his ministers or servants. They enter into the joy of their Lord. But what does an instrument know about the joy or sorrow of the man that uses it? The tools or instruments with which a carpenter builds a house form no part of the house. Nor does the user nor owner of these instruments dwell in them. We have been accused of holding that a man is a mere machine. But we hold that God works in his people both to will and to do of his good pleasure, working in them that which is well pleasing in his sight through Jesus Christ. He appears unto his people. He reveals himself unto them. He communes with them. His spirit guides them into all truth. The Holy Ghost takes the things of

Christ and shows them unto them.

God in times past spake in divers manners unto the fathers by the prophets, but hath in these last days spoken unto us by his Son whom he hath appointed heir of all things. He is always with his people unto the end of the world. It is not ye that speak, but the spirit of the father that speaketh in you. He appeared to Peter, and told him when and where to go. He appeared to Paul sending him far hence to the Gentiles. He speaks to his people or guides them to this day. For the steps of a good man are ordered of the Lord. God is with his people now guiding them, preparing them to preach, and to hear preaching. Hence we hold that no man or committee of men can send them or guide them in preaching. But they go everywhere as they feel impressed by the spirit of God. The Lord sends them. He says "go ye into all the world and preach the gospel to every creature." (This they did: Col. 1: 6 and 23.) He does not tell them to send some one, but the command is, "go ye." We hold that we cannot prepare or send any one to preach to the heathen. We can only set apart or commend those that the Lord has manifested to us as his chosen ones. We hold that every one that feels the burden and weight of this ministry should not confer with flesh and blood, but should arise and go and preach the preaching that God bids him, wherever he feels inclined to go. The brethren and friends also do well to help such forward on their journey of a godly sort by words, gifts, contributions, or whatever is needful. This we hold to be the bible way practiced in the days of the Apostles, and we desire to abide in these old paths, and inquire for the good old way and walk therein. They all point to Jesus the true way.

One not feeling any desire to preach to the heathen, or not inclined to help such as do preach to them, shows that God is not in him, in that sense. How good it is to feel weighted to preach the gospel to the ends of the earth, and how good it is help foward those that do preach, taking nothing of the Gentiles. Any man that has no concern nor desire for the salvation of the people, shows that God is not in him. I feel that any child of God has a desire that God's name should be glorified, and is glad when the gospel is preached anywhere and everywhere.

Jesus did not teach an effort system or policy. He taught a perfect system, and finished work. An effort system implies failure often as such opposition often is not overcome. Jesus shall not strive nor cry on account of failure, or disappointment. The work of the Lord shall prosper in his hand. He sends his apostles. He sends his word. "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent: Acts 13: 26. His word never returns unto him void, but always prospers in the thing or matter whereunto he sends it for it is the word of a king having power.

Mr. Harris says, "I was talking to a man sometime ago about his soul and its worth. He made the claim that he could do nothing, on the ground that God foreknew all things. Just a few minutes before he had asked a man to go with him to hunt wild cats. He said he wanted to kill them for they were destroying his sheep. I said to him, my friend your position proves too much. You say God foreknows all things. If so God foreknows if the wild cats will kill your sheep or not, so you cannot change this matter—just rest contented. He said

he was afraid to risk it. I said, my friend, is it not strange that we allow Satan to persuade us to risk our souls on a principle on which you are unwilling to risk a few sheep."

I do not know which of the two men know less of predestination, though I would say Mr. Harris thinks little enough of it. The faith of Christ would cause a quickened soul (and no others profess it) to seek for salvation because it is of God, and that without him we can do nothing. He that loves truth will seek salvation because he desires it. We naturally seek those things we are alive to and desire, because we want them, and have some grounds on which we hope to obtain them.

The man had no scripture to warrant him to go to sleep and let wild-cats alone and his sheep would be safe. We are to watch and labor, defend and take care of natural things, and we will do that because we are alive to such things, feel interested in them, have property in them.

In the matter of eternal salvation all that are quickened from the dead feel an interest in eternal salvation, and do seek their salvation more than they do their necessary food. They seek with the whole heart.

Naturally, men will not come to Christ, and that which a man will not do he does not do. How long will a man be in doing that which he will not do? We love that power which makes sinners will or desire with the whole heart to do that which, if left to themselves, they will never do. Until a man feels that he is not one of the elect of God, and until he feels that God's foreknowledge has excluded him forever from all hope of salvation, he will never seek the Lord with the whole heart, for until he feels

that he is lost he never will truly seek to know the Lord. So this is all contrary to and above fallen, blind nature.

It is the devil that makes people believe they can do something good, and deceives them. It is the devil who prompts people to hate and prevent salvation by grace, and cast all sorts of reproach on those that love God's fore-knowledge. The doctrine of men and devils is far more popular with the world than the doctrine of Jesus. Hence he has so many more followers on earth, all the world wonders after the beast.

Mr. Harris says the Missionary motto is, "Undertake great things for God and expect great things from God." Do the work first and then claim the pay. This is a matter of debt. They do wonderful things for the Lord. They help him much they think. This is the Missionary plan. How is it with us? We profess to love him because he first loved us. We say go home to thy friends and tell them what great things the Lord hath done for thee, and hath had mercy on thee. By grace are ye saved. The grace of God bringeth salvation. All that the Father gives to Jesus shall come to him.

Even if we were to do all that is commanded we are unprofitable servants. Salvation is not reckoned of debt but of grace. The Lord hath done great things for us whereof we are glad. What shall I render unto the Lord for his benefits? I will take the cup of salvation and call on his name. We should present our bodies a living sacrifice to the Lord who hath done such great things for us.

But none of us serve him as we should. We shall fall short. We should be as anxious and laborious to proclaim this blessed salvation by grace as the Missionaries are to

proclaim their system. We are not faithful as we should be, nor can we boast in anything we have done. But we do not find that the Primitive Christians boasted of what they had done, "Paul labored more abundantly than they all, yet he said, "By the grace of God I am what I am."

P. D. GOLD.

DR. H. SANCHE

Dear Sir: We have been using your "Oxydonor Victory" in our family with most wonderful results. Have just cured our sister of a severe case of Bright's Disease, after the two leading and most eminent physicians of our country pronounced her incurable. We think it one of the greatest discoveries of the age. Very truly yours,

W. M. DURDEN & BRO.

General Mdse. and Naval Stores.
Math. Ga., Feb. 26, 1895.

Opinion of a member of the N. Y. Stock Exchange.

Dear Sir: Being a member of the New York Stock Exchange, the nature of my business is inclined to make me nervous and sleepless at times. Whenever I feel any of the above symptoms a night's use of your Oxydonor makes me all right again. Sincerely yours,

J. GOODCHILD.

For full information address
P. D. GOLD, General Dealer,
Wilson, N. C.

OBITUARIES.

WILLIAM M. RUSHING.

The subject of this notice was born in Union county, N. C., in the month of March, A. D. 1873, and died the 7th day of January 1895, making his stay on earth a little less than twenty-two years. He realized a change from nature to grace sometime in the early part of the year 1894, and Monday the last day of fall session of the Bear Creek Association, (Oct.

8th 1894,) at Lawyers Spring, he came before the church for membership was received, and baptized the next Friday by our beloved pastor Elder Jas. F. Mills. The deceased health was then failing him fast. He was a victim of consumption, but bore his afflictions with patience and christian resignation. It was my sad privilege to be at his bed side when he breathed his last and we believe he is now at rest. Eld. Mills, his pastor was present at the burying and spoke of the life of the deceased and pictured in most glowing and eloquent terms of the condition and happiness of the christian after death. Sleep on dear brother for we have faith to believe that in the morning of the resurrection that thy mortal will put on immortal, and that death will be swallowed up of victory. Peace to thy ashes.

J. W. JONES.

MRS. FANNIE EUDY.

Died at her home near Rock Cut, Iredell county N. C., February 19th 1895. Mrs Fannie, wife of Mr. John Eudy in her 78 year. She professed faith in Christ in 1846, and associated with the Primitive Baptists of Stanley county N. C. She was married March 2nd 1847. Her husband, and two children—Mr. J. T. Eudy and Mrs. Sarah A. Howard—survive her. Truly this community lars by this death lost one of its brightest christian lights. Mrs. E. was a remarkable lady in many respects; very few circumstanced as she has have ever attained such fulness of the stature of Christ. So many cares and burdens, so much waywardness about her, so much adverse criticisms, so much physical suffering during the several last years of life, yet everywhere, and all the time she has borne patiently, dealt kindly and suffered resignedly. She was a most exemplary christian, wife, mother neighbor and friend, cheerful as a child, taking what she understood to be the Lord's will as her pleasure, endeavoring constantly to help others to better life, and greater usefulness, always so grateful for attention paid her in affliction and kindness shown her at any time, or anywhere. May our blessed Lord lead us all nearer to Himself from whence came all the loveable traits of character which we witnessed in the exemplary life of this aged saint, that we may bless the world as we move through it, and thereby glorify God, whose mercy is so great to usward. W. J. HOPKINS.

Dearest mother thou hast left us
 And thy loss we deeply fell ;
 But tis God who has bereft us,
 He can all our sorrows heal.
 Yet again we hope to meet thee
 When the day of life has fled ;
 When in heavenly joy we'll greet thee
 Where no farewell tears are shed.

Farewell dear mother, sweet thy rest,
 Weary with years, and worn with pain,
 Farewell till in that happy place
 We'll surely behold thy face again.
 Tis ours to mourn thee all our years
 And tenderest memories of thee keep,
 Tis thine, in the Lord, to rest, for so
 He giveth all His beloved, sleep

A precious one from us has gone
 The voice we so much loved is stilled,
 A place is vacant in our home
 Which can never more be filled
 God, in His wisdom, has recalled
 That boon, His love had given,
 And though that body slumbers now,
 The soul is safe in heaven.

Her admirer

MRS. E. B. B.

MRS. OLIVIA M. TOOLEY.

BROTHER GOLD: By request of her mother I send you for publication in the LANDMARK an obituary notice of Mrs. Olivia M. Tooley, only daughter of Roger W. Moore, and Martha A. his wife, and grand daughter of brother R. M. G. Moore, of Hyde county who was born in Currituck, Hyde county N. C., Oct. 17th 1866, was married to William C. Tooley, Feb. 1884, and in Dec. 1885, she was left a widow : she then returned to her parents, and there remained until her death. She was taken sick in April 1890, and for 4 years and seven months was confined to her room if not to her bed, near all the while. Her disease was so complicated that it baffled the skill of some of our best physicians who could only give her relief for a short while. She had the very best attention given her by her physician, a kind, loving and affectionate mother, and quite a number of warm friends ; but her disease finally terminated in dropsy, and she quietly and peacefully passed away from earth, I hope to heaven, Nov. 11th 1897. She was a patient sufferer, and seemed to be so resigned to the will of her Master, always manifested her love for the doctrine of Christ our Saviour, and the Primitive Baptists, whom she believed to be the people of God. She was a constant reader of the LANDMARK, had received a hope in Christ, and desired to be baptized, but was denied that privilege by an all wise God who ruleth all things well.

She told brother Albert Cartwright before he died if she ever joined the church she wanted him to baptize her. She was a loving daughter, a kind sister, and a noble friend, always ready and willing to advise and assist in anything she knew, or could do, to help others. Was very industrious with work of some kind constantly on hand. When not able to do one kind she would try another, never wanting to be idle. She did a great deal of fancy work, as it was light, and easily handled ; was a dear lover of company, was never more pleased than when her friends were around her, especially the Baptists, and the ministering brethren. She leaves a loving and affectionate mother, kind father, two brothers, and a host of friends to mourn her loss, but I truly believe our loss is her eternal gain.

So weep not for the departed one,
 Whom God saw fit to call :
 For ere we learn to value time,
 He calls us one and all.

EMMA J. EVERETT.

Washington, N. C.

MINNIE M. HARGETT,

Died in Union county N. C., August the 28, 1894; Minnie M. Hargett, daughter of James C. and Martha A. Hargett, aged fourteen years, ten months and eight days. Her disease was scrofula. Little Minnie lingered twenty three days. Though she suffered a great deal with chills and high fevers, she bore them with great patience. During her sickness she would tell us she would never get well. She was in her proper mind until the last moment. The day previous to her death many of her friends and school-mates were here to see her. She called them all, and father, mother, brothers and sisters to her bedside, told them she was going home to Jesus, and kissed them all, told them to trust in God and he would save them. Then she spoke to mother of leaving. She asked her if she died where she wanted to be buried. She said at Mr. William's, and you pa laid by the side of me, and died as one going to sleep. Being the youngest child, she was the pet of the family. Oh how sad it is to part with one so dear to us, though we feel that our loss is her eternal gain. The parents and family feel grateful to our friends and neighbors for their kindness while our sister was sick.

"Asleep in Jesus, blessed sleep,
 From which none ever wake to weep?"

A SISTER

APPOINTMENTS.

ISSAC JONES.

| | |
|-----------------------------|-------------------|
| Crooked Creek | 1st Sunday in May |
| Mount Zion | Monday |
| Harmony | Tuesday |
| New Hope | Wednesday |
| Lambsburg | Thursday |
| Crooked Oak | Friday |
| Flour Gap | Saturday |
| Stuart's Creek | 2d Sunday |
| Tom's Creek | Monday |
| State Line | Tuesday |
| Friends arrange for | Wednesday |
| Snow Creek | Thursday |
| Thence to Mayo Association. | |
| Buffalo | Monday |
| Matrimony | Tuesday |
| Pleasantville | Wednesday |
| Wolf Island | Thursday |

J. W. ROYAL.

| | |
|-----------------|------------------------------|
| Bethsaida | May 5 |
| Hannah's Creek | 6 |
| Smithfield | 7 |
| Little Creek | 8 |
| Rehoboth | 9 |
| Fellowship | 10 |
| Middle Creek | 11 and 12 |
| Kaleigh | Sunday night |
| Neuse | 13 |
| Cedar Grove | 14 |
| Dutchville | 15 |
| Camp Creek | 16 |
| Tar River | 17 |
| Surl | 18 |
| Flat River | 19 |
| Roxboro | at night |
| Shiloh | 20 |
| Storie's Creek | 21 |
| Ebenezer | 22 |
| Country Line | 23 |
| Moon's Creek | 24 |
| Cane Creek | 25 |
| Flippen's Mill | 26 |
| Malmalson | 28 |
| Banister | 29 |
| Whitethorne | 30 |
| Weatherford | Sat. and 1st Sunday in June. |
| Old Union | June 3 |
| Galilee | 4 |
| Strawberry | 5 |
| Mt. Arrarat | 6 |
| Cascade | 7 |
| Good Will | 8 and 9 |
| Leatherwood | 10 |
| Camp Creek | 11 |
| Reed Creek | 12 |
| River View | 13 |
| Center | 14 |
| Spoon Creek | 15 and 16 |
| Russell's Creek | 17 |
| Stuart's Creek | 18 |
| | 19 |

He will need conveyance.

J. E. ADAMS.

Pleasant Hill Wednesday after 1st Sunday in May.

Brother J. S. Norris will please meet him at Statesville on Tuesday.

Brother W. R. Coffey will please meet him at Lenoir on Thursday and arrange appointments until Tuesday following. Pine Wednesday after 2d Sunday in May. Abbott's Creek Thursday. Burlington Sat. and 3d Sunday. Big Meadow Tuesday after School House near Brother Buckner's Wednesday.

Elder W. C. Jones will arrange for Thursday and Friday. Sandy Creek Sat. and 4th Sunday. Bear Creek Tuesday after. Brother N. Hilliard's at night. Union School House Wednesday. Mr. Barber will arrange for Wednesday night At R. R. Thursday night. Broadway Friday and at night. Neil's Creek 1st Sunday in June.

RUFUS HUTCHINS.

Tuesday after 3d Sunday in May (3 o'clock) Banker Hill
 Wednesday..... Abbot's Creek
 Thursday..... Walnut Grove
 Friday..... Providence
 Archdale Friday night.
 Saturday School House near Brother William Snider's
 4th Sunday..... Bethel
 Monday..... Rock Hill
 Tuesday..... Mt. Tabor
 Wednesday..... Pleasant Hill
 Thursday..... White Oak Spring
 Friday..... Sug's Creek
 Saturday..... Big Creek
 1st Sunday (June)..... Mountain Creek
 Monday..... Freedom
 Tuesday..... Liberty Hill
 Wednesday..... Jones' Hill
 Thursday..... Jerusalem
 Friday..... Lawyer Spring
 Saturday..... Bethany
 2nd Sunday..... High Ridge
 Monday..... Mountain Spring
 Tuesday..... Liberty
 Wednesday..... High Hill
 Thursday..... Watson
 Friday..... Crooked Creek
 Saturday..... Meadow Creek
 3d Sunday..... Bear Creek
 Monday..... Flat Creek
 Tuesday..... Tom's Creek
 Wednesday..... Brother Workman's
 Thursday..... Pine
 Friday..... Muddy Creek
 Saturday..... Mt. Vernon
 4 o'clock Saturday evening..... Hopewell School House.
 4th Sunday..... Centreville Hall
 Will Brother Williard be with me at Centreville. Conveyance needed.

Elder Rufus Hutchins' post office is changed from Palmetto, Va., to Limerock, Stokes county N. C.

Elder Gardner Bryan's post office is changed to Burlington N. C.

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James S. Harrison 1895

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I have been requested by several brethren and sisters to write my experience for ZION'S LANDMARK, and a special request from a dear brother in Christ and cousin, to write my experience from childhood up to the present time. At first and for a long time I felt like I could not comply with their requests, but it seems that the impression grows on me to write it. The question would arise, "What could I one of the weakest vessels of God's mercy write to the comfort and edification of his dear children? What have I to write? Surely my evidences of a hope are less than anyones claiming to be a child of God; and I am young and ignorant in many things, especially the teachings of the Holy Spirit. I pray the Lord to direct my mind, so that what I may write may redound to his praise, and to the comfort of some poor trembling child of God. My parents were members of the Primitive Baptist church at Cedar Grove long before I was born. "Although my parents were poor, we had "Love at Home," and the spring time of my life was joyous and happy. My parents exerted every means of promoting and educating their children as much as they were able to do, and from my earliest recollection I was very anxious to be educated and to occupy some position of importance in life, and I must say right

here, dear kindred, that my pride and vanity for worldly things has been a source of great trouble to me, for it is hard to conquer. From my earliest recollection I had, I thought, great respect for religion, my parents taught me to have,—and I thought that after I got grown and had seen a great deal of pleasure in the world I wanted to be a christian and member of the Primitive Baptist church, but I thought I would have a great experience with so many bright evidences that I would know that I was a christian. I would not feel "Less than the least of all saints," as so many good people claimed to feel. But dear kindred, I love to hear them say so now, for I can experience with them. I had serious thoughts about death and eternity from my early childhood, but never felt myself a sinner in the sight of God till I was twelve years old. The next A. M. after my twelfth birthday my little sister and I were coming from a neighbor's house, and walked along in deep meditation, and it came into my mind with force that I was a sinner in the sight of God, and I would be held accountable for my sins. It seemed that my sins rose up before me as a dark cloud shutting out the sunlight, and that I was powerless to banish them, and to quit sinning. I felt that I was hanging over a yawning gulf, and it only needed the feeble cord of

life to be broken, and I would fall in that pit of eternal punishment. I cried with my soul, "Lord be merciful to me a sinner." I did not remain in this condition all the time, but would often find myself taking a great delight in the vain amusements of the world. I would sometimes try to justify myself in saying that I had done no out-breaking sin, that I obeyed my parents and did nothing worse than a great many church members did. I never one time compared myself with a Primitive Baptist, but reason all I would, I could not get clear of my sense of sin. Being very anxious to attain to some high position in the world where I might receive the admiration and praises of the people, and being poor and with little means to gratify this ambition, I thought my lot hard, and that I had many cares. I have since learned that I was then ignorant of the meaning of the word "care." Then sometimes that feeling of my sinfulness and condemnation would return with more force, and I would feel that the glory of this world was all vanity and was as nothing if had not the love of God in my heart. I would seek some place to pray where I thought no one would see me, for I didn't want any one to know the state of my feelings, but when I would get there, I would be almost frightened, and felt that it was a sin for one so sinful to try to approach the Lord. I did not take this for conviction, and would often try to ask the Lord to convict my soul. I felt like I would be willing to suffer anything if my soul could be saved. I felt that to be banished from the peaceful presence of God was more than I could bear. Often when my father would take his bible of a night to read and he and mama talk, I would get in some dark corner to hide my feelings. Many

times have I left the organ where my sisters would be playing and singing and go out on the porch or any place where I might conceal my tears. Oh! how I wanted to pour out my heart in prayer, but it seemed that my lips were sealed, but the very pulsations of my heart would be "Merciful God, have mercy on me a poor sinner." The preachers in their sermons often told my feelings till they came to their deliverance. It seemed that there was no deliverance for poor me. With all my care to keep my feelings hid, my people at home found them out, and sister Jennie talked to me several times on the subject; one time she said, "Emma, I believe the Lord has begun a good work with you, and when you receive a hope, I want you to tell me of it." I went on in this condition till the spring 1891. That spring I went to Nash county to teach my first school. I was very young to have so much responsibility resting on me, and to be so far from my dear parents' counsel, just seventeen years old, and I felt like I could not bear it even though I was to board with my sister. I felt like I would not be successful because I was not a christian, but I succeeded quite well. Sister Jennie came home from Augusta Seminary where she was at school, and I came home in June. My mind for most of the time then was filled up with my gay young friends, and our plans for the future. I was to go back to Nash county, in August and teach near my first school from then till Christmas, then I was to enter College. Sister Jennie, in the meantime, was to go to Staunton, Va., where she had won a scholarship, and graduate the following June. It was not God's will for me to realize these happy dreams, for there was a fearful storm-cloud rising that was to

burst in all its fury over my head, and wreck all my bright dreams of the future and scatter them around me an utter ruin. In July my darling sister Jennie was stricken down with Typhoid fever, and soon after I was taken with malarial fever. Sister Jennie continually grew worse till the 23rd of July, she passed away to the Spirit Land where her toils and sorrows are forever ended. Dear readers, only you that have experienced something like this can know what it was to me. All was darkness, not one ray of light. I felt that I was bidding her farewell for all eternity, for I felt to be a justly condemned sinner. I felt that all my people would be saved but me, I would have to make my abode with those who forget God. I thought that the darkness of sorrow and despair could not be more dense for me than it was then, for I had given up one of the dearest, best, and most devoted sister's any one was ever blessed with, and the deep feeling sense of sin, and sharp arrows of conviction were piercing my soul, but this was only a prelude to still deeper sorrow and bereavement. My dear mother grew weaker each day, and the Dr. soon pronounced her case Typhoid fever. At last on the 17th of Aug. death claimed her as his own, she passed calmly over cold Jordan to rest with her Saviour. Oh! how can I describe the awful solemnity of that death chamber! To watch the glimmering spark of life grow fainter and still more faint, to realize that the dear patient mother that has watched over you in infancy, that listened to, and sympathized with our childish woes, that watched with such tender care and anxiety, the tender bud grow and ready to blossom into womanhood; to realize that she is passing away from our yearning hearts and the

shores of time forever, and the place that now knows her will soon know her no more forever, is heart-rending indeed. When I realized that she was indeed dead, I felt that I was a complete wreck, dumb with grief. I fell on my knees by her bed and took her cold hand in mine, but oh! the silent prayer that rose from my bleeding heart to God for help, for endurance. Some one raised me and led me to another room where I met father's embrace, he clasped me to his breast and sent up the sweetest prayer I ever heard, one sentence of which is in my mind every day, "Oh! God, lead my children ever in the paths of truth and righteousness." I then placed all my hope and love on my poor father, my life seemed to be wrapped up in his, but God soon taught me not to put my trust in man, nor make flesh my arm, not to let anything come between me and Him. "Man that is born of woman is of few days and full of trouble, He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." In four days after my mother died, myself, my oldest sister, and my father were all in bed with Typhoid fever. My married sister was taken with it and went to her home in Nash county. My father continually grew worse till the second day of September, when he, too, was snatched from us by the cold hand of death, but transplanted in the garden of sweet Eden, where sin cannot blight, nor sorrow come. I was very near the door of death at that time, and I believe if I had had any hope of heaven I would have been glad to die. The last earthly support and protection was snatched from me. Gloom, like a pall, settled over my life, and I verily believed that I never would see another happy day in this world

nor the one to come. Here are "turned down" leaves in the pages of my life. I will not attempt to express it. It seemed that I was not conscious of the bodily pain and raging fever that was ravaging my mortal frame. I felt that God's afflicting rod was upon me, and that I was powerless to repel the all powerful omnipotent hand of God in the least of His works. Every one that came to see me would speak and almost wonder at my patience and endurance while suffering so much. But oh! dear readers, they little knew the bitter anguish of my soul! Nearly every one thought I would die, and some of my friends even asked me how I felt about dying. I didn't think I was going to die. I felt like the Lord was going to let me live a loveless, miserable life here, and then doom me in eternity. I felt that God was sending all this on us for my sinfulness. I saw nothing but despair and the just condemnation of an offended God. I knew that if my soul were sent to hell it was justice, if saved it was through the mercy and blood of the crucified one. I found that I had no power to save myself, and it seemed that my soul almost suffered the tortures of hell at times. I went on in this way till the first Sunday morning in Oct. That morning I was so weak I could scarcely raise my head from the pillow, and I felt oh! so forsaken, even by God. I would gladly have exchanged life with anything that had no soul, for I felt like mine was doomed to never enjoy the peaceful presence of God, but I laid it all up in His hands to do with me as he would. My little sister Hattie, my mother's baby, came in our room and asked if she might play a piece of music on the organ and sing, if we thought it wouldn't hurt us, we told her to

play it if she wanted to. She went on in the room and the piece she played was an old piece that I had never seen any beauty in before, "How firm a foundation, ye saints of the Lord." She sang on with an angel's voice it seemed to me. She came to the words:

When through the deep waters, I cause you
to go,
The rivers of sorrow shall not you overflow,
For I will be with you, your troubles to bless,
And sanctify to you your deepest distress.

When through fiery trials thy pathway shall
lie
My strength all sufficient shall be thy supply
The flames shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine.

The soul that on Jesus hath leaned for re-
pose,
I will not, I will not, desert to its foes,
That soul though all hell should endeavor to
shake,
I'll never, no never, no never, forsake."

These were the words that seemed to lift my soul out of darkness into the marvelous light of God's love. Oh! it did not seem that an earthly voice was singing. It seemed like heavenly music sent expressly to me. I felt these sweet promises applied to my soul. I could then feel resigned to all my sufferings and bereavements, for I felt that the Lord doeth all things well, and after the council of His own will. He had led me in a way I had not known; made crooked things straight, and darkness light before me. I forgot all my suffering and joined my poor weak voice in the singing while tears streamed from my eyes. I looked over on the other bed, and sister Laura, (who has been a member of the Primitive Baptists about twelve years,) was looking at me through raining tears. I thought I had never seen her look so beautiful before. I looked out doors, and the sunshine seemed to have a new and different brightness in it. The flowers, everything, looked happy.

Sister Laura spoke and said, "Emma, I believe you have got the sweetest voice I ever heard, but please stop, you are too weak to sing, you will ruin your lungs." I told her that I felt like I could get up and sing forever, and then scriptures began to flow in my mind, and I began to talk, and tell her to cheer up, the Lord would never leave nor forsake us, that he made the clouds his chariot, and that he would be a father to the fatherless, and a husband to the widow, and that he was not slack in his promises as some men count slackness. He would not suffer the waves to overflow us, for he had said, "When thou passest through the waves, I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through fire thou shalt not be burned. Underneath us were his everlasting arms, for he said, I am thy God: I will strengthen, yea, I will uphold thee with the right hand of my righteousness." About that time Hattie came into the room singing.

"Oh! they tell me of a home far beyond the skies,

Oh! they tell me of a home far away,

Oh! they tell me of a home where no storm-clouds rise,

Oh! they tell me of an unclouded day."

I joined her in singing what I knew of it, and it was a great relief to me to sing. I felt like a new creature, and oh! how peaceful. After awhile I began to ask myself what such a change meant; could it be a change of soul? Could God really love me? and had I really been appointed eternal life from the beginning? I could not solve this, but I felt that I should always love christians with a different and deeper love after this, than I ever had before. Finally something would seem to say to me, "Don't take this for religion, you haven't

evidences enough for religion," and right then the prayer arose from my heart, "Oh! God, if I am deceived, undeceive me before it is too late." I had never prayed that prayer before, for before that change I had known that I was no christian. I decided that I would say nothing about it to any one, and see if my burden would not come back, and I would have a better hope next time, for this was so little I could hardly claim it as a hope. I even denied having any hope to several that ask me about it, but felt remorse of conscience for doing so. At this time it was a time of adversity and many bitter things for us. I learned for the first time in my life what true friendship was and that those trusted as true friends, could turn to bitter enemies. If it hadn't been for my little hope, and the help of God, I could never have lived through it. I tried to keep my little hope a secret for about twelve months, but sister Laura told me she had known it from the first. I went on, sometimes thinking I had no hope, sometimes rejoicing and feeling that I could suffer all things through Christ. I thought I was determined that if I was deceived myself not to deceive any one else. After a while the words of Jesus began to pierce my soul, "He that confesseth me before men, him will I confess before my Father, but he that denieth me before men, him will I deny before my Father." Here I was often sorely perplexed; I was afraid not to confess Him, and afraid to confess him. I felt like I would give anything, were it mine to give, if I could know if I was worthy to live with the people of God, for I felt that I had rather be with them than to be with the world. About this time Elder E. C. Smith had some appointments through this part of the country,

and spent the night with us before he was to preach at Cedar Grove next day. He preached at Cedar Grove in the day and at home that night he talked with me right much on the subject of experience, and told me he thought it my duty to go to the church. I felt like I would never see him again when he left, and I wanted him to baptize me. I went back to my school and listened several days on the memory of his sermons, then came gloomy doubts again, and I was afraid I had not only deceived myself, but others. I concluded that I would join in the worldly amusements of the young people and see if it would not wear off all these feelings, but it only brought more trouble. I could not enjoy them but a short time before I would feel that it was a sin for me to enjoy them, and that I was trampling God's mercies under my unhallowed feet. Finally I gave up trying to be what I hope I was not, and felt to be one to myself. The summer of 1893 I taught school about three miles from home, and boarded with a gentleman that was a member of the Missionary Baptists, his wife belonging to the Christian Denomination. I believe they were christians, and every night our conversation was on the scriptures, we did not argue much, for things that we could not agree on we left undiscussed. I enjoyed talking with them on experience and they very often told me they thought it my duty to join some church. I got in deeper trouble on the subject than I had ever been in before. I felt that I desired to live with the Primitive Baptists more than anything in the world if I could be worthy, but I was afraid they would not receive any one with as little hope as mine, and I could not go anywhere else in faith. The Eno Association was appointed to be

held with the church at Cedar Grove in Sept. As the time drew near I felt my unworthiness more and more, and concluded that I would never offer to the church till I got better satisfied. I closed school the week of the Association and went home to attend with the full intention to appear as hard as a stone before all the Primitive Baptists, for I knew they could almost tell any one if they ever had a serious thought on the subject—instead of being hard, my heart never seemed so soft before; tears would flow, though I tried hard to repress them. It wasn't long before some of them began to question me; especially cousin Isaac Smith and Elder J. T. Edgerton. Wednesday at dinner, brother Edgerton came to me and told me that they were going to hold conference that p. m. and hoped to see me and sister Susan Powell come forward and offer to the church, he talked very comforting to me till time for services. Brother Edgerton preached that p. m. from the last chapter of Rev. 16th and 17th verses. I thought I had never heard such a sermon before. It was hard for me to stay away, but something seemed to say to me, "not now." That night cousin Isaac Smith, Edler T. Y. Monk, and another brother and sister tarried with us, and we had a feast indeed. They kept questioning me till I told them a part of what I have written, when I finished all were in tears, and brother Monk said he wanted to give me the right hand of fellowship. They all gave me their hands in the same token. Oh! what a happy time we had, talking, weeping, praising, singing and praying together in mutual love! The last day of the Association. Thursday September, 28th was one of the brightest days I ever saw. Elder Burch preached at the stand that

a. m. histext was, "Who shall lay anything to the charge of God's elect?" I can never tell what an impression his sermon had on my mind, nor the questionings of my heart during his sermon. I saw my duty plainer than I had ever seen it before. Elder Terry closed the Association, and they sang and gave the parting hand. I could not sing nor speak, so great was my emotion. Oh! how utterly miserable I felt. I thought they were the most beautiful people I ever saw, and I felt to be one entirely alone. How I longed to be one of their number, and I felt like I would never have another opportunity of joining them. Just as we were leaving the stand one of my aunts came up to us asking for our pastor, uncle Elder Powell, and said there was a lady down at the stand that wanted to talk to the church. They opened conference at the stand, and sister Mangum went forward and was received. While they were extending the right hand of fellowship to her my troubles all left me, and I became decided all in a moment and went before the church and was received. It seemed that nothing was in my way, not even my unworthiness, not that I had any worthiness of my own to plead. I was as unworthy as ever, but I felt that Christ had become my worthiness for me. After I was received sister Susan Powell came forward and was received. After dinner we all repaired to the water. One of my cousins, a brother Pearce joined at the water, and we were soon buried beneath the sacred wave by Elder J. T. Edgerton, who is a very much esteemed brother by me. I cannot express the joy and peace of my soul in renouncing the world and taking up the Cross. The water looked so rejoicing and I felt to be "Traveling home to God in the way our fathers trod." We

staid at uncle Elder Powell's that night, and brother Monk and Edgerton preached. Oh! what peace I enjoyed! I felt I had done my duty, and if I could always stay at the feet of my brethren and sisters I would never see any more trouble. For one whole week I went on my way rejoicing singing praises to the Lamb of God. I have found since that I had just enlisted in the warfare, and that "I must fight if I would reign." I have had many dark seasons, and some bright ones, but I find a rest, a home in the church that I can't find anywhere else. I feel to say to many of the young people lying out of their duty, Don't stand back because you are young and feel unworthy, for if you are like me you will never feel any worthiness of your own, and if you did we wouldn't want you. You are promised rest to your soul in duty, and you will find it in obedience to Christ. You are promised the rod and the stripes in disobedience and you will find them, for God is not slack in His promises. I cannot visit the Baptists like I want to, for I would be with them all the time if I could. I went to the Little River Association last September and oh! how I enjoyed it. I had a feast of fat things. Many of the dear friends, brethren and sisters I met will be long remembered by me. I returned home with a thankful heart that God had permitted me to meet and hold sweet communion with His dear saints one time, if I never meet them again till I hope I shall meet them around the Throne of God. I have been made to exclaim with one of old, "Have thy mercies clean gone forever?" And "As the heart panteth after the water-brooks, so panteth my soul after thee, Oh, God." At such dark times I often ask, "Can it be the Lord leading me through this dark valley,

through this dreary wilderness?" Oh? yes, the Lord will lead us through all this, and will again lead us by "the still waters; make us to lie down in green pastures. He will be our good Shepherd, our Great High Priest, and will eventually lead us to His banqueting house, and His banner over us will be love. I desire the prayers of all who have a heart to pray, that I may be patient and meek in all my trials; that I may walk and not faint, run and not grow weary. With much love to the household of faith, I am, I hope your affectionate, but humble little sister in hope of eternal life.

EMMA HINES.

Pernell, C. N.

DEAR BROTHER GOLD:—I will now try to answer your request to give a brief exposition of my understanding of Isa. 65:20.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

You say you once heard me preach from this portion of Scripture. I do not remember that; but I do remember that at one time there seemed to be light and power and comfort in these words and their connection for me. If I could be favored with such a feeling in connection with the subject now it would be a comfort to try to write or speak about it. But that is as the Lord will, not as I will. I know that clearness of vision, and light and comfort in the Word are not at my command to enjoy them when I wish to. But I am glad I can be satisfied with the assurance that I will have them when it is for the best that I should.

The declarations in the text appear to be strange and contradictory, but in this striking manner some wonderful features of the

gospel dispensation are shown. In the 17th verse is recorded the following declaration of the Lord by the prophet: "For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." This was fulfilled in the coming and work of Jesus, and in the setting up of the gospel church and kingdom in him. This gospel of the grace of God is the source of all true gladness and lasting joy. God has ordained that his people shall be glad through his work and rejoicing in the works of his hands, while their own works have caused them only shame and sorrow. Therefore he says in regard to this new creation, "But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." From this it appears that the new heavens mean Jerusalem, and the new earth is her people. This is the gospel church, while the former heavens and earth were the children of Israel, and the laws and ordinances given to them. Moses addressed them as the heavens and the earth when he spake the words of a song to them Deut. 32:1.

"God called the firmament heaven." The firmament is over the earth, and comes down in contact with it. It contains all that supports life upon the earth. The air with its various elements, the clouds, the rain, the sun-light, the moon and stars: if it were not for these all life would cease to exist upon the earth. The laws and ordinances which God gave to the children of Israel may well be spoken of as the heavens, and they as the earth, for upon those laws and ordinances they depended for their existence, or life, as the Lord's peculiar nation, as the earth depends upon the atmosphere for any life to be manifested upon it. "He that doeth

these things shall live by them."

But there is no spiritual life in the natural man, and the law, tho' good in itself, could not give life. "If there had been a law given which could have given life, verily righteousness should have been by the law." Instead of giving life to this dead earth, to this people who were under this old covenant, it only manifested that they were dead. It was "a ministration of death" to them. It was found faulty, and was removed. Of the old covenant Paul says, "He taketh away the first that he may establish the second."

The true way of salvation, not by the works of the creature, but by the gift and grace of God, appears in the creation of the new heavens and new earth. "What the law could not do, in that it was weak through the flesh," Jesus did. The law could not make a sinner righteous nor give life to the dead. Jesus was put to death in the flesh, and so condemned sin in the flesh as having no more power or right over his people; and so the righteousness of the law is fulfilled in them, and in him they live before God. His laws and ordinances and doctrine and order, and everything belonging to him and His work, constitute the new heavens, or the new Jerusalem, and they are the new earth, the children of the new covenant, or of the Jerusalem which is from above, and is free, and which is the mother of us all. Jesus is the sun in these gospel heavens, the source of all light and power and life. John saw this holy city coming down from God out of heaven, and Jesus was the light of it. This shows that all the power and work and righteousness are of God, as Paul declares: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should

walk in them."

In Jesus, in his laws and ordinances, in his work and righteousness his people live. They, as the new earth, as new creatures in Christ have spiritual life in them, and that life is drawn forth and manifested by the elements of the new heavens, the laws and commandments of Jesus which are over them, written in their hearts. His words are spirit and life to them. He works all their works in them, Isa. 26: 12, and by his divine power constrains them to work them out in an obedient walk.

The former heavens contained only elements of wrath and condemnation for a sinner. It constantly said to those who were under it, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." It demanded a righteousness which they could not furnish. But Jesus received the stroke of that wrath upon himself, and so made an end of sin, and brought in everlasting righteousness. Now there is a dispensation of righteousness instead of condemnation. His death ended the old things of the law, and his resurrection brought the new things of the gospel to light. His people died in his death and rose in his resurrection, and now live in his life, 2 Cor. 5: 14-18. "Old things are passed away: behold all things are become new." The old things of the covenant of works have passed away, and shall be no more remembered or come into the mind of those who have been made to rejoice in the new heavens of the covenant of grace, which God has created. They are new creatures, as having their standing before God, not in the works of the law which must ever condemn them, but in the life of Jesus, in whom they are accepted. In this newness of life they walk. They

still have a sinful nature, the same as before. It is not that, nor any part of it, which has passed away, but the old covenant which condemned them on account of that sinful nature. That has passed away with all the old things belonging to it, and new things of the gospel show them accepted in the beloved now, and that old sinful nature brought under the power of him who has redeemed them unto himself.

If there had been a change in their old sinful nature by the passing away of its sinfulness, then they would never suffer the pain of a thorn in the flesh any more. But this all the living family feel. There are none who do not have to mourn over the vileness and corruption that is daily manifested to them in their own hearts. The warfare between the flesh and the Spirit is felt by all the family of God in greater or less degree; for these are contrary the one to the other, so that they cannot do the things that they would. This causes them to mourn, because their own works can never satisfy their hunger after righteousness. These are the mourners that are declared by the dear Saviour to be blessed, for they shall be comforted. This comfort comes to them not from the old legal heavens, which only thundered wrath upon them; not from the works of the law which only makes the sin more manifest; not from any evidence that they are better by nature than they were before; but the comfort comes from the new heavens of the gospel into which the Sun of righteousness has arisen with healing in his wings; from the doctrine of salvation by that grace which super-abounds over all the aboundings of sin, and which reigns thro' righteousness unto eternal life, by Jesus Christ our Lord.

This doctrine would have no ef-

fect upon the old earth, the heart of the natural man, except to harden it the more. But upon this new earth, the tender, broken-hearted sinner, it drops like the rain, and distils upon their weary, thirsty souls in the night time of sorrow, as the dew; it comes softly, in the gentle power of the dear Saviour's words of pity, forgiveness and love "as the small rain upon the tender herb," and falls in all its glorious strength and refreshing abundance upon the strongly rooted and firmly established churches of the saints, "as showers upon the grass." This comfort does not come in removing the thorn, and causing the pain and humiliation of infirmities to be felt no more; but in the power of the words, "my grace is sufficient for thee." This is indeed true comfort and rest when the cross of Christ is revealed to us through our deep anguish on account of sin, and when we are made even to glory in our infirmities, tho' more and more hateful to us, since by them we know something of the blessed power of Christ resting upon us.

How closely and lovingly these gospel heavens come to this new earth, which now, as never before, feels how barren and helpless it is without them. How full they are of everything that it needs. How comfortingly they fold themselves over and about it with the blessed power of truth, and warm it with the sunshine of love, and make it soft with the showers of grace, and cause the Lord's paths to drop fatness upon it, so that the little hills rejoice on every side, and the blooming valleys shout for joy and also sing.

That is a wonderful power coming down upon the broken soil of the heart from these new heavens, that can soothe the pain of a sinful nature felt so deeply, and hush the cries of anguish and shame, and

cause the poor soul to say quietly and contentedly, "When I am weak then am I strong."

In the gospel church every ordinance, every doctrine, every command, all the order as set forth in the Scriptures, indicate and declare the work of salvation to be complete, the demands of the law fully satisfied, and all the righteousness that shall ever be required provided. Everything that is to be done by the Lord's people in the church is for the purpose of showing forth his praise. Our works are to manifest the works of Jesus for us and in us. Baptism is a figure of his burial into death, and his resurrection. The Lord's supper is attended to in remembrance of him, showing forth his death 'til he come. We meet in church relationship as members of his body, to be directed by his Spirit; and the power of his Spirit over our sinful flesh is manifested in every good work we do.

"And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying." But where is there a place on earth like this, exempt from sorrow, free from pain, and where the voice of crying is never heard? Was there ever an assembly of people in the world in a place so secret that sorrow could not find it? Even the church of Christ is made up of mourners, and it is they who are sorrowful that he gathers for the solemn assembly. Even the Apostles were afflicted and sorrowful, as was their Lord and Master while here in the world; and where is the saint who does not feel the weight of grief resting upon his spirit? And yet this word of promise has been fulfilled, and it is experienced in measure by the saints in the gospel. There is a secret place of the Most High, where his people abide

under the shadow of the Almighty; where they are softly covered with his feathers, and under his wings they securely trust. But this is experienced in the Spirit, not in the flesh. "The secret of the Lord is with them that fear him, and he will show unto them his covenant." This covenant of grace secures eternal safety and every spiritual blessing to all the Lord's people, and the ability to see it is an evidence of an interest in it. None could see the bow of God in the cloud upon Ararat, but those who had been in the Ark. There were no others in the world then. So none can look upon the covenant of God but those who have been saved in Christ from the flood of his wrath against sin. They must be in the new world to see that covenant, for here only can it be seen, and unto them he says, "I will no more be wroth with thee, nor rebuke thee."

This is the source of true joy. There is no cause for sorrow in the gospel, no shade of grief in connection with the work of God. The cause for sorrow and grief is in ourselves and our works. So far as we are favored to hear the gospel we hear a joyful sound, and so far as we are enabled to see and enter into the things of the new creation of God, we have joy and gladness. There is no darkness or trouble in them; "there is no night there." But so far as the flesh prevails we experience bitterness, sorrow and death.

The Apostle Peter says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." We seek this perfect work of God which is manifested in the truth and order of his church, for righteousness dwells in that. We know that there is no righteousness in the works of men, no righteousness in the works of the

law. They shall be burned up by the word of God, which is as a fire, shall be consumed with the breath of his mouth, and destroyed with the brightness of his coming. Paul also speaks of these things in all his epistles, Peter says. He tells of how the Lord shall try all of our works by fire, and exhorts the saints to seek the perfection of Christ's works. All that is of the old legal heavens and earth shall be consumed, but all that is of the new heavens, the workmanship of God, shall remain. We look and seek and strive for that, for in the Lord's works we shall always find righteousness and joy and peace, and shall never find cause for sorrow or weeping in them.

In all our meetings together in church capacity, in all our public work and religious services, in all our attention to doctrine and order and ordinances we are striving together for the faith of the gospel, desiring to attain unto the perfection of the divine rule, to walk in the good works of Christ. We look for evidences of his work in our own experience, and in what we do. So far as he works in us to will and do there is righteousness experienced and manifested, and it is righteousness we hunger and thirst after, and "we wait for the hope of righteousness by faith." The righteousness which dwells in these new heavens, the New Jerusalem, is the glory of the gospel and causes Zion to be the perfection of beauty, and the joy of the whole of the earth.

There are times when we find what we look for, when we are favored to see the perfection of the Lord's work in the church, in bringing poor sinners together under the new covenant of grace and mercy, and in causing them to appear as a fruitful field under the rich, reviving and refreshing power of

these gospel heavens. Sometimes we are alone when we thus experience and behold the wonderful work of God in building his people up together in Christ, and sometimes we are in some little company of the saints when his glory and power are thus manifested to us. Then indeed can we rejoice in the Lord together, being of one heart and one soul, and realizing a holy union with each other, and with Christ, our living Head. Then do we experience how the Lord rejoices in Jerusalem, and joys in his people, while he makes them joyful in his house of prayer. O that we might be more favored with such sweet experiences of the perfect work of Christ as manifest in his church. It is only when he is manifested in our own souls as our life and joy that we can thus see his glory and joy in the church. By being able to see the church we are proven to be of it ourselves. This view of the church of God is an unspeakable joy to the poor soul that hungers after heavenly things, even though at the time he may not realize the precious evidence that he has any right himself to what he looks upon with such love and holy desire.

In the gospel dispensation time is not necessary to the accomplishment of what is felt to be needed. When the need is deeply felt, and no possible way appears in which it can be supplied then in the Lord's own time it will be shown to us as already provided in Christ. Every spiritual blessing was given us in him before the world began, and all that shall ever be necessary to the enjoyment of any of those blessings has been accomplished by him, so that to every soul, struggling with work which he cannot do, the dear Saviour will say, in his own good time, "It is done."

In regard to worldly blessings, time is necessary to their acquirement and enjoyment. Concerning that which is accounted of value in the world, an infant of days occupies a very different position from that of one in mature life, who has had time to acquire, and ability to enjoy what is yet entirely beyond the reach or appreciation of the infant. In regard to these things the one who dies in infancy has missed all the value that we esteem as belonging to them. In the kingdom and church of God this is not so; and from the time of the setting up of that kingdom there shall not be this advantage of one in that kingdom over another on account of difference in the number of years they have lived. "There shall be no more thence an infant of days." Christ is the life of each, and all that he has belongs to each; and the fullness of all that life, with all its blessings, and light and glory, belongs to the last equally with the first. So that the child that has come into this grace has as great a fullness as the one who has lived a hundred years. In the child it is Christ the hope of glory; in the old man it can be no more. A hundred years could add nothing to the store of spiritual riches, nor increase the capacity to enjoy them. The sun shines with no greater power and glory upon the object that has been under his warmth and radiance a thousand years, than upon that which has to day for the first time been brought under his healing beams. "I will give to this last even as unto thee." "A thousand years are as one day with the Lord, and one day as a thousand years."

The figure used by the Holy Spirit to illustrate this truth seems to absolutely confirm the view I have tried to express. "For as the days of a tree are the days of my

people." The tree has one life. Every remotest branch and smallest twig has all the value of that life, and the fruit upon the branch nearest the root is no better than that upon the most distant bough.

A man may have lived a hundred years and yet not have filled his days with anything of value. To himself, and perhaps much more to others, the years of his life may appear very empty. Nothing of importance has been accomplished. But in the gospel this shall never be the case. Before any one shall be manifest in this new creation as a gospel character he will have learned that his life is as a vapor, that his days are as a hand breadth, and that they have been filled with evil and not with good. But when he is made a partaker of the glory and the riches of Christ, he does not live any longer in the flesh, as before God, but in the Spirit; henceforth he lives in Christ and walks in newness of life, and is filled with all the fulness of God. The fulness of Christ is ample to fill all his days.

There is no value in the works of a great number of years to make the old man more full of righteousness than a child. There can be no righteousness belonging to any one except the righteousness of Christ revealed in him; and so there can be no value or merit in what any one can do during a long life to atone for one sin, or to cause one transgression to be overlooked by justice. However long one may have lived, and however great the value of his achievements may be in the estimation of the world, yet if his sins have not been washed away in the atoning blood of Christ he shall be accursed. The offerings upon Jewish altars ceased to be regarded by the Lord when the new heavens and new earth were created, and the sinner being an hundred years old,

though rich in all the righteousness of the law, shall be accursed, while the child who has yet done no work, and the man whose works have been openly vile and shameful, when brought under the healing power of the Son of Righteousness in the gospel heavens, shall be purified of all evil, and filled with all goodness, and appear with Jesus in glory, to the praise of the riches of his grace.

I am tired of my weakness and ignorance and dullness, and of my inability to understand clearly and write plainly. Do with this as you think best. It is not brief, nor is it clear, but it is the best I can do now by way of intimating what I believe to be the meaning of the Scripture referred to.

Your brother, unworthily,
 SILAS H. DURAND.

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EDITORIAL.

THE LAW AND THE GOSPEL.

I have been requested by a dear brother to make some observations upon the subjects of the law and the gospel. I do not feel capable of making an exhaustive investigation of the matter contained in the subject, nor to strictly confine my remarks to it; but will endeavor to give some limited reflections as they are presented to my mind. While it is true that no scripture is of private interpretation, yet there are many scriptures which may not have been interpreted, which we pass without comment, that may bear directly upon the subject under consideration, however if we have as many as two or three we have a sufficiency, and are thoroughly furnished, as in the mouth of two or three witnesses every word shall be established. Among the things written aforetime for our learning that we through patience and comfort of the scripture might

have hope, we find presented the law and the gospel, each in its time and manner, and for a specific purpose, which purpose it is the privilege of the children of God to know and consider. A proper understanding of the law has fully set forth in it the great need of the gospel, and to know the gospel one must and does understand the fulfillment of the law. While under the law the gospel is hid, but when brought under grace, the law is revealed in the light of the gospel. The gospel was co-existent with the law, but was hidden—even the “hidden wisdom which none of the princes of this world knew,” and the revelation of this wisdom is the fulfilling of the law. The law and the gospel as represented by the two covenants, go together so that when the one is expressed, the other is implied. As a prime principle the gospel underlies and antedates the law, but as a given principle the law comes first. The law pertains to the natural man which was first, while the gospel pertains to the spiritual man which is afterward, or last in manifestation. As the free gift is of many offenses unto justification, the law appears in as many different phases as there are different offenses, but the free gift itself is one, therefore, the gospel is one and has in it perfect satisfaction for all manner of sin and blasphemy against the son of man. What is law? The law it seems to me is a principle co-existent with grace, which pertained to man, and yet was contrary to him working death in him by commandment,

which was ordained unto life but found to be unto death, whereas the gospel of like existence and relation, serves as a glorious medium through which by virtue of another commandment and its execution, life and immortality are bro't to light.

The law could be of no force or virtue in the absence of commandment, therefore we have but to carefully consider the various commandments pertaining to the law and its subjects to ascertain the will of the great Law-giver concerning the subject to whom the commandments come, assuring ourselves that in the absence of proof to the contrary the result of each and every commandment was consistent with everything which combined to bring it about, and therefore in connection with these things was not contrary to the infinite will of the divine mind, for the gospel assures us that “all things work together for good to them that love God, to them who are the called according to his purpose.” We are not authorized to believe from the scriptures that the law in its prime sense is something to be kept, and is therefore a rule of action which if we observe and maintain we shall be justified, and if we ignore and neglect we shall be condemned. There is but one instance in Scripture to which we may refer which readily determines the question, and that is where the law by commandment was given to Adam. In that there was a penalty for violation, but no reward for keeping the command. There is not only no

reward offered for keeping that command, but there is nothing which really implies that it could have been kept, or that the real design was that it should have been kept. If it could have been kept it should have been kept, and as it was not kept the design of the Creator to be accomplished by man failed in the very first instance, the cause for which must necessarily rest with the Creator. We must admit that there is more involved in the giving of the law than either keeping or violating it in the simple sense of doing either: then what was it? We are told that the knowledge of sin is by the law. This is I believe generally accredited to the law as given by Moses, but there must have been such knowledge before that. Adam seems to have obtained such knowledge by the law as given to him. He seems to have learned of both good and evil, and the evil I conclude was sin. The evil pertained to the law the violation of which brought upon him condemnation and death, while the good pertained to the gospel, from which he was debarred by the sword, as from the tree of life.

One never felt himself to be a sinner who did not at the same time know there was a Saviour of sinners, but he thought not for him, he felt to be cut off, his iniquities prevailing against him. What is sin? We are told that it is the transgression of the law. Are we to understand that there was no sin until the law was transgressed? Jesus says: The words that I speak unto you they

are Spirit and they are life. Does this mean there was no Spirit nor life until he spoke them, or does it mean that had there been no Spirit nor life the words he then spake unto them could not have been spoken? Again he says: "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." Was there no eternal life until these knew the Father and the Son, or was their knowledge of the Father and the Son the most wonderful evidence that there was eternal life, and that this life was of the Father in the Son and given of him to them? Could there be stronger proof of the existence of sin than the transgression of the law of God?

It seems to me that sin is something more, and previous to action of either mind in purpose, or body in overt movement or action. It is something co-evil with man which is opposed to God and godliness. It is not simply opposed to God, but is opposition itself. It is the production of lust and the source of unbelief. David says: "the transgression of the wicked saith within my heart, that there is no fear of God before his eyes. Ps. 36: 1. This was in Adam, and when the Lord gave the commandment in which was reflected the first intimation of the law, it rose up and challenged the fact of the probability of death, or any grounds for fear in doing that which he was commanded not to do, changed the truth of God into a lie through unbelief, and the result is the devel-

opment of the real character of man, and the need of a creation of an order higher than earth, which creation is fully set forth in the gospel, in the fulfillment of the promise which immediately follows, "It shall bruise thy head." As knowledge of sin comes by the law it seems that the law therefore becomes a necessity in order to a knowledge of the existence of sin, and that its existence is predicated upon something prior to the law. It might not be proper to call it sin prior to the law as given to Adam, any more than it would be to call Adam a sinner before the transgression. It is called sin prior to the law as given by Moses, and it is by the law as thus given that the knowledge of sin is. However I do not conclude that Adam was any more able to know sin without the law as given to him than are we without the law of Moses.

I do not understand that the law or commandment to Adam had any more to do with the existence of the constituent elements which combined in the bringing of sin into the world than the sun and its rays of light have to do with the existence of those elements which combine to bring about the process of germination in the seed in the earth, in which, like in the transgression, is involved both death and life, by which death is brought about, and the existence of life manifested, however but for the sun bringing his functional powers to bear upon the seed and its surrounding elements germination could not be effected, nor without

the law could the great and mysterious work of the Creator have progressed to the finishing of that which was designed by the alwise and Omnipotent Master Builder. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." While salvation is not of the law it seems to me that, to the accomplishing of salvation to the praise of the glory of the grace of God, it was first necessary that there should be brought forth by virtue of the law just what was reflected by it, the real condition of man, and the need of salvation, and that afterward that which is reflected in and by the gospel—the fact of salvation in a personal experience. In these observations I do not design a definition of sin either as to what it is or whence it is, but to see if its entrance into the world might not be secondary to its origin, thereby placing its origin beyond and prior to those things which are revealed, leaving no grounds for the idea so much discussed as to whether God made a law the violation of which makes him the author of sin, and yet the condemnation of the sinner and the act by which he became such are alike in perfect harmony with the idea of obedience—as an effect of the Spirit working in us to will and to do of the good pleasure of God. All creatures, principles and purposes existed before the law was given to Adam that have existed since that time, and their developement and utility have been equal to that which was de

signed in them and the result is according to the will and purpose of Him who works and none can hinder and hinders and none can work. If the creation and development of all things were not what the Lord designed, and the great purpose which He purposed in himself does not perfectly mature in every detail however minute, who is able to say what would have been the result had the purpose of the infinite mind been accomplished? What might have been is of no account. The existing living truth as revealed in the scriptures is what we should seek after and investigate.

When Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," he was speaking of himself with reference to his death, especially the necessity for it, and also the manner of it. He must fall into the ground and in it he must die. He was in a most wonderful sense alone, and to live was to remain alone, but for a most wonderful purpose he must die, for to die was to bring forth a great nation which should be born in a day, to be his constant companions forever. The simple fact that this must be, is sufficient evidence that in itself it was right, and all the circumstances, powers and forces which combined to bring it about were equally indispensable, and to the end designed by him who died were equally right as used by him. This being true with reference to the antetype, shall we suppose the death of the type and the circum-

stances, forces and powers which combined to bring it about were less definitely determined and necessary? Adam, like Christ had to die to multiply, and the fall into death for that purpose could have been accomplished in no other way. I concluded, then by sin which being made strong by the commandment rose up, and by the commandment slew him. While the circumstances differ the powers employed in either instance were the same, the end designed was the same and the great first cause was the same. Well might it be exclaimed: Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou king of saints.

In considering this subject we should keep in mind the fact that we have under consideration the work of God. This work is found to be necessary in order to the revelation of a work of an infinite character, which is a spiritual work going before to be revealed by the Spirit in a work coming after. In the prior work we see the election of grace, which embraces in its infinite preservation a sinner; in the later work we have revealed the fullness of the gospel in which is presented this same sinner saved by grace. Between these two we have law by which is brought about a knowledge of sin, a realization of the need of salvation, and of the utter depravity of the sinner, and under this law the great Redeemer is manifested as made of a woman, made under the law to redeem them that were under the law,

whose great work secured eternal redemption and brought in everlasting righteousness, which by the Spirit is revealed unto those who were given grace in Christ before the world began, and by which they are confirmed in the belief of the truth through the blessed gospel of peace.

As the law as given by Moses is meant when used in contradistinction from the gospel, it was my intention to treat the subject more particularly from that standpoint.

The law as given by Moses was in statutory form, which applied directly to Israel and to him only, or to the people called the Israel of God, and serves as a medium through which to effect in part the covenant made by the Lord with Abraham, and with Isaac, and which was confirmed unto Jacob for a law and to Israel for an everlasting covenant. In fact the law and the gospel are simply the evidences of the fulfillment of that covenant. As a covenant it was to be remembered forever, and as a commandment it was to extend to a thousand generations. Being confirmed by the oath of Him who is immutable it can not fail to fully accomplish, both as a law and as a covenant, that which was designed, and as it was to be a law unto Jacob and a covenant unto Israel I conclude it could not have been such to any one else, nor could it have been to Jacob a covenant and to Israel a law.

It seems to me the real design of the law and the gospel is reflected in the saying "to Jacob for a law

and to Israel for an everlasting covenant." In the sense that Jacob and Israel are the same, the law and the gospel are the same, and in the sense that they differ these differ. These two names being given to the same man, we are to understand this man to have possessed two natures, the character of each of which is implied by the signification of the name as applied to each. We may also conclude the difference between the law and the gospel to be equal to the difference between the meaning of the names "Jacob and Israel," and that as the law applies to Jacob it supplies that which he needs, and as the covenant applies to Israel it supplies his wants. This also serves as a key to the use of the law and the gospel as they apply to the people of God to-day in a personal experience.

The name Jacob means sinner, supplanter. The law therefore applies to the sinner; and as the law is not for a righteous man, but for sinners, it can only apply to the children, or people of God in the sense that and wherein they are sinners. As sinners the law is confirmed unto them as unto Jacob, but as the children of God the gospel is confirmed unto them as unto Israel. In the flesh there dwells no good thing, whereas in the spirit there is perfection only.

Israel means, "Prevailing with God." It is by the Spirit through the covenant mercies of God that one prevails with him. In the exercise of faith blessings come thro' the gospel and not through the law.

Under the law ones iniquities prevail against him. Whereas, under grace through the gospel he comes to the throne of grace and obtains mercy.

Paul, in speaking of the entrance of the law which I conclude was the law of Moses, gives us to understand that man neither became to be a sinner by violating, nor is he justified by keeping its statutes and judgments, or by its deeds, but declares that by the disobedience of one man many were made sinners, and that by the obedience of one man many shall be made righteous, and that notwithstanding this fact, but in addition to it, the law enters not for salvation, but that the offence might abound—even the offence of one, unto and in many, even as many as should be made righteous through the obedience of one. "But where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

As sin is made strong by the law, whereby it reigns unto death, grace is made strong by the gospel thro' which it reigns unto eternal life by Jesus Christ. As by the law is the knowledge of sin, so by the gospel is the knowledge of righteousness. As grace abounds much more than sin, so also must the testimony of salvation by grace abound much more than the evidences of sin, or in other words the assurance that we are saved must be superior to that of our being sinners lost, else we could not render due praise for the triumphs of conquering grace.

Paul again says: "Had there been a law given which could have given life, verily righteousness should have been by the law." This declaration of itself is sufficient to show us that if righteousness could be by law at all it could not be by the one which was given, which is the only one we have. While it was not given by which to give life, we are not to conclude that nothing is therefore accomplished by it. It was given for a purpose and that purpose was and is accomplished by it. "It was added because of transgressions, 'til the seed should come to whom the promise was made." Like seed lying dormant in the earth, transgression lay deeply seated in the hearts of the children of men, which must be developed that the man of sin might be destroyed. Like the hidden wisdom in which is the fulness of the gospel, which is revealed in Christ, the mystery of iniquity was latent until the law or the commandment came by which sin revives or is revealed, producing death in a personal experience. As by the law is the knowledge of sin, man could not know of sin and that he is a sinner otherwise than by it. Had there been transgression the law would not have been given, and had no law been given sin would not have been manifested, never-the-less death would have reigned, and had not sin been manifested Christ could not have been manifested to put it away, and had it not been put away by him no flesh could have been saved, but would have perished without sentence or remedy, world without end.

P. G. L.

(To be Continued.)

Brother E. J. Hines, Post Office is changed from Peanut N. C., to Holly Ridge, N. C.

OBITUARIES.

Dear Brother Gold:—By request of the family I wrote an obituary of brother Moses Moore awhile after his death, and thought I had sent it on for publication in the LANDMARK, till a few days ago, I came across it among some old papers, and as sister Moore has (since writing the article) followed her husband to that land where peace and joy forever reign, I will endeavor to write a brief notice of the life and death of both, though I feel incompetent to do justice to the subject.

Brother Moore was born during the year of 1821, in Edgecomb, county, N. C., where he grew up to man's estate and married Miss Esther Peck, his next door neighbor, who bore him eleven children, but only three survive him. He remained on the same farm upon which he was born, a hard working and successful tiller of the soil, till about the year 1855, when he moved to Nash county, N. C., where he spent his remnant of days fulfilling one of his Lord and Master's great commandments, "Man shall eat bread by the sweat of the face."

Knowing brother Moore—when a young man I can truthfully testify to his high standing amongst his neighbors for veracity and honesty. His moral conduct was unimpeachable. He was a prosperous farmer and a good provider—a man of few words, but full of good deeds—was never known to turn the poor empty from his door. In fact he fed more, rich and poor, at his table during his life than anyone I knew, and one was made to feel equally welcome as another, without regard to station in life. Everything he laid his hands upon about his farm prospered, but through too generous dealings with his fellow-men striving to do unto them as he would have them do unto him, he quite seriously injured himself, financially. Yes, he was very much imposed upon, time and again, from judging others by his own standard of truth and integrity.

I have heard brother Moore say he felt some conviction for sin when quite a young man, and obtained a good hope of eternal life through the blood and righteousness of a crucified Savior many years ere he was enabled to take up his cross and follow his Lord. Thus he was kept from that sweet full communion with the saints, but when he saw Caleb and Joshua

returning bearing the rich clusters of grapes between them his desire became so great that he was forced to join the church at the Falls of Tar River, about the year 1870, and was baptized the next day by the pastor where he remained a faithful and consistent member till his death, which occurred during the month of February 1890. He was faithful to every duty enjoined upon him ever filling his seat, never failing to contribute his share to the necessities or expenses of the church. I visited him in last sickness and I remember the last time I saw him felt like I was with a saint indeed who would soon be called to leave this earthly tabernacle and soar to realms above to bask in the sunshine of his Lord's presence. By a pious walk and godly conversation he purchased to himself a good degree and great boldness in the faith, and through the blood of Jesus entrance abundantly into the New Jerusalem was ministered unto him. Death had been robbed of its terrors and the grave of its victricies.

Brother Moore was troubled some years with cancer and suffered much from severe and painful treatment to eradicate the disease and never regained his former health, but fulfilled his duty to church and family till prostrated upon his bed by a disease the doctors pronounced chronic Pneumonia, and everything was done by physicians, good nursing by family and friends that could be heard or thought of, but no remedy reached the case, for the Lord had sent his summon and his word cannot return to him void but shall accomplish that which he pleases, "Child your Father calls come home," and our dear brother had to obey. His death has filled the hearts of not only his family but ours, the church at the Falls with grief, sorrow and sadness, but we sorrow not as those who have no hope; for we believe that our dear brother could say with the apostle Paul, if this body, tabernacle, be dissolved, I have a dwelling not made with hands, eternal in the heavens, whose Maker and Builder is God.

Why to die is gain. What is death but the open door into heaven, where faithful christians like brother Moore enter and rest from their labors, and their labors, and their works do follow them. Sweet rest: And how the tempest—tossed and tried soul longs to be there where the wicked cease from troubling and the weary are at rest. A good man has fallen in Isreal and

may the God of wisdom who has bereft us out of his everlasting fullness send all needful blessings, and enable us to live as he lived and die as he died.

Sister Esther Moore survived her husband only two years and six months, departing this life August 1892 of Typhoid fever in her 71st year of age. A virtuous woman is a crown to her husband, yea; her price is far above rubies. This is applicable to our dear departed sister, a meek, gentle, pure minded woman, and a devoted and self-sacrificing wife and mother, a charitable neighbor. Sister Moore passed through many afflictions, sorrows and troubles, but was never heard to murmur or complain. It was a sore trial to an affectionate (yes, almost idolizing) mother to give up, by death, eight children out of eleven; but she was ever ready to acknowledge the wisdom and goodness of God in taking her children for a wise purpose of his own. On the other hand, the Lord had greatly blest her from her youth, in keeping her from indulging in the follies and vanities of this day and generation, to any great extent. Neither was she ever a lover or worshipper of the gaieties and fashions of her day. The purity and rectitude of her moral character was unquestionable. So she had not those regrets and remorse of conscience to trouble her through life as would have been the case had her walk been different. She was the youngest of ten children, three sons and seven daughters, and it was a common saying amongst her neighbors without there ever being the least whisper of misconduct or breath of reproach alleged against the name of a single one of them. Thus the admonition of Solomon was fulfilled, "Train up a child in the way he should go, and when he is old he will not depart from it."

Sister Moore was of a timid, shrinking nature, but an ardent lover of the true doctrine of our Lord and Saviour Jesus Christ. She like her husband, obtained a hope many years ere she was enabled to follow in the footsteps of her Saviour, by being buried with him in the liquid grave waiting like many others for brighter evidences. But finally the necessity of her case forced her to seek a temporary home with the church at the Falls, where the members had been ready to receive her into full fellowship for some years. She was baptized the next day during the fall of 1882, I think, by Elder P. D. Gold,

and went on her way rejoicing adorning her walk with a meek and quiet spirit, which is in the sight of God of great price. If there was anything in this life she did enjoy to the fullest extent, it was hearing the word preached as well before as after she cast her lot among the people she loved. She never allowed an opportunity to hear preaching escape her, unless providentially hindered. Like her husband, sister Moore was full of charitable deeds ever supplying the wants of the needy in her immediate community. She never allowed a case of suffering or want to pass without leading a helping hand if in her power to do so. In fact, it has been remarked, that if one had the misfortune to be destitute of this world's goods such a one was blest to live near her. She was blest with plenty, and dealt it out unsparingly to the needy.

But she has gone to reap her reward, to receive a crown of righteousness which the Lord the righteous Judge has laid up for all who love his appearing. Brother and sister Moore will long be remembered and missed in the community in which they lived. Now to their dear children and friends may the God of all grace work in you and each one of us a spirit of reconciliation and enable us to trust him, for He has promised to be a Father to the fatherless, a Friend to the friendless. We share your grief in the loss of those dear parents whose hearts were ever full of love toward us. Let us strive to enter in at the strait gate, press toward the mark for the prize of the high calling of God in Christ Jesus, ever looking to Jesus who is the Author and Finisher of our faith.

W. C. TREVATHAN.

WINNIE FLORENCE BATTs.

Death:—Is there a sadder word in the English language—a word that will wound the heart of any human being and open their ears to its acceptance—a word that will darken the brightest days, and cause the rays of the sun that lights the whole world to look sad and sorrowful as they fall around us—a word that causes even the songs of the cheerful birds to sound sad and lonely. On March the 10th 1895 died Winnie Florence Batts, daughter of J. D. Robbins and Evalina his wife, born Aug. 4th 1876, and married to W. H. Batts Nov. 28th 1894, leaving her dear husband, mother, father, brothers, sisters, relatives, and friends to mourn her departure. She

was an obedient child to her parents who mourn deeply her loss. She was a lady who was loved, and esteemed by her broad circle of friends, and will ever be remembered by them. She was well and in good health until Tuesday when she was taken with a very fatal disease the Dr. pronounced inflammation of the bowels, and lived until Sunday eleven o'clock. She seemed to be in great pain and nothing could be done for that her did any good. She was of a strong resolution and explained her pain with all her intelligence, and the by-standers with wounded hearts seemed to melt into tears when she exclaimed, "I am just as happy as I can be." These words were a great consolation to us, but it was overbearing, for the thoughts of giving her up seemed more than we could bear, though the Lord giveth and the Lord taketh away, and we must submit to his will, and should be pleased to do so, especially taking into consideration the evidence she gave of her brighter home to dwell with the angels of God forevermore. Oh, may the Lord bless her dear husband and make him reconciled to his will and cause him to feel that she is much happier than she had ever been, or could ever be on this earth. She has paid the debt that is due to us all, and left a receipt sufficient to satisfy my mind that she is better off, "a hope of a better home" What a great thing, something that should he sought first, for our life is but a bubble upon the ocean, once here, then gone forever. So we know a't when death will enter our doors, how much easier it is to meet when we are prepared to die. Mrs. Batts had all assistance that could be rendered by medical skill and care, but as we know, when the Lord calleth, there is no physician that can save. And oh, how sweet (can't we imagine?) that voice does sound, come home dear angel to dwell in peace forevermore, no more to suffer here on earth, no more to witness those dark and dreary days, but to dwell in that mansion far, far above, prepared by him, for those he loves, and lighted with the brightness of heaven that will forever shine.

Mrs. Batts was a lady loved by all who knew her, she had like many others, never expressed any hope for a better home until a few moments before she died. Those lovely smiles and sweet expressions will never be forgotten by those who stood around her while her life slowly ebbed away, and though she is gone from our

sight, we should never feel discouraged, but still be joined in hearts and hope to meet again. By the request of her father her remains were taken to Mill Branch church and her funeral preached by Elder Jno. W. Jackson, opened by a prayer that will long live in the hearts of the audience, and after the service was over we gazed upon a picturesque form that will long be remembered, for it was our last sight of one who is sleeping to-day so cold beneath the clay. Oh! It seems more than our hearts can bear, but our greatest consolation and happiest thoughts are these "Mrs. Batts lives but to-day, but these words go on forever, "I am just as happy as I can be." May the Lord bless the bereaved husband and the family circle and enable them to believe that the Lord worketh all things for the best, enable us to draw near to him, that when we are called to die we may ascend to that beautiful mansion and meet her, and others whom we love so dear is the prayer of her sincere cousin.

The physical pain did quickly bring,
Her to her dying bed,
Where she bids farewell to those she loved,
And fled to him so far above.

No more to live a physical life,
Where all is naught and toil and strife,
But received into the spiritual life,
Where there is love and always light.

"Dearest Winnie now is sleeping
In her cold and silent grave;
But the last words ever spoken
Satisfy us she is at rest."

W. D. JOYNER JR.

The Oxydonor is kept by me at Wilson, N. C., as General Dealer. Price \$25 each. If you wish one let me know. It is a good instrument to strengthen one in many complaints by building up the system.

While it appears expensive at first, yet it soon becomes very cheap. It does not raise the dead nor work miracles, but without pain it relieves and builds up the feeble.

P. D. GOLD.

I am using the Oxydonor now and I see a marked improvement in my health, Yours truly,

JAMES S. DAMERON.

Hopper, N. C.,

ELDER F. M. WHITE

WISHES TO SPEAK TO HIS BROTHERS
AND FRIENDS.

I desire to state the condition I was in for years to the readers and friends of the CHURCH ADVOCATE, so if you are afflicted you can know what to take to get well. I suffered for years with rheumatism and kidney trouble. I was so bad I was unable to do any work at all. I suffered untold agony, and I tried different doctors and took different patent medicines without any relief whatever, so I finally saw the 4 B. B. B. B. advertised in our paper, and I sent and got two boxes and took them, and they have completely cured me. I do not have an ache or pain about me. I have taken the agency and have sold dozens and dozens of boxes to my people, and they all recommend it highly. I can say to the afflicted, that Bragg's 4 B's will do all he claims. Give them a trial and be convinced. Respectfully yours,

F. M. WHITE.

If you are a sufferer do not fail to get this medicine immediately from your druggist. It costs but \$1. per box, or six boxes for \$5. It is purely vegetable and is tasteless: put up in capsules. One month's treatment in a box. If not found at your druggist's send to H. C. Bragg Mfg., Connersville Ind. Agents wanted. Write for terms. I keep 4 B's for sale as agent.

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

APPOINTMENTS.

J. W. ROYAL.

| | |
|--|--------|
| Storie's Creek | May 21 |
| Ebenezer | 22 |
| Country Line | 23 |
| Moon's Creek | 24 |
| Cane Creek | 25 |
| Flippen's Mill | 26 |
| Malmaison | 25 |
| Banister | 29 |
| Whitethorne | 30 |
| Weatherford Sat. and 1st Sunday in June. | |

| | |
|--------------------------|-----------|
| Old Union | June 3 |
| Galilee | 4 |
| Strawberry | 5 |
| Mt. Arrarat | 6 |
| Cascade | 7 |
| Good Will | 8 and 9 |
| Leatherwood | 10 |
| Camp Creek | 11 |
| Reed Creek | 12 |
| River View | 14 |
| Center | 15 and 16 |
| Spoon Creek | 17 |
| Russell's Creek | 18 |
| Stuart's Creek | 19 |
| He will need conveyance. | |

J. E. ADAMS.

Elder W. C. Jones will arrange for Thursday and Friday after 3rd Sunday in May. Sandy Creek Sat. and 4th Sunday. Bear Creek Tuesday after. Brother N. Hilliard's at night. Union School House Wednesday. Mr. Barber will arrange for Wednesday night At R. R. Thursday night. Broadway Friday and at night. Nell's Creek 1st Sunday in June.

RUFUS HUTCHINS.

| | |
|---|------------------------|
| Tuesday after 3rd Sunday in May (3 o'clock) | |
| Bunker Hill | |
| Wednesday | Abbott's Creek |
| Thursday | Walnut Cove |
| Friday | Providence |
| Archdale Friday night. | |
| Saturday School House near Brother William Snider's. | |
| 4th Sunday | Bethel |
| Monday | Rock Hill |
| Tuesday | Mt. Tabor |
| Wednesday | Pleasant Hill |
| Thursday | White Oak Spring |
| Friday | Sugg's Creek |
| Saturday | Big Creek |
| 1st Sunday (June) | Mountain Creek |
| Monday | Freedom |
| Tuesday | Liberty Hill |
| Wednesday | Jones' Hill |
| Thursday | Jerusalem |
| Friday | Lawyer Spring |
| Saturday | Bethany |
| 2nd Sunday | High Ridge |
| Monday | Mountain Spring |
| Tuesday | Liberty |
| Wednesday | High Hill |
| Thursday | Watson |
| Friday | Crooked Creek |
| Saturday | Meadow Creek |
| 3d Sunday | Bear Creek |
| Monday | Flat Creek |
| Tuesday | Tom's Creek |
| Wednesday | Brother Workman's |
| Thursday | Pine |
| Friday | Muddy Creek |
| Saturday | Mt. Vernon |
| 4 o'clock Saturday evening | Hopewell School House. |
| 4th Sunday | Centreville Hall |
| Will Brother Williard be with me at Centreville? Conveyance needed. | |

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

LESS THAN THE LEAST.

DEAR BRETHREN GOLD and LES-
TER:—I have been a reader of the
LANDMARK perhaps for twenty five
years, and often have been comfort-
ed by the sweet messages from the
dear brethren and sisters, and have
often felt impressed to write some-
thing for the LANDMARK, but al-
ways felt too poor and ignorant,
and often shed tears over it: but I
am some what encouraged when I
think of Paul, and what he said to
the church, (Ephesians 3rd chapter
and 8 and 9 verses) "Unto me, who
am less than the least of all saints,
is this grace given, that I should
preach among the Gentiles the un-
searchable riches of Christ.

And to make all men see what is
the fellowship of the mystery,
which from the beginning of the
world hath been hid in God,
who created all things by Jesus
Christ." I think Paul had refer-
ence to the hidden mystery when
he wrote to the Corinthians (1 chap-
ter and 30 verse.) "But of him are
ye in Christ Jesus, who of God is
made unto us wisdom, and right-
eousness, and sanctification and
redemption." So we see the church
has nothing to glory in, only in the
Lord. Not in man, nor in the in-
ventions of men. But the church
can say not unto us, but unto thy
name be the glory, giving God all
the glory for her salvation. (Eph-
esians 2 chapter 4:5:6:7 verses.)
But God, who is rich in mercy, for

his great love wherewith he loved
us, even when we were dead in
sins, hath quickened us together
with Christ, (by grace ye are saved;) And hath raised us up together,
and made us sit together in heav-
enly places in Christ Jesus, that in
the ages to come he might show the
exceeding riches of his grace, in
his kindness toward us, through
Christ Jesus. Well might Paul
say to the Corinthians, (second
chapter and 7 verse.) But we speak
the wisdom of God in a mystery,
even the hidden wisdom, which was
ordained before the world unto our
glory. Paul speaking of the blind-
ness of the Jews and the fullness of
the Gentiles, said as it is written
there shall come out of Zion the
Deliverer and shall turn away
ungodliness from Jacob. For the
gifts and calling of God are with-
out repentance (33 verse.) O the
depth of the riches, both of the
wisdom and knowledge of God:
How unsearchable are his judg-
ments, and his ways past finding
out! For who hath known the
mind of the Lord? or who hath
been His counsellor? There are a
great many counsellors in this age
of the world, and I fear dangerous
ones, teaching the commandments
of men for the doctrine of God;
teaching salvation by works instead
of by grace. Now the Great Apos-
tle said it was by grace, and not by
works, and I believe him. If I
know anything about salvation at

all, I know it was not brought about by my works. I trust Jesus raised me from the fall of Adam because I was chosen in Him before the foundation of the world. The apostle said, concerning his children, "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."

Dead to your former life, which was so sinful and hateful; dead to the idea of salvation by works of righteousness, which we can do, and made alive unto God by the death of His son Jesus Christ. Let us hear from the Apostle Peter in the matter—(1st Peter, 1 ch. 1 and 2 verses): "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia: Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied." Also 18-20 v.: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." Romans, 12 ch., 6 and 7: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching." So, dear reader, I hope you can bear with me and my gift.

The elder unto the elect lady and her children, whom I love in the truth, said, John "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 travel through a barren land,
With dangers thick on every hand;
But Jesus guides us through the vale;
The Christian's hope can never fail.

Huge sorrows meet us as we go,
And devils aim our overthrow;
But vile infernals can't prevail;
The Christian's hope shall never fail.

Sometimes we're tempted to despair,
But Jesus makes us then His care;
Though numerous foes our souls assail,
The Christian's hope shall never fail.

We trust upon the sacred Word,
The oath and promise of our Lord;
And safely through each tempest sail—
The Christian's hope shall never fail.

I have not written what I thought I would. I thought I would stir up those little lambs that are laying out of their duty and out of the church. Dear Brother Gold, if this article is not sound burn it, and do not expose my ignorance before strangers.

Your unworthy servant, with a little hope,

AMOS DICKERSON.

Floyd, Va.

EXPERIENCE.

[continued from a former issue.]

The next day I was tempted with the same evil spirit, that our old mother Eve was tempted with, and yielded with the same weakness she yielded with. My father had gone and read the papers I had given him, to a spiritual sister in the neighborhood, and she came to see me. I told her I was so ashamed of what I had told him I did not want it told any further, for I felt just like I had made a false profession. The serpent had that day told me it was nothing, and I thought it was all nothing, and if it was told any further people would be deceived. The lady told me what my father had read

to her. I asked her to please talk to him and ask him to show not them any more. So she persuaded him not to show them, told him I was young, and she believed I had a hope, but she could not see that I was impressed with baptism, and most assuredly would be ashamed as yet for this world to know what I had professed. I went and talked to him myself, and told him I did not want to join the church. I was not fit for such a position, and please not tell it any more, and I asked him to give me the papers. He said they were precious to him, and he wanted them. I then said pa, please don't show them any more. So he promised me he would not. Another Old Baptist lady came over that afternoon, and I gave her some presents to hire her not to tell anything about it. She promised me she would not say anything about it. Oh! I was full of chaff; for I was sure it would ruin me if everybody found out all about it.. I went on three weeks thinking no one else knew what I had told, and my mind torn up and scattered so that I was not fit for anything. I did not try to do but one piece of work during the three weeks, and that was to sew a quilt together with two colors, and I could not tell one color from the other. Every seam I sewed I would have to get some one else to place it for me. Some people said I was insane, but I don't believe I was, for I feel like I was accountable for every sin I committed. Some people will claim they were not sane, or they were bodily afflicted, or some one else tempted them with evil things, was the reason why they transgressed. But I feel that such is not my case. For the fact has been made obvious to me that if evil had not been in me I would not have yielded to evil enough for it to have taken my senses. We

may search the bible from side to side, and we will never find a command saying, render evil for evil, or see any scripture to justify us in being irritable because we are sick, or in distress any way.

The third Sunday in January 1887 one of my friends who had never told me a falsehood, and one who lived about six miles from my home, came to see me and told me that the Old Baptist lady to whom I had given the present had walked herself to his house, and told him my tremendous narrative of religion, and he told me other things she said about me that certainly were false. I did not feel prepossessed in her favor, for I was then well aware of the fact that she had busied herself where she had no business. But I made no alarm and tried to pray in secret about it. One night the following week a young man, who was almost home folks to us, came to see me. He looked at me, and said O Miss Lola! I suppose you sent your experience to old man Cavanaugh Sunday, and he said, if you will dream one more time, he will take you. I right there lost confidence in the Primitive Baptists [I knew pa had broken his promise] and Oh! brethren and sisters, you may not know, by experience, but it is a bitter trial to lose confidence in those we love. I had thought the Old Baptists would not prevaricate or step under their word in any way. By this time the devil had me in full speed. I got raving mad over the matter [I know I had not then ever given my father an impudent word.] "Fathers provoke not your children to wrath." I then thought I could see this scripture violated. My father laid his hand down on mine and said, "daughter, you have lost confidence in me, haven't you?" I threw his hand from mine, and told him I never would believe him

again. Some of the Baptists had been to see me ere this, and I would hide from them. Brother Isaac Jones was coming to see me the next night. I left home to keep from seeing him. I felt somewhat ashamed for him to meet such a disappointment. But it is the truth, I did not want to see a Primitive Baptist. By one man's disobedience many were made sinners, and by my losing confidence in one Baptist I lost it in all. Before I left home [the day I ran away,] I told my sisters I would try to let the Hardshells know when they might run after me, and hold their night meetings over me. I would give them something to rejoice over (as they called it) and I would let them know they would not drag me in their "old church." I had lost all confidence in the Baptists and I determined myself to turn my back on them. So I shunned them in every way that was possible. I was led captive by the devil to believe if I had never seen a Primitive Baptist, nor ever read a LANDMARK, that I would have never had the dreams, and believed in them as I did. I believed I would not have seen the trouble I had seen, had it not been that I was raised up in that doctrine. I just thought then there was no reality in religion, and oh! I was in a miserable fix. There was not one thing any comfort to me. But I would let the Baptists alone, and desired them to let me alone. But they would continue to speak of me as still believing I was one of their flock. I felt then that I did not want to see a church member of any denomination, but concluded in September '87 that I would join the Presbyterian church, and then the Baptists would not have anything to say about me any way. Sometime in the summer before I had played this terrible tragedy, I dreamed of

being in a church building on one side of the house with young folks who were dressed up with hats, and ornaments, and Elder I. J. Taylor went to me and took me by my hand and led me to the other side of the house and seated me with a crowd of old folks, who were dressed in simple style, and had calico bonnets on their heads. [They looked like Old Baptists to me.] So soon as he got me seated there he told me he had taken me away from those I did not belong with, and carried me where I did belong, and I felt easy and satisfied with my seat. In about three weeks after I had gone through a form of joining the Presbyterian church, some one from our neighborhood went to Kinston, and Elder Taylor sent me word he was quite sorry to hear of me joining where I had. He also sent me word to attend the White Oak Association in order that he might meet me. And if I did not go to the Association, he intended to come and see me anyway, for he wanted to explain to me what being sprinkled was. The message sank deep in my feelings. It was the thing to condemn me for the awful sin I had committed. I then felt like I had denied my Lord even worse than Peter did. Yes, the message brought me down to my right mind, and I then could see plain what I already knew, before I went to that church, that the church was no church, and the sprinkling was only a mock of baptism. That message melted my strong heart some. It condemned me. But I still felt rebellious, and unruly. I felt like I would be glad to meet Elder Taylor, for I saw there was a sign in my dream I had some months before. But I would not go to the Association. I was guilty, and felt so cut off from christian people until I had nothing to meet the preacher with but

guilt and shame. I did not want to tell that, and it was impossible to tell the better part without telling the worst. I was void of understanding, and was there cast into a prison of darkness, "Good understanding giveth favour; but the way of transgressors is hard." My way was then hard. I could not look at my way in any form but that it would be hard, I was cut off from the world, cut off from christian people, and everything; so that I was often made to cry, Oh! wretched being that I am, who shall deliver me from that prison—bound place I am in. I did not feel entirely without a hope in God, but was made to doubt, my hope was so faint I could scarcely discern it. I would think about the language, "All things work together for good," etc, and it condemned me, and made me doubt being one "Who was called according to His purpose." The road to me did not look like all things had worked together for my good. I was shut up in obscurity and could not be reconciled it mattered not what I did. I spent the autumn at my father's house feeling unworthy of anything that was consumed in the family circle. At the glance of every tree, as its leaves would wither and fall, the song of every bird, the bark of every dog, the bleat of every sheep, and the sound of every bell, all reminding me of my happy childhood days just as I was dawning into womanhood, I could realize that all things had lost their sweetness to me. I imagined if I would leave home may be I would leave all the gloomy feelings, so in January '88 I left my home and visited relatives in the western part of North Carolina. The hills and mountain scenes of the country were pretty, but there was something that took these beauties from me. The young

people would call on me, and would invite me to their parties, but I would take no part with them. I would go to hear all denominations preach, but not one crumb could I get from any of their Arminian doctrines. About the last of March I received a letter from home stating that one of my sisters was expected to die, so with burdened breast I returned home. My sister began to improve some, but my troubles grew worse, everything I looked at around home reminded me of my transgressions. I loved my sister, and it was a sad trial to leave her, and she still not well. But oh! I felt like there I could not stay. Traveling had before seemed to drown my feelings some. So I fixed up to visit relatives up and down the W. & W. R. R. I left my sick sister and all the rest of the family screaming after me. What a bitter trial to leave them. But at home I felt like I could not stay. During the summer without ever coming home I went to Ga., where I thought I would remain with one of my uncles two years and thought there I would throw all trouble away and be a new creature. I prayed in all my travels to God to "Create in me a clean heart, and renew a right spirit within me." I there in Ga., wrote the pastor of the Presbyterian church that I would prove to them a worthless member, and asked him to take my name off of his church book. He answered me by saying he was loathe to lose a member whom God had gifted with such strong intellectual power, etc, and refused with this excuse to free me. I felt like if God would only free me from the sin and shame of my transgression, He might keep my name on His church-book. I could make one dollar every day where I was stopping in Georgia. My uncle gave me lots of things. I

began taking music lessons, and I decided to join young society again. I had opportunities of associating with the most eminent young ladies and gentlemen in the town. I had plenty of gay and costly dressing; but, after all of this, there was a cross came between me and all such things. Contentment accompanied me not. I felt like I would be so glad to see a Primitive Baptist. I inquired for them, but could not find any. Then I could see that I was reaping judgments for running from them. I had run till I had fainted and felt without a comforter. I only stayed there a little over two months. When I got through the yellow fever I started for my own native home. On my way home I was in a wreck on the railroad, where I heard screams and cries of women and children, saw limbs of human beings broken, men crushed to death, etc. Yes, there was always something touching and terrible for me to witness everywhere I have ever gone running from trouble. I reached home thinking I had as well stay, for everywhere I was I had a "frightful fear of a judgment," and received them every day and all the time. I would try to throw my hope away. I would feel like if I could spend all these long years of suffering, feeling lost and ruined as I did ten weeks in the year 1882, and then receive a hope, that my religion would be like other Christians. But my case seemed to be like no one else.

LOLA P. BROWN.

(To be Continued.)

DEAR BROTHER GOLD:—From my mountain home, seventeen hundred miles away from you, will come this token of memory that lingers in one sad heart; sorrows that distance nor time have effaced. Yes, as I gaze this morning on the towering mountain peaks, reaching

upward until their summits seem strangely lost in space and mists, they remind me of my own thoughts and affections of and for the dear ones in my native land. Yes, how dear to our hearts are the scenes of our childhood.

How dear are our kindred in Christ! Who can comfort our famished souls like these our brethren? None, save the Father of spiritual light.

What a privilege when separated for our thoughts to be allowed to flash from one mind to another through intervening space, though mountains rise and rivers roll between! What a blessing that memory can contain and retain words of spiritual comfort spoken in the days of long ago for our comfort!

Brother Gold, you seem so near to me to-day, and yet you are so far away. We received your dear letter not a great while after coming to Texas, and it was much, very much, appreciated. Now, when I look back on the time it has remained unanswered, I feel the most poignant sensation of shame and regret; but, dear brother, I will not attempt an apology, only that it seems to be my nature to fail in duty. In fact, I am quite a failure myself. I should have complied with your request to write to the LANDMARK, but my unworthiness arose like a burial pall before me, and I said, "I cannot." But to-day I feel that I want so much to talk with you, that I hope you will not conclude that I am at last assuming worthiness. Not a bit of it, for surely never did I feel more lonely, more cast down.

Five years ago next April I bid farewell (such a sad farewell) to my dear mother, home and friends; left my native land to seek a home in Western Texas. I came a stranger; they received me as a friend. I have never suffered for anything

that kind hearts and willing hands could do. The people here have exerted their every effort to comfort and sustain me, and many have wept—especially when our house and nearly everything we had was burned—to see me in tears. They will ever have my deepest gratitude. They are tried, true and dear friends; but, Brother Gold, they are not Baptists—not our kind, you know. They will give God the glory awhile, then ask the sinners to “Give their hearts to God to night!” “Why not to night!” Of course it is their privilege to enjoy such, yet it is not mine. During the entire time I have been here I think I have heard six Primitive Baptist sermons from visiting brethren. There is no church of our faith and order nearer than thirty miles, and the roads are mountainous, rocky and rough. My health is so bad I cannot stand the trip. There are a good many tinsel Baptists not far off. I have been to hear them, but we are not agreed, so I have no preaching only through the LANDMARK. Even the most of the Primitives I have met since my stay in Texas brother and sister other denominations. I feel that we have nothing with them in common. While I believe there are several around here experimental Baptists, yet as there is no preaching of that order, they are not established. Many have never heard a sermon. My own children, some of whom are grown, say they have forgotten how they preach, and are anxious, as they say, “to hear some of ma’s and pa’s Baptists preach.” Is not this sad? Is it not strange, dear brother, that we never know how to appreciate a blessing until it is past? I feel this morning that I am barely alive (both naturally and spiritually). The garden plat of my heart seems a barren waste—nothing but leaves;

yea, dried and withered leaves, on which the breath of the northern winds congeal. I am filled with terror at the sight. Will it ever bring forth buds, blooms and fruit again?

Oh, Lord God, thou knowest! Come, oh, thou South wind, and blow upon my garden! I know that my redeemer liveth, and though He slay me, yet will I trust in Him, for He is all my salvation and all my desire. There is nowhere else to go. He alone has the words of eternal life. How long, oh, Lord, how long shall I wait?

The prison walls are so dark and cold, I feel, rather than hear, the hiss of the crawling serpent. I cower at the echo of my own thoughts as they vibrate through the secret recesses. I feel the gloom of spiritual death.

Oh! Saviour of sinners, loose the bars and bolts and free my tempest-tossed soul! I loathe myself, am tired of sin. I extol Thee, oh, Lord of heaven and earth, for Thy mercies have followed me all the days of my life. Thy peace is such as this world cannot give. When we have sought Him, Brother Gold, in our lonely rambles—on bended knees in the Autumn forests, all through the long dark hours of a restless night, and in the conversation of our fellow companions, and well nigh yielded to despair, oh! how sweet to hear His still, small voice in our very hearts: “Lo! I am with you always, even unto the end. Fear not, it is I.” Oh, brother, these seasons are most glorious indeed! It seems I would die this day with gloom if it were not for the sweet memory of them. I am longing for them again. My vile, sinful, unworthy self sinks down to the lowest humiliation at such infinite honor, mercy and long forbearance towards the chiefest of sinners. “Bring forth the royal

diadem and crown Him Lord of all." There is no other God like Him, for He has said, "Blessed are the poor in spirit." He does not turn in scorn from our leprous, contagious condition, but in His own bosom takes us to the inn, cancels all our debts, tenderly dries each tear away and bids us welcome home.

Home! Home! Blissful, cheering sound! What sweet reflections center in that word! How like the music of some heavenly choir as it falls upon the ear and fills the heart with holy, deep emotion! It vibrates every tender chord within, and rouses into action feelings that have long in slumber lain. "Bless the Lord, oh, my soul, and all that is within me bless His holy name."

"For ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing; and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." Isai, 55:12-13.

Brother Gold, I am sorry to see so much confusion of ideas among the Baptists, for soon, very soon, we will quit this low ground of sorrow, these fields of strife. Mysteries will be revealed, for they belong to God. We shall know each other better when the misty veil is removed. While we journey together here, through this thorny pathway, should we not help bear each other's burdens, and not devour, wrangle and strive for the mastery over one another? The scriptures are spiritually discerned. Mortals are liable, yea, apt to err. In-as-much as we desire our Savior not to turn from us, but to bear with our shortcomings and wrongs,

cannot we do as much for our kindred in Him as we desire Him to do for us?

Charity suffereth long and still is kind. When we feel there is evidence manifested that God has looked upon a mortal and loved him, even when he was dead in sin, and trespassed against Him, cannot we bear with such an one, just in error? Are we not all sinners? Who is perfect? If one, then let him cast the first stone. Our blessed Savior bore long, and still bears with us. Let us for His sake bear with one another. Let us hope that what we do not understand here we shall understand hereafter. It seems to me a good thing to wait upon the Lord. I desire no part in anything where Christ is not. The wrongs done me here cannot follow me farther than the banks of Jordan. God himself will right them. So with all my heart bared before Him, I say, "On earth peace, good will to man." Passing away is a part of earth, and we are passing, dear Brother Gold, swiftly passing. Old and young alike are going; going where? Into outer darkness, or to drink of the water of the pure river of life? What will the answer be?

"Oh! Redeemer, be our refuge."

I believe, and hope, that I felt justice before I felt the soothing balm of mercy. I wanted no more justice, but fled from it in terror. Never will I forget, while memory lasts, its sentence on my poor soul, its sword turned every way. I sought for One mightier than I. I sought Him, but found Him not. I had no power to cast out the inhabitants of my heart and prepare it for an in-dwelling of God. Oh! I hope I then felt the strong arms of mercy encircle this trembling clay. I felt I was borne up, up through space, and was given a glimpse of

the good things prepared for the subjects of mercy. I felt the Red Sea was divided. I saw the salvation of God lift my soul out of that bondage, and the dead bodies of Pharaoh's host that I saw that day I have seen no more. It was enough; it was too much for such a wretch as I. Why have I done wrong since? Why cannot I live right? Surely I will have more to praise Him for than any earthly creature, the very least in my Father's house, the most unworthy in the fold; not worthy to kiss the dust from a saint's feet, not worthy to take God's holy name upon my sin-defiled lips. I hate myself, for I am vile. I desire to praise Him all my days. While I live I will give Him all the praise.

The Primitive Baptist doctrine grows dearer (if possible) to me every day, and, as Brother L. H. Hardy said, if I could change the plan of salvation by turning my hand I would not, for I would turn myself into hell.

While I live will I testify that it is by grace, and not of works, for I do know that in my flesh dwelleth no good thing. I know the evening of my life has come; the death dews will soon gather on my icy brow; busy hands be folded; this vile tongue be still. I desire, above all things else, that Savior who is able to bear me tranquilly over the surging breakers as a lamb in His bosom, and make my dying bed as soft as downy pillows. Oh, may I be ready when the bridegroom cometh, my lamp trimmed and burning. I desire to suffer for His sake, and praise Him with my latest breath.

Dear brother, if it be God's will may you live long to edit the precious testimonies of His people. They come to me in my far-off home and are as a well of water on the desert; as a letter from home. When I read yours and the writings of

other contributors to the LANDMARK whom I have seen and known so well, it seems I am with you all again; can almost hear your voices proclaiming the glad tidings of salvation. My thoughts are often with you, and my soul still feeds on the precious truth I heard proclaimed in the years of long ago. Once I wrote to you in my dreams to please come to Texas and preach for us as pastor, and even while I slept you answered my letter saying you would come. The joy was so great I awoke. Alas! it was only a dream. What a privilege and joy it would be to be with you all again! How I would rejoice to meet with the members at the old Meadow meeting house, where I so often went in childhood. 'Tis there my precious mother goes to hear the promises; her child is far away. 'Twas there that Brother Billy Woodard told me the secrets of my heart that I had guarded so closely. God bless him!

How I would love to be with the members at our church at La Grange, kneel with them in prayer, feel the pressure of their hand, thank them for their many sweet consoling letters in my afflictions. Oh! that I was a better creature, if for no other cause than that I have a dwelling in such hearts. May the blessing of God abide with them. It was there I sat oftenest under the sound of the gospel trumpet. I can almost, it seems hear dear brother Lancaster talking of the priest and the little bells. Yes, it was there I so often helped my patient good husband to spread the table for the Lord's supper. Oh! I was not worthy. Dear brothers and sisters, one and all, when you are permitted to assemble yourselves together and hear the sweet promises sometimes think of one far away, whose privilege it is not. Pray for me and mine, if so be you can find it

in your heart to pray for such a wretch. By the grace of God I trust to meet you in a fairer world on high. There is very little if any improvement in my health, only I can sit up more than I could a year ago, but suffer on, and am extremely nervous, so much so that I can scarcely write to all. Brother Gold, when you have time to spare please give me your views through the LANDMARK on Isaiah 54:1. verse. Do with this just as you see fit. I feel even for you to read it will be trespassing on your time, and will close immediately. Much love to yourself, cousin Julia and also cousin Sue Denmark. I am as ever a very unworthy sister.

C. CORNELIA HINES.

Brazos, Texas.

Remark.

How sweet and sad, how searching this letter from my gifted, God-blessed, much afflicted cousin in Texas.

P. D. G.

WHO IS THE FIRST MOVER IN MAN'S SALVATION ?

DEAR BROTHER GOLD:—The doctrine you preach—which doctrine sets forth the natural man dead in sins, as knowing nothing of spiritual life, and as an enemy to God, as unable to quicken himself, or to do anything to bring about the new birth, has even been called a hard doctrine by those who believe man has a natural goodness in him, and is able to perfect that goodness, and merit God's favor; and that God offers to give salvation to every man, and that if man is saved he really does that which saves himself. But I had never heard it stated by anyone, who was familiar with the Bible, that there was no scripture for this hard doctrine until I heard it proclaimed from the pulpit in S. C., that there was no scrip-

ture which taught that any man had ever been saved, or any man ever would be saved, unless that man took the first step to God.

Such statements as this coming from the pulpit should cause people to search the scriptures and see "if these things be so." Does the natural man really take the first step to God? He is dead in sin [Eph. 2:1] and must be born again [John 3:3.] The first thing to be done for the natural man to see the kingdom of God is, to be born again. Can he, by his own will, or desire, receive the spiritual birth? John speaking of those who "believe on his name" in first chapter of his record says they "were born not of blood, nor of the will of the flesh, nor of the will of man, but of God?" If these children of God had nothing to do with their birth is it reasonable to suppose that those who are quickened this day quicken themselves? Has man become able to raise himself from the dead? But the question is—can a man take the first step to God? John records the words of Jesus in his sixth chapter, 44th verse. "No man can come to me, except the Father which hath sent me, draw him," and in 65th verse, "No man can come unto me except it were given him of my Father." Now, when ministers preach that men must take the first step to God, and can get to heaven in no other way, such ministers' preaching is contradictory to the words of Jesus. Whose statement must the people believe? Who has the words of eternal life, Jesus or the minister? Who speaks truth, God or man? "Let God be true and every man a liar," says the servant of God. It is a serious thought to think men will contend with eternal truth, will contradict the plain words of Jesus and try to make Him out a liar by human reasoning.

But is there no other Scripture which teaches that man does not take the first step to God, and if he does not can we not learn how God saves him? Let us examine Ps. 110 : 3 ; 111 : 9 ; Isa. 26 : 12 ; 43 : 6, 7 ; Jer. 31 : 3, 33, 34 ; Jonah, 2 : 9 ; Mal. 3 : 6 ; Matt. 1 : 21 ; 11 : 25, 30 ; 13 : 2 ; John 1 : 13 ; 3 : 1—8 ; 5 : 21—25 ; 6 : 37, 65, &c. Now these Scriptures seem to teach that man does not and cannot take the first step to God, but to the contrary demonstrates that God by his own will and almighty power saves the sinner and that it is not the works of the sinner that effect salvation.

There is a time salvation one can work out, and we are exhorted to work out this salvation with fear and trembling: "Work out your own salvation with fear and trembling for it is God that worketh in you both to will and to do of His good pleasure." If God causes us to will to do a thing, and causes us to do that thing, in what have we to glory for doing it. And we are to work out that which God has worked in us, that is fearfully do what our consciences and the word of God bid regardless of what may be the result. Obey God rather than man, love his favor rather than the praise of the world. When one does this he is saved from many evils and many sorrows. When we with fear walk in the light of an awakened conscience we enjoy a peace the world knows not of. We are then working out that which God has worked in us. But when we are disobedient and worship other gods such as self, the world, and the god of this world, we are chastened. This was true with national Israel ; it is also true with spiritual Israel. This is time salvation.

But there is an eternal salvation that we cannot work out. This salvation was begun by God before

the world was, for Christ stood as a lamb slain from the foundation of the world. This salvation is of the Lord, "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." But is it not partly by works? No for if so, there would be some chance for men to boast. There is no mixture of grace and works as effecting salvation. The apostle makes a division when he says, "If by grace, then it is no more of works ; other wise grace is no more grace, but if it be of works, then it is no more grace, otherwise work is no more work." Does not this plain language convince any sane mind that salvation is either entirely by grace or entirely by works? But men will contend that black is white and white is black, and that both are neither. And so they will pretend to preach salvation by grace and say, "Man cannot be saved unless he takes the first step to God." This doctrine represents God's power to be limited by man's will. Is God so dependent that he must wait man's pleasure to do his will. Really this is blasphemous. However much we may dissent from some of the preaching and practices of Spurgeon, Wesley and Calvin, yet we all seem to be together on the point of discussion. I mention these names because the memory of these men is loved and honored by Missionary Baptists, Methodists and Presbyterians ; and also to show how far these denominations have drifted from such worthy landmarks, in preaching the doctrine that man must take the first step to God in order to be saved.

Spurgeon says, "What, am I to set a sinner industriously to labor after eternal life by his own works? Then indeed am I an ambassador of hell. Am I to teach him that

there is a goodness in him which he is to evolve, to polish and to educate and to perfect, and to save himself? Then I am a teacher of the beggarly elements of the law, and not of Christ. Are we to set man's prayers, repentings and humblings as the way of salvation? If so let us renounce the righteousness of Christ at once, for the two will not go together. Election is no discouragement to the seeking soul." Now I confess this does not sound like the preaching I hear from Missionary pulpits. I understand them to advocate a goodness in man which he can polish, that he must labor industriously after eternal life in order to get it. I understand them to preach that unless a man takes the first step to God he cannot be saved. Mr. Spurgeon preached election. Is there any election in the doctrine that man must do the first thing that saves him? Truly if there is, such election is of the earth, earthly, as man really elects himself. This self election is the only election I have heard preached from their pulpits. It is the only election consistent with man taking the first step to God. God's election of man to eternal life, and his predestination before the foundation of the world has no place in their sermons only to be condemned as untrue, as making God unjust, and those who believe it fanatics. And I do not understand them to agree with Spurgeon that "Election is no discouragement to the seeking soul."

Mr. Wesley taught, in part of his ministry at least, that men could not in any sense be justified by works. He taught that a christian could not be justified "without a christian or saving faith," and he asks the question, "Why have not all men this faith?" He answers the question in this language: "Because no man is able to work it in

himself; it is a work of omnipotence, it requires no less power to quicken a dead soul, than to raise a body that lies in the grave. It is a new creation, and none can create a soul anew, but Him who first created the heavens and the earth. You know this to be so by your own experience. Faith is a free gift of God, which he bestows not on those who are worthy of his favor, not on such as are previously holy, and so fit to be crowned with all the blessings of his goodness; but on the ungodly and unholy, on those who 'til that hour, were fit only for everlasting destruction; those in whom was no good thing, and whose only plea was God be merciful to me a sinner." Mr. Wesley here states that men cannot be justified before God without faith, and says faith is a free gift of God, and that man cannot work this faith in himself. He admits that all men have not this faith, and that those to whom God gives it are not worthy of it, have not in the least merited it, but were worthy only to be damned. This makes salvation the result of election pure and simple. Elected by God and given faith. Are all of Adam's race elected? Mr. Wesley admits that some are not. Why not? He does not seek to know why not. Are those elected any better by nature than those who are not? By Mr. Wesley's argument they are not, for the elected ones were until that moment "fit" only for everlasting punishment," with no good thing in them." Can you imagine those who were not elected in a worse condition? If not why were they not elected? That God elects some who do not merit favor, and leaves some who are in no worse condition is the logical conclusion of Mr. Wesley's preaching here.

Yours in love, R. H. PITTMAN.
Bishopville, S. C.

(To be continued.)

MY DEAR PAPA:—Your nice long letter, which was written from Fayetteville, was received last Wednesday; and on yesterday another came with sister Ham's letter enclosed. Guess you read her letter to me and enjoyed it. She is a lovely character and enjoys her religion as only one can who has the grace of God in his heart. I enjoyed her letter very much and believe that I could witness with her to some extent in her feelings. How comforting for one young like myself—just as it were, having taken up the cross—to get from one so old as she, a letter telling my feelings—of my joys and sorrows. Now in my present state, it is a great source of pleasure, a source of assurance. For sometime past, in fact it has seemed a long, long time I have been without comfort, almost without hope; but of late it has pleased the Lord to raise me up and put joy in my heart. He has caused me to think more of his goodness and love. What wondrous love, that he should love me a poor sinner—one who sins continually. And oh, that I could love him more. But as all good and perfect gifts come from him so must the mind to praise him and to love him.

How I would like to be at home this Sunday morning! I can imagine many pleasant scenes at and around there now. Perhaps some one came forward at the church yesterday morning and told what great things the Lord had done for him, and asked for a place among us, and then amid rejoicing he was received, and now this morning he goes down into the liquid grave, being buried with Christ in baptism, and then as he rises with Christ, they sing, "Children of the Heavenly King," which I am sure is one of the sweetest songs ever sung. Your affectionate son. C. W. GOLD.

ZION'S LANDMARK.

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

P. D. GOLD,..... Editor.

P. G. LESTER,..... Associate Editor.

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EDITORIAL.

THE LAW AND THE GOSPEL.

(Continued from last issue.)

The covenant made with Abraham which was confirmed to Jacob for a law and to Israel for an everlasting covenant, contains the promise of God which is the groundwork of salvation, which promise was made four hundred and thirty years before the law was given. This covenant being two-fold in its application, according to the characters to which it applies, it could not be that the one could make void the other. The covenant of promise going before could not supply the need for the law coming after, neither could the law coming after make the promise which had gone before of no effect. The law could no more prevent the fulfillment of the promise than the gospel can hasten it.

While the law and the gospel are contrary in their offices as affecting the subject, yet they are harmoni-

ous to the accomplishing of that which is finally effected by them. One great error into which the great mass of preachers and professors with some exceptions have fallen is, that sinners are saved with an eternal salvation by either the law or the gospel. All Arminians attribute salvation to legal observances by the creature, which in effect is claiming salvation to be by the law, whereas some combat such an idea with the claim that sinners are saved by the gospel, while others, though but few, comparatively speaking, stand fast, holding the traditions which they have been taught, feeling bound to give thanks unto God, who hath from the beginning chosen them unto salvation, through sanctification of the spirit and belief of the truth, and having been by the gospel of the Apostles called unto the obtaining of the glory of our Lord Jesus Christ—they are ever ready to attribute their salvation to the grace of God.

Through the law is reflected the perfection, holiness and justice of God in His being, state and judgments, while through the gospel is reflected the loving kindness, mercy, goodness and glory of the Lord Jesus. Through the law the justice of God is made glorious in condemnation because of sin; whereas in the gospel the mercy of God is made glorious in justification because of righteousness. In the experience of this the sinner is changed from glory to glory as by the spirit of the Lord.

As all scripture is given by inspi-

ration of God and is profitable for doctrine, we have no right to hold or advocate a doctrine which is not sustained by the scriptures, and as the scriptures do not teach that sinners are saved with an everlasting salvation, in any respect, by either the law or the gospel, we do violence to the spirit of truth, when we claim salvation through such mediums.

☞ Take the law as given in the ten commandments and do what it there says do, and refrain from doing what it forbids, and what has all that to do with what was done and what was not done before the commandment came? Doing right to day does not propitiate for the wrong done yesterday. Adam was the only man who ever occupied a position with reference to the law, in which he might have been accorded the prerogative of saving himself, but he had not sinned, and therefore there was nothing from which he could have saved himself, besides there was no promise in the law or attached to the command as a reward for his abstinence. He could have eaten or had the privileges it seems to eat of the tree of life and live forever, but not on the condition that he kept the command as to what he should not eat, and had he eaten the fruit of the tree of life he would not have merited heaven thereby, but would have no doubt remained in the garden of Eden. "Eating thou shalt eat," is the command as to his privileges.

In the experience of Paul we find the law and the gospel fully defined

which answers to that which we have been taught in our own experience. When he was without the law sin was dead and he was alive, but when the commandment came sin revived, came to life and he died. It seems from this that sin and the sinner cannot occupy the same realm and both live. When he is alive he does not want salvation, and when he is brought to want it he is dead and cannot attain unto it.

"And the commandment which was ordained unto life I found to be unto death, for sin, taking occasion by the commandment, deceived me and by it slew me." In the beginning had there been no command, there would have been no occasion for transgression, and hence no manifestation of sin, and no death. If the law had not said, and that by commandment to Paul, "thou shalt not covet," he would not have known lust, and as lust is the mother of sin he would not have known sin, but sin having been produced through lust took occasion by the commandment and wrought in him all manner of concupiscence. There is nothing wrong in the law in all this work, for the law was holy, and the commandment holy, and just and good, but sin that it might appear sin, must by the commandment become exceeding sinful.

Unto this day all who have fellowship with Paul must and are brought into it by the same manner of exercise which he sets forth as his personal experience in the seventh chapter of Romans. He there

gives us a beautiful description of the fulfillment of the covenant which is to Jacob a law and to Israel an everlasting covenant. You remember Jacob was never right, there was too much or not enough, at one time he was full of self assurance that some evil beast had slain his son, and at another time when his sons told him Joseph was alive his heart failed, for he believed them not. But when he saw the wagons which Joseph had sent to bring him into the land of corn, his spirit revived and Israel said "It is enough; Joseph my son is yet alive I will go and see him before I die." In the life of Jacob is vividly set forth the experience of every child of God in his natural estate. How stiff-necked, rebellious, presumptuous, incredulous and faithless is the carnal nature with which he has to do. As a bullock, unaccustomed to the yoke he must be chastened and turned, and made to bemoan himself, and what is better in the hand of the Lord, with which to rebuke and humble him in the body, than the law? David says, "Thy rod and thy staff they do comfort me." Again he says, "It is good to be afflicted, for before I was afflicted I went astray. The fact that Paul could not do the good that he would, neither could refrain from the evil which he would not do, gave him very great concern and trouble, whereby he is made to cry out, "O wretched man that I am; who shall deliver me from the body of this death?" What was the body of this death? It was undoubtedly the law which he saw in

his members which warred against the law of his mind, and brought him into captivity to the law of sin which was in his members. This law of sin is the law by which sin is made strong, by which the sinner is justly and firmly held for redemption, or deliverance. This captivity is a bondage of corruption in which that class of sinners of whom Paul was chief is held as by authority of law, and by a power which holds unto death, which he calls the body of the death which was upon him. Now is there deliverance from this body, this power of death, this bondage of corruption? Paul thanks God that there is. By what law? By the law of the spirit of life in Christ Jesus, which had made him free from the law of sin and death, therefore he thanks God through the Lord Jesus Christ. So then with the mind he serves the law of God, but with the flesh the law of sin. Jacob serves the law of sin, but Israel serves the law of God.

Upon the one hand the law testifies in the case and declares the man to be a sinner and that the reign of sin is unto death, and that the condemnation of the sinner is according to justice, while upon the other hand an angel is seen flying in the midst of heaven having the everlasting gospel to preach, whereby it is declared that a ransom has been found, that the lawful captive shall be delivered, that the prey shall be taken from the mighty, that the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their

heads, they shall obtain joy and gladness, sorrow and sighing shall flee away. Heavenly intelligence, blessed gospel.

Throughout the dispensation prior to the coming of Christ, the children of God were subject to bondage, kept shut under the law unto faith which was afterwards to be revealed. During all this time the gospel was only seen as a shadow, by faith in the promises of God, the promises themselves being set forth in shadows. During this dark, shadowy period there was a continual remembrance of sin, or a continual manifestation of sin and consequent condemnation, therefore the accuser of the brethren found to accuse them before the Lord day and night. By reason of sin, through the law, which is made strong because of sin, satan held the power of death from which there could be no escape except by the destruction of him who held this power, and the absolute deliverance of those held under it by one who was able to subdue all things unto himself, to obtain eternal redemption and bring in everlasting righteousness, hence the necessity for salvation by grace. The power for salvation must not only be greater than that of the subjects thereof, but must be superior to that by which they are held for redemption hence the importance of the truth of the last promise before that great struggle by which they were ransomed from the grave and delivered from death. "He shall save his people from their sins."

The law seems to have been the

armour of the strong man, the strength of sin, during the legal lifetime of the children of God, by which they were held in bondage through fear of death, and by which the strong man of sin kept his palace and his goods were in peace; until one stronger than he came upon him and bound him, and took away his armor wherein he trusted and divided the spoil. The children were under tutors and governors until the time appointed of the Father, at which time Jesus was made of a woman, made under the law to redeem them that were under the law. 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. This walking after the flesh seems to me to mean that the children of God, as such, do not seek to be justified by the deeds of the law, but by the hearing of faith through the spirit. They having been redeemed from the curse of the law, it is said of them that they are no longer under law but under grace. This is true as applied to Israel, but as to Jacob it seems it does not apply because the law applies to him, so that as long as he lives he has to do with it.

Prior to the great war which took place in heaven, the church appeared therein as a great wonder; but there was also another great wonder in Heaven, a great red dragon, whose presence and power were in-

imical to her graces, disturbed her peace and continually opposed her coming forth; whose unconditional expulsion was absolutely necessary before it could be said unto the church, "Arise: shine, for thy light is come and the glory of the Lord is risen upon thee." The work necessary to accomplish this was the same which obtained eternal redemption and brought in everlasting righteousness, and by which the law was fulfilled, and the intelligence of this mighty work and its effects is the everlasting gospel of our God, proclaimed to them that dwell upon earth by the angel which was seen flying in the midst of Heaven. As pertaining to the everlasting kingdom of God and the salvation of his people, they are not under the law and there is no condemnation to them, but as to their state or condition here in the world as believers in Christ Jesus they are made to be subject to vanity, afflictions and tribulations, having in them the sentence of death and the hope of a better resurrection, and are therefore subjects of gospel address both as to the law and the gospel. The righteousness of the law is fulfilled in them, and the glory of the blessed gospel shines around about them with its superior brightness whereby is fulfilled the saying: "Out of Zion, the perfection of beauty, God hath shined." Under the dispensation of to-day the law and the gospel serve as the two witnesses of God which bear living testimony day and night to the children of God, testifying to the continual presence and effects of

sin on the one hand and of the presence and effects of grace upon the other hand. The law discovers unto them the condemnation consequent to sin, and the gospel reveals the justification consequent to righteousness. By the law we are taught that we are carnal, sold under sin; and by the gospel we are taught that we are bought with a price.

The law as a commandment ordained unto life is given in charge to the children of God, but instead of their being able to keep its statutes and judgments as it requires they should, they find to their great grief that they are utterly insufficient for the work, through the weakness of the flesh, the inevitable result of which is death—"For I thro' the law am dead to the law, that I might live unto God." To be thus dead is to be crucified with Christ, that to live might be by the faith of the son of God who loved his people, and gave himself for them, which blessed truth is certified to each one by a living witness as unto Paul; "Who loved me, and gave himself for me." What is this witness? It is the gospel of the kingdom of God, which must be, said the Master, preached in all the world for a witness unto all nations and then shall the end come. What is applicable to the subjects of gospel address as a nation or nations is equally so as to individuals, and in the testimony of salvation it is specially personal in its application. "Who loved me, and gave himself for me."

The law detects the weakness of the flesh, while the gospel reveals the strength of the Spirit, and in the weakness of the flesh or of man, the strength of God is made perfect, or perfectly demonstrated. It is in this way that man is taught that he cannot keep the law, which knowledge is essential to a true appreciation of salvation by grace, as revealed in the gospel. The man who claims to keep the law, or that he could do it, knows nothing about either the law or the gospel, nor salvation in any respect; whereas the man who is fully convinced that he cannot keep the one and fears he knows nothing about the other is vitally exercised in the knowledge of both.

Through the law is the knowledge of sin, the child of God is humbled in his own unrighteousness whereas through the gospel, in the knowledge of reigning grace, he is exalted in the righteousness of Christ. The child of God only is effected by either the law or the gospel, neither of which is auxiliary to his existence, nor are they avenues through which he is revealed, nor means by which he is manifested, nor helps to the accomplishing of any work whatever as touching his existence, life character, state, or condition, but are mediums through which he obtains, from time to time, a true knowledge of his existence, his need of salvation and whence cometh his help.

As the law pertains to Jacob, the child of God in his Adamic character is fully reflected in it, whereby

he sees his vileness, unfitness, unprofitableness and unworthiness because of his sinful, corrupt rebellious nature from which he is made to cry "O wretched man that I am, who shall deliver me from the body of this death;" whereupon he is turned as by the Spirit of the Lord and to the inward man, the new man, the hidden man of the heart comes the blessed gospel of salvation, and he cries out again, "I thank God, through my Lord Jesus Christ, so then with the mind I myself serve the law of God, but with the flesh the law of sin."

Through the law, Jacob the natural man, the old man, becomes to be in our experience the very citadel of all that is hateful, repugnant to our spiritual sensibilities a veritable wilderness from the depths of the darkness of which all the beasts of the forest do creep forth. Those beasts which come forth in the night time are wild, and principally of an unclean, carnivorous ravenous species, and hence love darkness rather than light in which to live and seek their prey. So do the evil propensities of our natures dwell in the flesh, and exercise themselves in the darkness of the carnality of our hearts, producing all manner of vain imaginations, corrupt desires and determinations, the very thought of which under the influence of the exercise of better principles, causes the very being to shudder, the head to become sick, and the heart faint, and in anguish of spirit do we turn from the frightful scene *—* *—* in the bitterness of soul do we cry out;

Will the Lord cast off forever! and will he be favorable no more! Is his mercy clean gone forever! And again are we turned by the spirit of the mighty God of Jacob; and made to lift up our eyes unto the hills from whence cometh our help, and the Lord shines forth from Mt. Paran, from whence cometh the Holy one, and our ears are greeted by the voice of the beloved, as he comes leaping upon the mountains and skipping upon the hills, saying, "Rise up, my love, my fair one, and come away. For lo, the winter is passed, the rain is over and gone, the flowers appear on the earth, the time of singing of birds is come, and the voice of the turtle is heard in our land." This is a goodly south land with upper and nether springs—a land full of all manner of sweet smelling spices and pleasant fruits—the land of promise—a land flowing with milk and honey, a heavenly land; a field of a goodly smell, a field which the Lord hath blessed. "The smell of my son is as the smell of a field which the Lord hath blessed." The goodly smell of the field is the evidence that the Lord has blessed it, even so the gospel is unto us a sweet smelling savour from the Lord, evidencing the divine favor of life eternal, and making manifest the savor of his saving knowledge by us, wherein the gospel of Christ is revealed as preached to the salvation of every one that believeth. There is no life in the law, neither is there death in the gospel. The law testifies to the guilt of the guilty, while the gospel testifies to the

innocence of the innocent. There is no justification in the law, nor is there condemnation in the gospel. The law does not make men wicked nor does the gospel make them righteous. That man is a sinner is fully set forth and sustained by the law, that salvation is by grace is equally sustained by the gospel.

What the law could not do because of its weakness through the flesh, and what grace has accomplished through righteousness is fully taught every experienced child of God, therefore each one readily knows whether the law or the gospel is preached.

The preaching of the law genders to bondage, while the preaching of the gospel tends to liberty. The law presents a work yet to be done by him who is under its curse, while the gospel presents a work already wrought by one who is free and mighty to save. The law system is fraught with numerous conditions and uncertainties, whereas the gospel presents nothing but the absolute certainty of the salvation of the people of God, through and by him who has loved them and given himself for them. To whose name be praise forever and ever.

P. G. L.

The New River Association is appointed to be held with the church at Harmony, Carroll Co., Va., Friday, Saturday and 1st Sunday in June.

REMEMBER.

My expenses run right along through the close Summer months. Please remember me and if you are behind for the paper send it in.

P. D. G.

OBITUARIES.

JOHN W. HARRIS.

Deacon John W. Harris was born Aug. 14th 1810, was baptized by Elder John Stadler into the fellowship of Lick Fork church the first Sunday in Oct. 1830, was married to sister E. C. Stubblefield Aug. 30th 1832, was chosen as Deacon July 1853, and died at his residence near Lawsonville, Rockingham county, N. C. April 12th 1895.

Truly a great man in Israel has been taken away, but I feel that his example and precepts will continue in the memory of all good people in this country for many years yet.

He and his wife, sister Harris, who is now in her 86th year and who survives him, were baptized at the same time about two years before they were married.

They lived together for almost sixty three years, and in their old age their marked solicitude for each others comfort was such as to remind one of Abraham and Sarah—Isaac and Rebecca.

Even in the agony of death, while suffering excruciating pain, he called his son Robert to him and said: "Go and quiet your mother. She is excited about me. I would not make this noise if I could keep from it." They had eleven children born unto them, seven of whom are still living and are filling their respective stations in life as noble men and women. Being pastor of Lick Fork church for many years, I was necessarily thrown in very close contact with brother Harris and during our whole connection there was never the slightest dissension between us, either in doctrine, discipline or practice. I am acquainted with the Primitive Baptists from the northern part of New York to the southern part of Florida and in all of my travels I have never seen a better deacon. He knew his duty as officer of the church and possessing moral courage he was not too cowardly to do what he felt to be right, regardless of the opinions of gain-sayers. He was bold, but courteous to his brethren. "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the face of the world, which is in Christ Jesus." (1st Tim. 3:13.) I wish that all of our deacons would read and pray to know their duty and then do it.

A church is better off without any deacon, than it is to have a man filling the place who is neither competent nor willing to do his duty. In giving the qualification of deacon, Paul said—"Likewise must the deacon be grave, not double-tongued, not given to much wine, not greedy of filthy lucre." (1st Tim. 3:8. In these requirements he came fully up to the standard. He was grave. I never heard him tell a joke in my life. When it was necessary for him to express an opinion either on doctrine or discipline, he would not hesitate to let it be known how he stood. I have often heard him say—"I am no hidden man. I am always willing to give my reasons for believing, or for not believing a thing." He lived soberly in this present world. In his old age he was advised to use a little spirits to keep up his strength, but he said—"No, I prefer to take a quinine pill every morning." Doubtless, all knew him will give him credit for laboring with his own hands to make an honest living, and for not coveting any other man's goods. He never neglected his pastor or the poor of his church. He said he felt it his duty to look after their needs as well as those of his own family. He was always prompt to fill his seat at his church meetings. Indeed less than one week prior to his death, he attended for three consecutive days a "Section meeting" at his home church. We may therefore well say that he labored to the end and "died in the harness." I wish that many of our members would strive more earnestly to imitate his christian example in that respect. Some of us are too delinquent in the matter. God has not left it at our option, but made it our indispensable duty to meet in conference, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another and so much the more as ye see the day approaching." Heb. 10:25. It is hard for us to give up our dear ones, but when we have such strong assurance that they are gone to heaven, it would be almost cruel in us to want them back into this world of trouble and afflictions. We know that God is too wise to err and too pure to sin, therefore with humble submission we wish to say: "Thy will O Lord, be done." We cannot, and we would not restrain the tears for our beloved dead. Jesus himself wept at the grave of Lazarus. The bereaved family not only have our sympathy, but

we indeed feel to be under the same bereavement with them. The community, the church and the family have in common lost a dear friend. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job. 1:21.

JAMES S. DAMERON.

Remarks.

Brother J. W. Harris was one of the best men—one of best husbands—one of the best of church members, and one of the best of deacons I have ever known. It was a pleasure to know him, no effort to love him, an honor to have his friendship and confidence.

P. D. G.

MADDIE M. WEEKS.

The sad duty to chronicle the death of my loving cousin and former pupil with whom I have spent so many happy hours, now devolves upon me. She was the daughter of Samuel R. Weeks and Siddy B. Weeks, born in Carteret county, N. C., December the 11th 1878, and died Sept. the 16th 1894, making her stay on earth 15 years, 9 months and 5 days. Maddie had been very sick the first of the Summer, and her sister Winnie also; but they had about gotten well. When she was taken in her last sickness, she told her sister that she never would get well again, and she said, "don't talk that way, you will, I hope." Her sister had ironed her Summer dress, and told her to get well and wear it. "Oh! she said, I never can wear that dress. I am going to die and leave you all." On the day she was taken she wished so much to go to see her dear grandma and Auntie whom she had been with a good portion of her life, but she became too weak to do so and went to bed, and never was strong enough to sit up any more. She was sick about one week. Her disease was Malarial Fever. She very often spoke of true religion and was a believer in predestination and election and salvation by grace. Although she was so young, she did not care to join with her friends in their social amusements, such as dancing, etc. She was a constant reader of the Bible and LANDMARK. She would conceal them and go alone to peruse them, to keep her dear parents from observing her troubles. Since her death her mother has found some writing which showed that she was thinking much about her eternal life. She

often would say she was a great sinner, and would try to pray to God to save her soul. My dear aunt Rebecca said, just before she expired she prayed most beautifully to her blessed Saviour to take her home in heaven, to dwell with the loved ones that had gone before. She was very apt to learn her books, and was a very dutiful pupil. She went to school to me several months. I don't think that she ever had been to any other teacher, only a few days when she first entered school. She would very often say to me, Cousin Mary, you have taught me all I know about lessons. I know that if I should ever teach school again at that place where dear Maddie was a regular attendant, I would miss her dear presence and lovely voice so much; but we must be resigned to the will of Him who doeth all things well. When the reaper came with sickle, and took from the dear home circle and community this lovely girl, that filled their home with much joy and pleasure, and they knew that her lovely voice was hushed, and her seat around her home fire side was no more, it crushed their hearts with anguish and deepest gloom. She was much devoted to her parents, brothers and sisters and friends. It was a lovely sight to see her with her sweet baby brother, when he was about two or three years old. She would have him to sing and talk so lovely. Let me say to you fond parents, sisters, brothers, schoolmates, and friends cease your weeping, and look to the One who can all sorrows heal for comfort. He has taken our dear Maddie to a brighter world where the wicked cease from troubling and the weary are at rest.

MARY S. MILLS

TEMPIE C. MATHIS.

Elder P. D. Gold:—By request of brother L. P. Mathis I send you the obituary notice of sister Mathis for publication. Tempa C. Mathis was born Nov. the 20th 1842, and departed this life Feb. the 11th about 9 o'clock a. m., 1895, aged 52 years 2 months and 21 days. She was married to L. P. Mathis Dec. the 27, 1859, and was the mother of 11 children, 7 boys and 4 daughters, all living to mourn the absence of a tender mother. She professed a hope in Jesus in 1873 or 1874. Prior to that time she was inclined to the Methodist faith. She related the evidences of her hope to the church at Saints' Delight on

Saturday before the second Sun Nov. 1883, and was baptized by L. I. Bodenhamer. She lived, died, and died as she lived, testify her faithfulness as a wife, her tenderness as a mother, her gentleness as a neighbor, her meekness as a christian, that she had learned of Jesus to be meek and lowly of heart. She loved peace at home in the church, and among her neighbors and was often called upon to settle disputes in and out of the church. She was wholly unassuming, saying little, but doing more, always filling her seat at the church of her choice. She was truly deep and interesting in conversation on the scriptures. No one will be more missed in our church in her neighborhood, and especially in our family. Her life and usefulness should inspire her church, her neighbors, and her family to "strive to enter in the strait gate," that they might on a death like her be reconciled to die, because she was reconciled to God, and made strong in the faith by which she became mighty in death through Him that loved her, and gave himself for her. She leaves a devoted husband, and children, to mourn her absence; but they should not weep for her, but for themselves and their children, because her sorrows are ended forever, yours are just begun. Her tears are wiped away forever; your tears are just begun, her peace is like a river, yours is like a small stream; her sun will no more go down, yours will often set behind a lowering cloud; her moon will no more withdraw itself forever, yours will often be hid in the rubbish of life's tempestuous storms; your days are of mourning, but the days of her mourning are now forever ended; You still have to die. Death hath no more dominion over her; you are drinking the bitter waters of death. She is led to fountains of living waters, sweeter than the honey or the honey comb. You are wearing yet your filthy garments: she is arrayed in fine linen, clean and white; you are in a robe of mortal decay; she is in a robe of endless immortality and spotless purity; you dear brother Mathis, have yet to go down to death, the grave in fear, and weakness and trembling; she once your companion has triumphed over sin, weakness, death, hell and the grave, through Him that loved her and gave himself for her.

May grace be given you and her and your children to live her life, die her death,

h over your last enemy which is to meet your loved one at the gate Celestial City.

L. I. BODENHAMER.

E. D. MOODY.

Brother E. D. Moody was born May 20th 1858, in Surry county, N. C. and passed a hope in Christ in the date of 1894 and was married to Miss N. E. Medy Jan. the 13th 1878, and this marriage resulted in the birth of six children, boys and three girls. Brother Moody joined the church Sept. 1891. He came to his home very early one morning in 1891, and asked me to come to his home and preach at the request of his wife, as she was not able to go to church, as I did, and when the church door was published open he and his wife came forward, and told a reason of their hope, and were gladly received by the church, and I baptised them the same day, and the fellowship of the church at State Road, of which church brother Moody became a member until his death. He was afflicted for some time with what was thought to be a cancer, but seemed to bear his affliction with great patience until the 3rd Sunday in June 1894 death executed its office work upon his mortal body. He left a loving wife and six children, together with many brethren, friends and relatives to mourn the loss of such a kind husband, a good father, loving brother, and a good neighbor, but while it is our hope as we believe it is his eternal gain. The writer of this sketch often heard him say that he felt like his suffering would soon cease, and the last time that I saw him was not long before his death, (as I was not at home when he died,) he embraced me in his arms and said, I love you, I do love you. I would say to sister Moody and the children, weep not for brother Moody, for he is but gone from a world of sin and sorrow, as we do believe, to a world of bliss and happiness, and ere long the great trumpet will sound that will awake the sleeping nations under ground, and all the redeemed of the Lord will hear the welcome applause, come ye blessed of my Father. Will that not be enough?

J. M. WYATT.

JAMES S. DEYANT.

Born June 3rd. 1799 in Edgecombe county, near Tarboro, died December 15 1894 at his home in Halifax county, hav-

ing reached the age of 95 years. He was married when 19 years old, to his first wife, Nancy Nichols, by whom he had 11 children, when she died in 1840. Then he married in 1842 Martha J. Nichols, sister to his first wife, by whom he had 10 children, joined the church at Daniels, in Halifax county, near Enfield, when about 54 years of age, remaining in that church as long as it stood; then removed his membership to Hopeland, in Nash county where it remained until his death. He was helpless for several years from the infirmities of old age which he bore with christian fortitude, and his mind remained good until the last. He was unable for a long time to attend church, but seemed much comforted from hearing the truth proclaimed by his pastor Elder A. J. Moore who preached at his home many times. He rejoiced in an ever living faith and hope in Jesus, was a good neighbor, kind father, and leaves 8 children to mourn his death, but not as those without hope.

J. C. M.

ALICE ERINDLE.

The subject of this notice, sister Alice Brindle, whose maiden name was Page, daughter of Samuel Page, of Caswell county N. C., was born in 1840, married James Brindle, of Alamance county, in 1860, and died Feb. 8th 1895 leaving her husband, five daughters and one son, to mourn their loss. She obtained a hope in Christ soon after marrying, but did not unite with the church until about ten years ago, at Wolf Island; and has been a good member. She was very energetic, and was a helpmeet to her husband. Her daughters are all married, and several, if not all, are members of the church, and business women. May her husband and children have the same teaching and comforting guidance of the Holy Ghost that she had, to enable them to battle with life and be ready to die as she was. "For blessed in the sight of the Lord is the death of His saints." "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Written at the request of her children.

J. M. HARRIS.

ELIZABETH AMOS.

By order of the church at Buffalo I write for publication the obituary of sister Elizabeth widow of George Washington Amos. She was about 78 years of age and was a member of the Primitive Baptist church about 58 yrs. and received a hope in her early days, and

joined the church at Buffalo, with which she remained a true and faithful member until the day of her death. The unworthy writer was acquainted with the old sister for 25 years. She was all the time found to be true and faithful in all of her dealings. She was a kind neighbor and friend to all around her, always filling her seat at church, often found at church when barely able to go, but she took a great delight in hearing the sound of the gospel. Blessed are they that hear the joyful sound, for they shall walk in the joy of thy countenance O Lord." The sister was afflicted a long time before her death. She often remarked to those of her brethren and friends when they went in to see her, that she was ready to go at any time. She was just lying there waiting for the good Lord to take her home. She bore all of her afflictions with great patience, and never grumbled or complained, but now all of her sufferings are over. The morning of the 6th of July, 1884, she called her children and grand children to her side, telling them the last farewell ode by one, giving them her feeble hand, asking them to try to meet her in heaven, and her body fell asleep at nine o'clock to crumble to mother dust, for just thou are and to dust shall thou return. I believe the Lord Jesus received her spirit.

"Asleep in Jesus, blessed sleep,
From which none ever wake to sleep."

She has left a great many children and grand children and great grand children to mourn her loss, but we hope their loss is her eternal gain.

J. J. JOYCE.

APPOINTMENTS.

J. W. ROYAL.

| | |
|-----------------------|-----------|
| Old Union | June 3 |
| Galilee | 4 |
| Strawberry | 5 |
| Mt. Arrarat | 6 |
| Cascade | 7 |
| Good Will | 8 and 9 |
| Leatherwood | 10 |
| Camp Creek | 11 |
| Reed Creek | 12 |
| River View | 14 |
| Center | 15 and 16 |
| Spoon Creek | 17 |
| Russell's Creek | 18 |
| Stuart's Creek | 19 |

He will need conveyance.

RUFUS HUTCHINS.

| | |
|-------------------------|----------------|
| 1st Sunday (June) | Mountain Creek |
| Monday | Freedom |
| Tuesday | Liberty Hill |
| Wednesday | Jones' Hill |
| Thursday | Jerusalem |
| Friday | Lawyer Spring |
| Saturday | Bethany |
| 2nd Sunday | High Ridge |
| Monday | Mount'n Spring |
| Tuesday | Liberty |

| | |
|----------------------------------|------------------------|
| Wednesday | High Hill |
| Thursday | Watson |
| Friday | Crooked Creek |
| Saturday | Meadow Creek |
| Sunday | Bear Creek |
| Monday | Flat Creek |
| Tuesday | Tom's Creek |
| Wednesday | Brother Workman's |
| Thursday | Pine |
| Friday | Muddy Creek |
| Saturday | Mt. Vernon |
| 4 o'clock Saturday evening | Hopewell School House. |
| 4th Sunday | Centreville Hall |

Will Brother Williard be with me at Centreville? Conveyance needed.

J. D. ARMSTRONG.

Deep Creek Monday after 1st Sunday in June (will some brother meet him Monday morning at Enfield, N. C. with conveyance)

| | |
|-------------------------|-------------------------|
| Kebulce | Tuesday |
| Lawrence | Wednesday |
| Conoho | Thursday |
| Hamilton | at night |
| Spring Green | Friday |
| Skewarky | Saturday and 1st Sunday |
| Smithwick's Creek | Monday |
| Bear Grass | Tuesday |
| Flat Swamp | Wednesday |
| Great Swamp | Thursday |
| Sappony | Sat and 1st Sunday |

He will need conveyance

C. D. BRAY

Weatherford Wednesday after 4th Sunday in May.

| | |
|--------------------------------|----------------------------|
| Union | Thursday |
| Galilee | Friday |
| Strawberry | Sat and 1st Sunday in June |
| North Fork | Monday |
| Leatherwood | Tuesday |
| Camp Branch | at night |
| Town Creek | Wednesday |
| Republican | Thursday |
| Canton Creek | Friday |
| Chestnut | Saturday |
| Bethel | 2d Sunday |
| Cross Roads | Monday |
| Sandy Level School House | Tuesday |
| Linville | Wednesday |

He will need conveyance

J. C. WILLIAMS.

| | |
|--|--------------------|
| Meadow Creek | 1st Sunday in June |
| Bear Creek | Monday |
| Mountain Creek | Tuesday |
| Flat Creek | Wednesday |
| Piney | Sat and 2nd Sunday |
| Brethren of Piney will please arrange to preach for Monday, Tuesday and Wednesday: | |
| Flat Creek | Sat and 2d Sunday |
| Family of Brother Miller and wife will arrange for funeral | |
| Brother Vanloy's | Sunday night |
| Will Brother Asberry Honeycut meet me there | |
| Liberty Hill | Monday |

He will need conveyance

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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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.

LESS THAN THE LEAST.

(From last issue)

If I heard an Old Baptist preach it seemed I was cut off from them in this world. Their doctrine would give me renewed evidence of a hope beyond this world. I would read the Bible, and it seemed to condemn one, who denied the faith, so I thought I would lock all my feelings inside, and not talk them to any one; for as far as communion with God's people here was concerned there was none for me. Preachers who had never seen me before would pass through the country and stop with my father. They would discern something about me, and ask me if I had a hope, and some would tell me they knew I had a hope, and would ask me how long I had one. I would deny every word of it, and tell them I had nothing to tell. I felt like there was a dark and miserable river between me and the church I believed was the church of God. I had bad deeds to tell if I told anything, and just felt separated from them, and there was no need of telling them anything. In '89 I did like Lott's wife, I turned back to follies I had so penitently mourned over. It seems to me that I was still a hog, or I would not have gone back to mire. I went to some pic-nics and parties, and ventured to dance two different times. But I was miserable and wretched

at the time of engaging in such sins. Every where I went there was a cross: every way I turned there was a judgment. I would be falsely accused, and evil things spoken of me. I would night after night go out of the house and kneel on the cold damp dirt and try to pray for my enemies, and would beg God to unlock the doors of the prison I was in. I could view myself bound by hidden chains that no man knew of. I could peep through the iron bars of the prison and view at a distance God's people robed in His glory. I could see the young enjoying themselves. Oh! so many times I have said my life is a hell to me, I had rather die than live, for I have a hope of heaven and there is not one tie binding me here. Sometimes I would be so overcome with trouble that I would leave the house and go to the woods, bury myself beneath the hills where I was hid from all human existence, and sob for hours and a prayer with every cry. At such times I would be tempest-tossed; could not sleep at night, nor rest in daytime, and would go this way for months, and could not shed a tear. At other times I would get so low down that I would take my bed and stay there for days, feeling that death would be all that could relieve me. I felt like everybody was tired of me. During all my years of suffering I

would go to see a neighbor lady, who is a member of the Baptist church, to get comfort. I would sometimes fall into a conflict and would walk and wring my hands and try to pray for deliverance for a week, thinking I would not go to her that time. But finally I would go. She never did, not one time, seem tired of me, nor ever did she turn me away empty-handed. She would comfort me in some way. She would always tell me that when I first became so troubled she saw me in the prettiest place she had ever seen any one in. She could not convince me though that that place would be in this world. I would get so wrapped up with this world's affairs, and would be so dead asleep in them, that I would not know whether I had any hope or not, would ponder and study for days in this condition, when at last memories would bring in my mind the sweet recollections of the first sermon I ever heard. I then could view Brother Isaac Jones in the old log house on the hill and could almost hear the echoes of his voice speaking the blessed truth that confirmed my hope in Jesus. I continued to be mysterious in feelings to myself, as I have described in my last paragraph, 'till April '93. When works of evil doers were wrought on me in so many ways, and it was such a mystery to me I would lament mourn and say, if I was one of the chosen ones of God, why did he suffer so many evil things to fall upon poor, miserable, me? One day this poetry was presented to me,

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm."

I had never seen the poetry to notice it. But I thought I would get the hymn book and see if I could find it. So I did and there was

comfort in every line of it for me. I took fresh courage from it, by thinking God would some day in His own appointed time interpret and make plain all frowns, and show to me His smiling face. I felt a little better contented for a while, and would when called upon more faithfully obey the command "to give my reason for a hope." I would tell a little of the first part, but when I got to those mysterious things I would stop, for good as I could understand all who preach; it seemed to me for one to do as I had done, since I had received a hope. I had so nearly killed myself spiritually that there was no way for me to reach my time salvation. I was sure I had forfeited it. I would go to church sometimes and see others join, and feel like I wanted to join, and if I could get up there and they would take me without my telling anything I would not mind going thro' with joining, I felt ashamed for this world to hear of my dreams, ups and downs, etc. I would get home and in a few days would think of joining the church. The thought would come to me how some of my relations would scorn me, and they some that I did not enjoy too. If they came to my home I would feel like hiding from them. Still I disliked for them to scorn me. I would think about others that I thought would scorn me, and think about the members all calling one another brother and sister, and washing one another's feet. I would say to myself I don't want to do these things. Then may be I would look at some of the members' misdeeds. Yes brethren, I will tell the truth. I did not see how I could fellowship some of them. They would have disorders and confusions. I thought there was discord enough without me. With these chaffy excuses, I would decide that there

were just as well satisfied people out of the church as there were in it. But no plan I imagined, nor any preacher I talked with did free me from the burdensome bondage I was under. Every trifle gave me pain, and I could look no way but what there was something to shock me. In April '94 I imagined if I would write a letter to the pastor of the Presbyterian church, and tell him I released myself entirely from his church I would then feel more free, and perhaps my conscience would be nearer clear, so I wrote him the following letter.

April the 2nd 1894. Mr. Stanford: I have for a long time been very much dissatisfied about going thro' a form of joining your church under your so-called preaching. Before three weeks after I had played that terrible tragedy, I felt condemned with remorse and shame, for I knew that instead of owning my God I denied Him worse than Peter did. I have lived under this condemnation and rebelled against the right spirit, until I feel like my name must be erased from your list, if you have it recorded. I know but little about your rules or modes. I have never taken what you call the Lord's Supper. I have been present once with you and your members when it was administered, but I refused to partake with you. I will now make to you an honest and open confession, and tell you the reason why I offered myself to you as a victim for a member of your church. The Primitive Baptists kept saying continually that it was my duty to join the "Old Baptist church. And I could not see that it was my duty. I did not feel like I wanted to join any church. The Baptists terrified and annoyed me so that the vile serpent beguiled me, and I became irritable and infatuated, and I told one of my sisters the first opportunity I had

to join any denomination outside of the Primitive Baptist I intended to join to get them to let me alone. I was as good as my word too. Your place was the first chance, and I went forward under these circumstances, and joined what you call a church. I feel like it is the vilest sin I ever committed. I have been told that the Presbyterians attend to their church affairs in secrecy. I dislike the form. What a true servant of God does—he does it openly, and is willing for the world to know it. I went through a form of joining your church in the presence of a large congregation. So I kindly ask you to read my letters to your congregation, and fully demonstrated the fact that I no longer consider myself a member of the Presbyterian church. None of you need claim me any longer, for I am not a member of you, nor truly have ever been. It is my desire to be forgiven for the sins I have committed, through my weakness in joining your church. I have for nearly twelve years had a hope in Jesus. But have never of myself wanted to be a church member. Please kindly release me from your church. I am sure a sheep is better off in the woods than he is in a barren pasture, or to be in a so-called fold, and have a worthless shepherd, so if I am a sheep at all loose me in the woods. Please tell everybody what I've written.

This letter did not free me. I was soon taken suddenly sick. Something was the matter with my throat. My tongue became swollen, so in two hours and my throat so stopped up until I could not swallow. I was eleven days so I could not eat one mouthful. I could only swallow a little water or milk by heating it almost boiling hot. Then a part of the time it would take three people to hold me so I could swallow a little. I would struggle

for breath and strangle so at times it took two or three to hold me up. I was sure I was going to die. Then again the third time in my life I was convicted of all things I had done. I believe the same man came to me who met the woman at the well, and told her all she had done and to me every sin I had ever committed. I felt like I had something to live for then, and that was to be baptized as my Saviour was. It was the first time I had ever been impressed with baptism. The first time I had ever felt my need of it. I had said so many times I had nothing to live for. I then promised Him if he would restore me that I might be baptized, and do what I then saw was the duty of every christian. I would never murmur again. I was wretched the first four days of my sickness. Both my mental and physical suffering were great. Elder G. Bryant went in the room to see me one evening, and I wanted to ask him to pray for me, but I was struggling so I could not speak. In about two days I became better reconciled. The physician who attended me said there was not anything the matter with me only a rising inside my throat. But after I got up off of the bed my health was poor, something I had never known before. The family would insist on my taking medicine, but I had no idea it would cure me. I felt sure my afflictions were for my own sins and all medicine would fail. I thought though if I must take it that I must buy it myself for I was such a sinner if my father had it to pay for I would be stealing from the rest. All their kind attention seemed to me to be too good for such a wretch as I. After I recovered so could work some, I caught my thought wandering back to some of my former feelings about the church, and about carnal things

too. The first commandment was presented to me, "Thou shalt have no other gods but me." I was made to see how I had sinned in worshipping other gods, and to pray to the God of Jacob to take me from all earthly gods. I didn't still see any chance to join the church. But this poet was in my mind day after day,

"Arise and be baptized,
And wash away thy sin.
The christian soul is here advised.
To obey her Lord and King."

My health grew worse. I was deeply impressed to attend the White Oak Association at Newport. But I felt very weak physically to undertake such a trip. I started and got there. I attentively listened to every sermon thinking perhaps I would hear something to set me free, and open a way that I might be baptized. I slept in the village where I was with a large crowd of the members all the time. None of them would detect that I was so deeply concerned and say something to me that I might tell them I was scorched with the words I had said about the Baptists seven years previous. I began to think I would have to let them know I wanted them to "trot after me." I kept on listening to the preaching hoping to hear something to deliver me from the darkness I was in, and lo! Monday when the last sermon was delivered it began to deliver me. I could see a number of hidden things revealed; so many things I had myself tried to hide were uncovered. I said within my breast, "I will obey," I will go and tell God's people the vile things I have done. When the sermon was finished the moderator in his closing remarks said things that kept lifting me higher. I just got so I didn't feel like I was in this old world. It was all I could do to keep from slapping my hands and

praising God aloud. Monday evening after the meeting had adjourned brother I. Jones went in where I was and began to talk to me. How glad I was. But then I could not talk with him as I wanted too. He was one I had long desired to talk with. But as I had run from him once I never could take the courage. I came home feeling deeper and deeper impressed to join the church. I would hint around my father; but could not get courage to talk to him. I would think if I began talking to him He would tell me I was another Judas, for I had pretended to repent before, and I had proven to be a devil still. I thought I would join at Cypress meeting the second Sunday in Nov. But I failed to talk with any of the members before, and could not. Then I thought if there would be any chance for the one I desired to baptize me I would join at Aludy Creek the 4th Saturday or Sunday. The week previous to meeting arrived and I had not communicated my impressions to any one. Elders W. J. Stephenson and R. H. Hutchins preached three days that week near by us, and spent one night with us. I prayed for an opportunity to reveal my feelings to them. But my plans to attend the meetings were foiled until Saturday. On Saturday evening the preachers came home with us. Oh! how anxious I was to talk with them. But it seemed to me that they were not like preachers I had met heretofore. They would not say a word to me to open the way so I could tell them. Those detestable things I had said seven years before were fresh in my memory. I would think yes, the evil words are now visiting me with a judgment. If I talk to them I will have to let them know I want to join the church, and I see no chance to get in. But I followed the preachers

in the room Saturday afternoon fully determined to let them know myself that I was burning to talk with them, and inquire if there was any way for me beside the rugged way I was travelling. I began to say things I thought they would notice, and I thought they heeded it not, so I continued my speech thinking they saw me just as I saw myself, the most polluted human being they ever had seen. I would the remainder of the afternoon follow them from room to room of the house and it seemed to me that they ran from me with more disgust than I had run from Primitive Baptists. To my great surprise between 10 and 11 o'clock that night Elder Stephenson looked at me and said that he had heard me say enough that he wanted to hear me say more. I then began trying to talk, but so shut up until I could not talk as I wanted to. I never slept but one hour that night. I felt like I had deceived them. I did not tell them how sinful I had been. It troubled me. I then desired to tell them all my misdeeds, and prove to them that I had transgressed since I had had a hope, 'till there was no salvation in this world for me; for that is exactly the way I felt, that was the understanding received from all teaching. On Sunday after Elder Stephenson had finished his sermon, preaching from Ezekiel 37:11, I felt entirely subdued. There never had been an unruly fleshly child whipped till he was conquered and made willing to obey, that was more willing than I was. I felt willing and ready to do any thing that was necessary. They opened the doors for the reception of members. I wanted to go, but the doors were not open for me, I then saw my own self to be so much worse than anyone else, I did not think they could fellowship me. It was not

that I could not fellowship them, but felt sure if I were to tell them what I had been they could not fellowship me. I thought my own father knew me so well that he would have to object to me, if no one else did. I returned from church and began telling my mother and two sisters how I felt. I could not sleep that night. I would think about some crooked ways that had been made straight, and wonder if it was possible for the rest to be. Monday morning I arose with such Scripture as this ringing in my mind, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And other scriptures such as John 5:25 Romans 13:11-12. I then began to write to some brethren, and talk to every one I could meet and tell them all things I had done, what I had seen, felt and heard. I wanted to tell each member the vile things I had done. Then if they could take me I thought it would do for me to go. Every one I talked to, and all I heard from expressed themselves as being willing to fellowship me. I went for two weeks talking to everybody I fell in company with (except my father.) All shame in me was subdued and at that time all evil principals were gone from me. I would talk to friends and brethren and they would cry, and I could not shed one tear. But at the end of two weeks I began to talk with my father, and then the tears came so fast until I could not talk to him as I had to others. He gave me some comfort. But I felt afraid he was not satisfied. Old brother James Cavanaugh is the pastor of the church where I wanted to join, but I did not feel like he was the one to baptize me. I felt troubled about it. I felt like I would treat him wrong to get some one else to slip in and baptize me without asking

him about it. I was then blessed with the opportunity of speaking with him about it, and he made me feel free on the subject. The path to my pressing duty was being opened fast. My health grew worse every day. But I finally made up my mind to join the next 4th Sunday. About one week and a half before then I began to feel like nearly all obstructions were cast out, when I became greatly troubled, feeling that my father was not satisfied with me. On Wednesday night I scarcely slept any. I had already many times prayed that I might be made able to get on my knees to pa and confess how condemned I felt and how I had suffered. Thursday morning two hours before day I arose, and thought I would go and kneel by his bedside, and try to satisfy him. But a guilty conscience checked me. Instead of going in his room, I went out of the house, and knelt and prayed if it was necessary, for me to go to him any more, that I might be made able. I then walked the field and cried 'till day, and the burden somewhat left me. The next Saturday and Sunday (which was the 3rd Sunday,) I was taken down on the bed sick and it made me feel miserable, for oh! I thought it was sent on me, because I was not fit to join the church. I prayed two days suffering all physically and mentally that I could bear. At last I got off of the bed, and knelt beside and prayed aloud to God to show me why I was thus tossed, and before I got off of my bended knees it was made plain that it was to try my faith, and in a few moments a letter was handed me that was from a preacher telling me that he and others, who had read the letter I had written him, were willing to fellowship me. Oh! then deliverance came. I was delivered from every bondage. I lay on my bed

too afterwards with not a wave of trouble in my breast, feeling that I would go to the church the next Sunday if I was to be carried in the church. On Saturday night I went to sleep having doubts whether they would take me in the church or not. And I dreamed that I had been some over twelve years carrying brick to build a mansion, and I had born the weight of every load of the brick it had taken to build it, and there had been no one to take them from me, and place them on the mansion one by one in its proper place, but my Lord and Master, and then it was finished just as soon as it possibly could have been done, for I could only bear as many as I could carry, and they could only be put on the building one by one. I thought it was completed, and I was happily seated inside of its brick walls, "where thieves could not break through and steal." I felt easy and satisfied. When I awoke I told some of the family I then believed I would be received in the church, and that my interpretation of my dream was that there had never been any time for me to go to the church before, for the mansion had not been finished. The loads of brick I had carried were the burdens of trial I had borne, and I had had to bear them, and the Lord took them from me one by one, as He had, in order that I might suffer and learn some of His truth by the time the house was completed for me. The doors were thrown wide open for me that day. I went forward, and talked to the church only about twenty minutes, and then was received, and baptized the next day by Elder Isaac Jones; and without a doubt that was the happiest day I ever spent. I never have witnessed just such a time as it was at Muddy Creek the day I joined. The most of the

members wept. Those who were not members, old and young, both ladies and gentlemen. Those who were my friends, and those who had proven to be my enemies, all cried. I was there made to rejoice over many things. I could "then and there" realize that I was linked in a chain of love with each member there. After hearing the voice of those old gray haired members exclaiming, "I am satisfied," I have no questions to ask her," and for them to manifest such a willingness to grasp my hand, "and kindly take me in," and heal my many torn and bleeding wounds, I was made to rejoice and say, I love even now, better than I had thought I ever would. It made me feel humble enough to wash their feet, and glad to call them brother and sister. It has been near six weeks since that happy season began. My health has been improving ever since, and I have from then till now, felt a freedom I have never felt before. I now feel like all things have worked together for my good. I have been convicted with more than one conviction, have had more than one burden, and more than one deliverance, and this last deliverance was the greatest one I have ever experienced. Oh! I shout with Paul's language, "Persecuted but not forsaken, cast down but not destroyed." After so many years of mysterious sufferings, riding the waves of a tempestuous sea, I have reached the land and am safely seated in the mansion as a place of refuge "to shelter in the time of storm." I am glad I have suffered what I have, for in this last deliverance I hope I have been taught some of His truth from every trial I have ever undergone. From my dream I had the night before I joined the church, and from other hidden things that I hope has been

revealed to me, I have been made to believe a thing I have never heard my spiritual teacher teach, nor have I ever read it in the Bible. If I have ever seen or heard it naturally I was so dead asleep spiritually that I had no understanding of it, and therefore do not remember it. If it is the truth, I have learned it was God who alone taught me. 'Tis' this and it has been made plain to me too, that my spiritual birth was pre-mature. There are natural children whose birth is pre-mature, and they sleep their days out to the days of maturity, and once in a while with proper care and treatment, live and grow to be strong as those whose birth was mature, but are very weak and despondent at first. Certainly it must be the case with spiritual children, for I can't see it any other way now, only that my birth was pre-mature. Brethren and sisters who know a great deal more than I do have so many times told me I was lying out of my duty, was the cause of my having so many trials. But since my last deliverance I can't see it that way. My birth certainly was too soon. The hope I received some over 12 years ago is all I have now. But when I received it I had never suffered enough to learn anything much. I didn't have any impressions to join the church. I had to sleep my days out in sin, iniquity; and fiery trials (as all people under conviction suffer,) 'til my days of maturity arrived and opened my spiritual eyes to see and believe aright. My impressions this last year to join the church are all I ever experienced that are in unity with other's impressions. Last Spring is the first time I ever had any impressions to be baptized. What gain is it to your feelings to drink when you are not thirsty. I certainly never had thirsted for baptism before. The day I joined the

church is the only time I ever saw the church doors open for me. If I had gone several years before because some man had told me to go, and had been received into the church I have still been full of chaff as a head of wheat is when the stalk has been blighted, before the grains in the head have all matured, and most assuredly I would have to pass through with fiery trials, to have burnt the chaff from me. If we harvest fruit before it is fully ripe it will decay. I have had many dark trials that I have not here told, and I have a hope it was the Spirit of God striving with me all these long years of suffering. And certainly I have been sinful and rebellious against my Lord. I feel like there was never a viler sinner than I. I must close, but I feel I haven't told near all, and what I have told sounds like nothing to me, but I want it printed so all can see it, and if I am nothing the brethren and sisters may know it. Pray for me wherever you may 'be, and if I have been erroneous in what I have written I would be glad to hear from those who detect it. I have written what I have just as it has been presented to my mind, and have written it with the best of feeling toward all my brethren and sisters. Pray for me. Your sister I hope,

LOLA P. BROWN.

Seaulahville, N. C.,

WHO IS THE FIRST MOVER IN MAN'S SALVATION?

(Continued from last issue.)

It seems that Mr. Wesley did not believe a man had to take the first step to God to be saved, for he says, the soul is dead (to spiritual life), and that it "requires no less power to raise" it than to raise a dead body that lies in the grave. Now, Mr. Wesley knew that a dead

body that lies in the grave cannot take the first step to God. Yet his followers preach that the sinner can, and must, before he can be saved. But the point is this—the natural man, the carnal man, does not believe he is dead in sin, and the natural preacher, as Saul on his way to Damascus, does not believe so either. A drunken man usually believes he is sober, and that other people are drunk. Now it is plain that if the sinner is dead as Mr. Wesley argues, and that nothing short of the power of God can raise him, it is certainly untrue that he takes the first step in his salvation. Mr. Wesley and the nineteenth century Methodist who preaches that man is the first mover in his salvation are at variance. Both systems cannot be true.

Calvin was one of the strongest Predestinarians, preaching predestination and election, followed by unmerited grace as the basis of man's salvation, teaching that it is never on account of man's willings and doings, but wholly by the work of God, for says he, "we are saved by grace, not by our own merits, not by our own works. Only one haven of salvation is left for our souls and that is the mercy of God in Christ." If it is as Calvin says not by man's willings or doings, it cannot be by taking the first step to God. If salvation is wholly by the work of God it cannot be partly by the work of man. Calvin preached that it was wholly by the work of God. His followers preach that it is partly by the work of man; another collision it seems.

The truth is the average Missionary Baptist, Methodist and Presbyterian are, in this enlightened latter half of the nineteenth century, ashamed of this old and, as they think, erroneous doctrine. They consider it out of date, and would improve upon it, or set it aside al-

together. They want to have a part in their salvation. They have no patience with the doctrine that gives God all the glory. They want to glory in themselves as well as in the Lord. In their pride and zeal they try to build towers of Babel to climb to heaven on. In their carnal mind they try to think out, and in their blind zeal try to work out a better and a more consistent—(consistent with depraved nature,) plan of salvation than God in His wisdom has wrought. Paul was never more zealous in helping the Lord, as he thought, than when he was a member of the popular Jewish church. Taught religion by human teachers from his childhood, learned in the letter of the law of God, versed in the sciences of the age in which he lived, he was making havoc of the true church, trying with all his might to exterminate the last christian upon earth, not even sparing the helplessness of the female sex. This is an example of over-zealous religion. Now who will say that this blood-thirsty man was a christian? If not, did he take the first step to God, for he was a christian afterwards? How did he take the first step to God in order that God might save him? On his way to Damascus to convert people to his church, or take their lives, he was stricken down, and his natural sight struck blind. It was then he was given eyes to see and ears to hear. In what way did Paul take the first step to God? I have heard people say who were over zealous to prove that Paul had some part, and the first part, in his conversion that he was no doubt praying for conversion while on his way to Damascus. Murder in his heart, yet praying. Really this is as groundless as some of the argument put forth by advocates of sprinkling to prove that Christ

was not baptized: viz, some asserting that on account of the geographical location of the country and the periodical rain season, that at the time of Christ's baptism it was impossible for him to have been buried in water, as there was not enough water in the river Jordan to baptize a man, others contending that it was impossible on account of the swiftness of the water, it being the rainy season, the stream being in a swollen condition with a considerable fall, therefore making it too extremely dangerous for one to venture far enough out to administer baptism.

But we do not believe that Paul was praying to be converted, or that he took the first step to God. It is against all reason to think a man will pray to be joined to that which he hates. Paul hated the poor and humble, despised and persecuted followers of Jesus. He loved the religion of his fathers, teachers and popular friends better. He could not love such people until stript of his pride. He could not take the first step to God when he knew not God, when he was dead in sin.

In conclusion, it seems that this doctrine of man being the first mover in his salvation, as proclaimed by Missionary Baptists, Methodists, Presbyterians, and others, is false and is proven untrue by the plain simple words of Jesus as recorded by John, by the conversion and writings of Paul, and other inspired men of old, and even by the words of Spurgeon, Wesley and Calvin. I trust the Lord will bless what has been written, and deal with us all according to His grace, and not according to our works.

Yours in love.

R. H. PITTMAN.

Bishopville, S. C.

EXPERIENCE.

DEAR BROTHER BARTLEY:—I will try to write some of what I hope has been my travels from nature to grace, if the dear Lord will direct my mind. How blessedly is the story told of the work of the Spirit in the favored sinner's experience, who is called by the grace of God; of the comforting revelation of the dear Lamb of God, and of heavenly effects and fruits felt and brought forth in God's elect, who know the grace of God in truth. It is the marvelous grace of Jehovah in making known his salvation to a poor sinner, like me. When the set time is come (not to propose, but call by grace,) Jehovah, the Spirit, sendeth forth his arrows, as lightnings. (Zech 9:14.) Not an arrow misseth its mark; for the archer is the Almighty. (Job. 6:4.) No armor that the sinner has arrayed himself in is of any avail. He cannot ward off the piercing arrows of the Lord, no matter how much he may have hardened himself in sin, and have flattered himself that he was proof against all the lightnings of the thunder of God in the law. God causeth the arrows of his quiver to enter into his reins. (Lam. 3:13.)

Who was more sinful, more hardened than I? With others, I ran in pursuit of fleshly lusts, "filling the desires of the flesh and of the mind;" by nature a child of wrath, even as others. But in the time appointed the Holy Ghost sent forth an arrow that hit me, even me, the chief of sinners. Oh what amazing grace, what love divine and tender mercy this was the proof of! I was a stricken sinner.

As I review all the dealings of the Lord of hosts with my soul, how sovereign are all his acts of grace, and how distinguishing his love and mercy to a vile sinner like me! O that I could love and

praise the precious and glorious name of God, my Redeemer, for his marvelous loving-kindness to my soul! The Lord wounded me. His electing love and sovereign mercy singled me out, and I truly found his arrows sharp in my heart; and I felt in my soul, "Oh what a sinner I am! a rebel, an enemy of God, a hell-deserving sinner. God is against me! The arrows of the Almighty are within me, the poison whereof drinketh up my spirit, the terrors of God do set themselves in array against me. As Job thus expresses himself, so I found it. That scripture: "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth," dashed me to the earth.

My contemplated life in the pleasures of sin was blighted. My sins, so many and so great, as sharp arrows of the law, wounded me. I was stricken through by my sins. The law of God, to me a transgression, I found to be unto death. It was the ministration of condemnation and death in my soul. My sins, taking occasion by the commandments, deceived me, and by it slew me. (Rom. 7:11.) "Sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death." I was stricken—stricken by the Lord. I felt that I must perish; for the arrows of eternal Justice pierced me, and the poison thereof drank up my spirit. They were deadly arrows, indeed. Jehovah's just and holy condemnation convicted my soul of guilt; his terrors made me sore afraid. I said in my heart, "Hell and the damnation of hell are surely my destination and justly my portion." Oh, what pain and grief possessed my soul! I remember one day, when in the midst of my distress, I sat in anguish of mind, pondering over my awful condition; so vile and abominable

did I feel; I was such a mass of sin that I was well nigh plunged into utter despair, and felt that there could be no mercy for a vile transgressor. On every hand I could see that which brought my sins to view; and the law, that I had transgressed, poured forth its curses upon my sinful head. What was I to do to assuage my wounded heart? My poor heart fainted within me. Thus the Holy Spirit made me know my lost and undone condition.

While in this state little did I know the mercy, the rich mercy, in store for my soul. The wounds which God's truth made in my heart I could not heal; and I judged they were fore-runners of my eternal destruction, and that now the Lord was about to destroy me utterly. The ways of the Lord are hidden from our view; his ways and thoughts are higher than ours. I could not see how mercy could reach me. How could the high and holy one, that inhabiteth eternity, pardon my sins? But when Jesus found me, O what a revelation of mercy and salvation I beheld in him; while on my knees, there in my grief and wounds, a sinner stricken with many arrows deep infix'd.—I was on my knees, imploring the Lord to pardon my sins, when Jesus, the dear Savior, was discovered to me. I was presented in my mind a vision of Christ crucified. I saw by faith the dear Redeemer on the cross; and while I gazed upon him a voice in my soul said, "Salvation is of the Lord." Then, for the first time, was salvation revealed in my soul.

As one perishing, my heart went forth in cries and sighs and bitter weeping unto Jesus to save me. I saw indeed that he was the one who had himself been hurt by the archers. In his side, his hands and his feet, he bore the cruel

scars. Never shall I forget the sight which the Holy Spirit gave me of the crucifixion of the Son of God. I saw the dear Savior extended on the cross in agonies and blood. It was Emmanuel, our Lord Jesus Christ, who was hurt by the archers. He was stricken by the arrows of eternal Justice. "For the transgressions of my people was he stricken." (Isa. 53: 8.)

While thus at the feet of the crucified one, longing for some word, some glance to heal my painful wounds and save me from my sin and misery, I thought the dear Redeemer looked down upon me from the cross, with such compassion and tender love in his countenance, that it seemed to my soul he was, by gentle force, extracting the darts which lacerated my poor heart. I felt to cast my all on him; to repose myself in his sufferings and blood alone to save me from my perishing condition, and to heal all my wounds.

O the depth of the riches of his grace to me! O that I could utter his praises! He looked with such ravishing love upon me, and said in my heart:—"I suffered for thee. I did this for thee." The arrows that stuck fast in me,—his own kind hand of salvation drew them forth, and he healed me and bade me live. O what mercy to a vile sinner, like me! What comfort and rejoicing filled my heart! My wounds were healed; my pain and anguish were gone, and I believed in him by the mighty power of God. A beseeching cry went forth from my heart to him who sees in secret, and knows all our thoughts which are vanity in his sight: "Create in me a clean heart; and renew a right spirit within me, O God."

Your brother in a blessed hope,
S. P. RICHMOND.

Garfield, Ark.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

HOW IS A CHURCH DISSOLVED

A friend has asked this question, and desires my impression of this matter.

Answer. By neglect of taking good heed to the word of God, or transgressing the law of Zion, a church may cease to let her light shine and thus her candlestick be removed, Rev. 2: 5.

But suppose many of the members fail to attend the meetings, and show great indifference and unconcern about the church. Then what? Why labor with them, and if then they are able to attend the meetings and still refuse to do so withdraw from them. For a member of a church that can attend his meetings, but never does, is not worthy to be a member, and his name should be blotted out from the roll.

Suppose the membership of a church should be so reduced that not enough are left to "keep house"

or attend to the affairs of the church, then if they desire by mutual consent they can dissolve with the help of a presbytery granting each others letters showing their good standing, on these letters join any other church of like faith and order.

It does not seem that part of a church could dismiss themselves regardless of the other part. However if, after due notice given (a meeting could be held for this purpose, nor is it necessary for it to be at the regular meeting time,) if the church has failed for years to meet, or if full and fair notice of the time of meeting be given, and no advantage be sought or taken by any one or any part of the church, then I see not why letters should not be accorded those that remain faithful, so that they may become members of a church of like faith elsewhere. For a dissolution should be only after the church has failed, and the surviving members desire a home among Baptists somewhere. Of course the surviving members of a former church that desire membership elsewhere must have behaved well, and thus be worthy of membership elsewhere, or of family recognition in the general brotherhood of saints.

If a church acts so unworthily as to be as a candlestick removed, because her light is become darkness, then it could not be dissolved so as to receive letters of commendation to another church or churches, so as to retain their membership.

P. D. G.

Brother R. S. Williams requests my view of Luke 16: 1-9. Such as I have I am willing to give unto him, for freely they have been given to me, that is I have never earned them, nor deserved them. If God should give me anything for the household I could not do better than to give it to them.

Jesus instances a case of a certain rich man whose steward had wasted his goods. When told to give an account of his stewardship, and lose his position he was much embarrassed, and said within himself, what shall I do? I shall lose my position, then how shall I live? I cannot dig. To beg I am ashamed. He was better disposed than some, even if he was too lazy to dig or go to hard labor. He was ashamed to beg. When a man so loses all self-respect that he is not ashamed to beg he is far gone.

Suddenly the thought comes into his puzzled mind or heart, I will make friends of my lord's customers. So he says, I am resolved what to do. I will settle with my lord's debtors for less than they owe, and give them receipts in my lord's name, before he dismisses me, that will be good to the debtors, and thus I will place them under obligation to favor me when I lose my own position, and so I can get help from them, or they will receive me into their houses. So he called one of his lord's debtors unto him and said to him, how much owest thou to my lord? and he answered, A hundred measures of oil, and he said, Take thy bill and sit down quickly, and write fifty. The lord

commended the unjust steward because he had done wisely. This steward was unjust, yet his lord commends him. Why does he commend him? Not for his unjust dealing, but for his sharpness in so managing this matter as to put those debtors under obligations to him so that he should have claims on them when he failed or lost his position.

So Christ said to his disciples, make to yourselves friends of the mammon of unrighteousness, that when ye fail they (these friends) may receive you into everlasting habitations.

Jesus was talking to Jews. They were stewards under the law. They had been unfaithful. They should soon be called to an account, and would lose their place. Now how could they make friends of the mammon of unrighteousness, and so secure sure or everlasting dwellings when they failed. The defilements of the flesh—the god of self or worldly riches, the self-righteousness manifested by one under the law—for by the law is the knowledge of sin—is the mammon of unrighteousness. Now how shall one act regarding this so wisely that he shall obtain friends thereby that will welcome him into their homes when he fails.

Anything that has not Jesus is worth nothing to the child of God. The Jewish nation would soon fail. There was and is only one way of securing a home or an everlasting habitation when this failure comes. The requirements of the holy law of God admit of no compromise—

will allow no reduction in payment of what is due. In the experience of one under conviction for sin he is led to the heart-felt acknowledgement of this truth, and justifies the God of heaven, and owns the righteousness of the law in confessing his own just condemnation, and pleads guilty. Thus he is shown to have the principle of righteousness in him, and receives the friendship of the lovers of truth. The revelation of Jesus in him brings the witness of the spirit of faith, love, joy, peace, meekness, and all the fruits of the spirit, as friends, and, besides, he receives the ministrations of the angels of God, and the scriptures, and finds a home and an everlasting habitation. This is after he has failed and knows it. Being found righteous in the things of the law, he bringing forth fruits meet for repentance, is shown to be faithful in this matter, and is received with open door into the fellowship of the church.

We do not understand that there is any sense in which, or by which, one can buy or obtain eternal life by his management of the mammon of unrighteousness. While one's conduct, if righteous, in the management or use of worldly affairs, will go far to gain him friends among the people of God, as if one comes before the church for membership after he has failed—for he cannot truly come before all his own works have failed him, and he feels that he is a failure—and it is manifest to the church that he has been faithful in what was committed to him—or brings forth fruits

meet for repentance, then the church, his friends do receive him into their fellowship which is an everlasting habitation.

The apostles all failed—the Jewish nation was destroyed. But the apostles were enabled by grace to so righteously use the goods committed unto them—goods of the law—or Jewish government, that they are received into everlasting habitations in the gospel, and dwell in the hearts of all the saints in the fullest enjoyment of all things.

Also we expect one to be righteous in the use of money, worldly goods, or whatever else is entrusted to him, or he must righteously use whatever is committed to him, thereby showing that he is wise. So in the gifts of the church, and in the services of the house of God one must as a steward be found faithful to enjoy his home. But are we faithful in the things of the kingdom of heaven as manifold stewards of the grace of God, as the apostles were? Where is the church in this day? We cannot serve two masters!

The children of this world are wiser in their generation than are the children of God. Natural men manage their natural worldly business with much more shrewdness and skill than the children of God show concerning spiritual things. Natural men spend money, time, labor—their all—to obtain this world's goods. But the children of the light fail to show that wisdom and industry which should attach them to the kingdom of heaven, and cause their conduct to

correspond with the glorious character of that kingdom. As the kingdom of heaven, being the true riches, is so far above the mammon of unrighteousness, so the children of that kingdom should manifest so much more knowledge, zeal and diligence in seeking its benefits than the devotees of worldly riches display in their pursuits. But this is not so. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider.

While we know that the slothful beg in the harvest and have not, and that the diligent hand maketh rich, or that it is so blessed to be faithful in God's kingdom, and enter into the joys of his salvation; yet what folly we show in our neglect of so great salvation. If we showed one-half the zeal in our master's cause that people of the world display in their business, how much wiser it would be. Herein we should labor in order to enter into rest. What a house is the church—what a goodly dwelling place to the faithful. How we receive, and the church receives, into her fellowship and love, all those who are faithful. When we know or read of those that were faithful they dwell in uprightness in our hearts, and we love them. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. Isaiah 57:2. Also we receive freely into our hearts those now living that are faithful in the mammon of unrighteousness. As he that faithfully handles money, the love of which

is the root of all evil, gives the clearest proof of honesty, and such have an unfailing dwelling place in the hearts of God's people who are their friends. So he that brings his body under and keeps it in subjection, being faithful in the unrighteous mammon dwells in Jesus in spirit and has an everlasting home in the fruits of the spirit of God.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:— Please pardon me for intruding on your valuable time. I have felt like I wanted to write to you several times, but felt so unfit to write that have put it off until now. I have been in trouble over two years, for fear I would die and go to torment. I have always dreaded death, but now it seems like if I had not been such a great sinner all my life I would not dread it so much. I often promise that I will quit sinning, but my promise is broken every time. I add to my sins every day. Sometimes I hope that I am under conviction, and will come right finally; but often feel like it is all me trying to be troubled, for I read all the experiences in the LANDMARK, and can't find where any body felt just like I do. I have not told anybody about how I feel. I would be so glad to see your experience and Mr. Lester's in the LANDMARK. I have wanted to see Mr. Lester ever since I read a piece he wrote in the LANDMARK last Spring. Please answer in the LANDMARK if you ever felt like I have and pray for me.

A. FRIEND.

REMARKS.

Yes, I felt, while growing up, at times very much like this friend describes. Oh, what a bondage and barrenness, this wilderness jour-

ney of solitude, sterility, thirst and hunger, murmuring and death, is to one whose soul faints within him! He led them forth by a solitary way. Hungry and thirsty their souls fainted within them. No one ever goes that way but an Israelite. It does seem so lonely to him that he thinks nobody else ever felt as I do. Mine is an outside case. Hence such an one feels that there is no hope for him. Literally, an Arab does not dread the wilderness. It is his home. He lives there as a robber and plunderer. But one convicted of sin can no longer take pleasure in sin any more than the Israelites could delight to roam and wander in the desert land. It is therefore a good sign for one to be distressed because of his sins and miserable condition of destitution; no comfort, no home, no dwelling place; no, not so much as to rest the sole of his foot on.

Blessed are they that mourn, for they shall be comforted. That mourn over what! That mourn over a hard heart, that are afraid they are wrong, that abhor themselves, that feel and see that they can do nothing good.

A convicted sinner feels that where God begins a good work He will perform it to the day of Jesus Christ, but he cannot see how he could be such an one, because he does not feel, in any sense, as it seems to him he ought to feel. We must be cut off from all our parts. There must be a true inward circumcision. We must be brought to feel that there is no water. Then when our tongue cleaves to the roof

of our mouth for thirst because there is no water, the Lord himself is a fountain of water in the valley, or in this low place.

The saddest time of one's life is this widowhood, when one mourns as for his first born. Every one mourns apart. Each feels his is the worst case. He cannot understand it himself, and feels that no one else understands it. Our soul hath it still in remembrance, and is humbled within me, as I consider my own ways and my follies and sins.

How great was the separation of Joseph from his father and brothers while he was imprisoned in Egypt! But how much greater was the humiliation of Jesus as He left His glory with the Father and was made sin for us, and was a man of sorrows, and could truly say, "Behold and see if there be any sorrow like unto my sorrow." He cried out, "My God, my God, why hast thou forsaken me. For a little while have I hid my face from thee, but with loving-kindness have I drawn thee, and with great mercies will I gather thee. For Zion's converts shall be redeemed with righteousness." P. D. G.

The next Eastern Union meeting is appointed to be held, the Lord willing, with the church at Providence (North Banks) on Friday, Saturday and 4th Sunday in June. We invite all who feel impressed to visit us. Any one feeling a desire to come will please notify W. T. Beacham, at Kitty Hawk, Currituck county, N. C., a week before. Such should be at Elizabeth City, N. C., Monday or Tuesday before, where I hope to meet them with a conveyance.

The Contentnea Union is appointed to be held with the church at Mewborn's Saturday and 5th Sunday in June.

The Black Creek Union is appointed to be held with the church at Memorial Saturday and 5th Sunday in June.

The Toisnot Union is appointed to be held with the church at Castalia on Saturday before the 5th Sunday in June.

The Skewarkey Union is appointed to be held with the church at Spring Green, Martin county, N. C., Friday, Saturday and 5th Sunday in June.

Mill Branch Union meeting will be held with the Pee Dee church, Horry county, S. C., on Saturday and 5th Sunday in June. All lovers of truth are invited.

The next Staunton River Union will be held with the church at Banister, Pittsylvania county, Va., commencing Saturday before the 5th Sunday in June. All Primitive Baptists are cordially invited.

DEAR BROTHER GOLD:—I have a special desire to visit the most destitute churches in Virginia and North Carolina, through the mountains, if ZION'S LANDMARK will inform them that I am at Burlington, N. C., and want to visit them this summer.

G. BRYAN.

Please publish that the Union church, in Alleghaney county, N. C., has appointed a Communion meeting on the first Saturday and Sunday in July next, and request all the Old Baptist Elders to come that can come, and be with them and preach in this country at about forty Old Baptist churches in Ashe, Alleghaney and Grayson counties. We can start the appointments all right from the above-named meeting. Yours to serve in gospel bonds,

A. J. TAYLOR.

The next Staunton River Old School Baptist Association is appointed to be held with the church at Galilee on Friday before the second Sunday in August, continuing three days. We desire to extend a cordial invitation to our brethren and friends, more especially our ministering brethren, to meet with us in the worship of God. Those coming by rail will be met at Chat-ham, on the Virginia Midland division of the Southern railroad, on Thursday before. All wishing conveyance will please write me.

J. C. SHELBOEN, Clk.

OBITUARIES.

MRS. PENELOPE ROWE.

The subject of this notice was the daughter of John and Celia Ross, and was born January the 29, 1827, was married to John T. Rowe January 1849, united with the Primitive Baptist church at Blounts' Creek, Beaufort county N. C., on Saturday before the 5th Sunday in March 1850, and was baptized by Elder James Griffin. After some years she, together with others, took a letter of dismission and was constituted into the church now called Sandy Grove. Mother was naturally of a kind disposition, and, having the love of God in her heart, it made her for many years a useful, as well as devoted Baptist. Her home has always been a home for the Baptists, and many have taken shelter there. I do not wish to go beyond a proper limit in speaking of my dear mother, but I do feel like saying that I believe that I had as good a mother as any body. She was the mother of nine children; one son, and three daughters preceded her to the grave, four sons and one daughter survive her. As a mother her discipline was mild, but firm, and I am glad to say that the conduct of her children since grown never caused her much trouble. Mother had been declining for some years, and on Feb. 19th, 1895, she was taken with partial paralysis, and was never so she could be off her bed long at a time any more, though she got better of the paralysis, but continued to grow weaker all the time. It did seem to me

that I wanted my mother to get well again, and still I could not pray for her as I wanted to. It seemed I felt from the time she was taken that she was near the end. On the 27th of March, near the close of day, the unworthy writer of this notice went to her (for her children had all been near her for some days,) and asked her if she felt any better. She said no, and never expected to in this world, and I want you to pray that I shall not be here long. I answered ma, that is a hard thing. I feel sure that whenever it is the Lord's will to take you away that you will be better off, but still I want you to stay with us. She said yes, he has given me a good hope, and I wish that all around me had one. Just then her oldest son Elder J. R. Rowe came up on the other side of bed, and turning her eyes to him said, can't you pray that I shall not be here long. He replied you know that I can't pray that my best earthly friend should be taken away. Turning to me again she said, where is Ella? Ella is my wife, I said, she has gone home: do you want to see her? She said yes, so I sent for her. She was there in a few minutes, and they talked together about their hope of meeting in heaven. The room was full of her children, children, grand children and neighbors. She said it was a great comfort to have so many friends around that would do something for me, if they could. All were in a flood of tears, and some making a great deal of noise; but ma was as calm and well composed as ever I saw her. She shook hands with a kind husband, children, grand children and kind neighbors, saying should not be here long, but that she had a good hope of being better off. From then she never talked much, but remained until Friday morning a few minutes before 8 o'clock, March the 29, 1895, quiet and seemingly easy she passed away. Brother W. W. Brinson was sent for, who came, and on the day following she was taken to Sandy Grove church house, where Brother Brinson made some very comforting remarks. While he was speaking sitting near the coffin I was thinking of ma as here dead, when something seemed to say, she is not here, she is in heaven praising God, and in the midst of my great sorrow I think I was never happier, and from then I have felt as much resigned as perhaps human nature can, but it seems lonely at pa's to me. I do not see my

dear ma. She is gone never to return. I have so often gone to her for help and advice, and she always made an effort to do me good, and when I think of these things I feel sad, but when I think of her in heaven praising her blessed Redeemer, in whom she trusted so many years, and who was with her to the end, I can rejoice for her, knowing that it is so much better for her. She leaves a husband, five children, and twenty-five grand children, together with a host of friends to mourn the loss of her, but their loss is her gain. Ma lived to see all her living children, except one, members of the Primitive Baptist church. Three daughters-in-law, and one son-in-law are also members, and two of her sons ordained preachers. Pray the Lord for us that he will give us grace to reconcile us to his will on earth, and bring us to meet her in heaven. Her unworthy son.

JOSHUA R. ROWE.

MRS. ALICE WADE.

Every Old Baptist preacher who has visited this section and stopped at Morehead City since the late war will remember this sister, for very few have been there who have not been partakers of her kind hospitality and none have been there who have not formed her acquaintance, for she was ever at her post. She was born on North River on August 7th 1837. Just before the war of 1860-65 she was received into the fellowship of the Primitive Baptist church at North River. During the war she moved with her husband to Morehead City and soon afterwards they moved their membership to the church at Newport where they were ever welcome and where they continued in fellowship until it was desired to organize a Primitive Baptist church at Morehead City. Then they took letters and were among the organizing members of the church at Ruhamah at Morehead City. It was her lot to be among the poor of the earth, but she was rich in faith, and never did enough to satisfy herself for those whom she loved for the truth's sake.

Many times she has walked eleven miles to get to meet with the brethren, and continued to do this as long as she could hold out at it.

During the last few years her husband, our old Brother Wade, has been nearly blind, so he was unable to work. She has paid close attention to him in all his afflictions

and waited on him as no other person can do.

She was a good nurse, and gave all the attention to the sick that she possibly could, often leaving her own home and going and staying with them during their illness.

We miss her in the home circle and in our meetings, but our dear old brother's loss is beyond conception. I have not been able to mourn for her, for she is at rest with Jesus, but my sorrows go out to our afflicted brother, and we hope the good Lord, who has so richly blessed him with faith for these many years, will continue to bless him, and cause His face to shine in his heart that he may be enabled to look beyond all this world of trouble and separation and see the blessed promise, "That where I am there shall my servant be."

He is nearly to the end of his road, and then he will meet his lovely companion, as he will all the saints of God who have gone before.

Sister Wade died on April 22, 1895, at her home in the same house where the Ruhamah church was organized, and in the same corner where Elders J. R. Rowe and J. E. Adams stood to preach on that occasion.

Affectionately,
L. H. HARVEY.

THOMAS D. WOOD.

It becomes my sad duty to write the death of my kind, affectionate father, Thomas D. Wood, born January 8, 1814, and died March 24, 1895; was married to Francis T. Harvey, of Roanoke county, Va., who survives him. The result of this union was seven children, six of whom survive him. He was a strict believer in the Primitive Baptist Church, and often expressed the opinion that it was the Church of God. During his last sickness he said to one of his kind neighbors that he had never felt worthy to join the church, but we have had in our father an example of honesty, truthfulness, peacefulness and uprightness in all his dealings with every one, that we believe his end is peace and he will be raised incorruptible at the last day.

He was buried at the family burial ground at his home in Pittsylvania county, Va.

May we all meet in Heaven, where there will be no more sorrow nor affliction, and spend eternity in praising God.

T. J. WOOD,
Design, Va.

MRS. D. B. PERKINS.

Mrs. D. B. Perkins was the daughter of James I and Mary Vick, of Edgecombe county, N. C., and was born October 12, 1853, and married to D. B. Perkins February 6, 1868, to whom she bore nine children, five daughters and four sons; seven lived to survive her. Her disease was heart trouble. She ate her supper heartily as common on the 23d of July, and retired about 8 o'clock, and was never heard to speak any more. About 10 o'clock my father was lying near her, and only heard her breathe her last breath, and he arose and saw that she was gone, when he called the children, and we were all soon gathered around her bedside to witness the sad scene of our dear mother who had fallen asleep, for she looked as though she was only asleep. Her eyes were closed, and we do not think she opened them after she went to sleep. I cannot say too much in her praise as a mother. She was careful with her children, especially to teach them to tell the truth. I believe she was a Christian-hearted mother from my first recollection, and always tried to teach me, as much as possible, the same. Her parents were Primitive Baptists, and she believed the same and united with the church at Roxboro, and was baptised by Elder Draughn on the first Sunday in July, 1891, and remained a faithful member until her death. She expressed a great desire to visit her brethren and sisters, and to have them to visit her, but as she was not able, her health was so bad that she could not go to church when she wanted to, for she loved her church, and wanted to go every time there was any meeting near her. We feel that our mother is happy, but we miss her so much. We cannot now enjoy her company, nor receive her advice, nor her counsel. She cannot now watch over us to keep us from harm.

Farewell, mother, farewell,
The Lord has taken you in hand;
And if it is His good will,
I hope to meet you in a better land
Written by her son,

J. J. H. PERKINS.

GODFREY E. TAFT.

Godfrey E. Taft was born December 2, 1834, and died November 22, 1904. From childhood he was a kind, true, obedient son. As he grew to manhood, and during his whole life, his conduct was that of a

true gentleman. When war between the States was imminent, and North Carolina called on her sons to defend her rights, he was among the first to respond to that call. For four long years he endured hardship, bared his bosom to the foeman's steel, and amid the greatest dangers stood undaunted like the hero that he was. His courage won the confidence of his comrades, and caused his promotion to the position of lieutenant. As an officer he won the affection and confidence of his men.

After the war he returned home and spent the rest of his life in his favorite occupation, farming. He was an honest man, respecting the rights of others in all his transactions with them. None were afraid he would take advantage of them. He did to others as he would have them do to him.

Self sacrifice was another of his characteristics. He gave himself for others. Like his Master, he was among them like one that sowed.

To many orphans he was as kind as a father. Those who knew him best loved him most.

After being in feeble health a long time, and though he suffered greatly from several complicated diseases, he bore it all patiently. He loved to quote this passage from the Bible, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." He passed willingly and peacefully away in his sixtieth year, with a bright hope, and strong in the Baptist faith. He never connected himself with the church, but loved his Bible and the LANDMARK. While our Uncle is dead unto us, yet we hope and believe he lives unto God.

J. A. RICKS.

MRS. MARTHA J. BRYANT.

Wife of the above subject, was born June 24th 1814, died Dec. 24th, 1891. Joined the church at Daniels, when 16 years old, and was baptised by Elder Philemon Bennett, remaining in that church as long as it stood; then moved her membership to Hopeland, where she remained a faithful member. Her hope in him who overcomes the world remained steadfast until the end. She was confined to her bed six months before her death, was a kind and loving mother, and left six daughters and one son to mourn, who feel their loss is her eternal gain. Written by request.

J. C. MOORE.

MEADY HEDRICK.

Little Meady, infant son of M. J. and George A. Hedrick, was born July 9, 1893, and died April 28, 1894. It was a namesake of the writer, and for that reason I am more saddened while I write this obituary. Its parents told me often, while it lived, how bright and intelligent it was. It was a very growthy and pretty child, but it is gone from our view, in obedience to a call from its Heavenly Father and though its sorrowing parents could not suppress their grief when they saw death's cold arms hovering over its beautiful, loving form, and knew they could no longer hear its sweet baby voice, and feel its affectionate breath against their cheeks. Let me say to them, turn your sorrowing minds to the words of your affectionate little babe's Savior, and hear Him say, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." We know that our departed loved ones can no more come to us, and may we with patience bear our sorrow and grief and humbly wait on our dear Heavenly Father, hoping that He will call us as He has our dear ones. "Child, thy Father calls, come home." Then we will hear the welcome call of our Savior, as they have heard it, and be taken to that city whose maker and builder is God. For we have no abiding city here. Then we will be as they are—beyond the reach of sin, sickness and death, to forever be with our dear ones who have gone before, to part no more, and there be forever blessed.

M. B. WILLIFORD.

Nashville, N. C., April 3, 1895.

WM. H. DAWSON, JR.

Died, at the home of his parents, near Kentuck, Va., March 25, 1895, Wm. H. Dawson, Jr., in the fifteenth year of his age. Willie was killed suddenly by the accidental discharge of a gun in his own hands, which makes his death doubly sad. When called to record the virtues of one so suddenly taken away in the midst of prospects so bright, the heart saddens and the pen falters. He was as modest and retiring in his nature as a girl, and by his gentle and self-sacrificing manner endeared himself to all who came in contact with him. It was his chief study to lighten his mother's burden by looking after and caring for the smaller children. He never seemed to think of himself, but was always ready to sacrifice his feelings for the good

of others. "A veritable sunbeam" in the house, Willie leaves behind him aching and yearning hearts to mourn his untimely end. May the recollection of his many virtues, which rendered his life attractive and useful, lead the brothers and sisters to emulate his example. To the grief-stricken parents, we commend you to the Great God of love for strength and comfort in this trying hour. May He temper His wind to the stricken household, and reunite them in that land where they shall love unchilled, unhindered and forever.

"The brightest souls are soonest gone,
The proudest race is quickest won,
And genius finds in youth a grave:
The hand that sent it from above
Recalls it to its fondest love,
And takes the choicest gift it gave."

M. J. A.

JULIAN L. PHELPS AND MARTHA E. PHELPS.

DEAR BROTHER GOLD:—It becomes my sad duty to write the obituaries of my darling children. Julian departed this life the 6th day of July, 1894. He often told me he did not expect to live, though he bore his affliction with patience, often saying the Lord's will be done. He was a good, obedient son. Julian was 18 years old when he died. He suffered much in his last hours, though I feel assured he has gone home to rest.

Little Bessie, as she was always called, departed this life on the 19th of October, 1894, making her stay on earth 10 years and 10 months. Bessie was a sweet child. She dreamed a short time before her death that she was baptized; also dreamed she was walking with her Savior, with her little brother Julian's arm locked in hers. They were walking on the water. When she got over the water she met a man who was as white as snow. She called him father; then they crossed the water again. She could sing beautifully. Her favorite hymn was "Hark from the tomb a doleful sound." She would sing this day by day, and ask pa and ma to sing some for her. Brother Gold, please publish this for me.

Your little sister in hope,

SARAH F. PHELPS.

COL. B. A. WOODALL

I send you by request a notice of the death of our dear brother Col. B. A. Woodall, who departed this life Oct. 29th 1894. Col. Woodall was the son of James Woodall and his wife Sarah, a family that has been long noted in Johnston county for their truthfulness, honesty and christian integrity, and not a "black sheep" in the whole flock. Col. Wood-

all was born Nov. 25th 1829, married Miss Eliza Weltons Nov. 2nd 1854, offered to the Primitive Baptist church at Smithfield Saturday before the 1st Sunday in Sept. 1880 and was that day received into the fellowship of said church, and as there was no minister present his baptism was postponed until next meeting, when on Sunday morning he was baptized by the unworthy writer who is and was pastor of said church. Brother Woodall lived from the time he was received into the fellowship of the church, to the day of his death, without a stain upon his christian character, and brother Seth Woodall, his own brother in the flesh and a deacon of Smithfield church, has often said to me, "That Hurt Isham beats us all." I think the image of our blessed Saviour was witnessed in almost every act of his life. I think he was one of the quietest men I ever saw, and a useful member in the church of Christ, and we miss him much when we meet together; but we can say of him—that we believe he is at rest. Brother Woodall during his life occupied many stations of honor in his native county, (Old Johnston,) and was loved and esteemed by the people of said county, but his usefulness in the church at Smithfield was not excelled by any, and we can say that in respect to christian integrity, he was a light in Zion. He had many sore trials to endure on earth, all his family preceded him to the grave except two sons who survive him, viz : Mr. W. L. Woodall of Smithfield, and Mr. Ed. Woodall, of Benson, both men of excellent character, and I trust that they will follow in the footsteps of their father and like him be an ornament to their county, and if the Lord will, be brought to fill a good place of usefulness in the church below. He in the beginning of life, set out as a farmer, and was successful in that enterprise. Afterwards he was a merchant in Smithfield, and at the close of his life he was in the hardware business in Benson N. C., with his son, Ed. His purity of character as an honest man was sustained in all the business of life which he followed. Peace to his ashes. May the Lord sanctify this sad bereavement to our good, and may we, his brethren and children meet him in the "city of the blest." is the desire of the unworthy writer.

J. A. T. JONES.

ROSEMAN C. FREEMAN.

DEAR BROTHER: Please publish the death of our dear beloved sister, Roseman C. Freeman. She ended her few days of trouble March 1st, 1895. She suffered very much. She suffered very much with heart disease. She was taken with Pneumonia the 22nd of March, and was relieved by the mighty hand in whom she trusted, for she said while she was sick, I know my Redeemer liveth. Her last words were, Come Lord, come now, take my spirit as thine, and save me forever more, and she gently passed away without a struggle. The Lord gives and the Lord takes, and can make a dying bed soft as downy pillows are, and to His holy name is due all the praise. Sister Freeman was fifty-seven years old when she died. She was raised by Metho-

dist parents and they were very zealous in the cause. She obtained a hope in Christ when 17 years old, and was united to her former husband, which died to her love and comfort about '78 or '79, and she could not live with him any longer. She did not abuse him, but quietly put him away. We love our children, but cannot keep them with us after they die, for they soon become offensive and we put them away as decent as we can, and do not abuse them. This shows our love for them while they were living, but if we put them away in bad order, and abuse them it don't show much love and respect for them while they were living. It was a great cross to sister Freeman to leave her loved ones, but the love of God is stronger than death and lasting as eternity. So it was through and by his love that she was able to come home to her friends, and tell them what she hoped the Lord had done for her. She was gladly received in full fellowship with Dutchville church, and was baptized by Elder D. R. Moore. She lived in love and peace with all that knew her until her death. She never was married, but leaves three sisters and many friends to mourn her loss, but no doubt with me it is her eternal gain. She was of a meek and quiet spirit, and had great patience to bear her troubles and sufferings without complaint.

J. H. HARRIS

ELDER I. P. BEAN

Elder P. D. Gold --By request of sister V. C. Bean I will try to write an obituary of Elder I. P. Bean. He was born Sept. 8th 1851 and he died Dec 6th 1894, making his stay here on earth 43 yrs 2 mos. and 23 days. He was a faithful member of the Big Creek church. The writer was one of the presbytery that ordained him to the work of the ministry. He was faithful in his calling, and sound in faith. We miss him at Big Creek. He leaves sev-ral children by his first wife, and his second wife, and one child who survives him to mourn the loss of him, but dear wife and children, your loss we hope is his eternal gain. We believe he was warned of his death before he was sick. He said what preaching he did would have to be done in a short time. The hymn his dear wife heard him give out was, "And now my dear brethren, I bid you farewell. I am going to travel glad tidings to tell." Dear children, let me admonish you to be obedient to the counsel your dear father has given you. No doubt but he has prayed the good Lord in regard to your eternal welfare. May the good Lord be a husband to the widow, and a father to the children. I remain yours to serve.

R. W. SNIDER.

APPOINTMENTS.

ELDERS McDONALD and PORTER.
(Bounds of Lower Canoeche Asso., Ga.)

| | |
|------------------------|----------------------------|
| Little Flock..... | June 15 |
| A Andersons'..... | 16 |
| Bay Branch..... | 17 |
| Loves Chapel..... | 18 |
| Baird's Creek..... | 19 |
| Bethel..... | 20 |
| Corinth..... | 21 |
| Belknap..... | 22 |
| New Delonchs..... | 23 |
| Upper Black Creek..... | 24 |
| Fellowship..... | 25 |
| Laines..... | 26 |
| Statesboro..... | at night |
| Bethlehem..... | 27 |
| Upper Lot's Creek..... | 28 |
| Lake..... | at general meeting 29 & 30 |
| Sunlight..... | July 1 |
| Cedar Creek..... | 2 |

J. T. ROWE.

| | |
|---|-----------------------------|
| Tuesday after 1st Sunday in June..... | Smithwick Creek. |
| Wednesday..... | Bare Grass |
| Thursday..... | Flat Swamp |
| Friday..... | Conoho |
| Hamilton..... | at night |
| Saturday..... | Spring Green |
| 2nd Sunday..... | Skewarky |
| Monday..... | Jamesville |
| Tuesday..... | Morattock |
| Wednesday night..... | School house near Roper |
| Thursday..... | Pea Ridge |
| Friday..... | Concord |
| Sat. and 3d Sunday..... | Bethlehem Tyrrell Co |
| Tuesday after..... | Flatty Creek, Pasquotank Co |
| Elder Meade will arrange for Wednesday and Thursday. | |
| Friday, Sat. and 4th Sunday..... | Providence |
| Currituck Co. | |
| Elder Austin will arrange for the following week so I can be at East Lake, Dare Co. 5th Sunday. | |
| Tuesday after 5th Sunday..... | North Lake Hyde Co. |
| Wednesday..... | Mason's Point |
| At night..... | Swan Quarter |
| Thursday..... | Rose Bay |
| Friday..... | Beulah |

J. A. BURCH.

| | |
|----------------------|---------------------------|
| Pleasantville..... | 1st Sat. and Sun. in June |
| Sardis..... | Monday |
| Hillsdale..... | Tuesday |
| Oak Ridge..... | at night |
| Saint's Delight..... | Wednesday |
| Centerville..... | Thursday |
| Mt. Vernon..... | Friday |
| Burlington..... | 2nd Sunday |
| Flat Creek..... | Monday |
| Mountain Creek..... | Tuesday |
| Bare Creek..... | Wednesday |
| Liberty Hill..... | Thursday |
| Meadow Creek..... | Friday |
| Crooked Creek..... | Sat. and 3rd Sunday |

| | |
|--------------------------------|---------------------|
| Watson..... | Monday |
| Jerusalem..... | Tuesday |
| Tyson's School House..... | Wednesday |
| Travel..... | Thursday |
| Bethany..... | Friday |
| Lawyer's Springs..... | Sat. and 4th Sunday |
| High Ridge..... | Monday |
| Union School House..... | Tuesday |
| Mountain Spring..... | Wednesday |
| High Hill..... | Thursday |
| Pleasant Hill, Iredell Co..... | Sat and 5th Sun |

Will need conveyance when not on R. R. 4

H. G. BOOKER.

| | |
|--------------------------------------|-----------------|
| Tuesday after 3d Sunday in June..... | Stuart's Creek. |
| Wednesday..... | Flower Gap |
| Thursday..... | Good Hope |
| Friday..... | Harmony |
| Saturday..... | Fellowship |
| Sunday..... | New Hope |

Elders Bebe and Lester will arrange for the next week and publish at the Association.

THOS. BELL.

| | |
|--------------------------|---------------------------|
| Simpson Creek..... | Sat. June 8 |
| Mill Branch..... | 9 |
| Brother I. Hinson's..... | 11 & 12 |
| Miss Sandbarys..... | 13 |
| Mt. Pleasant..... | Saturday and 3rd Sunday |
| Columbia..... | Tuesday and Wednesday |
| Mr. John Hog's..... | Thursday evening, June 29 |
| Mill Creek..... | 21, 22, 23 |
| Pelzer..... | 25 |
| Cool Spring..... | 28, 29, 30 |

W. B. STRICKLAND.

| | |
|------------------------|----------|
| Sparta..... | June 12 |
| Autrey's Creek..... | 13 |
| White Oak..... | 14 |
| Meadow..... | 15 |
| Tyson's..... | 16 |
| Red Banks..... | 19 |
| Galloway..... | 20 |
| Washington..... | 21 |
| Jamesville..... | 23 |
| Skewarky..... | 24 |
| Smithwick's Creek..... | 25 |
| Bear Grass..... | 26 |
| Briery Swamp..... | 27 |
| Great Swamp..... | 28 |
| Flat Swamp..... | 29 |
| Spring Green..... | 30 |
| Hamilton..... | at night |

I will be on my own conveyance. My wife will accompany me.

J. C. WILLIAMS.

| | |
|---|----------------------------|
| Philadelphia, Iredell Co. Sat and 5th Sunday in June. | |
| Cool Spring..... | Tuesday |
| Mill Creek..... | Wednesday |
| Gill's Creek..... | Friday |
| Mt. Pleasant..... | Sat and 1st Sunday in July |
| Simpson's Creek..... | Tuesday |

Will some one meet me at the nearest depot

| | |
|--------------------|---------------------|
| Pee Dee..... | Thursday |
| Pleasant Hill..... | Sat. and 2nd Sunday |
| Bethel..... | Tuesday |
| Pireway..... | Wednesday |

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| | |
|--|----------------------|
| Mill Branch | Thursday |
| Wilmington | Friday night |
| Stump Sound | Sat. and 3rd Sunday |
| Bay Meeting-house | Monday |
| Southwest | Tuesday |
| Muddy Creek | Wednesday |
| Hornet | Thursday |
| Will some one meet me in Clinton Friday evening. | |
| Seven Mile | Saturday |
| Reesly Prong | 4th Sunday |
| Barlary's Chapel | Monday |
| Mingo | Tuesday |
| Black River | Wednesday |
| Bethany | Thursday |
| Smithfield | at night |
| Clement | Friday |
| Hannah's Creek | Saturday |
| Bethsaida | 1st Sunday in August |
| Black River | Monday |
| New Hope | Tuesday |
| Middle Creek | Wednesday |
| Willow Spring | Thursday |
| Raleigh | at night |
| Durham | Friday night |
| Eno | Saturday |
| Camp Creek | 2d Sunday |
| Tar River | Monday |
| Surl | Tuesday |
| Roxboro | at night |
| Flat River | Wednesday |
| Wheeler's | Thursday |
| Prospect Hill | Friday |
| Lynch's Creek | Saturday |
| Harmony | 3rd Sunday |
| McCray | Monday |
| Arbor | Tuesday |
| Gillam's | Wednesday |
| Burlington | at night |
| Then to Abbott's Creek Association. | |
| Will need conveyance when not on R. R. | |

J. W. ROYAL.

| | |
|--------------------------|-----------|
| Leatherwood | June 10 |
| Camp Creek | 11 |
| Reed Creek | 12 |
| River View | 14 |
| Center | 15 and 16 |
| Spoon Creek | 17 |
| Russell's Creek | 18 |
| Stuart's Creek | 19 |
| He will need conveyance. | |

RUFUS HUTCHINS.

| | |
|--|-----------------------|
| 2nd Sunday in June | High Ridge |
| Monday | Mountain Spring |
| Tuesday | Liberty |
| Wednesday | High Hill |
| Thursday | Watson |
| Friday | Crooked Creek |
| Saturday | Meadow Creek |
| 3d Sunday | Bear Creek |
| Monday | Flat Creek |
| Tuesday | Tom's Creek |
| Wednesday | Brother Workman's |
| Thursday | Pine |
| Friday | Muddy Creek |
| Saturday | Mt. Vernon |
| 4 o'clock Saturday evening | Hopewell School House |
| 4th Sunday | Centreville Hall |
| Will Brother Willard be with me at Centreville? Conveyance needed. | |

DR. H. SANCHE:—

Dear Doctor:—It is now almost a year since I first used your Oxydonor; and having knowledge of its curative virtues in many cases, besides my own, it gives me pleasure to recommend it to the afflicted public as a most superior healing panacea, as well as the most pleasant. And it is as safe as it is prompt and pleasant in its curative effects.

Since I have known this truly wonderful little Instrument I have used no medicine in my family, because this has proved better—yes, "better than gold." A minister's wife of this city said to me the other day that, if she could not get another, she would not take \$100 for her Oxydonor. It cured both her and myself recently of LaGrippe. Others, not a few, have likewise informed me of its happy effects. As a sympathising friend to the afflicted, I sincerely wish that all owned your Oxydonor, and would rely on it, instead of using deadly poisons, under the alluring name of medicine.

D. BARTLEY.

Elder David Bartley, of Ind, is the writer of the above.

I am using the Oxydonor now and I see a marked improvement in my health, Yours truly,

JAMES S. DAMERON.

Hopper, N. C.,

The Oxydonor is kept by me at Wilson, N. C., as General Dealer. Price \$25 each. If you wish one let me know. It is a good instrument to strengthen one in many complaints by building up the system.

While it appears expensive at first, yet it soon becomes very cheap. It does not raise the dead nor work miracles, but without pain it relieves and builds up the feeble.

P. D. GOLD.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

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P. D. G

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST.—I received some few weeks ago a good letter from Elder F. A. Chick. I thought I would send it to you and if you thought proper could publish it. I felt cheered and comforted by reading it. Some other old pilgrims and young ones too may realize comfort and strength from reading the same. I know many love to read after our dear brother. The fellowship of such is precious when realized, from the rivers to the ends of the earth in every clime and nation. So this union and fellowship should be held sweet and carefully cherished. The friendship of this world is not enduring. May we continue to realize the fellowship of Jesus and his dear people. This is riches untold. My dear brother, we are still surrounded with trials and afflictions, but the mercy of the Lord endureth forever. We have reason, yea, great cause to look up and bless the Lord our Redeemer, and praise and bless his holy name evermore. The cry of hard times is heard echoing all over our land. And many of God's dear people feel it. But when they can remember that their great Banker ever lives, as there is no failure of his bank, and the riches there enclosed, all whose treasures are there secured receive their interest all in trials, afflictions and tribulations. And soon the time will draw their full inher-

itance and come in full possession of glory and riches that can never be taken nor thrown away. So with patience may the followers of Jesus trials well endure. May you, dear brother Gold, be strengthened to endure all your labors, trials and cares, realizing the blessed sensation of having fellowship with your dear Master whom you serve. These words are so precious to me, "Trust in the Lord, for in the Lord Jehovah is everlasting strength." In strong and abiding fellowship of the gospel. Your aged sister I trust in Christ. M. M. HASSELL.
Williamston, N. C.

MRS. M. M. HASSELL, MY DEAR SISTER IN CHRIST:—Your good, comforting and strengthening letter has been by me for sometime. I feel like beginning a reply to day, though I fear I shall not be able to write anything to profit for my mind feels cold and barren. Still I feel I want to write you if only a few poor lines. I do not think I could venture to write to one who has been on pilgrimage as Bunyan has it, so many years as you have been, or to stand up before the aged to preach Christ at all, did I look at myself or feel that I must not in any way depend on myself; because so many are so far ahead of me in the race. But I believe that our God can speak to the hearts of his people by whom he will. He can speak to his people even by me. It is at times a great help to me to

believe that I am nothing, but that Christ is all. Since he is all I do not need to have any strength, goodness or wisdom, of my own, and it is when we are weak that we are strong. How often is the Lord's strength made perfect in weakness! I do not say as often as I used to that I am poor and unprofitable. If I should say it as often as I feel it I should say it all the time, and just because it is true all the time I do not so often say it. It is true it is one thing that I must always remember and in my heart must always confess, and it seems useless to be continually saying it, and yet I do feel sometimes as though I cannot say anything, if I am forbidden to talk about my poverty and unprofitableness. I cannot talk about anything good in myself, but I think I can rejoice that the word of God is not bound. It is not weak nor poor. Though a worm, with but a halting tongue, speaks that word, yet in itself and of itself it does the will of God. It never returns unto him void. It is always like the snow and rain. It waters and refreshes where he sends it. I believe that his word sometimes waters and refreshes even my poor heart. It is such a good and glorious truth that God reigns and that his will is done everywhere. It is a truth just suited to a weak, sinful man. The weak need a strong Saviour, and great sinners rejoice in a great saviour. As I think how weak I am in writing to you I also think that Jesus is sufficient for all our needs, and it is of him that I am to speak, and not of myself, and when Jesus is the theme, the glory of the theme far outweighs any poverty of expression. How many years you have been walking with Jesus, and yet you speak of great poverty and need. In this I am encouraged. In this I gain an assurance that we are journeying

along the same road. Your poverty enriches me. Is not this what Paul meant when he said, "as poor, yet making many rich." How strange is the christian life! It is a hidden life. The world cannot see it and christians themselves can hardly understand it. It is a crucifixion and a life at the same time. It is being crucified with Christ that we may live with him. Paul said, "I am crucified with Christ and yet I live." And the life we live "is by the faith of the Son of God." This life of faith is a blessed life and yet it is full of trials. But faith is our victory over the world. We have overcome because He that is in us is greater than he that is in the world. These thoughts as I look them over seem very rambling and disconnected, but perhaps you may glean something from them that will be of comfort to you. I know that this world looks very poor and fleeting to you. It begins to look very different to me from what it used to. I want to daily feel that I am but a pilgrim and stranger here. I want to be a pilgrim in deed and in truth.

I feel much anxiety with regard to my connection with the Signs as Editor. I have a sense of deep responsibility. I also shrink from saying or doing aught that can ruin the cause. I need the prayers of all the people of God that I may do what is right for me to do.

I often think of you all at Williamston. How many pleasant visits I have had there! I feel a great desire to see you all again. I trust that brother Slade is better, and that both he and your dear daughter are much blessed of the Lord. Remember me to them and to your son's widow and to all the members of your family. Also all the dear ones in Williamston. My wife joins in love to you. I should be most glad to meet you if you

find strength and time write to me. I remain my dear sister your brother in hope of eternal life.

F. A. CHICK.

Reisertown, Md.

DEAR BROTHER GOLD:—I have in mind to day some criticisms that I will send to you for publication, if you approve them. I have done considerable work in that line in my time, but I am not conscious of any other prompting than that of a jealousy for the inspired record. Most of the preachers with whom I have met and participated in the ministry have at some times alluded to the announcement of the Disciples that Satan had desired to have them to sift them as wheat, &c. I would not suppose that there could be found a man in the ministry that did not know the difference between singular and plural. Yet we quite generally do violence to the English language by using the plural form you, when we mean singular, the scriptures never do. Not a single instance can be found in the sacred writings where the plural form is used when one person is addressed. The Disciples are addressed as a body and informed that Satan has desired to have you that he may sift you as wheat. But to Peter he says I have prayed for thee, &c. He did not say that he had not prayed for the others; it was enough for Peter to know that the Lord had prayed for him. And as to sifting, if we are to understand it as applying to individuals I think they were all sifted quite as much as Peter was. "They all forsook him and fled." But I do not understand it that way, but the sense in which the sun was said to arise with burning heat so that plants that had no root, knowledge and love of the truth would wither away.

Judas was sifted out from the Disciples, and the rest all stood the ordeal. I do not mean to say that the term sifting might not be applied to the ordeal they all had to go through. I am only calling attention to what the scripture says. Sifting wheat does not hurt the wheat; neither is it designed to destroy or carry off any of the wheat. It is only designed to separate and carry off that which is worthless or injurious and is not wheat. Among those that I have heard allude to this sifting there have been some highly educated, but invariably every one has quoted it as applying to Peter alone; saying to Peter that Satan has desired to have him to sift him. Any school boy can read and notice how he addresses them all, that Satan desired to sift them; to have you to sift you; and then to Peter, I have prayed for thee that thy faith fail not.

Some one may say, it does not make any difference. I think it is worth while to have things right, especially plain declarations of scripture. In this case it involves a sentiment, and in maintaining an error we are without excuse.

While I am about it I will call attention to another instance. One will cite a sentence because he has heard it cited by others, and supposes that it is scripture. It is this, The Lamb slain from the foundation of the world. We know in the first place that if understood of Christ that he was not slain from the foundation of the world, but as the apostle says, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The evangelist is saying that the names of those who obtain the victory over the beast were written in the Lamb's book of life from the foundation of the world.

By comparing Rev. 13:8 and 17:8,

it will be seen plainly enough what I have here said, and I doubt whether a sentence can be found in the book warranting the expression that I have objected to. If there was such scripture we should be puzzled to understand it, as Abraham looked forward and not back to see the Redeemer's day.

I submit these reflections to the consideration of brethren.

E. RITTENHOUSE.

State Road, Del.

ELDERS GOLD AND LESTER:—
Editors ZION'S LANDMARK, Highly esteemed brethren: I do not get to hear Baptists preach often. I have not had the pleasure to hear one since the 2nd, Sunday in Nov. 1894, not from the month. But I have the pleasure to sit at my fire side twice a month and read what I understand to be the truth, as it is in Jesus. And again when I read such experiences as that of sister Ella N. Overstreet in March 1st, when I see others that write almost my own entire experience, it fills my soul with my first love. I do hope she will write again, also sister Lola P. Brown. I have not read anything for a long time that did me so much good as those two sisters travail did. A portion of each just filled up my travails. I know what it is for one to try to be a child of God, and want to have it his or her own way, and be a christian, and be a Methodist, or go with their people in some Arminian society. But my ways are not your ways saith the Lord. It must be, I will and you shall. I will make them willing in the day of my power, saith the Lord. Again, they shall all know me from the least to the greatest, and again they shall all be taught of the Lord, that is his children shall all be taught of the Lord, and great shall be their peace. I hope I have been made

to see that there is no peace in any other way, but when we are in the way that the Lord directs us, then we can feel that he is leading us, then we seem to hear a voice within "this is the way, walk ye in it." Brother Gold, I was very much pleased, and hope edified also by the light you gave on the Scripture when the unclean Spirit is gone out of a man &c. I have often had my mind to dwell on this Scripture, and thought no doubt this is one of Satan's treacherous ways to deceive poor finite man. When he is gone out, Oh what a nice time right there for the workers to get him in their church. I have considered him just precisely in the fix that Adam and Eve were in when Satan met them in the garden of Eden. The Lord had withdrawn from them, the unclean Spirit had never been in him or them. Hence there was nothing in them spiritually speaking whatever in the way I had viewed the case. Therefore in that condition at that time they were not fit subjects for heaven. Why? Because they had not been born again or washed by regeneration, or renewed by the Holy Ghost. Well they were not subjects for perdition, why? because they had never sinned. This being their condition, they were only fitted to dress and keep the garden which was on earth and of earth. Excuse me for digressing. I did not intend to try to argue the case, but have been led off. The thing I first desired to write you was concerning another Scripture. It is this, Luke 16th, beginning with the first verse, down to and including the 9th verse. I have read and re-read this chapter and it seems as much mystery to me as when I first read it. I hope you may be blessed in spirit and mind to long continue in editorial work, and may you prosper and in Zion. Remember me to your

prayers at a throne of Grace. Your unworthy brother,

R. S. WILLIAMS.

Oak Ridge, N. C.

A LITTLE STRANGER.

ELDER P. D. GOLD, DEAR EDITOR:—I am a stranger to myself and what I am it is hard to know. I love to hear preaching. I love to be with the members of the church, and hear them talk about the goodness and mercy of God. Sometimes I feel that my sins have been pardoned, and feel impressed to offer myself to the church. When I go to hear the Baptists preach, I very often feel as solemn as if I were going to the burial of some dear friend. When I go in I feel so unworthy I can hardly sit still. When the church door is published open I can hardly keep my tongue still, because I want to tell so bad what I believe the Lord has done for me, but I fear I am deceived and would deceive others. I do not feel worthy to be in the house with the members. O if I could only feel as happy as I think the members are. I read every copy of the LANDMARK through three or four times, and rejoice to get the next issue. It makes my heart leap for joy to read the experiences of the dear saints. Sometimes I have impressions to write out mine and send it for publication. I am so low down in feelings sometimes that I wish that I had never been born, or that I had died when an infant, or that I had been of the brute creation—feel impressed to tell one little instance of this kind. Once when going to visit one of my neighbors I started feeling very lonely. These words were soon presented to me, Awake, O thou that sleepest, and sing the Redeemer's praise. These words staid on my mind all the time when I was going to my neighbor's house.

When I came to the house there was a very large dog lying in front of the house. It was a sleep, and seemed to be resting so much better than I could rest that I could hardly pass it. It did not have any soul to be lost. I went in the house, but did not stay very long. When I started home something kept saying to me, you are the worst sinner on the face of this round ball. I soon found myself begging with all the breath I had for the Lord to be merciful to me. The words, Awake were then presented again, and with so much force that I could not keep from singing. I felt the very words told me what to do, and that I had suffered for being disobedient. I sang How sweet the name of Jesus sounds, and Come thou Fount of every blessing. While I was singing I felt like I was praising the Lord with my whole heart. For fear I weary you I must quit writing. Should any one stay out of the church because they feel so little and unworthy? Please excuse this little weak scribble, and pardon me for intruding on your precious time. If you have any remarks you wish to make concerning this weak writer I would love to read them. I desire the prayers of all God's people.

A LONELY FRIEND.

REMARKS.

It is no intrusion on my time or feelings to read such letters as the above. There are no labors sweeter to me than hearing God's little ones tell the reason of their hope, or reading of such evidences. Our dear friend is one of the lonely strangers that will find a home in the church of God. Go home to thy friends, and tell them what great things the Lord has done for thee. No such as feel unworthy like you state should stay out

of the church. There is room for you there. It is your place.

P. D. G.

DEAR BROTHER:—I will try to tell all that read the LANDMARK a few words of my experience of the mercies of Jesus with me. When I was quite young I had a dream that gave me much trouble. I saw the judgment day approaching, and saw myself lost forever, and I saw my dear mother go up to heaven, and leave me behind, and oh, what feelings it put me in, I could not tell. To think I was so bad I could not go with my dear mother seemed as though it would kill me, that the good Lord had taken my mother away from me. It gave me so much trouble that I awoke and wanted to see my mother worse than ever. I went to see her but could not tell what I had seen. I thought it was nothing more than a dream and I would throw it all away: but I found that my love for her was stronger than it had ever been. I got along with it for some time, but after a few years my troubles grew heavier and heavier, but I thought I would not give way to it, nor let any one know it. After awhile I dreamed of killing a man, and saw the enemy coming after me, and I ran away and tho't I had hid myself, but they came straight to me, and took me, and I thought were going to kill me, and oh what feelings I did have no tongue can tell: but when they took me they said there he is, and they put their hands on me and blessed me. Oh the good feelings I did have then will never be told. Then I thought I would be a better man than I had ever been. But my troubles kept on and I could not get clear of them. I got so I wanted to go to church and hear preaching, but when I would go the preacher would preach on me all

the time, and oh, how it would make me shed tears, and I could not help it. I would promise myself that I would not go any more, but before the next time would come would want to go again, and would cry nearly all the day going and returning, and pray the good Lord to forgive me my many sins that I had committed, and got so bad off I thought I would die, and was bound for torment and would try to ask the Lord to do his will, not mine, but still trying to pray to him all the time to save my poor soul from hell. It seemed to me that the Lord had gathered all his people, and I was left alone, and Oh, how I would cry for mercy, mercy. Finally I had another dream, and in that dream I saw many things that I cannot write now. I saw Jesus standing in the prettiest space of water I ever saw, looking toward me, and I passed by him and would not look at him. Then I came to torment, and was carried over it with nothing more than a spider's web, then I could call on the Lord to turn me and save me from that horrible pit, and he did so. Then I could put my whole trust in him for awhile, then I became dissatisfied and wanted to see Jesus again as my Saviour. After awhile I had another dream or vision, and saw Jesus coming, and he came in my arms and I in his, and my dead body was lying on the ground, and my spiritual body in his arms, and he said to me, follow me. Then I could praise God with all my heart. Then came a new life in me, one that I cannot forget, and hope I will never forget. Then I thought I would never see any more trouble, but oh, it did not last long before the tempter came along, and told me that it was nothing. Well then I thought if I am a christian I can live as well out of the church as in it, tho't

I would never join the church at all and staid out nearly two years, but finally it seemed that I was bound to go and tell the good people as I thought what the Lord had done for my soul, and did so, and was received to my surprise, and was baptized by Elder A. J. Moore, and that was a happy time to me. I am not tired living with the brethren yet. It has been about 16 years, and I hope I never will be: but oh, the downfalls and troubles I have had to undergo since that time I can't describe. I trust the Lord will bear with me and save us all in Jesus is my prayer for Christ's sake.

Your unworthy brother if one at all. Pray for me.

W. B. WEAVER.

Wilson, N. C.,

ELDER P. D. GOLD, DEAR BROTHER:—I feel somewhat impressed to write you a short sketch of my life and my beloved wife's to let the readers of your valuable paper know there is such a man living as Moore Stephenson, 83 years old the 19th day of May 1895. I was born born May the 19th 1812. I joined the Primitive Baptist church July the 1st, 1837. I began to try to preach in the year 1851, and was ordained August 6th 1854, by laying on of hands by Elders John H. Kennedy and James Wilson. Kennedy died during the late war, Wilson is yet living. I was called to the pastoral care of three churches and attended them until I became unable by reason of old age. I have yet the charge of two churches, and try to attend them once a month, but sometimes I fail on account of affliction and old age. The preaching I have done for the last 44 years was the preaching God gave me as I hope, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ which I hope I received by

and from the teaching of the Spirit of God. I have never felt worthy to occupy the place of a servant of God, and after all the preaching that I have done I am nothing but an unprofitable servant, done nothing more than was my duty to do. My work on earth is near at an end according to the course of nature. I have a mind in the near future to write a part of my ups and downs and what I hope the Lord has done for me in showing me my lost condition by the reason of sin, and what I must be by grace or be eternally saved, which took place in the date '37, and was given faith to lay hold on the hope set before me, looking unto Jesus the author and finisher of our faith, which hope I have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the fore runner is for us entered, even Jesus. This is all my dependence for eternal life after I leave this world, which hope I have had about 57 years and hope it is well grounded. My beloved wife Zillah Stephenson was born July the 9th, 1812, and died July 13th, 1891, making her stay on earth 79 years and 4 days. She never made any profession of religion, but seemed to think more of the Primitive Baptists than any other denomination. She was a smart and industrious woman; a kind wife and mother. She was beliked by the most that knew her. It is hard to part with one so dear, but we must need die and are as water spilt on the ground which cannot be gathered up again. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Finally, brethren farewell, be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you. I remain your unworthy brother in great tribulation.

MOORE STEPHENSON.

ELDER P. D. GOLD, DEAR BROTHER:—The opinion that I have long had of you as adviser and as a Christian encourages me to solicit your kind assistance in an affair of very great importance. If a church has a pastor that served them for many years, and has served well, and is doing well, and there is a young gift raised in their midst who is ordained, does that entitle the young minister to the pastoral care of the church when the discipline of the church says that all matters that are brought before that body shall be settled by a majority, except receiving members and electing to office: and the church containing sixty odd members, and only three favor the change, the young minister himself opposing the change. What should be done in such matters?

ELLIS FAWCETT.

Remarks.

It seems to me that the young minister ought to so decidedly oppose such a change under such circumstances that every one could see that he is not seeking any such a thing, and would not under any such circumstances allow his name to be so handled as to cast out the old pastor.

Self-seeking is one of the curses of evil, ambitious minds. When David knew that he had been anointed king over Israel, he would suffer nothing to be done to remove Saul, nor would he at all countenance any man who attempted to remove him. He waited for God's salvation.

In the matter of pastoral service of a church there is a very endearing relationship. Jesus is the chief shepherd of the sheep, who laid

down his life for them. The pastor of a church is the under-shepherd who is to feed the flock of God, (not his own flock, for it does not belong to him,) taking the oversight willingly, not for filthy lucre, or money, or pay, but of a ready mind—a mind made ready by the Lord. It should therefore be willing service, such as the flock is fed by—for the flock should love their pastor, and he should love them. Where this is wanting the Lord is not in the matter. Therefore we expect unity or oneness in the mind of the church in their choice of a pastor. If two or three members of a church object to the pastor they have it is sufficient ground for him to give place and let them be free, and not burden them. Where one has been serving well as pastor for years and the church has been doing well, any member, before he objects to said pastor, should seriously examine himself to see whether he has good ground for his opposition, and hear long and endure much before he sets himself up against the church. All should pray for the peace of Jerusalem and seek her peace.

P. D. G.

DR. H. SANCHE.

Dear Sir: We have been using your "Oxydonor Victory" in our family with most wonderful results. Have just cured our sister of a severe case of Bright's Disease, after the two leading and most eminent physicians of our country pronounced her incurable. We think it one of the greatest discoveries of the age. Very truly yours,

W. M. DURDEN, BRO.

Math, Ga., Feb. 29, 1895

DEAR BROTHER GOLD:—If you can bear with me I want to tell you how I am and how the Lord has visited me. I feel to be very weak but the Lord can give strength.

While teaching school in the extreme western part of this state, on the 7th, of August I slipped on a stone and injured my foot, so I have not been able to walk since. Though I was away from home, confined to my room for three weeks, and among strangers, except my one brother who went with me, I had all the attention and kindness shown me that one could wish. For this I feel very thankful not only to the people, but to the Lord from whom all blessings flow. I feel that nothing but the grace of God could have given me such favor with those people. Many times while alone I was made to rejoice in the Lord, and feel that it was good to be afflicted. I waited seven weeks hoping to get able to continue my work, but finding it was not the will of God for me to get able to walk so soon, my brother put me on the train and sent me home. I arrived here the 1st, Inst. Since I came home I have suffered more than I can describe from an abscess in my head, but Saturday night I was relieved by its breaking. Oh! I felt like praising the Lord for deliverance from such pain. I want to praise his great name for his goodness and mercy to me.

Since I came home I have been reading the LANDMARK, and Banner, which came regular while I was away. I have found many comforting pieces from the brethren and sisters that I so much love for the truth sake. I have been reading the LANDMARK for nearly twelve years, and I have always admired the way you reply to the enemies of truth. If all of our preachers were as bold as you, and still as

firm, I believe that many of the Lord's people who are in Babylon, would come out and feel at home in the church of Christ. Long as I have been reading the LANDMARK, I have not fallen out with it, or the doctrine it advocates. While I do not endorse everything I see therein, I do enjoy the main tenor of it. The writings of many, and of the editors are food and drink to my oft weary soul. Its columns are always filled with such precious pieces, that I have often refrained from writing, though impressed to do so. I feel so insignificant, I have wondered how my brethren every where bear so well with me. I think they do not know my heart as I do. I am often made to fear that my profession is vain. I fear that I am ignorant of vital religion. I have so many evil thoughts, and seem to fall so far behind the duty of a Christian that I wonder if my experience is all imaginative. My hope of salvation is not in any thing that I have done or can do. I trust that my hope is in the finished and complete work of Jesus. I have no one else to look to, but the question that puzzles me is, do I look to him aright. Have I ever been born again? Did Jesus bear my sins on the cross? I seem so indifferent at times to my situation that I fear I am not interested in the matter. When I read my bible it is a sealed book. I cannot pray. Every thing seems dark. Whatever the Lord puts upon me I want to bear with meekness, but instead, I am often ready to murmur. I know that all his works are good and that I am the one vile and impure. Brother Gold, pray for me that I may be resigned to the will of God. When I remember that so many better than myself are so deeply afflicted, and yet they are so full of praise and thanksgiving to God I feel

like covering my face with shame.

Dear Brother, I have written more than I intended, and my thoughts have been scattering, but I hope it is love that induced me to write; still I feel too unworthy to subscribe myself a Sister in hope.

S. E. BROYLES.

Wikel, W. Va.,

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Our dear Brother Elder J. D. Vass of Carroll county Va., is now in the bounds of our Association preaching the everlasting gospel of the kingdom to us. We believe that he is a chosen vessel to bear tidings unto the gentiles. He preached at High Ridge school house to day using as a text the last verse of Proverbs, "Give her of the fruit of her hands; and let her own works praise her in the gates." The Lord be praised for sending such able defenders of his faith and doctrine among us to cry aloud and spare not, but declare the whole council of God and bring us good news from a far county. To declare unto us (the elect) that when we were ten thousand talents in debt and not a farthing to pay with that Christ the mediator between God and man suffered the death on the cross, the just for the unjust, that we might be made the righteousness of God in him. Oh! what manner of creatures ought we to be, knowing we have such a High Priest and so close a friend that he can be touched with our infirmities. Well and truly may it be said that our light afflictions in this world are not worthy to be compared with the joys of the Righteous after death.

Dear Brother Gold, you have already heard God has seen fit in his wise providence to remove from our midst my dear grand parents. My dear grandmother died sudden-

ly on Sunday before Christmas, you may judge of her honesty and piety by reflecting back to the life of uncle Edwin Clark her brother in the flesh and a member of the church in Wilson long before his death. Truly can it be said of grandma that "She opened her mouth with wisdom; and in her tongue was the law of kindness." Her maiden name was Sallie M. Clark. She and my Grandfather N. G. Jones Sr., lived happily together over fifty years. Grandfather died on the Thursday following Grandmother's demise. He was as patient and as much resigned as I ever saw. Grandpa was a very remarkable personage and was the most blameless human of his intellect I ever knew. He joined the Primitive Baptist at old Red Hill (Bethany church) near Wadesboro and after that church went down he kept up the identity of the Bethany church by visiting or sending letters to the Association and finally again had the Bethany church reorganised near his home at Cason's old field, of which he died a most consistent member. I shall never be able in this world to express my feelings while he was dying. I believe I felt and realised the presence of the Holy Angels who had come to waft his spirit home, and right there I lost sight of time and worldly pleasure and longed to then go on home with him and enter into that rest that remaineth to the children of God. Oh! that the Lord would bless me with the power to live as Grandpa lived and die as he died. Yours in love.

J. W. JONES.

P. D. GOLD DEAR BROTHER:—Now brother Gold, I am in a lonely condition, and don't feel that I shall ever be of any more use in this world, but the Lord

works all things after the council of his own will. I could say thy will be done, but this old body of mine is such that it seems that it is more than I can say, for it seems like a part of my own life is taken. All my company, and all my satisfaction is taken from me. My wife was always ready to talk with me day or night, and always had something that was comforting to my poor soul in my dark hours. When darkness would come over me it seemed that she was full of light, but while she was sick I saw, or I think I saw, the helpless condition poor sinful man is in, for I did all that I could for her, and I could do nothing to raise her up. Oh! that I could have called him to her assistance. She would not have died, but I was helpless. I could not pray to the God of heaven. It seemed that I was shut up in darkness, though she seemed to be reconciled to his will. She said we must be still and know that he is God, that if he did not raise her that the Doctor was in vain. She told the doctor that it was out of his power, that nothing short of the power of the Lord could raise her. Your poor brother.

L. P. MATTHIS.

REMARKS.

None but those that have lost good wives or husbands, after living together long in peace and love, know what grief and sorrow this must bring. We are blessed if every day we feel that the "Lord giveth and the Lord taketh away," and that he cannot do wrong. Yes brother Matthis, we are indeed helpless. It is because his mercies fail not that we are not consumed. His grace supports us and makes a way for our endurance or escape thereof. He knows our frame,

and will not put upon us more than what is right.

Our time is short. Let him that mourned be as though he mourned not, him that is married as though not married, and him that possesses as though he possessed not.

P. D. G.

ELDER J. E. ADAMS, DEAR BROTHER:—It has been on my mind for some time to write to you, but fearing it would not be interesting to you I have put it off from time to time. So this morning will make the attempt. This leaves us all up, but not well, hope it may find you enjoying the peaceful presence of our Lord whom I believe you try to serve. Since your visit here the dear Lord has removed from our midst my dear husband's mother who departed this life March 29th. She lived just one week after you left here. We feel sure she is at rest. She told me good bye with many others before she died, and said she desired to go. Surely she was a devout christian, and died as she lived. I have been living near her for five years, and can truthfully say her orderly walk as a christian has at all times been the same. May it please the good Lord to bless her dear children, and as they composed a family on earth may they, be consistent with Christ's will, be a united family above. We often think of your pleasant visit among us in March, but were sorry you could not meet your appointments, the weather being so cold. I feel like it has been winter indeed with us. I am so cold and lifeless, and surely I am not Christ like. It seems like one who professes godliness would not have so many forebodings, but I know he must strengthen me. There is none other to brighten our

pathway, or give us brighter days. Without the good Lord's sweet mercy we could not live here. Sin would reduce us to utter despair. Dear brother, my meandering thoughts have run beyond what I intended. I reckon you have started by this time on your trip to South Carolina. I hope you may be enabled by divine love to reach them, and mingle in sweet communion with the brethren. I hope you may visit us again in the near future as our acquaintance has been very pleasant from my earliest recollection, and about eleven years spiritually so. Hope you may correct all errors in this badly written letter. Remember us in love to Elder Coats, we would be glad to have him to visit us should the dear Lord open the way. If you feel so impressed please let us hear from you. Remember us in your humble petition at the throne, that his mercy be extended towards us and his faithfulness fail not. I remain your Sister in much weakness and fear.

ELLA B. ROWE.

allowing the same as a part of their religion; as this is gaining some sympathy in this country, we as lovers of truth, morality and virtue, wish you to write a full history of your knowledge of this people, that we may have it published for the benefit of our people. We think we should do this for the good of our children.

1st. How did you get acquainted with them?

2nd. Their conduct towards you, their promises, and what you would gain by uniting with them and moving to Utah.

3rd. How you managed to get there and what you learned while there; their manner of living and controlling their subjects.

4. How and in what way were you damaged by going, etc?

This is written from the purest motives by a personal friend, and you are at liberty to use this as a reason for expressing them, and I will assume all responsibility for the truth's sake.

Your friend,

J. A. BURCH.

Burlington, N. C.

BEWARE OF FALSE PROPHETS

MR DAVID WARE, Reidsville, N. C.: Dear Friend—I hope I am a true lover of pure religion and morality, in honor both to God and man; and as there is a form of religion taught in this country at this time by the Mormons, professed followers of Joseph Smith and Brigham Young, calling themselves "Latter Day Saints," organized in 1830 in Palmyra, N. Y., and from the history of their leaders they were both opposed to the law of God and the laws of the United States of America, and taught both by precept and example the destruction of the virtue of our young people, male and female, by taking to themselves a plurality of wives and

ELDER J. A. BURCH, BURLINGTON, N. C.: DEAR SIR—Yours asking me to answer some questions in regard to Mormonism received, and if my compliance with your request should enlighten any of our people who might be led astray as I was, I shall think I am well rewarded for so doing.

1st. They came to my house in January, 1894, and introduced themselves. I heard them talk and read their pamphlets, became acquainted with them and their doctrine (as they represented it), and was with them a good deal.

2nd. They treated me very well and promised me greater things than I ever expected to obtain here if I would join them and go to the

Mormon kingdom, which I did. I sold everything and bought my tickets, which cost me \$275.75, to get there.

3rd. I learned after getting there that the Priest and President could have all the wives they wanted (as officers of the church). I visited the father of Layton (who is here now); he had two wives. I also visited a man named Barnes, who had five wives. But their representatives denied this before I went there.

4th. They claimed that one-tenth of what I had belonged to the church, the balance was to be deposited with the Priest; telling me I could make an honest deposit, live, and enjoy the Mormon faith; but if I failed to do so, as Ananias did, I would go as he did; that is, I should hold nothing back, under the same penalty that Ananias suffered. To get away from them I pretended to want to go to some other part of their Territory and settle, but when I got on the cars I came home. The round trip cost me \$951.00, which means my all, as I am without a home, with a large family, as you know, and also knew my circumstances before I left here.

D. F. WARE.

We have known Mr. D. F. Ware for a number of years and believe him to be a man of truth and would not misrepresent even the Mormons.

E. R. HARRIS,
P. H. WILLIAMSON,
WILLIAMS, HOPKINS & Co.
FRANK PINNIX.

Behnsville N. C.

REMARKS.

We publish the above as a warning to people to receive not those that come as false prophets in their houses—nor to follow them, but abide in the doctrine of God our Savior and let these new things alone.

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.

ADAM.

Brother W. I. Ashford, of Georgia, requests my view of Adam and the transgression, was it a natural tree he ate of, etc.? We know so little of Adam after his transgression, that we may not be expected to know much of him before that time. We, in our darkened state of mind, should not consider that we know much of ourselves in our present estate. A great change was wrought in his condition before he disobeyed God and was upright and good, and after that when God drove him out of the Garden of Eden, to till the ground from whence he was taken, and which was cursed for his sake. To claim that he was a spiritual, holy man with everlasting life assumes that he was not of the earth earthy, and exalts him to a state in which he could not have sinned, for that which is spiritual is incorruptible. To assume that a part of

God was in him because God breathed into his nostrils the breath of life, and man became a living soul and hence immortal, forbids the possibility of his ever becoming mortal. To assume that he was nothing more than a natural man without any reference to his foreshadowing that which is spiritual, or being in the image of his Maker, and the figure of Him that was to come, falls short of the truth. We know that we are not what Adam was before the transgression. No theory we can adopt concerning Adam will cover the ground or explain all relative to his case. To say that because God made him good implied that God must keep him good, or that therefore he was not accountable is untenable. To say that he was able to stand, but liable to fall, involves a contradiction in terms. If he is able to stand that is proven only in the fact that he does stand. If he is liable to fall that questions his ability to stand.

The law that God gave him shows his obligation to his maker. His effort to conceal his transgression and hide his iniquity in his own bosom. (Job 31 : 33) showed his consciousness of having sinned, and that he was naked and guilty. His attempt to blame the woman whom God had given him disclosed his corrupt nature. The fact that he hearkened to his wife and not to God proves that he loved the creature and not the Creator.

He was the figure of Jesus who then was to come. A figure

foreshadows the substance, but contains nothing of its intrinsic merit, nature or value. The figure or outline of a sheep contains no part of the substance or life of that sheep. The likeness of a man contains not the life, flesh, blood, nor any part of a man, yet you say it is like him. But Adam is a prophesy of Jesus, and opens the way for him, calls for him as the debtor calls for his surety, the prisoner for his bondsman, the sick man for his physician, the sinner for the Saviour, the lost for the finder. The one supposes the other. As by the disobedience of one man many are made sinners, so by the obedience of one man many shall be made righteous. On the principle that Adam's sin is mine in our unity, as the transgression of one is the transgression of the many, even so grace regins in the obedience of Jesus, the Lord from heaven, unto many, even unto all that are called by his name: for as Adam is the head and father of all his offspring, and in his multiplication both of his offspring and sin are we; even so in the obedience of Jesus is the increase of his seed, and the abounding of grace in that seed.

While Adam never confesses his sin, and is manifest as of the earth earthy, and goes back to dust whence he came, so in our carnal mind or nature there is enmity to God, and every corruption and no good thing, and we go to the dust whence we came: so also in Jesus the second Adam, the quickening Spirit, the Lord from heaven is

eternal life, deliverance from sin and death, and in him is no sin, yet he is made sin for us, that we might be made the righteousness of God in him; and because the children are partakers of flesh and blood he likewise took part of the same, that by means of death he might deliver them who through fear of death were all their lifetime subject to bondage. Adam is brought into judgement after his death on the day he ate of that forbidden fruit, and God tells him the ground is cursed for his sake, and that it shall bring forth thorns and thistles to him, and in sorrow he should eat of it all the days of his life. How deep the sorrow was to Jesus as he was made a curse for us, and his sweat fell as it were great drops of blood falling to the ground. He is our surety therefore to redeem us from the curse of the law. Adam received the law while as yet Eve was in him. God caused a deep sleep to fall upon him, took a rib and made a woman for the man. Adam loved her and hearkened to her voice and ate. The tree of the knowledge of good and evil of which he ate I consider was a literal act or eating. The effect was to open their eyes that they might see the shame they were covered with. Instead of having such knowledge as the Serpent promised making them so great, they now have the knowledge of evil, of sin and death, shame and misery, with the loss of all they once had. Now their foolish heart is darkened. The type calls for the substⁿ and must be verified

in the substance. The honor is alone in the substance. While man is saved yet it is from his sins, nor through his agency at all. He cannot claim that he contributed anything thereto. Shall we commit sin that grace may abound? God forbid. By man came sin, and that is all he has done. When repentance is granted him he takes shame to himself, acknowledges his guilt, owns he is dust and ashes and acknowledges the righteous judgment of God in all things.

There is no theory of man that can charge God with injustice who so limits and bounds the wickedness of both men and devils that all its results conspire to accomplish the righteous will of God. It is idle for us to speculate about what would have been if what is had never been. That which is done concerns us. Since by man (Adam) came death, so by man, (the man Christ Jesus) came the resurrection of the dead. Adam's act brings death. Jesus brings the resurrection. P. D. G.

ASSOCIATIONS.

This name is employed by our people to describe a confederation or joining to gether of similar churches in a close relationship. It is more than an assembly, for an assembly refers to an actual gathering of people only as thus collected, while an Association refers to churches thus joined together, whether they are assembled in one place or not. The word Associate from which Association is derived, is a bible word. It is used to de

scribe a confederacy, joining together of nations, and almost all words of bible use are employed to denote the false as well as the true. There are false gods, false christs, fallen angels, false prophets, false apostles, false brethren, false religion, &c.

An Association of people is similar to a confederacy, and a confederacy may be a good one or a bad one. If people are joined together to do a bad thing confederacy is wrong, as when people are leagued or covenanted together to fight against or oppose God and truth, as in Isai. 8:12, where Isreal is commanded not to be confederate with the disobedient. But where Abraham was confederate with Aner, Mamre and Eschol (Gen. 14:13.) there is no condemnation. If people associate against the truth it is condemned as in Isai. 8:9, and they shall be broken to pieces.

The manner of those joined or associated together, the object for which it is done, and the manner of their operations go far to prove whether it is right or wrong. Is it right or wrong for God's people to be joined together as churches in a general Association compact, confederacy, agreement or union? We argue that the principles and types of the New testament are all found in and gathered from the old testament. We find there a compact or Union of the tribes of Israel, and that generally this is commanded and encouraged from the word of God. While each tribe had

and retained its individuality, they came three times a year to an appointed place to worship, to eat and drink, to enjoy the benefits of social gatherings, to extend their knowledge of each, to preserve that fraternal feeling of common brotherhood that existed between them. These gatherings were called their assemblies. How beautiful were these gatherings. How good and pleasant was it thus to dwell in peace and love together.

In the New Testament the great purpose to be accomplished is the gathering together in one in Jesus of all his people that they may be one in him. In their dealing with men, and in their communings with each other, they are to manifest their brotherhood. In doctrine, taith and conduct they are to strive together for the unity of the faith. They are to contend earnestly for the faith once delivered to the saints. This is the object to be attained. In the days of the apostles their journies from church to church with their preaching, and their letters they sent from one to another this unity was greatly promoted. We should still seek a correspondence with each other. See the fraternal greetings in the days of the apostles. Paul says to the church at Rome, "The churches of Christ salute you." Rom. 16:16. To the church at Corinth he says, "All the brethren greet you," 1 Cor. 16:20. To the church at Philippi he writes (4:22,) "All the saints salute you." This reminds us of the letters churches send up at their Associa-

tions where they salute or greet each other in love and fellowship.

The greatest out-pouring and exhibition of the power and glory of the operations of the Holy Ghost among men that I have ever read of occurred at one of the annual feasts of the Jews at Jerusalem, to-wit on the day of Pentecost, when devout men from everywhere had gathered there to worship God. Does this look like a stated feast or assemblage of the Lord's people is condemned? Paul kept up his custom of visiting Jerusalem and keeping or attending such a feast or assemblage after he was an Apostle, Acts 18: 21.

Is there any such gathering as that of Associations of churches mentioned in the New Testament? We call your attention to the 8th and 9th chapters of 2d Corinthians. Here is set forth a joint action of the churches of Macedonia, and the same is commended to other churches in ministering through their messengers in the fellowship of the saints—or the fellowship of ministering to the saints through messengers chosen by the churches for this purpose. By this it appears that the churches communicated to each other of whatever gifts and wealth they had to the comfort of other saints destitute, so that there was an equality, and thus they had all things of common bounty. In this correspondence much benefit is conferred and received.

I am aware the Missionary Baptists rely upon these two chapters chiefly as their authority for their boards to preach to the heathen,

their selecting agents to travel and beg money for this purpose, and to justify all their operations. But an honest and fair construction of the language and meaning of the Apostle forbids this, and limits the operations to ministering to the saints through chosen messengers sent by the churches acting, together with Paul and Titus, or the ministry. Can you think of an operation more like an Association or assemblage of churches through their messengers gathered with what contributions and spiritual gifts possessed by these messengers, together with the ministers as they are gathered to consider matters of common and general good to all the churches, to preserve correspondence, to manifest fellowship, to preach and hear the gospel preached, to help the needy and relieve the oppressed? But some one will say, Associations of churches thus gathered through their messengers sometimes oppress churches by lording it over them, and entrenching on their liberty and independence. If so this is an abuse of this body, and not its proper object, or the proper use of its functions. The best things men will abuse. True money is counterfeited, true religion is perverted, there were false prophets of old, there are false christs and false teachers now. In the name of liberty all manner of oppressions have been perpetrated. Is this a reason why we should abandon that which is right and proper. Grace does not beget carelessness and slackness in those controlled by it. On the contrary

where the grace of God is bestowed there is the greatest diligence to publish truth and minister to God's people, to preserve the unity of the faith. Many run to and fro and knowledge increases. Great watchfulness is observed lest the enemy divide the brethren. They are to confirm each other. When churches are joined or associated together in the common faith to aid in preserving the common bond of union and fellowship, and meet, hold preaching together, this is a strengthening of the churches in the bond of peace and fellowship.

The business they do is merely to preserve and continue the Association. The chief object is preaching and the social-religious enjoyment of assembling together. They do not make nor unmake churches, nor lord it over churches, nor make laws for churches. None of us are independent of each other. We need the help of each other. But no proper Association will infringe upon the rights of any church, but seek to respect and protect each church.

Much strength is thus found in brotherly Associations, formed to contend earnestly for the faith once delivered to the saints, so that it becomes difficult for an enemy to make inroads. In the multitude of counsel there is safety. Prov. 11: 14. An abuse of Associations is in losing sight of this object, or adopting unscriptural methods to accomplish it. One common way of failing to do our duty is in refusing to have any dealings with a brother or church that sins. If a brother

trespass or sin against us we should labor with him in love and meekness to save him. If a church sins or trespasses against the law of Zion other churches or brethren should also seek in the proper spirit to save that church. For churches in one Association corresponding with another Association to drop the correspondence before there has been faithful labor to remove the wrong is an abuse of Associations.

It is objected that Associations correspond with other Associations directly or indirectly that are unsound. But the proper and real object of Associations is to prevent this very thing. The true object of Associations is to preserve and extend a sound correspondence. Where each Association adheres to the law of Zion this is done. If it is right and good for one church to correspond with a neighboring church, is it not also right to extend this correspondence to other churches still farther off as to locality? We consider that properly conducted associations are founded on the principles of Scripture and are profitable to the saints.

It is objected that Moderators of Associations become puffed up and proud of their position. If this is so such Associations have chosen the wrong men to be moderators. The least esteemed in their own judgment, or those feeling most their unfitness for such a business would be a wiser choice than one who is puffed up if made a Moderator. Not being a moderator of an association, and not wishing to be, I do not know how it would puff a

man to make him a moderator of a church or an association. In the true church the office seeks the man and not the man the office. So that this objection is not against associations, but against vain men. There is nothing in being a moderator of any body or assembly to make any wise man vain or to puff him up, but on the contrary it should humble him. I visited one Association where they alternated in choosing a moderator, so that each session they had a new man. I also visited another Association where the pastor of the church where it met was called on to act as moderator. Of course if the church had no pastor they could select another.

We consider such objections to Associations as arising from the fact that sometimes they are abused, or as showing that the objector has failed to consider the proper object of Associations, or fails to remember that there is imperfection in the acts of the best men in this imperfect state. The good that Associations do so much outweighs their abuses that their expediency is justified on safe grounds.

P. D. G.

TRIP NORTH.

Recently I visited two of our Northern Associations, the Baltimore and Delaware River. The Baltimore was held in that city. There were about fifteen preachers present. The preaching was clear of hobbies and free from vain jangling. There were no hints of unsoundness of brethren of other As-

sociations. There was no allusion to such sources of strife as these brethren have been accused of, and the preaching appeared to me to be sound. Just one theme was held up, one subject preached. Jesus from beginning to end, the Saviour of sinners, was preached all the time. If one had gone there for the purpose of fault-finding he perhaps would have found something, for men that seek for faults can always see the mote in the brother's eye.

We are tired and weary with the charges some of our people are making and reiterating against others of things which they deny. I have been both North and South somewhat among our people. I find no more difficulty in holding those North in fellowship than those South, and I feel that all of them both North and South are far better than I am.

At Baltimore we found Dr. John Thorne still in good health, and willingly giving his services and money to the brethren. He is a model Baptist for hospitality and untiring service to the cause. The other brethren at Baltimore are forward and willing in their service. They are a kind, lovely brethren.

On Sunday I visited the church at Black Rock, famous as the place where the division of Baptists about 62 years ago took place, when our people were separated from the Missionary people. Elder Chick is pastor here. There is a good congregation and a lively church. I was much pleased there to see so many young people at preaching.

Mothers brought their little ones, even to babies. I can far better endure the crying of a baby at preaching than to see boys and young men going fishing, or playing ball, or marbles, or such like on Sundays. Our people should take their children to preaching, and require them to go in the house and be respectful, and give what attention they can to preaching. Parents should encourage their children to good conduct by chaste conversation at home also. We will not by abusing other denominations commend the cause we espouse: but by preaching or talking that which is better, and living it so well that others may see and feel that greater is He that is in us than he that is in the world. It is not pulling down another that I could commend a better system, but by holding forth the one I love in such a faithful manner that its intrinsic excellency and merit establish it.

The other Association met at Hopewell. This is one of the oldest and most famous churches of the Old School order, and the membership and the congregation very lovely. Here also we noticed many young people attend the preaching. We are sorry to see in some places the children and young people going off and not attending our preaching. This is not as it should be. At Southampton we spent a Sunday. Elder. Durand is pastor there. Some very pleasant brethren are here and they hold their gifted and deserving pastor in high esteem.

P. D. G.

UNION MEETINGS.

Please publish in the next issue of the LANDMARK that the next session of the Smithfield Union is appointed to be held with the church at Smithfield, Johnston County, N. C. on Saturday and 5th Sunday in June 1895. It is hoped that the brethren and especially the ministering brethren will attend. Brother Gold some of us have not been blessed to hear you in a good while, can you not come and be with us. Yours in hope of Christ.

G. S. WILSON, CLERK.

Smithfield, N. C.

The Skewarkey Union meeting will meet at Spring Green, Martin Co, N. C. Friday, Saturday and 5th Sunday in June. Those coming by Railroad from the West will stop at Robersonville Thursday evening. Those coming from the East will come Friday morning.

STEPHEN OUTERBRIDGE.

Robersonville, N. C.

ELDER P. D. GOLD DEAR BROTHER IN CHRIST:—Some of the Primitive Baptists around Mt. Tabor would be pleased if the traveling preachers from other Associations would drop an appointment at Mt. Tabor, N. C., when they come out to visit the churches of the Mill Branch Association, and oblige yours in Christ.

C. W. BROWN.

Mt Tabor, N. C.

Sister Mary Greenwood, the widow of Elder B. Greenwood, has some copies of his Book on hand. Price 25 cents each, delivered to the purchaser. If you want one send to her at Wilson, N. C. or to me for her, and get it. You will find some good reading, and also help a dependent widow.

P. D. G.

OBITUARIES.

ELDER RUFUS HUTCHINS.

Dear Brother, I feel it to be my duty for the love that I have for Elder Rufus Hutchins, and the cause of Christ to write a short obituary of his sickness and death, as he died at my house. I met brother Hutchins at Mount Tabor church at his appointment there. His text was in the gospel according to John 15: 1-2, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." He preached with the most ability of any young preacher that I ever heard, but before he got through his sermon his natural strength gave way and he sat down and rested awhile, then got up and finished his discourse with the ability that God gave him, and much to the comfort and edification of the children of God. I believe that it will be as bread cast upon the waters to be gathered after many days to come. I had an appointment published for him to preach at my house at 5 o'clock in the evening. Then I conveyed him to my house. He was too sick to preach to the congregation that met to hear him. He lay down in a few minutes after we arrived. We sent for the doctor immediately and he came in a very short time. He did not set up but very little, only as he was propped up on the bed. He could not eat much. He would dream of being at meetings with large congregations gathered around him, and when awake lying on his bed sometimes would be preaching. His mind appeared to be exercised in the scriptures of divine truth the most of the time while he was sick. He often spoke of his dear wife and baby and was very anxious to see them. He got me to write a letter to his wife to come to see him, and get Elder Ashburn to come with her by private conveyance, but he got better and he thought he was going to get up again, and said I need not write the letter. The next day he got worse, then wanted me to telegraph to Henry Lackey to come and bring his wife. My son George went to Ramseur and sent a telegram to Mr. Lackey to come with his wife and baby on the railroad to Ramseur Monday evening at 5 o'clock, and he would meet them there. He met them at the house with conveyance. Elder

Hutchins told me before his wife and babe got here, if he could live to see his wife and child he would be satisfied, and when we heard that his wife was coming we told him that she was coming. He said, "thank the Lord." When she went to the bed where he was lying he knew her and embraced them in his arms, and died in about an hour and ten minutes after his wife got here, and died without a struggle or groan, as though he had fallen asleep, with a smile on his face, and I have no doubt but his spirit has gone to God who gave it, while his mortal body is mouldering with its mother earth, there to remain until the resurrection, when soul and body will be reunited and "rafted to the Paradise of God. Blessed are the dead that die in the Lord, saith the Spirit, that they may rest from their labors, and their works do follow them. Soon after I and Elder Hutchins started from Mount Tabor he said to me, that he heard of me while he was in Western Virginia, and had wanted to see me ever since. He said he heard Elder Wyatt talking about being with me, and then he said he saw some of my writing in ZION'S LANDMARK. Well may it be said that great is the mystery of Godliness, and it is manifest before our eyes. "God moves in a mysterious way, His wonders to perform. He rides upon the storming clouds, and calms the raging sea." I have no doubt but that God sent Elder Hutchins here to preach his last sermon and he was to die in my house, and believe that his preaching, sickness and death will prove to be a blessing to all that heard him preach. I believe that Elder Hutchins preached the pure unadulterated doctrine that the Old Baptists preached fifty-nine years ago last November. Since that time I believe I have had some knowledge of the doctrine of Christ and the Apostles, and the longer I live the more I love the doctrine, and as the outer man gets weaker and weaker, the inner man grows stronger and stronger. I will stop writing for this time. My prayer to God is that he will bless and comfort Elder Hutchins' widow in her great bereavement, that she by the grace of God may be enabled to adopt the language of one of old, that the Lord giveth and the Lord taketh away, and blessed be the name of the Lord. Dear sister Hutchins, trust in the name of the Lord, for he will be to you as the shadow of a great rock in a weary land.

J. H. BOROUGHS.

Remarks :

How sad it seems to us that this gifted young brother should so soon be called away. But his work is done. How sad too it appears to us that he should be called to die away from home. But he died in the harness at his post, and as the Lord, who doeth all things well, appointed. We desire that the widow and fatherless may find the Lord better to them than all things else.

P. D. G.

MRS. ANNA LEE STULTZ

Died at the home of her parents, Capt. Thos. H. and Mary King, on Reedy Creek, Henry county, Va., October 3, 1894, in the 31st year of her age, of Consumption, that dreadful disease from which no one has been able to recover. If the kind treatment of friends and every attention that a kind and affectionate husband could bestow would have purchased life and restored health, we would not be called to weep and grieve over the early departure of our dear Anna, whom we fondly loved and admired. Mrs. Stultz had been in feeble health for several months previous to her entire confinement. Living several miles from her childhood home and seemed to have a desire to spend a few weeks with her parents and sister at that loved spot, hoping her health might improve, and she would recuperate, and get about again; but alas, all of our hopes were blasted, when we could see that all hope of recovery were gone, and we had to bow in humble submission to the will of our Heavenly Father, who doeth all things right. She was patient in her affliction, and when asked how she was, she would invariably say, "I hope that I am better," never murmuring at her lot. Mrs. Stultz was one of those quiet, unassuming women, who never wished to appear anything but what they really are, therefore we that were acquainted with her can of a truth say to her dear father and mother, they have lost a kind and dutiful daughter, one who sought their comfort; to her brothers and sisters, they have lost a precious sister; her neighbors a good friend, one who was willing at all times to administer to the needs of any that called upon her, as far as she was able; and last but not least, we will say to Mr. Thomas Stultz, her kind and tender husband, that he has lost a faithful and loving companion, to her dear little children, a tender and kind mother

who no doubt was willing to sacrifice her own pleasure to promote their's. She was the mother of four small children, three girls and one boy. Mrs. Stultz was not a professor of religion until a few days before she died, when she gave satisfactory evidence of her hope in Jesus, the Saviour of poor sinners; talked a great deal about her home of rest beyond this vale of tears, often remarked she was going to rest, and told her friends that the good Lord had spared her just long enough to tell them she was willing to go, told them not to grieve for her, she was going to rest, made some request in regard to her little children, told her mother she wished her to take her infant babe; she talked freely for several hours to friends and relatives, and seemed to be resigned. Dying with her was but going home. Her death was truly sad to her dear parents, as it was the first death that had been in their family of eight children. May the Lord sanctify this bereavement to the good of heart-broken and surviving relatives and friends, is the prayer of the humble writer.

E. C. TURNER.

Ironsides, Henry Co., Va.

THOMAS K. ALLEN.

The subject of this sketch was born in Beaufort Co., N. C. on March 10th, 1819, and died May 15th, 1894, making his stay on earth 75 years 2 months and 5 days. His early boyhood was spent in the country of his birth. His father having moved to Washington county, N. C., he grew up to manhood there. He married Amanda E. Lewis, daughter of Jasper and Deborah Lewis, who bore him 10 children, 7 sons and 3 daughters, of whom he leaves to mourn his loss his widow and 6 sons and 1 daughter. He united with the Primitive Baptist church about the year 1877, and lived a consistent member thereof until his death. He was raised by good parents, married a good and faithful wife, and made a kind and loving husband and father. He was sick for about 3 years with Bronchitis or Consumption, and throughout that trying period never got impatient. Often he would say to his wife, "Ellen, come, sit by me and rest yourself, I can't be with you long, and I want you to stay with me all you can while I am here, for I must soon go hence. My hope is so little, I wish the Lord would strengthen my hope, and show me plainly that when the breath leaves this body of mine that I

shall be at rest. But God knows best, my sufferings are all right." He seemed to be perfectly resigned to God's will. This brings fresh to my memory the day that he was laid beneath the silent sod never to be seen again on this earth. I believe he has gone to that place not made with hands, eternal and in the Heavens. I believe that he knew the truth, the knowledge of which maketh one free. He fully believed in the doctrine of salvation by grace, and would not accept anything that was in opposition to it. We believe that he has gone to rest. May the grace of God rest on his widow, and on us his children. His son, JOHN B. ALLEN.
Jamesville, N. C.

RICHARD TAYLOR.

The son of Nehemiah Taylor and Fannie his wife was born Sept. 7th, 1809, died Oct. 29th 1892, making his stay on earth, 83 years, 1 month and 22 days. He was a good husband and a kind and loving father. He was a member of the Primitive Baptist church. He always filled his seat when able. None knew him but to love him. He loved to talk on heavenly things. He was stricken down with Paralysis a week before it pleased the good Lord to take him home where all the angels dwell. He has gone where the wicked cease from troubling and the weary are at rest. He was unable to work a long time before he died. Elder Everett preached at his house Sunday before he was buried Monday next. He leaves his wife 4 daughters and many relatives to mourn his loss. But we know our loss is his eternal gain. Written by a friend.

P. D. JENKINS.

MIRTIE ANN WELLS.

The subject of this notice, was born May 12th, 1889, in Kusk Co. Tex. and died Nov 18th, 1891, making her stay on earth 3 years and 6 months. She was a loving child to her father and mother, and was the very idol of my heart. It seemed hard to give her up, but the Lord giveth and the Lord taketh away. She was but a little tender plant here in this world of sin and sorrow. But God in his infinite mercy saw fit to take her home to glory, there to sing the Saviour's love with the blissful saints of heaven. Though we travel in this wilderness of sin and sorrow, yet we hope to meet little Mirtie again.

Blooming Grove, Tex.

C. H. WELLS.

APPOINTMENTS.

J. C. WILLIAMS.

- Philadelphia, Iredeil Co. Sat and 5th Sunday in June.
- Cool Spring..... Tuesday
- Mill Creek..... Wednesday
- Gill's Creek..... Friday
- Mt. Pleasant..... Sat and 1st Sunday in July
- Simpson's Creek..... Tuesday
- Will some one meet me at the nearest depot
- Pee Dee..... Thursday
- Pleasant Hill..... Sat. and 2nd Sunday
- Bethel..... Tuesday
- Pireway..... Wednesday
- Mill Branch..... Thursday
- Wilmington..... Friday night
- Stump Sound..... Sat. and 3rd Sunday
- Bay Meeting-house..... Monday
- Southwest..... Tuesday
- Muddy Creek..... Wednesday
- Hornet..... Thursday
- Will some one meet me in Clinton Friday evening.
- Seven Mile..... Saturday
- Reely Prong..... 4th Sunday
- Barbary's Chapel..... Monday
- Mingo..... Tuesday
- Black River..... Wednesday
- Bethany..... Thursday
- Smithfield..... at night
- Clement..... Friday
- Hannah's Creek..... Saturday
- Bethsaida..... 1st Sunday in August
- Black River..... Monday
- New Hope..... Tuesday
- Middle Creek..... Wednesday
- Willow Spring..... Thursday
- Raleigh..... at night
- Durham..... Friday night
- Eno..... Saturday
- Camp Creek..... 2d Sunday
- Tar River..... Monday
- Surl..... Tuesday
- Roxboro..... at night
- Flat River..... Wednesday
- Wheeler's..... Thursday
- Prospect Hill..... Friday
- Lynch's Creek..... Saturday
- Harmony..... 3rd Sunday
- McCray..... Monday
- Arbor..... Tuesday
- Gilliam's..... Wednesday
- Burlington..... at night
- Then to Abbott's Creek Association.
- Will need conveyance when not on R. R.
- L. H. HARDY.
- Sat. and 1st Sunday in July, Hadnot's Creek
- Sunday night..... Piney Grove
- Monday..... Ward's Will
- Tuesday..... Yopps
- Wednesday..... Stump Sound
- Thursday..... Bay
- Friday..... South West
- Saturday..... (Old) Maple Hill
- 2nd Sunday..... Cypress Creek
- Monday..... Muddy Creek
- Tuesday..... Sand Hill

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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 cords of Love.

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER:—The deep snow having kept me from going to my monthly meeting at Malmaison, I feel to spend an hour or so in writing a short contribution to your many readers. The impression is as strong at times for me to write as it is at others to try to preach. But it is sometimes very hard for me to decide by what spirit I am prompted to do either. When we can write in the spirit of love, and to the comfort and edification of the believers, we should follow our impressions, for we read in the book of books that He giveth power to the faint, and to them that have no might He increaseth strength. "Even the youth shall faint and be weary and the young men shall utterly fail, but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Now to wait on the Lord is to be obedient to the heavenly call. At one time the children of Israel were commanded to "stand still and see the salvation of God;" at another, to "go forward," and whatsoever our hands findeth to do, do with all our might, after trying the spirits whether they be of God. Sometimes I am permitted to realize the meaning of these scriptures, and to forget all of my imperfections, sorrows, disappointments,

losses and crosses, false accusations and perplexities of the evil one, and put on the helmet of salvation and the shield of faith, and feel to be protected from all the fiery darts that are thrust at me. I felt so last August while at the Staunton River Association, while you were preaching brother Gold. I was made to rejoice in spirit, that I was counted worthy to suffer these things for Christ's sake. Besides it is a solid support to me amidst all my troubles and persecutions, to know they do not happen by chance. "For whom the Lord loveth he chasteneth." I feel they are the manifestations of God's mercy, or dispensations of a kind Providence, sent as messengers to warn me, and instruct me in the way of righteousness. "The cup that our Father hath given us shall we not drink it?" I would say to all who feel oppressed with sin or discomforted in any way, endeavor as much as possible to forget the things that are behind, and to look forward to that blessed hope and the glorious appearing of the great God, our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of

God. When I am permitted to view him in the realms of glory, at the right hand of God, angels and principalities and powers being made subject unto him, and though so much changed in place or position from the rugged cross to the throne, under the dazzling crown, and can remember that he can be touched with the feelings of our infirmities, and is yet full of sympathy and compassion, love and forgiveness, for he is there as a prince and Saviour to give, not offer only, but to give repentance and remission of sins unto Israel. Having lived and died to save his people from their sins, and one who ever liveth to make intercessions for them. This is glorious news to the believer. This is the gospel, as brother Lester says, in its true sense. This is good news to the believer that he gets from the Scriptures, and this is why he prizes the Scriptures so highly. Cheered by this animating news or testimony, his hope and strength is renewed, and he mounts up above the troubles of this life, discord, confusion, fault-finding, flaw-picking, evil reproaches, back biting, false constructions, &c. And while under the influence of the Holy Spirit he has no desire to prescribe for others, or set himself up as a standard, but on the other hand can lift up an eye of faith to this loving Saviour, radiant with hope and glistening with gratitude. And at such seasons no dangers alarm him, and the child of God can adopt the language of the man of God and say, though he slay me yet will I trust in Him. Then I can easily lay aside every weight and the sin that so easily and often besets me, and run with patience the race set before me. But these feelings I seldom have, but am often filled with doubts and fears that I know emanate from the

wicked one. And feel to say, alas! alas! have I caught the shadow and missed the substance. We sometimes fear we are crucifying Christ afresh to ourselves, and putting Him to an open shame, and are not acting as we should, for the fruit of the Spirit is love and joy, and when we have these fruits, or can bring forth such fruits, we are examples to the flock. I have prayed to be kept off of hobbies, or questions calculated to gender strife. I never knew one to get on a hobby but what he rode it to the confusion of the saints and at the peril of his own life. It is sometimes done to be looked upon as sound or humble. But when we can preach Christ and Him crucified, and feed the flock with the sincere milk of the word, and to comfort them with the comfort wherein we ourselves have been comforted, it will prove more beneficial than finding fault, or throwing stones. I have thought traveling preachers took the liberty to do too much of this, and it often proves to be to the confusion of the saints instead of their comfort. I do not desire to offend any one, and more especially one of the household of faith. We had better suffer than to cause suffering. Yet we should not shun to declare all of the counsel, and at the same time pursue things which make only for peace, and endeavor to unite and harmonize; but the brethren have been very forbearing with me, especially those I serve as pastor. I have served two churches ever since I was ordained, which was nearly sixteen years ago, without having a hard thought against one of the brethren or sisters, and have always been received and cared for, conveyed, fed and clothed much better than I deserved. I have often felt that I have had special favors shown me by the ministering brethren, and it has

always been very comforting and consoling, to have the old standard-bearers visit me, such as dear old brother Ross, precious old soul, and many others, and may their last days be their happiest days. My pastor and brethren and sisters at my home church have always received me kindly, not only in their fellowship, but in the pulpit, and if one of them has ever had aught against me he has never come to me with it, and I can say that in the thirty-five years that I have been a member not one have ever offended me in word or deed, and I desire to praise the Lord for such an inestimable blessing, for I have had every other kind of trouble to contend with, but my brethren at home and abroad have been good to me, long forbearing, loving and faithful. I wish I could say I had never done anything that I could not reproach myself for. My shortcomings are many, my infirmities are lamentable, but my chief desire is to be free from sin and to wait upon the Lord, and to adorn the doctrine of God, my Saviour in all things, and make my calling and election sure. Neither would I run after the applause of the world or the fashions of the day, for this is not waiting upon the Lord, nor renewing our strength, but weakens us in every instance. "For man in his best estate is a failure." I feel that I have been a failure in every sense, as a business man, as a husband, father and minister, and I often feel, who is sufficient for these things. It has long been my prayer that I may be delivered from spiritual pride. It has been truly said that spiritual pride is the most dangerous and fatal pride that fallen man is heir to. The Apostle Paul in portraying such characters says, "For we dare not make ourselves of the number, or compare ourselves with some that commend

themselves, but they measuring themselves by themselves, and comparing themselves among themselves are not wise." The Pharisee trusting in himself stood up and thanked God that he was not as other men, boasting of paying tithes on all that he possessed, while the publican could not even lift up his eyes to heaven, but smote upon his breast saying, "God be merciful to me a sinner," yet he was justified in the sight of God, who fashioneth all our hearts alike, rather than this Pharisee; thus the Pharisee proves himself as deluded, as foolish. I don't only want to be delivered from this pride but from having any dealings with such characters, whether they are in the fold or out of it; and their influence is harder to combat than any other characters we ever have to contend with. But Solomon says, "the hypocrite's hope shall perish." O that we could even be in the condition that the Apostle Paul determined to be, "Know nothing among men save Jesus Christ and Him crucified." Will the brethren pray that all of God's messengers may do this, and that a door of utterance may be given me that I may be enabled to preach the unsearchable riches of Christ, and be faithful unto death, for it is only those that are who will receive a crown of life. I feel that we are living in the eve of time, and that we that are knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. 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 armour 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, but put ye on the Lord Jesus Christ

and make not provision for the flesh, to fulfill the lust thereof. For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ and is acceptable to God and approved of men, and in this way we wait on the Lord, and have our strength renewed, and mount up with wings as eagles, run and not be weary, walk and not faint. Yours in hope of eternal life.

J. M. HARRIS.

Reidsville, N. C.

DEAR BROTHER GOLD:--As a friend of mine asked me to write my experience I thought I would try to do so, but I feel like I have nothing to write to a dear brother like you. When I was 14 years old it pleased the Lord to show me what a great sinner I was, without God and without hope in the world and I felt like I was forever lost, and would try to pray to the Lord, but all I could say was, "Lord be merciful to me a sinner." I was then a member of the Methodist church, but as soon as I could get away from there I came away, and have not been there since. Used to go to Sunday school, and the teacher would tell me to do this and that, and I could go to heaven when I died, and I found out if I never got to heaven until I carried myself there I never could go. If it is not the will of the Lord I shall never go, but I hope and trust in the Lord that heaven will be my home after death, where pain and sorrow will be no more. My mother and father both left the Methodists and went to the Primitive Baptists, and a sister with myself and two brothers there, and I felt like I did not belong there. One of my brothers died about nine months ago, but he said heaven was his home, and he

would say, "I want to go home," and I felt like I was a poor sinner all alone, and I felt like I could not stay with the Methodists any longer, so I wrote the preacher a letter and asked him to take my name off, and he did so, but he said that he thought that I was taking a dangerous step. He said that I had better try to do good and stay there, but the more I tried to do good it seemed like I got worse. I would try to pray, but it seemed like that did not do any good. It did not go higher than my head. I would go about with my school-mates, and they were just as lively as they could be, and I would feel cast down, and they would ask me what was the matter with me, and I would tell them nothing. They knew that I believed in the Primitive Baptists, and they would try to tease me about it, but they could not. They would call me a Hard Shell, and I thought it was better to be hard than to be soft, and I would tell them that they had better wish they were half as good as the Hard Shells. They said that I would be a Hard Shell in two or three more years. I wanted to be one of them, but I felt like I was not fit. The reason they thought so I reckon was because I did not go to parties and dance like they did. I thought that they had better be praying in the room of dancing. I never did want to dance in my life. The children would get after me to dance. They would say that there was no harm in dancing, and I would tell them that they could dance as much as they pleased, but I was not going to dance, and I never have and I never shall. One night when I lay down I went to sleep, and I dreamed that I was traveling a road, and I met up with the devil, and I could not go any way, and I had to stand still, and something spoke to me and said, if you can get by you

shall be saved, and I did everything in my power to get by and could not get, and so I had to give up, and I was taken over him in the arms of the Lord, and I woke up rejoicing in the Lord, for I thought I was saved, but not long after that I felt as wretched as ever, and I found that I was still lost, and I would go off to myself and try to pray. I did not want anybody to know what a condition I was in. My heart would feel like it would burst open. I dreamed of offering to the church one time, and that gave me some comfort. I dreamed that I was received and was shaking hands with the dear brethren and sisters. I did not dream what I told, but after that I wanted to join the church, but I felt like I had nothing to tell. I was too great a sinner. The first Saturday in July I went to preaching and wanted to offer to the church that day, but I felt too unworthy, so I went home feeling worse than ever, and I said if I lived until the next meeting I would go and tell my little experience, but I felt so unworthy I felt like they would not receive me, and felt like I was not one of the Lord's people. I asked the Lord to show me whether I was fit to be baptized or not, and I went to sleep, and something spoke to me and said, Come, every one that thirsts and be baptized, and I wanted to be baptized, but I felt too unworthy to be with the Lord's people, but I loved them and had a desire to be with them. What I once loved I now hate, what I once hated I now love. I loved the church and had a desire to be with them, and would go to preaching and want to go bad, and it seemed like everybody was looking at me all the time because I was a poor sinner. I had a desire to be with them. This song seemed to bear on my mind :

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

So the first Saturday in August when the door of the church was opened I went, and told what little I had to tell, but I felt so vile I did not know what to do. I was received to my surprise, and was baptized on Sunday with two others. One of them was my sister. That was a happy day to me. I hope the Lord will lead me in the right way, for without him we can do nothing. Pray for me, for I feel like if I am one I am the least of all.

MAGGIE TAYLOR.

Whitakers, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I will send you a dream of brother Tolston's, a true and faithful dear brother. If you think it is worthy of a place in the LANDMARK please publish it, and if not all will be right.

W. H. BRADLEY.

A BROTHER'S HOPES.

What I saw in my dream I have been requested by a good brother to write off. One night I lay down very early and thought I was walking a strait path, and there was a man on my left side that walked with me. Pretty soon I found the path looked beautiful. I had not traveled it far before it got crooked, black and muddy, and there I saw many devils, all appeared to be one size, and as black as they could be, and they appeared to be busy in motion, but no work done. Some appeared to be measuring cloth, some chopping with the hoe, and different kinds of work I know nothing about, and there was a crowd all the time trying to catch me in traps and snares. I told them that they had no power over me. I said, unto this man we must look that strait path. I had not gone

far before we found a beautiful path. I traveled it until it got crooked, black and muddy just like the first, and there I saw a crowd of devils all seemed to be in a motion, but no work done just like the first. I was so near awake that I heard the chickens crow. I thought all these paths seemed right unto man, but the end thereof was death. I said unto this man, just view that straih path. I had not gone far before I found a beautiful path. I traveled it till it got crooked, black and muddy just like the others. I stood there and looked on awhile, and I said unto this man that was with me, just view that straih path. The man hadn't said anything. I soon found a path that led up to a hedgerow with an opening in front, and in that field there was the largest black house I ever saw covered over with black fringe, hung down to the windows and many more little black huts all scattered around, and thousands of devils. I asked one of these little devils where was the devil's head quarters, and he pointed to that large black house. I said unto this man with me just view that straih path, and a drum tapped at head quarters, and a line of devils, -too many to number appeared. They had dug a pit before me covered over with a web. I told them I shouldn't fall in. They had no power over me, so I walked over, with this man safely, and these devils had got in front coming in a great charge. This man went straight meeting them, and I walked by his side. When they got in forty or fifty yards he ran ten or fifteen yards and struck a line north and south so long it had no end, and there was not a crook in it. When these devils came to the line they could not cross. I looked up and down the line and there was no one on the same side we were, but this man

and myself. Right here he spoke his first word. Here you see that God has a people among all nations, kindred and tongue. I looked up and down the line again, and there were all colors to a black man, to a white man. I thought I would count and see which was the most, but I didn't count. I said unto this man just look this straih path, and I soon found it, traveled the path till we came to an iron wall very high, a large gate opened and we went in. The wall was very large, seemed to be about four square, and in the middle there was a large tank in form of a water tank, and I went up to the top of the tank and this man that was with me stayed on the ground. I peeped in there, and I put my hand over on a rod of iron that ran across to look in that dreadful place. One of the little devils said to another, turn that little fancette so he will have to fall in, and the rod began to get hot. I turned loose and said you can't get me in that place. I turned around and this man flung me a rope with a loop in it and I eased down beside it. I said to this man just go out of this place, and when we got to the gate there was more coming in, and it was open. These devils caught hold of the gate and slammed it to keep me from going out, but I out-pulled them, as they had no strength. As soon as I got out I said to this man, just view this straih path, and we turned to the right. We soon came to a large sandy path and turned to the left. We hadn't traveled far before we came to a path leading north and south, and on the other side of the path there were more devils than we had seen all night, all one color and all appeared to be one size. While I was standing there looking on, they called a man that used to belong to my mess, and said he is

here, and I looked over to see if I could see a white man. I said, is he here? And they said yes, but he was so black I did not know him. I thought in time of the war he was a Methodist, and we used to argue on that point. Three times I said unto this man just view this strait path and he said you can't go home to night. I told him I could go home. He said no you can't go home to night. I thought I couldn't go home for I was not dead. He said I have been with you all this night. I studied for a while and said how shall I know you have been with me all night, and he said because I have delivered you from all traps and snares that Satan has spread before you this night. I fell down at his feet and tried to thank him, but I was so full I could not speak. I had to thank him by actions and when I woke up I awoke in that same state. Every nerve in me was full and I needed nothing. I am now 68 years old and I saw this over twenty-two years ago, and I hope it he did deliver he will continue to deliver.

WILLIAM H. TOLSTON.

Tarboro, N. C.

BROTHER GOLD :—Please publish the dream of my dear mother, which she dreamed six years before her death, and I want to keep it always in remembrance of her, so thought it best to have it printed in the LANDMARK, as I am taking her LANDMARK, and I could then have it to keep always. This is the dream, as follows :

His rod and staff shall comfort me. Jennie I dreamed that I was taken and was going to die. I sent for all my brothers and sisters around me, and my children and my husband called before I made my departure, and shook hands with all my children and husband,

bade them all farewell. I thought that I gave my baby girl to my mother, and then I took her away from her, and told her that she was not able to take care of her, and then gave her to my husband, and told him to keep them all together, and do the best he could by them. I called for you to tell you good-bye, but you were at Norfolk, but I left word on my death bed to tell you good-bye, and to meet me. Mary was up the country. I told Mary to pray and try to meet me, if she could. So I bade you and Mary goodbye. I was made to preach my own funeral, and was made to visit my home in Paradise. When I was bidding them farewell sister Jennie and sister Ivy Staton rejoiced and clapped their hands. I thought all of my white brethren came around me, and brother Tommie Lawrence. The hymn I sang was,

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

Then after I returned to the bed the devil came in at the door, he could not stand, and soon vanished away. After that I saw death had come. I saw it clinching on the side of my tongue. Then after death I returned to my bed and said, let me lie down if I could. When I awoke it was with a hard ague. After preaching Jennie read these few lines carefully. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord". Jennie, don't grieve over these few words, rejoice and be exceedingly glad. I don't wish you to shed a tear over these few lines. It is your comfort and my consolation. He said he was going to bring all my children to the banqueting house and to the mercy seat, eternal in the heavens, a home made without hands, a temple of

praise unto my God. The Lord did promise to be a father and a mother to the motherless child, a husband to the widow. Jennie, trust in the Lord. Your mother, Eliza Williams.

At the time she dreamed this I was living in Norfolk. She wrote it and sent it to me, so I will send it just as she wrote it. She died May 5th, 1894, a dutiful member of the Primitive Baptist church at Conoho, in her sixty-first year, a member twenty-eight years. I am also a member of the same church. We deeply feel and mourn the loss of so dear a mother. I am her loving daughter,

JENNIE A. WILLIAMS,
Hampton, N. C.

MR. P. G. LESTER, DEAR BROTHER IN CHRIST:—I said in my other letter to you that I would write to you again if it was the Lord's will for me to do so. I will write about Love. How sweet and full of meaning is the word love, it is higher than the heights and deeper than the depths, it fills immensity and has neither beginning nor ending, for God is love. It was love that created the heavens and the earth and moved upon the face of the waters. When darkness was upon the deep it was love that brought into existence all created matters, the sun, the moon, the stars and all we can see above our heads and beneath, and the animal kingdom are all the work and production of love. O love, sweet love, in whose mind was the glorious plan of salvation fixed in eternity. It was love that formed the vast design or plan of salvation from sin, death and hell. It was love, pure, holy, heavenly, and it was love divine that embraced wretched miserable and hell deserving sinners of Adam's race, before the world or time or any creature had being. It was love that caused Jesus to lay

aside his glory with the Father and with all the holy, happy throng and came down into this sin cursed and polluted world. O my soul, was ever love like this? Let me live for thee, and die for thee and be buried for thee, and arise in thy glorious image and be blessed with thy divine presence forever. It was love that sent the angel to the Virgin Mary to deliver the glorious message that she should be the mother of Jesus. It was love that came upon her and over shadowed her and she conceived of love and the result of this divine conception was the babe of Bethlehem, the Saviour of sinners. It was pure love that veiled the second person in the adorable trinity in a body of human flesh in order to redeem the objects of love, which were men, women and children of the human family, to God out of every nation under heaven. It was love for sinners that brought Jesus to earth and laid our sins upon him. Love raised him from the dead and carried him home to heaven to the perfect fountain of love. O for words of love. Dear Brother we can't describe love in its unity while here. Dear Brother it is love that regenerates and quickens sinners and gives life, strength, health, food and raiment. O how happy I am when my poor heart is full of love. I have nothing to fear, nothing to dread, no cares, no wants. But Dear Brother give me love rather than raiment; give me love and you may torture me, for love is God; give me this love, it makes me easy, it makes me hate sin and desire righteousness, it makes me want to leave this world and reach the place where love is. Love is all we need; if we could only have our mind placed on love that the Bible talks about we would enjoy ourselves together better when we

meet at our church meeting.
Yours in much love.

W. A. RUTHERFORD.

Rainou, Ky.

DEAR BRETHREN GOLD AND LESTER:—I thought I would write a little for publication if approved. Some months ago I heard a brother ask another brother to define faith and from that I had some thoughts on the word faith. To define is to give its limits or bounds. I am of the opinion that no man has ever been able to give its bounds or scope. Faith is one of the graces, of the spirit of God, for it works by love, and purifies the heart and overcomes the world; that is the world in our hearts for it is said that God set the world in our hearts. Faith is closely related to the Father. The word faith rarely ever occurs in the Old Testament but it directed God's people from almost the beginning of the world. When Cain and Abel brought their offerings unto the Lord the Lord had respect to Abel and to his offering, but unto Cain and his offering he had not respect. The firstlings of the flock that Abel offered it is thought is the first representation of the crucifixion of Christ. Some are of the opinion that the reason that Cain's offering was not accepted was because he brought the fruit of the earth, and God had cursed the earth for man's disobedience, but I don't think this idea will do. Not only man is of the earth earthy but the whole creation is of the earth—even when Moses built the tabernacle to the Lord the first fruits of the earth were commanded to be brought as an offering to the Lord, and even the oil that the priest was anointed with was made from the earth representing the anointing that Paul spoke about, when he said that you need not

that any man teach you, for the same anointing will lead you into all truth. And also the holy incense was made from the earth which was burnt upon the golden altar which I think is a figure of the prayer of faith. When this tabernacle was finished the glory of the Lord came down and filled the same, which is a figure of the true tabernacle, which God has pitched and not man. When the child of God is compassed about with sore trials, and when he is enabled to offer the prayer of faith the Lord is sure to appear and cause the tempter to flee. Paul tells us why the Lord accepted Abel and his offering. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts: and by it he being dead yet speaketh." Notwithstanding Abel has died that faith yet testifies unto God's children of the power of him who has called them out of darkness into his marvelous light. And Paul says, "Faith is the substance of things hoped for the evidence of things not seen." So it is a testimony. And faith caused Abraham to hope against hope, for God told him in his early day that he should have a son by Sarah his wife and according to nature it seemed to be impossible for it to be fulfilled, but God renewed the promise unto him time and again and this is the reason that he staggered not at the promise of God through unbelief, but was strong in faith, giving glory unto God. I think one of the things in view with the Lord in suffering Sarah to be well stricken in years before Isaac was born was that no flesh should glory in his presence. A child being born when its mother was ninety years old is wonderful indeed, showing the

great power of God or faith. A thing of that sort never occurred before, nor since, nor will again. The works of God in the salvation of his people are contrary to the works of nature. I think that Isaac is the brightest type of the Lord Jesus Christ that has ever been. The marked obedience of Isaac to Abraham resembles the obedience of Christ. It is supposed that Isaac was twenty-five years old when his father offered him upon the altar to the Lord, yet when he was bound we have no account that he made any resistance whatever. Here is faith in Abraham, and obedience in Isaac. So Christ made no resistance whatever from the very time that his enemies took him until he expired upon the cross. These things were written for our learning, that we should be obedient children unto the Lord, not fashioning ourselves after our former conversation but in meekness and lowliness of mind preferring one another. We should notice the life of Christ here in the world; how unassuming he was. Almost on all occasion she called himself by the lesser name the son of man which he inherited from his mother. On but few occasions did he come to the front and declare plainly that he was the Son of God. But his works were declaring all the time that he was the Son of God. So if our walk here in this world don't make manifest the faith that is in us, our words never will, for "actions speak louder than words" on most all occasions. I said in the commencement of this piece that the word faith rarely ever occurred in the Old Testament, but it was there but was manifested by other names. Paul goes on and says: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of

lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong." "The king said, Is thy God whom thou servest continually, able to deliver thee from the lion's mouth? Daniel answered; my God has sent his angel and has shut the lion's mouth." Daniel said it was the angel which is nothing more nor less than God's power. Paul says it was faith which is God's power quenches the violence of fire. The king said, Lo I see four men loose walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God. There was not a hair of their heads singed nor had the smell of fire passed upon them, for the presence of God was there. Wherever the presence of God is there is faith, all things that pertain to God and godliness. Man in his most enlightened state can only hint at; for Paul says, "We see through a glass darkly." So God's children have been taught that great is the mystery of Godliness, and the child of God is often a mystery to himself, and can it be possible that unworthy beings as we are shall at last be brought off more than conquerors! Yes all things are possible with God. Unworthiness was one of the things that distinguished God's people when Christ was here on earth. Where faith is it shows unworthiness on the part of the creature. When Christ came into this world he found faith in some of the Gentiles. There was a centurion that came to Jesus beseeching him saying: "Lord my servant lieth sick of the palsy." Jesus told him that he would come and heal him. The centurion said he was not worthy that he should come under his roof. The Centurion was an officer no doubt in the Roman army, and had soldiers un-

der him, and said to one go and he goeth and to another come and he cometh. This authority of the Centurion wonderfully portrayed the work of Jesus and Jesus said he had not found so great faith no not in Israel. There were two notable things in the Centurion that manifested the faith that was in him, one was the unworthiness and what gave rise to it. There are none of the human family, while in nature, that if they receive the promotion of this world that it will not have a tendency to exalt, but it was not the case with the Centurion, for he was one that feared the Lord. When the child of God is too much encumbered with the things of this world, oh how unworthy it makes him feel to entertain even God's dear children, and these exercises should admonish to lay aside every unnecessary encumbrance of mind, and endeavor to go forward in the discharge of every duty that God requires at our hands. If there is any one thing more needful for us to desire to know than another, it is, I think, to know what is our duty, and then to beg God to give us faith to do it. For it was said anciently, "Lord, increase our faith," and it was also said, "Lord, I believe, help my unbelief." This shows us how helpless God's children were in the days of Christ. If we only could get rid of ourselves more, and could more fully rely upon the Lord for all blessings that we need, how much better it would be for us! We would be enabled to look beyond the sorrows of this world to that inheritance which is incorruptible, undefiled and fadeth not away.

Then for us to undertake to fathom the great mystery of faith we are certain to make a failure. The apostles never were enabled to do that. I think they they went

as far as the spirit gave utterance, for Paul was speaking, on one occasion, of the mysteries of Godliness, and wound up the sentence by saying: "Oh, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his ways, and judgements past finding out." So I will close for this time and, as far as I know, forever.

ASA D. SHORTT.

Turtle Rock, Va.

DEAR BROTHER GOLD:—I take the pleasure this sad evening to write you a few lines. I get so low down in the spirit sometimes I feel that I cannot live, but read the Bible and experiences in THE ZION'S LANDMARK and Messenger that cheers me, and fill my soul full. I am the chief of sinners. I would like to write a few things concerning my mind, but feel too unworthy. I have doubts and fears whether I am one of God's dear children or not. Oh, if I only knew that I could reach that happy home. The first thought that I had about death was one night when I was slumbering, I dreamed a dream that awoke me. I dreamed that the devil was after me, and tried to put me to death, and I sprang upon the bed crying for father to pray for me. He told me to come down stairs and he would try to pray for me. He knelt down by the side of me and prayed, but all that I could say was, Lord, have mercy. After he prayed I felt relieved. Oh, that was a happy night with me. He asked me why didn't I pray; I told him I had been praying. He said could any of the rest say that? Oh, it makes me fear and tremble sometimes, fearing that I am not one of the chosen saints. I do not crave anything in this world but a little hope, if one at all. I will try to write my dreams. They bother me sometimes. I got in trouble about

the true church. I dreamed that I and some brethren were together, and two of the brethren told me to come and go with them; I would meet them in heaven. I thought they were all standing up and I was telling them what great things the Lord had done for me. I had another dream, I saw a ship near me surrounded with water. It seemed to be near the clouds, and there was some reading on the side of it, but I could not understand it. I feel like this is too little a hope for poor me to claim. I offered myself to the church at Little Zion, at Dresden, and to my surprise, was received and baptized by Brother T. J. Moore. I came out of the water rejoicing, and told them that I had found the true church. Oh, that was a happy day with me, but I fear that I am deceived. This is all I have to go upon if I am not deceived. If I am ever saved it is by grace, and grace alone. Oh, I long for that happy home where parting is no more. I went to bed the other night and it seemed as though I was in a dying state, and thought that my hope was so little that I would not claim it; seemed like I saw my Saviour and viewed him, and I saw one of the old prophets, and said, Lord, Lord, and I felt my hope was good enough for any one. Brother Gold please interpret my dream if you can, I believe it would give me relief. Yours in hope of a better world.

IDA YATES.

Blooming Grove, Tex.

DEAR BROTHER GOLD:—Yours of the 10th to hand and contents duly appreciated. I know what the Lord does is right, and we should not say, "why doest thou," or even murmur or complain; but our nature is prone to sin as the sparks are to fly upward. Unless the Lord build

the house they labor in vain that build it. We cannot be resigned to such things unless he sees fit to give us a spirit of resignation. We can read the promises, but the Lord has to apply them. The death of my dear old father was indeed a sad one to us, and I felt sure mother could not bear up under it, unless her Saviour, who has been with her and supported her so long under sore trials, came to her relief. I verily believe he did, and she is bearing up as well as I expected. She is able to sit up some. I have been out to see her every day since papa's death. We all hoped and looked for you Tuesday and Wednesday evening, and wanted you to preach on account of his death, before his burial, and had I thought you could have left Sister Gold I would have wired you to come. Brother Jasper Hall went out and made a nice talk and sang and prayed.

Hope Sister Gold is better, and will be able to come up with you and go out and see and stay with mother and sisters while you go to Roxboro, N. C. I did expect to go with you, but feel it my duty to stay and go and take mother to old Eno Saturday and Sunday, if she is able to go. I feel more determined than ever, by the help of the Lord, to be a more dutiful son to her than I have been in the past, also to my brothers and sisters. If not deceived I feel to say, "The Lord gave and hath taken away, blessed be the name of the Lord." Brother Gold pray for us. Very unworthily,
G. C. FARTHING.
Durham, N. C.

Remarks:

Brother Farthing's father was killed by the running away of a horse. I have always known Brother Farthing to be one of the most dutiful of sons I have ever seen. The Lord bless him still. [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.

STRIVING.

A dear brother in the flesh, and I trust also in the spirit, requests me to give my views with respect to the saying of the Lord, "My spirit shall not always strive with man," Gen. 6:3.

Certain texts of Scripture are given to the children of God by Arminians as proof texts of their theory, and the children are often, for the time, seemingly embarrassed because they feel to be unable to disprove, by the Scriptures, that which they feel needs no refutation in their experience, and they immediately begin to look around for help, and sometimes make a mistake by asking wisdom of man rather than of God. All the children of God are taught of him, and wherein they are specially taught of him they cannot obtain wisdom from any other source, and that is in the revelation of Christ in them the hope of glory wherein they have peace with God through Christ, and

wherein they need not that any man should teach them, so that when they examine themselves whether they be in the faith, and prove all things and hold fast that which is good, they understand the way of life and salvation to their entire satisfaction, by faith, and neither Arminians nor their doctrine gives them any particular concern.

In the sense that preaching is teaching, God's people are taught by it, and it is only in this sense that they are taught of man, which is by way of confirmation in that which they have been taught by the leadings of the spirit in their experience. And in this sense the holy Scriptures says Paul are able to, and I conclude do, make them wise unto salvation through faith which is in Christ Jesus. It can only be in this sense, therefore, that we can be properly called upon to give our views upon any portion of Scripture, and when we give them the children test the truth of the doctrine we present by their experience, and if it fails to hold out according to that rule, which is according to the Scriptures which are written in their hearts and put in their minds, (Heb. 8:10) they will not and cannot receive it. The same rule must govern under all circumstances, and applies to every doctrine and word of doctrine, whether by angels, men or devils, and will, therefore, apply to the doctrine or theory of Arminians and will condemn it, which is enough for the child of God; besides he is not required to give to him that asketh anything of him except the

reason of the hope that is within him. When Paul made his defense he simply told what the Lord had done for him, and that is all the defense necessary or required of the children of God to-day.

The people of God are taught a new covenant which is set forth in the New Testament and, therefore, do not have to resort to the sayings of other covenants which have been declared faulty and made an end of by the Lord, to prove their doctrine, for the word of faith which is preached unto them is nigh them even in their hearts.

I do not feel to attempt to give what the Lord meant by the saying referred to, because it does not, in my judgment, particularly concern the children of God, others would not believe what I might say from the simple fact if they were capable of believing as I do upon it, they would not preach what they do respecting it.

If the Arminian theory of this text be correct it only proves that the Lord will finally fail to save any one, however much and long he may strive with man, because His spirit, they say, strove one hundred and twenty years with man prior to the flood, and only one man was found to be righteous in the end, and he was a preacher of righteousness prior to and during these years, besides it cannot be proven that the Lord saved any from their sins by His striving with them. Noah was the only man we are authorized by the scriptures to believe was saved, and he was saved by grace, and not by works,

as the Arminian says man is saved. "But Noah found grace in the eyes of the Lord." Gen. 6:8.

I heard a noted preacher say once that Noah was a failure as a preacher, because he preached one hundred and twenty years and did not save a single soul, but it occurred to me that instead of its proving Noah to be a failure as a preacher by none being saved by his preaching, it rather proved that souls were not saved by preaching in those days, and ought to and does prove, if it proved anything for this day, that preaching does not save souls or sinners dead in trespasses and sins now.

It seems that the Lord communicated with man in a manner peculiar to the different dispensations of time. In the garden of Eden He talked with man seemingly as one man would talk to another. At the time he uses the language of the text he seems to have communicated with man by his spirit, whereby he reasoned with him concerning the wickedness committed by the sons of God—the first born sons—marrying the daughters of men, which were not first born daughters. It seems that the first born sons were to marry the first born daughters, that the greatest strength, and consequently the greatest capabilities of man should be served in and exhibited by the first born which the Lord claimed as his own, and through which mainly devotion to him should be maintained and his Son the First-born of heaven and from the dead should appear.

At the first God spake to man face to face and yet man became a sinner, then he strove with him by his Spirit, and yet the thoughts of his heart were only evil and that continually, then He sent his angels to remonstrate with him, and he evil entreated them and rejected them, then he sent his prophets and he stoned and killed them: and last of all he sent his son and spake to man by Him, and him also man rejected and hung upon a tree, so that in every possible way has man been proven to be utterly depraved, and the saying of the Son proven true, "Ye will not come unto me that ye might have life, and whereby the great necessity for salvation by grace is demonstrated beyond all question.

In the first instance God drove man from his presence and cursed the earth for his sake; in the next he destroyed the world by a flood of water: in the next he rained fire and brimstone upon the wicked cities and destroyed them thereby; in the next he sent upon them famine, pestilence and sword, and sent them often into captivity: at another time he seemed to turn every man loose to follow his own way, and last of all he reproved, rebuked and admonished him by His Son, who spake as never man spake, and yet none of these things moved man to turn and seek after God. By these things it is clearly proven that salvation by grace is not a mere peradventure but an absolute necessity, and must thereby be absolutely certain else there is no salvation for a single mortal of

Adam's posterity.

The truth of the full text is certainly proven by these circumstances, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." That is it should be that many years before the flood at which time His Spirit should cease to strive with man. That man is and was then flesh—that is, man, meaning the sons of God was flesh, as well as were men and their daughters, was then true and is true to-day. God's people in the flesh are just like other people. It seems that the people called the sons of God were also called man prior to the flood, but have not been so-called since in the sense that they were before.

It would seem reasonable to conclude if there ever was a time when man or men were capable of coming to God and serving him in an acceptable manner it should have been near the time of his creation when his being and powers we might suppose were less degenerated, but he fails to keep the command of God while in his best estate, but sins and comes short of the glory of God. It is truly said; Except the Lord build the house they labor in vain that build it."

I submit these thoughts, hoping that something has been presented that may be matter for thought unto some of our readers whether the text has been to any extent explained or not.

P. G. L.

Brother A. Bland of Georgia requests my view of Gen. 6: 6, and Heb. 6: 6: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6: 6.

Those who believe in a God of purpose and predestination that declares the end from the beginning have what seems to others a difficulty in explaining such scriptures as the above; while those that hold to the theory of a God that does not predestinate have it seems to others a difficulty in explaining the existence of a God that does not rule and do all his pleasure. Which is more in harmony with the teaching of the bible, the theory of a God that does not do all his pleasure, or one that does all his will and pleasure? A God that does not foreknow all things, and therefore that fails to do all his pleasure would have occasion to grieve at things he does, and to repent of them as a mistake on the ground that he did not know at the time he was making man what man would do. While a God of mercy and pity, who declares the end from the beginning, might grieve what man has done and destroy man whom he had made in furtherance of a deeper purpose to bring good out of evil. It was man that had sinned. God does not repent as a man. But the grief of heart of the Lord because he had made man foreshadows the mercy of God in sending a present destruction on man out of which shall spring the sweetest consolations and joys in the covenant of

grace. Jesus the Lord should be found in fashion as a man, and should be put to grief for the transgressions of his people. The floods of wrath should roll over him and should wash away the sins of his people, and the covenant of grace should be made and confirmed in Jesus, in which he would never again be wroth with his people. The bow of promise in the cloud should in the face of the sun declare the faithfulness of God in his loving kindness to his people forever.

One of the most touching and expressive exhibitions of the mercy of God toward sinners is shown in the grief of heart his own Son who made man felt as he was put to death in the flesh for the transgression of his people. No grief was ever like his. This he foreshadowed as it was said that it repented the Lord that he had made man on the earth, and it grieved him at his heart. It repented him—not in any sense that he had done wrong or made any mistake. For he could not do that. There should be a repentance or change of administration, a turning away from his former manner of dealing with man. As the flood should wash away the sin by wiping out the race, and a new covenant be made with Noah and all flesh, signified by the bow in the cloud, it should set forth the waves and billows of divine wrath which roll over the Son of man as he should be made sin for his people, and suffer the just for the unjust, and blot out transgression should be put to

grief and his soul become exceeding sorrowful even unto death, to make an end of sin, so that God should no more be wroth with his people forever, and should set the bow of his promise in the reflected beauties of truth shining in the hearts and lives of his people, so that after afflictions and chastenings the bright shining of his love and peace should appear in the face of Jesus the Sun of Righteousness, as he shines upon the retiring clouds of seeming destruction, but found and proven to be of great fruitfulness and blessing.

"If they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 6. Read the context, for this is only a part of the sentence. The matter of discussion is this: If any have tasted the good word of God' and the powers of the world to come, or the gospel, or have been partakers of this heavenly calling, and should fall away, or cease to become children of God, it would be impossible to save them, or renew them again unto repentance. Because if Christ should fail to save one it would be impossible to save him. If one renewed in the spirit of his mind by the washing of regeneration, or crucifixion and resurrection of Jesus, should fall away it would put Jesus to an open shame by showing the insufficiency of his crucifixion, and such would crucify Jesus to themselves afresh, and put him to the shame of proving that his sufferings

are a failure: for if it fails in a single case to keep one of his people it shows its insufficiency.

Thus the Apostle argues to prove the perfection of Christ's priestly offering and intercession. No better way to prove the value of any work could be adopted than the one that proves its unfailling virtue in doing what it is designed to do. Nor could weakness in any measure be better shown than by proving its failure to do what it professes to do. If the death and resurrection of Jesus should fail in a single case to do what it purposed to do that would expose him to reproach and shame. Therefore when this writer states that if one enlightened should fall away it would be impossible to renew him again to repentance, as it would put Christ to an open shame, in showing that he must be crucified afresh, inasmuch as his crucifixion was insufficient. In this way he shows the utter impossibility of the falling away of any who are made partakers of the heavenly gift.

The Lord said to Job, "Wilt thou also disdain my judgment; wilt thou condemn me that thou mayst be righteous, Hast thou an arm like God, &c. Look on any one that is proud, and bring him low: and tread down the wicked in their place. Hide them in the dust together: and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee," Job 40: 8, 9, 12, 13. This is to show Job the impossibility of his saving himself by his own right arm or power.

As the writer to the Hebrews is showing the impossibility of the falling away of one who has tasted that the Lord is gracious, by showing that such a thing would disannul the covenant of grace, and show Christ to be a failure.

P. D. G.

DEAR BROTHER GOLD:—I thought I would write you a few lines this beautiful morning, but feeling my imperfections and unworthiness so much I almost fear the attempt, yet I feel it my duty to do so. I will try and write a few lines. I am feeling very weak and nervous from a spell of sickness, have been suffering a great deal about three weeks; but hope I will soon be better. I am strangely afflicted. It seems that our physician does not understand my case, Oh! Brother Gold, I do get so low down in my feelings. I often feel that the Lord has forsaken me, and I've never been born again. I so often feel that if I was a child of God I could bear my suffering and afflictions better, but am so prone to sin, am often finding myself grumbling and complaining at my condition. I do so much desire to be reconciled to my condition, whatever it may be; but am so sinful and weak I cannot do as I wish. It seems there is no one like me. I am often made to say, Oh! wretched man that I am, why is it that I am so much afflicted and distressed. It is right then that I am made to go to the Lord for help, for vain is the help of man. Brother Gold, I want to make one request of you, if it is not asking too much. I desire for you to write your views through the LANDMARK on the 22nd Psalm 27, 28, 29, 30, and 31st verses but if you do not feel impressed to write, it will be

all right with me. I do not know why it was that I was impressed to ask you to write but it has been on my mind a week or more. Brother Gold in conclusion I ask you to remember me in your prayers hoping this may find all well and enjoying the blessings of our great Creator. Please pardon all amiss. Your unworthy sister, if one at all.

EUPHEMIA STALLINGS.

Chayton, N. C.

Remarks :

Our dear sister has that peculiar trouble and distress that only the balm in Gilead, and that physician can heal. The leprosy could never be cured by man. It was for the eye of the priest under the law. He pronounced one clean or unclean as the leprosy appeared or disappeared, and made the offering provided with its application. This distress of soul cleaves to every one of God's people while they dwell in this tabernacle of dust. But the grace of God is sufficient for all these distressed souls. The 22nd Psalm is minutely descriptive of the humiliation, sufferings and sacrifice of Jesus, and his glorious exaltion as Lord of all. In the first verse the utterance is the very language used by Jesus in the dark hour of his crucifixion. "My God, my God, why hast thou forsaken me."

The 6th verse shows his humiliation, "But I am a worm and no man; a reproach of men and despised of the people." They said at his crucifixion, "He trusted on the Lord that he would deliver him." See 8th verse. The 18th, verse says, "They parted my

garments among them, and cast lots upon my vesture." No language of prophecy is more exact in setting forth Christ's sufferings. Yet how fully he was cast on his Father from the womb, from his birth of the virgin. God took him from the womb, and made him hope while upon his mother's breast. (v. 9.) How strange that the darling Son of God should be compassed with dogs, and that the assembly of the wicked should enclose him. They pierce his hands and feet. (v. 16.) All this was because he was stricken for the transgression of his people: for it pleased the Lord to bruise him. In consequence of this he should declare God's name unto his brethren, and will praise God in the midst of the congregation: (v. 22.) He commands all that fear God to praise him, "All ye the seed of Jacob glorify him: and fear him all ye seed of Israel." God thus speaks to his people by his Son in these last days. Jesus shall be great. His Father hath made him so. God hath highly exalted him and given him a name above every name, that at that name every knee shall bow and every tongue confess that he is Lord to the glory of God the Father.

Verse 27. "All the ends of the earth shall remember and turn unto the Lord."—All the ends—those far off—helpless, destitute—so far off by transgression as the Son that spent all his father gave him in riotous living. These all shall come from the land of Assyria, and the outcasts from the ends of

the earth. They shall remember the father's house and its goodness and remember their sins with shame, and shall turn unto the Lord. Let the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord who will have mercy and abundantly pardon. "And all kindreds of the nations shall worship before thee." All the people that are kindreds—such as are alike oppressed and have a common bond of fellowship shall worship before God. Because it is the Lord's kingdom and he is the governor among the nations. He is exalted a Prince and Saviour, Lord of lords, and King of kings.

"All they that be fat upon the earth shall eat and worship." The great and rich shall be taught of God, or shall taste his goodness and worship him." All that go down to the dust shall bow before him, and none can keep alive his own soul." He shall reign over all so that none have any power of themselves. "A seed shall serve him: it shall be accounted to the Lord for a generation." This is given him of his Father. That seed shall serve him. It is his generation. He shall see of the travail of his soul and shall be satisfied. He shall say here am I and the children whom thou hast given me. "They shall come and declare his righteousness unto a people that shall be born, that he hath done this." These shall come and proclaim his glory. They shall preach Jesus and declare his righteousness unto a people that shall be born. They shall declare

the Lord's doings among the people. To publish the Lord's doings is preaching the gospel. This is the Lord's doing and it is marvelous in our eyes. The twelve Apostles do now declare his righteousness unto a people that shall be (no doubt about it) born, declaring the Lord hath done this.

The triumphant, complete and perfect character of this glorious kingdom is here set forth. Because Jesus humbled himself unto the death of the cross, therefore God hath given him a name above every name, highly exalting him as Lord of all. The certainty of the triumph of Jesus and the salvation of his people is here set forth. This is our joy and rejoicing. Take away our hope in this perfect dominion and what would we do? If the foundations be destroyed what can the righteous do? The righteous are those that trust in the Lord, and the humble are those that glory in him, and have no confidence in the flesh. P. D. G.

ASSOCIATIONAL.

The next session of the Country Line Association is appointed to be held with the church at Roxboro, N. C., commencing on Saturday before the 3rd Sunday in August and to hold three days. We extend a cordial invitation to all brethren, especially ministers. Those by rail from North will be met at Roxboro Friday at 7 p. m. Those coming from the South will be met at Roxboro at 8 a. m. on Saturday. Enquire for reduced rates when you buy Tickets.

P. D. GOLD, Moderator.
GEO. T. BURCH, Clerk.

ELDER P. D. GOLD, DEAR BROTHER:—You will please publish in the LANDMARK that the next session of the Pig River Association is appointed to be held with Leatherwood church in Henry Co., Va., eight miles North East of Martinsville, Va. Brethren and especially ministers are invited to attend; those coming by way of the Norfolk & Western R. R. from the North or South or the Danville & Western from West or East will be met at Martinsville, Va. on Thursday before the Association in the evening and conveyed to the Association, those wishing conveyance will please notify me not later than the 21st of August. Brother Gold can't you come up and be with us? Brother Turner said you promised him to come if you could. By order of the church.

Z. T. TURNER, Mod.

M. E. MINTER, Cl'k.

Dyers Stone, Va., Henry Co.

Please state that I will accompany Elder L. H. Hardy from Dutchville to the Eno Association, will be at Durham 4th Sunday and Saturday before in July.

Affectionately,

J. E. ADAMS.

Barelaysville, N. C.

Please publish that the next session of the Eno P. B. Asso. is appointed to be held with Shiloh church, Person county, N. C., to begin on Saturday the 3rd of August and continue three days. We hope to have many of our Brethren, Sisters and friends with us, they will be met on N. & W. R. R. at Woodsdale, N. C., on the evening of the 2nd and morning of the 3rd and conveyed to place of meeting, about two miles from railroad. Application will be made on Southern or R. & D. R. R. and N. & W. for reduced rates, those coming from

East can come up as late as Friday, p. m., to Durham and go out from there Saturday, a. m., in plenty time for meeting.

G. C. FARTHING, Cl'k.

Durham, N. C.

CALLED IN.

Elder J. C. Williams wishes to call in all appointments up to Wilmington as he finds he cannot fill them. Also Lynch's Creek, Harmony and McCray. Will attend Country Line Association. Desires some brother in Wilmington to meet him on train from Monroe on Friday, July 19th.

OBITUARIES.

DAVID T. MAHEW.

Departed this life April 18th, 1895, David Mahew, in the forty fourth year of his age. The subject of this notice had been suffering with a disease thought to be dyspepsia, but finally terminated in cancer of the stomach. He left a wife and seven children, two by his first wife, and five by his last wife, who was my sister Lucy J. Keesee. Industry, truth and honesty, marked his pathway here. May we not truly say with the wise man Solomon, a good name is rather to be chosen than great riches, and loving favor than silver and gold. While we mourn our sad loss, his widow and orphans are the chief sufferers. May God who takes care of the animals and takes notice of the sparrows, take care of them while in this dark sin-stained world, and may she be comforted when reflecting on the happy change we hope has taken place with her devoted husband. No one can love the Primitive doctrine in nature as he did. May his lonely widow ever remember that the Lord's ways are as high above our ways as the heavens are above the earth. May we all be able to sing in spirit when leaving this world the following verse,

Why should we start and fear to die?
What tinorous worms we mortals are!

Death is the gate to endless joy,
And yet we dread to enter there.

MARGARET KEESSE.

Sycamore Va.

JESSE THOMPSON.

By the request of the family of my old brother Jesse Thompson. I make the attempt to give the readers of the ZION'S LANDMARK a short sketch of his life and death. He was born in Johnston Co. N. C. the 16th, day of April 1818, and died the 15th, day of April 1895. His stay on earth was 77 years lacking one day. Elijah Thompson and Nancy Thompson were his parents who were Baptists. I have often heard them say he was the most dutiful child of us all. In the year of 1841 he married Harriet Spencer. There were born unto him six children four of whom survive him, two boys and two g'rls, 31, grand children, and 3 great grand children. It pleased the Lord to reveal himself to him at his Saviour at a time which was never forgotten by him, and he came before the church at Johnston Union, and gave evidence of the same, August 8th, 1857. A short time afterwards he was chosen deacon for the church. This office he filled well, and purchased a good degree and great boldness in the faith. I wish to state hear that from the time of his being baptised by our beloved pastor Elder Dixon Phillips until called by death there was never a charge preferred against him, and as is common for us to mention the name of some loved one, his seemed to be first to mentioned. Oh, if I could live like old Brother Jesse I would not have so much trouble. He was swift to hear, slow to speak, and very slow to wrath. He was as near like Jobe as any one I ever saw in being patient. He bore afflictions with as much christian fortitude as any one I ever saw, and seemed to be perfectly resigned to the will of the Lord to be done with him. I think his first wife died in the year 1881, and being as he was left lonely and desolate he married again. His last affectionate and devoted wife was a daughter of old Brother Benjamin Woodward, a very noted family of the Baptist faith. On Tuesday at eleven o'clock his sorrow stricken family Brethren and friends and myself his only Brother come together to bear Brother Strickland and Elder Peedin preach his funeral sermon, and to mourn with each other over our loss and rejoice with each other for his eternal gain. The

congregation was large and attentive, the preaching seemed to be in demonstration of the spirit and with power. Old Brother Jesse and myself have been seated together nearly every meeting at Old Union for nearly twenty seven years. At our last meeting I felt lonely to see his seat vacant never to be filled by him any more.

JOHN R. HOMPSON.

Pine Level N. C.

ROSA STANLY.

Little Rosa Stanly, daughter of brother T. M. Stanly, was born the 7th day of November 1887 and died March 19th 1895, making her stay on earth 7 years 4 months and 11 days. She was always a dutiful and obedient child, and seemed to have had a presentment of her death, for on the morning before the deadly flame caught her dress she said to her little brother Almond, "when I am dead and buried will you come and look at my grave." On Sunday the 17th of March all of the family that were large enough to render her aid being out of the house, her dress took fire and burnt the little body so badly she lived 36 hours, yet I am led to believe that though the body was racked with pain within was calm and peaceful, and as life was ebbing away Jesus of Nazaret's passed that way, and took up his abode in the heart filling it with love, joy and peace. Her father writes. When I got to the house where she was, poor little thing looked up at me and says, Pa I am burnt up, I am going to die, and said for me to ask Jesus to save her, and I do hope I offered a prayer to God for her that if it was his will to take her from me he would 'ake her to heaven, and just before she died she asked a lady standing by her if I was praying for her and then looked up and said, don't you see those little angels, and said Jesus died for me, and now I am going to him, and she called her little brother and said "Tom Wesley you may have my play things, and then commenced singing, "Alas and did my Saviour bleed," and then she closed her eyes in death, and went off as though she was going to sleep. No more use for earthly playthings, but is gone where her employment will be to sing the praises of him who died for her. "Jesus died for me, and now I am going to him." Can I but say it when I come to where she then was? Will it not be enough? May not only the sorrowing father and mother, but the little

brothers and sisters say the same; and now I would say to the bereaved father, you say at the close of your letter, "my heart is so full I can't write any more." May your heart always be full of Jesus, and should you now be out of your duty may you take up the cross even though it should seem heavy and he will be with you, yea even unto the end of the world, and will prepare you to meet the little one gone before.

A. H. NANCE.

Atlee N. C.

MRS. DOLLY POPE.

Died at her home near Deep Creek church, May 19th, 1895. Mrs. Pope, relict of the late Marcellus Pope, aged 73 years. The sun had just risen and flooded the earth with sunshine ushering in a beautiful Sunday morning, when our dear friend was called away to enjoy the glories of an eternal Sabbath. On Monday afternoon, she was laid to rest beside her husband, who had preceded her but a few years, to sleep until the resurrection. For some time she had been in declining health, but for more than a year, she had been making lengthy visits to her children and near relatives. A few weeks since, she became anxious to return home where she frequently said she wished to die. She sewed steadily all day, retired at her usual time, but was taken very sick about 9 o'clock, and gradually grew worse until she quietly and sweetly fell asleep in Jesus. Although she had the greatest respect for christianity and felt an interest in her soul's salvation, it was not until late in life that she confessed Christ, was baptized and connected herself with the church at Deep Creek, where she loved to worship. Her seat was never vacant unless kept away by sickness or uncontrollable circumstances. As she was a person of great energy in temporal affairs, so when she put on Christ; was she zealous in his cause. Kind, hospitable and sympathetic, no one ever appealed to her for help in vain. The weather was never too inclement, or she too wearied to minister to the sick and sorrowing. Her children will miss the faithful counsel and loving words of a devoted mother, her neighbors will miss a kind friend, and her church a consistent member. Dear old friend, farewell! A few more years perhaps and we will meet in the sweet Bye and Bye where there will be no more parting, and where sickness, sorrow, pain and death are felt

and feared no more. Her children mourn their great loss, but they should remember it is her eternal gain. We sympathize with them in their affliction, but God alone can comfort them. She was glad to depart and be with Christ, and could say exultingly with Paul, "I have fought a good fight. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me at that day.

A.

APPOINTMENTS.

J. C. WILLIAMS

Wilmington..... Friday night
 Stump Sound, Sat. and 3rd Sunday in July
 Bay Meeting-house Monday
 Southwest..... Tuesday
 Muddy Creek..... Wednesday
 Hornet..... Thursday

Will some one meet me in Clinton Friday evening.

Seven Mile..... Saturday
 Reely Prong..... 4th Sunday
 Barbary's Chapel Monday
 Mingo..... Tuesday
 Black River..... Wednesday
 Bethany..... Thursday
 Smithfield..... at night
 Clement..... Friday
 Hannah's Creek..... Saturday
 Bethesda..... 1st Sunday in August
 Black River..... Monday
 New Hope..... Tuesday
 Middle Creek..... Wednesday
 Willow Spring..... Thursday
 Raleigh..... at night
 Durham..... Friday night
 Eno..... Saturday
 Camp Creek..... 2d Sunday
 Tar River..... Monday
 Surl..... Tuesday
 Roxboro..... at night
 Flat River..... Wednesday
 Wheeler's..... Thursday
 Prospect Hill..... Friday
 Arbor..... Tuesday
 Gilliam's..... Wednesday
 Burlington..... at night

Then to Abbott's Creek Association.
 Will need conveyance when not on R. R.

L. H. HARDY.

3rd Sunday in July..... Nahant
 Monday..... Memorial
 Tuesday..... Chapel
 Wednesday..... Cross Roads
 Thursday..... Beulah
 Friday..... Salem
 Saturday..... Neuse
 4th Sunday..... Cedar Grove
 Monday..... Dutcheville

Tuesday..... Camp Creek
 Wednesday..... Surl
 Thursday..... Flat River
 Friday..... Stories Creek
 Thence to Eno Association.
 Tuesday after Eno Association... Ebenezer
 Wednesday..... Lynch's Creek
 Thursday..... Arbor
 Friday..... Pleasant Grove
 Saturday..... Lick Fork
 Sunday..... Wolf Island
 Sunday night..... Redsville
 Monday..... Waymoak S. H., near J. H. Combs
 Tuesday..... Gilliams
 Wednesday..... Burlington
 Thursday..... McCrays
 Friday..... Prospect Hill
 Thence to Country Line Association.
 Tuesday, 10 o'clock a. m. Durham
 Conveyance needed.

J. E. ADAMS.

Eno Association &..... Shiloh
 Cane Creek..... Wednesday
 Malmison..... Thursday
 Thence to Staunton River Association.
 Moon's Creek..... Tuesday after
 Country Line..... Wednesday
 Ebenezer..... Thursday
 Stories' Creek..... Friday
 Will some friend meet him on Tuesday at
 Danville and carry him to Cane Creek.

JAMES A. BURCH.

Zion..... 3rd Sunday in July
 Crab Creek..... Monday
 Cross Roads..... Tuesday
 Meadow Creek..... Wednesday
 Crooked Creek..... Friday
 Lamsburg..... Saturday
 Zion Hill..... 4th Sunday
 Flower Gap..... Monday
 Stuart's Creek..... Tuesday

ISAAC JONES.

Old Town Creek Sat. and 2nd Sunday (July)
 White Oak..... Monday
 Aycocks..... Tuesday
 Goldsboro..... Tuesday night
 Smithfield..... Wednesday
 Little Creek..... Thursday
 Neuse..... Sat. and 3rd Sunday
 Cedar Grove..... Monday
 Dutchville..... Tuesday
 Shoo Fly..... Wednesday
 Tar River..... Thursday
 Camp Creek..... Friday
 Durham..... Sat. and 4th Sunday

M. F. STUBBS.

Eno Association.....
 Cave Creek..... Wednesday
 Malmison..... Thursday
 Thence to Staunton River Association.
 Mountain..... Monday
 Dan River..... Tuesday
 Lick Fork..... Wednesday
 County Line..... Thursday
 Ebenezer..... Friday
 Thence to Country Line Association.
 Wheelers..... Wednesday
 Prospect Hill..... Thursday

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Lynch's Creek.....Thursday night
Arbor.....Friday

W. J. STEPHENSON.

Neuse, Saturday and 3rd Sunday in July.
Cedar Grove.....Monday
Dutchville.....Tuesday
Shoofly.....Wednesday
Tar River.....Thursday
Camp Creek.....Friday
Durham.....Saturday and 4th Sunday
Eno.....Monday
Mt. Lebanon.....Tuesday
Surl.....Wednesday
Flat River.....Thursday
Roxboro.....Friday
Thence to Eno Association, Elder Isaac
Jones will be with him from Neuse to Dur-
ham.

A. H. NANCE & W. C. JONES.

Burlington.....Friday at night, July 25th
Big Meadows.....27th and 28th
Anders, S. C.....29th at 3 o'clock
Whitfields, S. C.....30th at 11 o'clock
Durham.....at night, 30th
Mt. Cebon.....30th
Blalock Academy.....at night
Camp Creek.....August 1st
Tar River.....August 2nd
Thence to Eno Association.
Roxboro.....Monday night, August 5th
Story's Creek.....August 6th
Wheeler.....Wednesday, August 7th
Lynch's Creek.....August 8th
Arbor.....August 9th
Wolf Island.....August 10th and 11th
Conveyance needed.

J. D. DRAUGHN.

Ridgeway, Va., Saturday night and 5th
Sunday in June.
Martinsville.....Monday and Tuesday nights.
Reed Creek, Saturday and 1st Sunday in July
River View.....Sunday, 4 p. m.
Axtou.....Tuesday
Old State Line.....Wednesday and Thursday
Rock Academy (N. C.) Saturday and 2nd
Sunday.
Moon's Creek.....Monday
County Line.....Tuesday
Arbor.....Wednesday
Stony Creek.....Thursday
Central, S. H.....Friday
McCrays.....Saturday and 3rd Sunday
Conveyance needed.

J. D. YASS & E. E. Lundy.

Indian Creek Association, August 23rd,
24th and 25th.
Pipe Stem.....23 o'clock, 26th
Bench of Blue Stone.....10 o'clock, 27th
Flat Top.....4 o'clock in the evening
Low Gap.....11 o'clock, 28th
Rich Creek.....4 o'clock, 29th
Cadle's View, the funeral of old Sister Bet-
tie Cause, September 1st.
Azariah Lundy's.....2nd
Salem.....4th
Brethren arrange for the 5th.
Washington Association 6th, 7th and 8th.

Harmoy.....9th
Tumbling Creek.....10th
St. Clair's Bottom.....11th
Big Helton.....4 o'clock, 12th
Senter Association.....13th, 14th and 15th
Wilson.....16th
Peach Bottom.....17th
Thence to Mountain Association.

H. F. PEEDIN.

Creeches Monday after the 4th Sunday in
July.
Salem.....Tuesday
Neuse.....Wednesday
Cedar Grove.....Thursday
Travel Friday.
Eno Association.....

G. W. Gail & Ax's

Extra Strong,

Superior,-Plain.

Compeer,-Salt.

Blue Ribbon,-Sweet.

Scotch Snuffs

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Strength and Flavor.

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July 15
1895

#17

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF

ZION. Not for Profit. **Landmark.**

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

Lynch's Creek Thursday night
 Arbor Friday

W. J. STEPHENSON,

Neaps, Saturday and 2nd Sunday in July.
 Cedar Grove Sunday
 Douthett Tuesday
 Moody Wednesday
 Tar Hill Thursday
 Camp Creek Friday
 Duffham Saturday
 Koss Sunday
 Mt. Liberty Monday

Harmony 9th
 Tubbling Creek 10th
 St. Clair's Bottom 11th
 Big Helton 12th
 Water Association 13th, 14th and 15th
 Wilson 16th
 Peach Bottom 17th
 Thence to Mountain Association.

H. F. PIERCE,

Creeches Monday after the 4th Sunday in July.
 Salem Tuesday
 Neum Wednesday
 Cedar Grove Thursday
 Travel Friday

"Ask for the old paths where it
 By the help of the Lord this paper
 mark, guided by its stakes of Truth, and
 It hopes to reject all traditions and institutions of men, and regard
 only the Bible as the standard of truth.

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

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

All lovers of Gospel truth are invited to write for it—if so impressed.
 May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs; also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

July 15
1895

#17

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

BROTHER EDITOR:—Not long since a gentleman requested me to give him my opinion on the five, two, and one talents, mentioned in the parable of our Lord in the 25th chapter of Matthew's gospel, beginning at the 14th verse. Not having time to do so at that time, and believing for certain good reasons that this will meet his eye, I now give him my answer; and I take this opportunity to do so, because others also may wish to know something of the talents

Our Savior in the beginning of this chapter sets out with the parable of the ten virgins, and goes through his remarks on that subject and closes in the 13th verse with these words: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." And then he begins the parable of the talents in the 14th verse; "For the kingdom of heaven is (by the kingdom of heaven here he means the gospel ministry) as a man travelling into a far country, who called his own servants, (mark well that word, his own servants,) and delivered unto them his goods. 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Now, my dear sir, there is no need of being lengthy on this subject, for I consider it so plain a parable that he that runs may understand

it. And first, by the kingdom of heaven our Saviour meant the gospel ministry by his apostles. 2d, the man travelling into a far country, Jesus Christ meant himself going from this world to heaven and coming back at the judgment day to call his apostles and ministers to account for the gifts of the ministry given them, and so reckon with them. The goods delivered were his gifts of the ministry and gospel with all its appendages. But mark who in the text he calls to him and gives or delivers his goods to—to his own servants. Who were his own servants? Why you must own that they were his chosen apostles, who were the servants of God and of Christ, and the churches' servants for Christ's sake. For you must own that this unbelieving world are not the servants of Christ, but servants of the flesh, lust, world and devil. And the word is clear in the text who he called to him in the parable and delivered his goods: "his own servants"—and these own servants meant his apostles. The five talents, two and one talents, meant the different gifts given the whole twelve apostles; and these five, two and one are put for twelve different gifts, as is often the case in scripture—Rachel is put for all the mothers that lost a child by the sword of Herod, and the name Jacob is put for the whole church of God, &c. Then as to the eleven

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apostles, they all had different gifts as five stands to two, &c.

But it is the man of one talent, I presume, that the stress of your enquiry lies upon. By this man of one talent our Saviour meant Judas for he was his own servant by call to the ministry that the scriptures might be fulfilled; but not his own servant by a heavenly call from darkness to light, or from nature to grace; for there is not a text in the New Testament that will show that Jesus called Judas from nature to grace, but there are texts that will show he called him to the ministry and sent him out with the rest of his apostles. Read John, 6: 65: "And he said, therefore said I unto you, that no man can come unto me, except it were given him of the Father." The verses before show he here specially alluded to Judas. What then was Judas's one talent? It was the office of the ministry, as Acts, 1: 17, shows: "For he (Judas) was numbered with us and had obtained part of this ministry."

Then this shows that Judas was numbered with the apostles and obtained of the ministry, even the office of a minister; this was his one talent, and having no grace he took up hard thoughts of his Lord, as you read, that he reaped where he had not sowed, &c. and went and hid his Lord's money in the earth, &c. or in other words, sold the Lord and his office or part of the ministry for thirty pieces of silver; silver is nothing but earth, here he hid it. And Jesus said, take from the man, or Judas, the one talent, or the office of the ministry, and give it him that hath ten, that is to Matthias; or in other words, after my death take the office of the ministry, from which Judas by transgression fell, and give this one talent of the office of the ministry to Matthias, who has grace to improve it, that he may be

a witness with you eleven on my behalf of all things done by me. Therefore, 29th verse: "But from him that hath not, shall be taken away even that which he hath." The meaning is, take away the ministry from Judas, who has not or hath not grace to improve it, or gain two, five, or fifty talents by the use of it, and cast the unprofitable servant into outer darkness, &c. Read 13th of Matthew, 11th and 12th verses, which prove all I have said.

If the church of God was now searched for Judases, thousands I presume would be found by the omniscient eye of the Saviour having one talent only, the office of minister, without the grace of God; who hide the office of minister under an earthly heart and earthly gain by their ministry, and are clandestinely taking out of the churches' bag, Judas like, while walking in company with God's ministers. But remember, sir, Judas went and bargained with the chief priest to sell his master for thirty pieces of silver; and remember also, that there are many priests, who now-a-days go and bargain with Boards of chief priests and Convention men, and so sell gospel at one dollar a day or at \$40 per month, or thousands a year; and so, Judas like, in their office of minister scour the country with God's ministers. But it must be obvious to all men that read the scripture, that the man that thus goes for the bag must be a Judas in principle: for the practice of a prophet or an apostle hiring out himself to preach is not to be found in the Bible. But of false prophets and false preachers it stands as an infallible mark by the Holy Ghost. Then such are "false apostles transforming themselves after the ministers of Christ;" and if any man wants to know whether

he be one or not, take the following scriptures: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Again: "I certify you, brethren, that the gospel that was preached of me is not after man, neither received I it of man, but by revelation of Jesus Christ." Again: "That I have great heaviness and continual sorrow in my heart," &c. Again: "My prayer to God for Israel is, that they might be saved. Again: "Freely you have received, freely give." Again: "Not for filthy lucre." Again: "Ourselves your servants for Jesus' sake." Again: "I will most gladly spend and be spent for you." Again: "The spirit of God is upon me, because he has appointed me to preach the gospel to the poor," &c. Again: "Because for his name's sake they went forth taking nothing of the Gentiles." Try your principles and practices by these texts, and weigh in these balances and see how you come out. Know you not that you are a Judas, if you cannot come to this measure? Tekel, many are found wanting. And since the erection of theological schools the world is full of Judases. How many thousands have the schools of Dublin, Cambridge, Oxford and Fort William made, to say nothing of the twenty six in our own country, that are set on foot to make lovers of the bag more than lovers of God? You must know that Ireland and England have made Judases enough to oppress these nations by tithes past endurance. The yoke is so heavy at present that a revolution must soon break it. Nothing but a revolution broke it in America and France, &c. Such is the power and influence of Judases in all countries that nothing short of

revolutions can break their yoke. Americans look out, for theological schools never were, are not now, no, nor ever can be, friendly to the rights and liberty of man. All nations stand as witnesses of this fact, that where they have been established, tithing, oppression, cruelty, and priestly and kingly power and tyranny have held their court of blood, and taken away the rights of labor, life, and liberty. So I say, then look to yourselves, Americans, lest the Theological schools of this country breed so many Judases that they sell the liberty of their country for the bag, and that every parish has again to shoulder a priest and wag along with him as before the revolution in America. God lays necessity on his ministers to preach, and thereby makes it their duty to preach. Strange then, that I must hire and pay a man to do his duty to his God. God gives gifts and his gospel to men to give to others.

Strange then, surprisingly strange, that men should then sell these gifts and gospel to men for money, and make a trade of the gospel and thus pervert God's design. These men must be Simons, who wanted the gift of the Holy Ghost from Peter for money. And it is the Judases of old time from theological schools that have thus perverted the New Testament law in support of the ministry. The whole amount of which law may be comprised in these few words: the preacher of God's sending is to preach as his duty required of him of God, and men are to give him support in his ministry as a duty required of them of God. Tell me then, from whence come all this hiring out, begging, selling, trading, cutting, shifting, planning, and new scheming to get money in support of the ministry? The Judases have done this, and

not God's ministers. Nor has the New Testament any law for any such trafficking in the ministry. But, says one, the people are so covetous they won't support the preacher without. Well, sir they are only accountable to God for this duty who has made it their duty and not accountable to you nor the preacher, whether they give or withhold from the preacher. For religious duties are between man and his Maker, and not between man and the preacher; but Judases will have the matter between themselves and the people. Whereas the support of the ministry is a religious duty, and not a civil one to be enforced by laws of men nor coercion of preachers or people. For God has left this matter with the consciences of men, as in 2 Corinthians, 9: 7: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loveth a cheerful giver." 5th verse: "As a matter of bounty, and not as of covetousness." So then to support the ministry by law is laying men under necessity; by persuasive begging is of necessity, by church censure is of necessity, by selling titles is a kind of necessity. Then no kind of ministerial support is right but a purposed, bountiful, cheerful, voluntary, free-will support.

JOSHUA LAWRENCE.

TO THE DEAR CHILDREN OF GOD:—It has been through much suffering that I have been brought to try to write what I hope and feel that the Lord in his great mercy and loving kindness has done for me. I have no beautiful dreams nor visions, nor have I anything wonderful to tell; and, yet, it is wonderful that Jesus died for me a poor sinner.

My parents were baptized in the Primitive Baptist church before my recollection, and their house was always a stopping place for their brethren and sisters. When a child I loved to hear them tell of the dealings of the Lord with them, and had many serious thoughts of death and my future state, and would form resolutions to be a good child, would try to pray at times, and always tried to be strictly truthful. After I was grown, I was quiet and grave, and old in my manner, and loved to be with old people. I gradually grew more and more seriously inclined, and in the latter part of 1871, I became somewhat more troubled than I had been, and began to go to preaching, to baptisms and to burials, seeking conviction. I had heard people say that in their conviction, they didn't know what was the matter with them, but I felt that if it was ever my case, I would know it. I had heard and read so many experiences, I couldn't be deceived in the matter. I promised myself never to sing again, 'till I could feel that the Lord had forgiven me of my sins, and didn't want to hear anyone else sing, except those I believed to be christians. I had been in this condition nearly two years, when I went to Old Town Creek to a union meeting seeking as usual my conviction. I went to Elder Bennett Pitt's with several others. I couldn't at all times restrain the tears of sorrow at not finding the conviction for sin that I so much desired, though I tried to hide them. That evening, a brother, whom I had never before met, Elder Andrew Moore, found me out in my trouble, and began to ask me questions that I couldn't answer. Then, my trouble grew heavy upon me, and I knew it was about my sins and my lost condition, but I thought it wasn't the

right trouble, it wasn't conviction. I felt that there was no chance for me, no way of escape from the awful judgment awaiting me. These words were presented to my mind, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." I concealed an old, unused Bible and some LANDMARKS in my room, and read them every opportunity, and shed many sorrowful tears over my sad condition. I felt undeserving of the notice of christian people, and told myself I was acting like a hypocrite before them, making them believe I was religiously exercised, when I was not. After a while in answer to my wish, I dreamed of dying; and, with my eyes closed, had a vision of satan; and, worst of all, one night after a perfect storm of weeping, sighing, moaning and praying, I suddenly felt myself to be going down to everlasting ruin. I sprang out of bed, and commenced walking the floor. The room seemed to be sinking, and my feet going down through the floor to destruction. After walking for some time in this wretched condition, I became somewhat more composed, and lay down again, but was afraid to close my eyes, for when I did, I was going down again. After a long time I dropped asleep, but it was a miserable night to me.

In 1874, I was married. Then my heaviness of heart gradually wore off somewhat. After about three years, I was taken sick, and thought I was going to die. My trouble returned then, with double force. I was lost, wretched and undone. One night particularly, I was very restless, moaning and sighing over my lost condition, all through the night, about day I grew more composed, and for a while lay very quiet. Then a small light entered and filled my whole

body, to show me I felt that my sins were forgiven me. My next thought was, I am not going to take it; I am going to wait for something more, some brighter evidence; and lay there a while, very quiet, waiting for something else. Of course, I had to go back, and take up that little light. Then I felt peaceful and calm and full of a still joy; so different from anything I ever had imagined. Truly I was led in a way that I knew not. A morning or two after this, I felt that I wanted to know more about that light. I didn't know how it entered my body. Then, it seemed to me that I saw the light as it entered in, at the inner corner of my right eye, and filled my body the second time. I would no longer doubt that the Lord had pardoned me my sins, that Jesus died for me. I felt that I had nothing else to ask for, I ought to bear all my pain and sickness willingly and joyfully. Jesus died for me, that was all I needed. Pretty soon I told my husband and parents about it, and thought I would tell Sister Alice Lawrence. After a few days I concluded not to tell her, I didn't want so many to know it. One evening brother Lawrence and his wife came to stay all night with us. After all had gone to sleep, I suddenly felt that satan was about to get me. It woke me, and the agony I endured for a while was inexpressible. I felt that the Lord had once loved me, but then had given me up to satan. I was worse off than I had ever been before. Mother was called up, and after awhile, by talking, quieted me. I believe it was to make me tell what I had said I wouldn't tell again. The next morning I told Brother Lawrence and his wife a part of what I have here written.

I slowly recovered my health and strength, and in December 1877,

was baptized by Elder J. W. Purvis. I have never regretted being baptized, but have felt, and do feel very unworthy, the least of all; and have often felt that christians couldn't have the confidence in me and love for me that the people of God ought to feel for each other. Since I was baptized many losses, and crosses and trials have been mine. Sickness, death, afflictions and sorrows have followed thick and fast. I have lost by death my dear and only brother, my parents, four little ones and my last sister. In 1888, my dear husband, my last earthly prop, was stricken down with that sad affliction, paralysis, and I was left to care for five little children. I felt that I was alone in the world, friendless and forsaken with only the Lord of Heaven to look to for help. In March 1891, my house, with a great deal of what was in it, was burned down. It was a heavy loss and a sore trial I felt that the Lord was against me. These words in that time of trouble were given me. "He has prepared for you a house not made with hands, eternal in the heavens." At another time, when I was thinking with an aching heart of my loss, these words came to comfort me. "Trust in God," and the words, "Though he slay me, yet will I trust him," were with me much. I was made to reflect on the mighty power of God, and his wisdom and purpose in all he did; still I refused to consider my loss anything but a sad misfortune. About a year ago, my cares and sorrows pressed so heavily upon me that I grew weary of life. I felt that I couldn't live long, and was willing to leave my poor husband and little children to go to a land of rest and peace, trusting in God to care for them as I couldn't do. One day, in my overwhelming distress, I felt that I was dying, I

could in my mind's eye see the world and its belongings afar off, and receding from me; and I believe now I was dying in part to this world and its vanities, and I hope made more alive to things divine and eternal. I felt myself to be alone, with no one in this world to care for me, and forsaken of God. The first comfort I received was when our dear old brother, Elder A. N. Hall sent us word he wanted to stay with us when he came to Conoho, which was on the 3rd Saturday and Sunday in April. It made me feel that he at least cared something for us, for our dear parent's sake, if nothing else; and he showed his love and remembrance for them and us by refusing to go anywhere else. And in his preaching and conversation I was much revived for a short time. On Sunday he and Elder E. C. Smith preached. While Brother Smith was preaching, I saw plainly that Jesus died for me, I wanted to raise my hands and praise the Lord aloud. Then Elders Gold and Stubbs gave me much comfort, when they were around visiting the churches, but it remained for Brother Lawrence, my beloved pastor, to preach the most wonderful sermon I had ever heard, and fill my soul with joy. I felt then that I was in green pastures for the first time in my life; and oh! the sweet joy, and rest and peace I found there by the still waters chewing the cud. I had been so tempest tossed and weary and dying, and then was taken out of the storm, and placed in the lovely green pastures. My troubles had been heavier, my joy was greater, and my love for the dear people of God stronger than ever before. I wanted to take them in my arms, and tell them what great things the Lord has done for me; how he in his infinite love and mercy had

held me up, while in the deep stormy waters, and brought me to the green pastures, that sweet place of rest and peace and contentment. After that, I met for the first time our dear afflicted sister, Maggie Stason, and the sweet time of joy and feasting I had while with her carried me to the mountain top. I was in the happy land, and oh! the joy I felt then. I was made to cry out, "Bless the Lord, O bless the Lord, O my soul and all that is within me, bless his holy name." Oh! this was a happy time. From the first of my conviction for sin, I had never been able to sing much, but now I felt that I wanted to sing and must sing to the full extent of my voice. I couldn't sing loud enough, I wanted to reach the heavens with my praise to him who had been so loving and kind to me. I felt that I would always want to carry my hymn-book with me and help sing, and I still feel that I can and must sing more than I did before. This time of green-pasture pleasures, and mountain-top joys lasted me some over four months. At the same time, I occasionally felt the shadow of coming events, and knew that this happiness couldn't last always, and felt that there was coming a time of darkness; and it came, I was made to feel that the Baptists, the people I loved most cared nothing for me, and I inquired within the cause. I saw myself then, as I never had before, in all my hatefulness, vileness, sinfulness. Oh how I loathed myself, all the sin and hatefulness that was in me, I was made to cry out, "O Lord, my vileness, my vileness, Oh make me clean." The next day I felt that I was no christian, and had no part in the enjoyment of the preaching, or anything else. I was too unworthy to say brother or sister, or to be with them; and when I thought of

the communion table I wished I hadn't gone. To avoid notice I partook with them of the bread and wine, with all that heavy feeling of unworthiness weighing me down.

Brother Dameron just gave me a word of comfort, in his sermon at Conoho after the Association, he said you may know you have passed from death unto life because you love the brethren, not because they love you; that would be no evidence of life. They didn't love me, was the cause of my trouble, and I was no christian, or they would love me. Then I was much comforted^d by the experience in the LANDMARK of our dear old mother and sister, Carolina L. House. Afterwards in one of his lovely sermons, Brother Lawrence said "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." I felt that surely that promise was to me, I was one of the poor in spirit. The first Saturday and Sunday in November, I think, he preached two wonderful sermons. On Sunday after he took his text, he looked as though he felt that without the Lord's help he could do nothing. I had a feeling as of raising my hands up over his head and begging the Lord to enable him to preach, and to give me ears to hear. The Lord blessed him, and I heard the preaching. I felt that I was in green pastures again, on the mountain side, not on the top, I felt that I could rejoice in all my afflictions and sorrows. His text was, "In the world ye shall have tribulation, but be of good cheer: I have overcome the world." The trials and tribulations must come first and then peace; the bitter before the sweet, we cannot have the one without the other. O bless the Lord, that he has loved us with an everlasting love. We should love to suffer for his dear sake, and

count it as naught this time of earthly sorrows, that will soon pass away, then we will soar away to rejoice and bask in the glorious light of our dear Lord and Savior.

I have been made to see and feel that all my trials and sorrows have been blessings. The dear Lord had a loving purpose in every stripe he put upon me. It was to bring me nearer to Him to make me love Him more, with a desire to serve Him better; but I still have much to contend with, my old fleshly self gives me much trouble, which keeps me most of the time in the valley of humiliation. My seasons of rejoicing are few, short and far between.

It may be that my work is now done, I don't know, I want to be submissive to my Master's will. I want all true Baptists, if they can feel it in their hearts to do so, to pray for me. Farewell.

Your little sister,

MARY W. HOUSE,

House, N. C.

DEAR BROTHER GOLD:—Our long and sorely afflicted Sister Mary Parker has at last been released from her sufferings, and has entered into rest. I hope you will copy the obituary notice written by Brother Jenkins in the Signs. It was a surprise to all who knew of her case when Sister Rounsavel brought her to Philadelphia last summer, to the University Hospital. After receiving treatment there she was taken to sister Rounsavell's home in the lovely village of Warwick New York, where she continued to receive the careful nursing and loving attention of that dear sister who had given her such wonderful help at her home in New Holland, Ohio. She who had not been able to stand for about 15 years, now became able to walk with the aid of crutches, and had

the highly prized privilege of attending the meetings at the old Baptist meeting house in that town. But the dreadful disease of cancer soon weakened her body, and she sank under it. Her sufferings were very severe, but she was patient and resigned, and longed for the time of her release. Almost her last words were, "Yes, I am passing through the valley of the shadow of death, but I fear no evil, for He is with me."

Her book tells the wonderful story of her life. I have a few hundred of them left, and as their sale cannot help her any more I will let them go for enough to cover expenses. Will you mention in the LANDMARK that the price will now be fifty cents, those who wish them sent by mail will add ten cents for postage, or if a dozen or more are ordered, they will be sent at the expense of the purchaser. Affectionately your brother,

SILAS H. DURAND,

Southampton, Pa.

ELDER P. D. GOLD, MY DEAR BROTHER:—I received your letter some time ago. Certainly it was a message of love from "Him who doeth all things well." I was warring with the evils of this world. Your letter I hope placed me back in Christ's spiritual kingdom, where I was made to put my trust in Him, and taste and see that the Lord is good. "Blessed is the man that trusteth in Him." What peace it is to our souls when we do fully trust Him, and "Lay aside every weight and the sin that doth so easily beset us and run with patience the race that is set before us." But now and then we do our own works, oh! then what a warfare it causes us.

Just in the condition your letter found me in, was my condition

when I met you in Wilmington. I had then for a few days been tempted on every side with satan's fastidious plans. I was there lifted up and encouraged by talking with you and hearing you preach. That night after I retired I was disturbed with my throat and I lay awake several hours. Thoughts like this began to spring in my mind. Was I not a fool to try to talk to as learned a man as Elder Gold. I felt ashamed of myself, I was so little and weak. I was just reaching the verge of destruction, where all my thoughts were dark and dreary, when all at once I was comforted by the following language "I thank thee O Lord, Father of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes." Then your sermon was even more comforting than it had been before. Scripture after Scripture was opened up to my understanding. And I was then rejoiced to know I was small, and I was so glad I had met with you. I have since then loved you dearer than I did before. I feel like I love you, and hope I do truly in the spirit. Brother Gold, I often find my mind employed in thoughts, as though I was speaking to you, and as there is one thing in your letter I wish to reply to I hope you will pardon me for taking this privilege. I feel impressed to write things. Poor, tempest-tossed souls send for me to go talk with them, and I feel these things an impressed duty upon me, but I shrink from the task, feeling afraid I am mistaken. When I shrink and say I will not do these things something knocks at my heart and says, "Cast thy bread upon the waters." If it's really a command to me, pray for me Brother Gold, that I may be faithful, and if I have but one crumb of the

bread of life to cast, that I may have the help of Him who gave it to cast it on the waters in the vessels of mercy where it will be taken to some poor and needy, hungry soul. You said you expected if I lived many years I would still see chaff enough in myself to cause me to feel that I am not yet ripe for the harvest. It has only been a few months since I was received in the church, and several times I have felt so despondent and so unworthy of having a home with God's dear children 'till I could not see anything in me like a speck of wheat of the "golden grain," and instead of feeling that I am like unto a head of wheat containing but few grown grains, and not yet being ripe for the harvest, I feel at times to be nothing more than a tare in the harvest-field. I daily pray to God if I am a wolf in sheep's clothing that He will tear my garments, and show to his people what a venomous reptile I am. I am often made to wonder, have I any part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." I have many doubts and fears but they don't distress me as they did before the deliverance I had, that I hope established me (which was one week before I was baptized.) It seems I have something to lean upon now, I can say as David said: "Thy rod and thy staff, they comfort me."

I didn't mean to convey the idea with any brother or sister that I felt like all the chaff was burnt out of me, you can plainly see from what of my experience that was printed in the LANDMARK if some of the chaff had not been burnt out I would have never gone to the church and asked for a home. My ideas about my birth, and about joining the church in due time are just as they

were when I wrote my experience some months ago. If any brother or sister can tell me where I am mistaken, I want them to do so. If I don't know the truth I want to know it. I am an earnest inquirer. One of my heaviest convictions before I was delivered, just before I joined the church was this, I felt like I had lived away from the church so long since receiving a hope till I had destroyed my spiritual life here, and "my last state was worse than the first." Never could I know until after I was delivered that I had never had any impressions only of the flesh to join the church until then. Was it my duty when I had no Godly impressions? I believe people lie out of their duty of joining the church year after year, and then don't suffer just as I did. I believe the most of people's experience is they have true impressions to join the church soon after they are born again. It is plain to me I did not have such impressions is the reason my experience has taught me that my spiritual birth was premature (if I have ever had any spiritual birth,) I cannot see now that I was captured and kept in the prison I was in so long because I had not joined the church. I know we have false dreams and falsely interpret them, and in being too hasty through a fleshly excitement call mistaken ideas, impressions. And if I am wrong about my own experience I hope God will right me.

Why was Bunyan confined in prison twelve years? He had been baptized and was preaching the gospel when he was captured. Did God not have a purpose in his being there? The summer time of my natural life has been spent bound inside of a dark and desolate prison, yea, the seasons were stormy, full of thunder and hail, and the sky covered with wrath and racks. The

rays of the sun-light being hid from me, only now and then for a moment would the rack dart from over the sun, and I see the glimmering of its existence. When the "Great Deliverer" came and loosed me from the chains, unlocked the prison doors, diminished all the clouds, the spring of my life had long been spent, the buds and flowers of my youth had been blighted. The summer ended and found me grown old with trouble. I have reached the autumn of my life, and as yet, have found it to be a clearer season than the former seasons of my life. The storm-clouds are not so heavy—they do not arise so continually. The sun shines more brightly. I do feel to be chained in prison, bound as I did for years, and I find more good things in the harvest for me than I am worthy of. Sometimes after I have written a letter that I have felt so impressed to and read it over, it seems to me it is nothing more than a withered leaf, and like one, will soon be drifted here and there by the cruel blast. If there is one thing in any of my writing to praise I am sure it is not of me.

Remember me in your prayers that if I am one at all, I may endure temptations, so after I have been tried I shall receive the crown of life He has promised them that love Him. Feeling very unworthy of claiming relationship, I am most affectionately,

Your sister,
LOLA P. BROWN.

Remarks.

John Bunyan was cast into Bedford jail 12 years for preaching the gospel of the grace of God concerning Jesus Christ our Lord. During that long imprisonment he wrote the chief and choicest of his works so acceptable to the Lord's humble poor. His writing from there is

far more valuable than any other of his labor, so far as we know.

Sister Brown has also been prepared in the dark hours of her tribulation to write for the comfort of the Lord's humble ones, and we hope she will continue to write.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I hope my silence and seeming indifference has not caused you to lose confidence in me or changed that feeling of respect and love all true Baptists have for each other.

Time and again for the past two years I have thought necessity would compel me to write and tell you to discontinue the LANDMARK. Every copy was received with pleasure from the first, March 1st, 1893. The pleasure, comfort and instruction I gain from every number has been great, and Brother Thomas' statement of the book has been fully realized, this fact and the hope I would be able to pay for it is my reason. Not for a moment have I forgotten that time was passing nor have I lost sight of your goodness in sending it so long, unpaid for from the first, and I hope you will forgive me. I was quite feeble when your letter reached me, consequently could not send the money at once. When I opened your letter I felt ashamed to know you were compelled to call on me, still I could not blame you nor do I feel anything but christian love for you, and in my unworthiness I pray God to bless you in your efforts for the comfort of the little ones far and near, and may you in the future as in the past be enabled to rightly divide the word of truth, as none but those called and qualified by God, the all-wise, the All-merciful Creator can do. No, my dear brother, every day I live in my lonely,

isolated condition, deprived of all christian association and church privileges, surrounded by all kinds of religion started and carried on by man, I feel and know none but those feeling their unworthiness and depending upon their Father can ever speak comfort and peace to the poor, trembling child of God.

I am alone, as stated above, and it seems that my neighbors hold themselves aloof. It is true I take no part in any of their religious institutions, and christian endeavor societies. I was asked yesterday why I refused to join these societies, I replied I tried to live as near right as this sinful heart would permit and wished to take up or be joined to nothing not according to the bible. I then asked if it was so necessary now for so much "work," so many and varied institutions to promote the welfare of Zion, to convert the human family. Why wasn't it necessary in the days of our Saviour? Why He (Jesus) in setting up his church signally failed to tell us of all this? Why when He (God) as they admit in his wisdom foreknew all things and knew the people that would dwell on earth, did not prepare for these added benefits? When he set up the church "the gates of hell could not prevail against." Did it depend upon the wisdom and works of man to make it safe and perfect? Ah! they say God intended for his children to labor to save souls and promote his cause. Dear brother why need we wonder when we see the different societies, filled with mocking Ishmaelites, when we know they are led by such teachers, such pastors? The "food" they hand out the goats cannot take, while the poor trembling "sheep" goes home starving. I never go for I gain nothing and hear nothing but a perversion of the gospel; my children that are grown go, they charge

their memories with text and subject to tell me on their return and then dear brother I try in my weak way to tell them what God our Father and God the Son says. I try to let them alone and do not interfere with any of their meetings, but when I hear the truth so perverted, and the humble poor persecuted, I can not help speaking. Our Savior says, "I looked and behold there was none to help. "Times are much changed now, it requires a great deal of help and much money to do what Jesus claimed belonged to Father and Son, "who hath known the mind of the Lord and who has been his counselor." If we take the teaching of the day, God requires counsel, the all-sufficient Saviour failed to complete the work his father required and the wise of this world feel the responsibility resting upon their shoulders, therefore they beg money, educate ministers and say they will christianize all that will let them. Ah! my brother, no wonder it is thus, God pity those that "have eyes and can't see, hearts and can't understand." Yes, I say God pity them, dear brother we can feel for them; for did we not once dwell among them until our Father in pity and love opened our deaf ears that we might hear the truth. Oh! thank God for his mercy, for his loving kindness. Our Arminian friends console themselves with the thought the old Baptist's will soon be all gone, never fear God says he will never leave himself without a witness and we are the ones that give God the glory in heaven and on earth, God help us to fight the good fight and to ever live in humble submission to the will of God. If it was not for the LANDMARK and Primitive Baptist I would be in ignorance of the churches and associations and it does my soul good to hear that God is adding to the

church such as should be saved. I have another great pleasure, I receive letters from dear brothers and sisters scattered abroad over the land. Yesterday kind, comforting letters from our brother Bud of Ind., and dear brother Broaders of Va were received. Oh, how cheering their dear letters are to me and also brother Pool's of Texas. God bless them and impress them to continue to write and any other that deem me worthy. If you could only know what a pleasure your letters are and how it helps me to bear the afflictions of life you would write. Now my brother I will try and stop. I did not intend writing much but I could not help it, so I beg you for forbearance. I enclose half that I am due you now and I am truly sorry I cannot send all, but believe me when I say I cannot. I hope soon to pay the remainder and in conclusion, my dear brother, I crave an interest in your prayers and in the prayers of all that deem me one of them. Love to you all my dear kindred everywhere.

Your sister in christian love,

VIOLA HARLON.

Warren, Texas.

ELDER P. D. GOLD, DEAR BROTHER:—I thought I would write you some reflections this morning on returning from the Union Meeting of the 1st District in the Echecoonnee Association, which meeting I think was one of the most pleasant it has been my privilege to attend. The brethren and sisters seemed from the first to be possessed with a spirit of humility, and a desire pervaded the whole, that the Lord would manifest his gracious presence, and that the ministry might be filled with the spirit in proclaiming Jesus the only name whereby we must be saved. Elder S. Hassell from your state,

was the first to minister in the savory things of God to his saints, and he happily presented the three systems of religion in the world, in the elucidation of the Scripture "we preach Christ to the Jews a stumbling block, and to the Greeks foolishness, but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. The moralist, the wise, both failing in obtaining peace with God, showing conclusively that salvation is alone thro' the sovereign mercy of God, bestowed upon whom he will. Next, Elder W. W. Childs, of the body, in an able manner, showing the principle of faith that enabled any of the children of God whether learned, or unlearned, to embrace the one offering for sin, Jesus and him crucified, to the comfort and edification of all the saints present. Then Elder A. W. Patterson from the Ebenezer Association, showing the beautiful unity of that faith with the believers in Christ, and the blessed effects to the household of faith in love, as precious ointment that was on the head of Aaron that ran down even to the hem of his garment. Then Elder Q. Grant of the body showing the great love of God in the richness of his mercy to his humble poor, causing them to realize though they being poor and destitute, were rich in faith, and heirs of God and joint-heirs with Christ. Then your humble writer with the liberty that the Lord gave, declaring the great necessity of godliness in this life to enjoy that salvation that God thro' Jesus had wrought in them, and maintaining good works that was ordained of God that they should walk in them. Elder S. T. Bentley of that body in very much the same line of thought, to the encouragement and great comfort of the believer. Then on the last day,

which was the great day of the feast, Elder S. Hassell proving by prophecy and the literal Jew that Jesus was the Shilo that was to come, and to whom the gathering of the people should be—in a very able discourse which words would fail me in describing the delight and joy that was manifest in the faces and filled the hearts of all the dear people of God present. I never saw a more unanimous approval in my life. Then Elder W. C. Cleveland the Moderator of the meeting in a very able and powerful manner showed how it was that the Jew became a Jew and that all that believe in Jesus by the spirit of Holiness were Jews inwardly and not outwardly; and in conclusion Elder A. W. Patterson showed that the multitude that went before Jesus and the multitude that followed after in his entry into Jerusalem with Hosannas on their tongues, only typified the glorious refrain in the final consummation of God's purpose in the great scheme of redemption of giving glory and honor and praise to him that sitteth upon the throne of his glory forever. May it be that we will be in that grand glorious multitude that no man can number from every nation, kindred, people and tongue on earth, who have washed their robes and made them white through the blood of the Lamb, is the prayer of your unworthy brother, in hope of a better life.

T. J. HEAD.

Griffin, Ga.

REMEMBER US.

Please do not forget us during the summer months. Our expenses are the same and whenever you can send us a part, it not all of what you are due for the LAND-MARK and help me.

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.

JUDGE NOT PREMATURELY.

ELDER P. D. GOLD, DEAR SIR:— I request your views on 1st Cor. 4th chapter and 5th verse and 1st Timothy 4th chapter 10 and 11 verses. Please give your views through your paper and greatly oblige,

A. FRIEND.

Greensboro, N. C.

"Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God."

It is the nature of man to pass judgment on what comes before him, whether he understands it or not. It would seem that having been mistaken as often as I have, and subsequent events and developments proving to me my egregious blunders and mistakes, that it should admonish me of my utter incapacity to judge. Not only does my ignorance disqualify me as a judge, but my prejudices or partialities will step on the bench and swerve my judgment to harshness against one I dislike, or bias me too leniently in favor of one I prefer, and this hinders a righteous

judgment. But even were I as honest and candid in my desire to judge with righteous judgment as a man could be, I am ignorant and cannot tell what is going to be until it has come to pass. We are to judge nothing before the time. How then could I pass a correct judgment on a matter before it is developed and ripened or finished. A man who will judge or pre-judge a case when he has heard but one side of it could not pass a correct judgment. You would say that one that judges a case when he has heard but one side of the testimony is partial. Well, if you judge any thing before the time you judge from a one-sided view of the matter.

The Lord himself does not judge before hand. Not until the case is developed and manifested does the Lord himself, who knows all hearts, judge a case.

It would be so much easier and safer for us to not judge, but commit all judgment into the hand of the Lord who will judge righteously. We involve ourselves and others in so much trouble by our wrong judgments, and bring down upon our own heads the evils we would inflict on others. Judge not that ye be not judged. For with what judgement ye judge others ye shall be judged.

Who constituted us judges? No one. That is we are not judges of men's motives. Man, who made thee a ruler and a judge? All judgment in that sense is committed to Jesus Christ who is a righteous judge.

The Lord will come. Plain and frequent teachings of the Scripture prove that the Lord Jesus will come again in like manner as he went up into heaven. That is, it is the same Jesus and not another. He shall come the second time without sin. For we must all appear before the judgment seat of Christ that every man may receive the things done in his body according to that he hath done, whether it be good or bad. The "we" here means all of God's people. Then shall there be a coming of Jesus to judgment when the secrets of all hearts shall be made manifest, when all that has been hidden shall be brought to light, and then every man shall receive according to his works.

Man cannot pierce the veil of secrecy that wraps up and hides the motives and intents in another man's heart. One may easily deceive another man, and under the guise or appearance of true service to God, he may make the impression generally that he is a very devout and sincere man in the service of God, when some sinister motive may prompt all his conduct. But every secret thing of the heart, every hidden thing, will be brought to the light when the Lord comes, and his judgment will be righteous and therefore final. Nor will he judge anything before the time, or before it is ripe. Hence his judgment must be final.

Now we have the witness in ourselves that this is true. For whenever the Lord comes to us we are taught that he is a discerner of the thoughts and intents of the heart.

His glorious light shines in our hearts discovering to us that he knows all things, condemning our hearts for our sin, and also bringing his righteousness near, whereby we are justified from all our sins. For this light shining in our heart gives the light of the knowledge of the glory of God in the face of Jesus Christ.

Christ shall also judge the unjust. Many men attempt to explain away or fritter away this coming of the Lord. It is in the nature of guilty man to evade the judge if he can. But the language is too plain in scripture that there shall be a resurrection both of the just and unjust, and that the wicked shall go away into everlasting punishment, and the righteous into life eternal. The wicked shall be turned into hell, or into everlasting punishment. But this punishment could not be everlasting if it either annihilated the wicked so that they have no more existence, or if that punishment shall end at some time. Jesus Christ is the just judge.

"And then shall every man have praise of God," The every man that shall have praise of God is the every man that does right, that judges nothing beforehand, or that is faithful. It does not mean mankind universally whether good or bad, but he "will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory, and honor and immortality, eternal life." That is eternal life will be revealed fully in and unto them

who thus live. "But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, &c.: See Rom. 2: 6-11.

God is the righteous judge and all that love and serve him shall have praise of him at his coming. That coming will be the full revelation of the true inner character, or the counsels of the heart of every man, or when it shall be manifest what every man is. To wait for that revelation of character or judgment should be our desire.

Also. 1st Tim. 4: 10, 11: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. These things command and teach."

The religion that possessed Paul was no one-sided thing of man's invention, but it is the religion that fits a man for both worlds, for this one and that which is to come. For godliness is profitable unto all things, having promise of the life that now is and of that which is to come. False religion gives no advantage even in this life. One need not be afraid of losing any thing that he truly needs even in this life, by serving the Lord God in all sincerity.

But what about the self-sacrifices, reproaches, labours, sufferings and temptations of those who sincerely serve the Lord Jesus Christ in this present life? There is no real loss to those that do this. For we trust in the LIVING GOD who is the Saviour, and the only

Saviour, of all men, specially of those that believe. Who else but the living God is or could be the Saviour of anybody. Who preserves man and beast? Does the devil? He is the DESTROYER. If God suffered him he would destroy the last one on earth. He cannot create or preserve even a beast of the field. Who feeds and clothes man? Not the devil. Who is the giver of every good gift, and of every perfect gift? God even in this life. God is the giver of all blessings. But the living God is the Saviour specially of those that believe. Those that believe have the promise of this life and also of that which is to come, while those that do not believe have no such promise. To the believer in God there is no more uncertainty, but every thing is a divine reality. That is he has nothing to do with anything that is not a certainty and a reality. He is not disappointed because he believes in God. The salvation of the soul is always a specialty with him. To the believer the atonement of Christ is not a general indefinite thing, but a specialty, nor is his faith a general, indefinite thing but a specialty. It is not left to chance or what the world calls general laws, that may or may not be, but it is a certainty, a glorious specialty. It is that Jesus loved me and gave himself for me. There is no uncertainty in this. I know whom I have believed, and am persuaded (did not persuade myself) that he is able to keep that which I have committed unto him against that day. Thou wilt keep

Zion's Landmark.

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE TWO WITNESSES.

Brother Seth R. Hardison requests my view on the eleventh chapter of Revelation from 3rd to 15th verse, also on the two Olive Trees brought to view in Zechariah 4:3. Dear Brother Hardison, you have asked for a wonderful and glorious mystery, and I feel the task is too great for me. But hidden things belong to the God of our salvation, and revealed things belong to us and our children. O may my pen be guided by the God of Revelation that what I may say may be said according to divine truth. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days in sackcloth." Rev- 11 : 13. The Lord has never left himself without a witness on earth. When one prophesies in truth and righteousness he shows God's power, for one cannot prophesy right without the power of God. Hence Ezekiel prophesied as he was commanded, and behold what a display of power in the valley of dry bones was developed. As one sees the Lord he is the Lord's witness. It is written in the mouth of two witnesses every word shall be established. And these two witnesses are typical of the Spirit and the Word, or as the Gospel, one quickeneth and the other makes manifest, or gives light and liberty. John came in the world as a witness of that Light, or of

Jesus. John and Jesus bore witness to the same things. Two of God's witnesses always go together. Jesus sent his disciples out two and two into every city that he himself would go. Every one that is born of God has the witness in himself. The children of God love God and hate self, or hate sin. They shall prophesy a thousand two hundred and three score days. Solomon once said to every thing that took place under the sun there was a time. There is a time to be born, and a time to die, a time to prophesy and a time to refrain from prophesying, a time to put an end to every thing. John the Baptist was beheaded, Christ was crucified. The Prophets were killed when their time came. They all lived their time out upon the earth. With God there is no such thing as time. There is one eternal now with him, or one eternal day. Jesus said to his disciples, my time has not yet come, but your time is always ready. It was a perilous time with the christian church in the days of the Apostles and prophets. The enemy was so great and furious. They worshipped oft in dens and caves, and in secret places. Jesus said to his disciples, behold I send you forth as Sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves. The children of God are a people that repent in sackcloth and ashes

as the prophet said, O that my head were as waters, and my eyes a flood of tears, that I might weep day and night for the slain of the daughter of my people. These two witnesses are figurative of the apostles. Rev. 4:20: And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus. Hence this must have been the apostles, for it is written twelve judges shall sit upon the twelve thrones judging the twelve tribes of the children of Israel, and they all were slain or beheaded for the word of God, and for the testimony which they held, Rev. 6:9. These were all God's witnesses, and were slain because they testified of Jesus. These witnesses testified of the deliver that should come out of Zion to turn ungodliness from the house of Jacob, and restore all things, and establish the church. That woman spoken of by John in Rev. 12:6, is the church, or shows the condition of the church before the coming of Christ. The church was hid from the wise and prudent, but when Christ came he was above all, and those that were lost in the wilderness were found. He opened the prison doors to them that were in the prisons, and loosed them that were bound. The prophets and apostles were sent to proclaim this liberty to the church. They went even to the church in the wilderness. These are the two olive trees and the two candlesticks. Hence John preached the Gospel in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is at hand. A man has to be anointed of the Lord to preach the gospel. These Olive trees are brought to view by the prophet Zechariah. Here they are standing, one upon one side of a candle stick, and one upon the oth-

er side thereof. This candle stick to my view is a type of the church. This is a very peculiar candle stick. It had a bowl upon the top and had seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof. The bowl representing the christian hope, so very small at the bottom, and going off large at the top. If a bowl reached to the heavens its top would fill immense space. It is even so with the christian hope. We are very small within our selves, but when we consider what we are by grace we are very large. Our hope is not in sight. So it does not appear what we shall be. These seven lamps are the spirits of God, sent forth in all the world, or a type of the seven churches of Asia. The seven pipes to the seven lamps are the medium through which all their gifts are administered. Does not it seem that we have a pipe to our souls reaching to the climes of glory some time when the Lord applies to us with power and glory and kindles that little spark of faith and hope and love in our hearts, when one saint can give the light of seven candles, so that others may see his good works, and be constrained to glorify the Father which is in heaven. These two Olive trees are two anointed sons of oil preachers. Some time they are so faithful they will clean our lamp and trim it up, and pour in the golden oil of the gospel, and we shine within. These minister's lives are not dear unto themselves. They stand by the God of the whole earth, and had rather die in the cause of Christ than to enjoy the pleasure of sin for a season. These two Olive trees are the two witness-s or the anointed ones. The gift of the ministry is a precious gift to the church. But how little preachers are appreciated, how few people receive them.

They stand before the God of the earth and declare the truth as it is in Jesus. Men hate them, and say all manner of evil against them. But God loves them and sustains them, and gives them power against unclean spirits to cast them out. This fire proceeding out of their mouths to devour their enemies is the word or Spirit of God. The word of God is quick and powerful, sharper than any two edged sword. If you want to kill the unrighteous tell them the truth, as it is in Jesus. Hence remember the case of Elijah. He answered and said to the captain of fifty, "If I be a man of God then let fire come down from heaven and consume thee and thy fifty," and there came down fire from heaven and consumed him and his fifty, 2 Kings, 1:10. Jeremiah said, the word of God in my bones is as consuming fire. If any man will hurt them he must in this manner be killed. The apostle said that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, and setting at naught every imagination, and every high thing that exalts itself against God. One had better be drowned in the depth of the sea with a millstone about his neck, than to offend one of God's little ones. Our God is a consuming fire. One of our God's witnesses can't be killed until the Lord says so, because the word of the Lord defends them. Let us pass to the 6th. "These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." Before we comment on the 6th verse, let us notice a few more facts regarding the 5th verse. The Lord is brought to our view in various ways and a fiery manner. We must consider the Lord and his

people as one, for they that are sanctified, and he that sanctifieth are all of one. Fire is a consuming power. If anything can stand the fire it is pure. David said through the brightness before him were coals of fire kindled, 2 Sam. 22:13, Our God shall come and shall not keep silence. A fire shall devour before him, and it shall be very tempestuous round about him. Again, Psalm 97:3, and fire goeth before him, and burneth up his enemies roundabout him. Hab. 3:5, before him went the pestilence, and burning coals went forth at his feet. Heb. 12:29, for our God is as consuming fire. We notice Rev. 4:5, and out of the throne proceeded lightning and thunderings, and voices, and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. Our God is full of might and power, and he works in his people both to will and to do of his good pleasure, and in mysterious ways, and does wonders through the children of men. Now to the 6th verse of our text. The effectual, fervent prayer of a righteous man availeth much. What ever we ask in the name of the Lord is the will of the Lord, and he will give all we ask according to his will. They that wait on the Lord shall not make haste, but wait on the Lord and he will renew thy strength. The Lord reveals his will to mankind; hence we notice Solomon, the Lord said to him: Ask the thing I will give thee. It was the will of God for Solomon to be wise and he asked and received, and all that ask in righteousness receive. 1 Kings, 17:1. We see in this verse where Elijah had power to shut heaven so there should be neither dew nor rain, but according to his word. He was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth

by the space of 3 years and six months. James, 5:17. Of course every man has not this power to do wonders and work miracles, no, none but these witnesses which have been anointed of the Lord for this purpose. We notice Moses in Egypt before Pharaoh doing wonders and miracles. The Lord speaking on this wise, behold I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. Exo. 7:17. Hence we see this power given to angels, and the second angel poured out his vial upon the sea and it became as the blood of a dead man. Rev. 16:3-4. The Lord gave this power to angels. The ministers of the churches of Asia are brought to view as angels. We will now proceed to comment some on the 7th verse of our text. As I have said in this article, so say I again, there is a time and a season for all things under the sun. There is a time to be born and a time to die. When the prophets and apostles had completed their work on earth which of them was not killed for the word of God, and for the testimony which they held! The beast that ascended out of the bottomless pit shall make war against them, and shall overcome them and kill them. Let us pass on to the 7th verse of the text. "And their dead bodies shall lie in the streets of the great city which spiritually is called Sodom and Egypt, where also the Lord was crucified." The people of God were few and faithful in that age of the world, and many of them died without any mercy shown to them of men by their friends or pope, and it seems it was the will of the Lord that it should be so. Hence we will notice the case of Moses who was commanded to go upon the mountain and die, and no one knows of his grave unto this

day. The dear Redeemer's body was hanged between the heavens and the earth (or Great City,) as though he was not worthy of a place on earth, or in heaven, but that body was so precious to his disciples they took care of it, and laid it in Joseph's new tomb. Psa. 79:23. It was at Jerusalem where so many of the dear Saints lost their lives. O! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee; how oft would I have gathered thy children under my wing but ye would not. There was the time and place where their dead bodies lay in the street three days and a half. This place carnally was called the city or kingdom of God, but spiritually called Sodom and Egypt, or a place of harlots, or a den of thieves. They professed to be the Lord's people but were not. That was where men thought Christ dwelt, but when he came unto his own and his own received him not, but as many as did receive them gave he power to become the Sons of God. "Why doth the heathen rage, and the people imagine a vain thing?" Oh God, the heathen have come into thine inheritance. Thy holy temple have they defiled. They have laid Jerusalem on heaps. The dead bodies of thy saints have they given to be meat unto the fowls of the heavens, the flesh of thy saints unto the beasts of the field on earth.

Let me say to you brother Hardison, though these prophets and Apostles are dead, they are not buried spiritually, because they are speaking to us to-day, and by faith in Jesus we can see and hear them preach. Abel offered unto God a more excellent sacrifice than did his brother Cain, by which he obtained witness that he was righteous. God testifying of his gifts and by it he being dead yet speak-

eth," Heb. 11: 4. He did this by faith. The Apostle Paul is living as much to-day as ever he did, hence these men are coming to life and preaching peace by Jesus Christ. Every day they submit to death; and go with it a short distance, and a short while in the bodies, but their spirit still lives. I will pass to the tenth verse. "And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell upon the earth. The wicked rejoice at the death of the righteous. The righteous perish and none lay it to heart. Such is the nature of men. They had rather a murderer to live among them than a prophet. The case of Samson at the time he was bound. They presented gifts one to another. these prophets tormented the people that remained on the earth, and the people rejoiced much at their death. These are the same two prophets that stood by the God of the whole earth.

The truth is the gospel is hated by men, for men love darkness rather than light because their deeds are evil.

11 verse. "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them." As touching the resurrection of the dead, it is a mystery that the spirit can make plain. If a person fall asleep he shall not sleep always. How long these prophets slept is a matter unknown to us. The subject says 3½ days, but one day with the Lord is as a thousand years, and a thousand years, as one day. Jesus is the resurrection and the life. He that believeth in him, though he be dead yet shall he live. Jesus became the first fruit of them that slept.

Jesus said, the words that I speak they are Spirit and they are life. This 11 verse is a figure of the Lord's people. Hence we notice our God's power upon Ezekiel's valley of dry bones: he was carried out in the Spirit of the Lord, and set down in the midst of the valley which was full of bones. This scene could only be beheld by one in the Spirit. What a wonderful mystery the Lord shewed his servant there in the Spirit. The Spirit of life from God entered these bones and they lived. This great work of the Lord was shown to the Prophet about 587 years before Christ made his advent in the world, yet he (Christ) is the first resurrection from the dead, and became the first fruits of them that slept. These bones were very dry in the open valley. How long they had been dry is a matter of our consideration, but these are the bones of the whole house of Israel. Let us write blessed and holy is he that hath part in the first resurrection. On such the second death has no power. This condition of the dry bones shows the utter depraved condition of mankind to raise themselves from a death of sin. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Not by will nor by might, but by my Spirit saith the Lord of hosts.

Please read the 37 chapter of Ezekiel down to the 15 verse. The 11 verse says this is the whole house of Israel. The Arminians accuse us of preaching a doctrine of do nothing, and they say if we set on a stool of do nothing and wait for the Lord to draw us to heaven by the hair of the head we will die and go to hell. But how is it with the whole house of Israel! They are raised to life by God the Father of the Spirit. Don't you suppose when these bones were restored they felt like you once

have perhaps? I remember the morning very well when it seemed that I was new all over. It seemed that I had been asleep, and had just awoke out of sleep. These prophets are brought to view as a wheel with four faces, the first face as the face of a cherub, the second face as the face of a man, the third face as the face of a lion, and the fourth face as the face of an eagle. Ezekiel 10:14. These 3½ days seem to represent the resurrection of the body of Christ. It was quite an amazing sight, so that they were astonished to see Jesus go away into heaven, see Acts 2nd chapter demonstrating our text. Now we will pass to the 12 verse of our subject, saying come up hither, and they ascended up to heaven in a cloud, and their enemies beheld them. This verse denotes the going forth of the children of God after being quickened into Spiritual life. Jesus says "verily, verily I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." The Lord's word is as above spoken. It is quick and powerful, able to quicken dead sinners into spiritual life; as the Apostle says, you hath he quickened who were dead in trespasses and in sins. The God of our salvation is a mighty God, so mighty when he speaks it is done, and when he commands it stands fast. Going up is not going down: so the Lord said by the mouth of Ezekiel, I will open your graves, O my people, and cause you to come up out of your graves, and will bring you to your own land that is the heavenly land. This shows Israel's triumph in the fall of the king of Babylon. This also is a figure of the woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars; and she

brought forth a man child who was to rule all nations with a rod of iron; and the child was caught up to God, and to his throne. This may also show the glorious access of the Gentiles into the church of God, the visible heaven of God's rest. Who are these that fly as clouds and as the doves to their windows? This was the Gentiles which God called out of their low state, and exalted them to the heaven of rest. This cloud that they ascend up to heaven in is a figure of God's love and mercy which hides the multitude of our transgressions, and saves our soul from death. Our enemies see us ascend, but they cannot harm us, second Kings 2:1-7. We will pass to the 13 verse of the subject. "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted and gave Glory to the God of heaven." When the Lord is bringing his people to a sense and knowledge of the truth, and to the marvelous light of the gospel all nature is made to give way. The very heart in man is broken, and all nature gives away or repents in dust and ashes.

The earth trembles at the mighty works of the Lord. This verse is manifest at the hour the Lord calls his people. At that hour there is nothing holy with the child of God, but Jesus. Everything with him is as the valley of dry bones, very much like nothing. The heavens depart as a scroll when it is rolled together. When the wrath of God comes upon the children of men it is because of transgression, and because of it he comes upon them quickly, and visits them with the sword and with death. When Abraham was returning from the slaughter of the kings he met

Melchisedec, and gave to him a tenth part of the spoil. This tenth part of the city which, fell denotes the ten horns of that beast brought to view in the first of the 13 chapter of Rev. and ten horns denoting ten kings, and these ten kings denoting the messengers of mystery Babylon which made the whole world drunk with her fornication, (false doctrine) preachers of lies. They speak blasphemous words because their father has the name of blasphemy upon his head. When Babylon fell it was destructive to its inhabitants, so much so seven thousand of the people were slain. When we say seven we say the whole number or all. Now we notice the fall of Sodom and Gomorrah how it was utterly destroyed with fire from heaven, only Lot and two daughters were saved, which was a very small remnant. When ever a person is saved by the Lord he will give the glory to him. Did you never feel like giving God glory for your salvation? How few are they that can be saved. All thy works shall praise thee, O God. The fear of the Lord is the beginning wisdom, and one cannot glorify God unless he fears him. If ye fear the Lord you will keep his commandments, and glory in his name. If any man glory let him glory in the Lord, and if God has delivered one out of the city of harlots he will praise his holy name. 14 verse of our subject. "The second woe is past, and behold the third woe comes quickly." It seems according to this verse there are three woes to be executed upon the earth and two of them are past already. The first one was God's decree against the first dispensation or the old world which was destroyed by a mighty flood of water. The second woe was manifest in the prophetic or Levitical dispensation. The third is yet to come.

Noah was a preacher of righteousness, and he ceased not to warn the people both by signs and doctrine, yet they would not believe because the word of the Lord had no place in them. They were a self-willed people, ignorant of God's righteousness, trying to establish a righteousness of their own. They were a wicked generation, and loved the gods of Baal more than the living God. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. This people suffered the vengeance of a mighty flood at the time they were eating and drinking, marrying and giving in marriage. The second dispensation the Lord sent the prophets to warn them, and they killed the prophets, they sacrificed and made offerings of divers kinds, and burned incense to Baal, and loved the gods of the Amorites. At that age of the world the truth was wondering about in skins and caves of the earth. It was a dark day with the church. The world was flooded with false religion. They had set up their gods, and were serving them, and were compelling others to serve them, compelling the people of God to blaspheme the worthy name by which we are saved. But Christ came in the end of that day, and sat on that mighty well, or condemned that idolatrous worship. Christ put an end to that form of worship. He fell upon their gods and condemned their doctrines and led his people out from under that bondage. He told Jerusalem she had destroyed or killed the prophets, and stoned them that were sent unto her. Hence he came unto his own and his own received him not. They thought they were doing God's service, but they were persecuting

him. For which Jesus the king of peace and prince of the most high God came in the world as judge and law giver, and condemned that world and established a new and living way by which men might come to God. That dispensation was not acceptable with God, hence that form of religion was condemned and burned as Sodom and Gomorrah, with fire and brimstone, and delivered his people out of the city. God condemned Nineveh, and overthrew her unrighteousness by the preaching of Jonah. That unrighteous belief of the people was destroyed. Hence the righteous nation that keeps the truth were not allowed to speak the truth but they all died for the truth's sake. The third woe cometh quickly, which is the last woe. Christ came to open that which was shut, and to loose that which was bound, and to bring to view that which was from the beginning. This is what is called the gospel day, or the last day. Christ came to establish the church, and set her in her full glory. The people of the other dispensations would not believe Moses and the prophets which were his servants. Now the heir has come, Christ the Lord has come and will not tarry, for a short work will the Lord make upon the earth. The third woe comes quickly. Except these days were shortened there should no flesh be saved. There shall never a day supercede this gospel day. And I tell you Brother Hardeson, I believe the time is short when God by Christ Jesus will judge the world, for we see abominations and desolations standing in the holy place. We see parents against the children, and children against the parents. We hear of wars and rumors of wars, earthquakes and famines, all these things should come, but the end is not yet. This is a type of

the early budding of the fig tree which is an evidence of the summer. If we have already seen the budding of the fig tree we know the next thing is summer. Even so if we have seen all these things which are the beginning of sorrow we know the third woe comes quickly. There is nothing to be accomplished now. The Lord's people are saved from an infant not a span long to an adult as old as Methusalem. Brother Hardeson, what manner of persons had we ought to be in all holy and godly conversation, ever looking for the blessed hope and glorious appearance of the great God and Lord Jesus, whom God shall send and will collect his jewels from the four quarters of heaven and burn up the world with fervent heat. The Lord knows his people, and they know him, he gives unto them eternal life, and they shall never perish. This is the half day spoken of in the 11 verse of this subject. The delusive age was the first day. The prophetic age was the second day. The apostolic age was the three days. Now the gospel day is the half day that the spirit of life from God shall enter his people. Yes they that are in their graves shall come forth, and meet Christ in the clouds of his glory, and reign with him a thousand times ten thousand years.

Yes with the poet we can say,

Millions of years over the spheres

Shall pass in sweet repose,

While beauty bright unto my sight,

The sacred sweets disclose.

O may we be able to meet Jesus when he comes to judge the world, and go where saints of all ages in harmony meet, their saviour and brethren transported to greet. While the anthems of pleasure eternally roll, and the smile of the Lord is the feast of the soul. And the seventh angel sounded, and there were great voices in heaven saying, the kingdoms of

him in perfect peace whose mind is stayed on thee because he trusteth in thee. Acknowledge him in all thy way and he shall direct thy steps. The steps of a good man are ordered by the Lord. There is nothing so certain as the service of the Lord. Everything else is failure, or will end in vanity. But to the believer all things are sure, for all things are of God. To enjoy this rest we labour and suffer reproach, and count the loss of all things joy for the hope of eternal life. The scriptures must surely make a difference between believers and unbelievers. The special salvation of our God is limited to the believer. There is a revelation of the righteousness of God in the salvation of the redeemed to all God's chosen, whether they be infants or adults, living in heathen or christian lands so called, whether they be sane or insane in nature. This revelation is independent of the agency of man. Wherever we see one bringing forth the fruits meet for repentance then we take knowledge that such have been with Jesus, and have learned of him. We perceive in this that God is no respecter of persons, but that every one that feareth him and worketh righteousness is accepted with him. For to all such he is a special Saviour.

We do not know who are NOT God's people, in the sense that we are to call any man COMMON OR UNCLEAN. But we are to preach the gospel to every creature, warning every man, or sow beside all waters,

not knowing which will prosper, whether this or that, or both alike. In this we are not to faint, but endure. But we know that God is the Saviour specially of those that believe, for such have the promise of the life that now is and of that which is to come, while none have that promise but those that believe.

P. D. G.

ORDINATION.

After preaching by Elders J. A. Burch and G. Bryan, proceeded to organize the presbytery consisting of the following brethren: Elders G. Bryan of Muddy Creek church, White Oak Association; J. A. Burch of Wheelers church, Country Line Association; W. C. Jones of Big Meadows church, Country Line Association; Jonathan Brooks, deacon of McCrays church, Country Line Association. After hearing their constitution and rules of decorum, letters were called for and the following brethren came forward to wit:

J. S. Ward of Prospect Hill church, sister Martha J. Moore of Prospect Hill church, also Elizabeth E. Johnson, Brother J. T. Johnson, he being a deacon of Big Meadows church. We consider them capable of keeping house for the Lord in gospel discipline, as a Primitive Baptist church, and do pronounce them an independent body as a gospel church in order.

Then proceeded to call Elder G. Bryan to serve them as pastor, also chose brother J. S. Ward as church clerk. The church being regularly organized, opened her doors for the reception of members. Dismissed in order.

Done by order of the church, this the 9th day of June, 1895.

JAMES A. BURCH, Mod.

J. BROOKS, Clerk.
Eurlington, N. C.

Mr. W. B. Mize, at Elamsville, Va., desires to have a meeting house of the Primitive Baptist order at Elamsville, Va. He says it is a destitute section and he and his family greatly desire preaching there. The brethren near that place have their attention called to this request. Any that have a mind to help will confer a favor by so doing.

P. D. G.

P. D. GOLD, DEAR BROTHER:—Please state to the readers of ZION'S LANDMARK that there is a mistake of 12 years made in the age of old sister Elizabeth Amos. In her obituary it is published 78. She was 90 years instead of 78.

I remain your unworthy brother if one at all.

J. J. JOYCE.

REQUEST.

A sister requests that sister Martha Tolbert give her address through the LANDMARK.

Brother Sylvester Hassell will preach, the Lord will, at Cane Creek, (Va.) Aug. 8th.

ASSOCIATIONAL.

The Abbott's Creek Association is appointed to be held with the church at Flat Creek, Rowan Co. N. C., on Saturday before the 4th Sunday in August, and holds three days. We invite all brethren and friends and especially ministering brethren.

Those coming by rail will be met at Gold Hill on Friday. Train arrives at 2 o'clock. Those wishing to be met write brethren A. N. Surratt, M. C. Morgan, or Samuel Sailer.

The next session of the Country Line Association is appointed to be held with the church at Roxboro, N. C., commencing on Saturday before the 3rd Sunday in August and to hold three days. We extend a cordial invitation to all brethren, especially ministers. Those by rail from North will be met at Roxboro Friday at 7 p. m. Those coming from the South will be met at Roxboro at 8 a. m. on Saturday. Enquire for reduced rates when you buy Tickets.

P. D. GOLD, Moderator.
GEO. T. BURCH, Clerk.

ELDER P. D. GOLD, DEAR BROTHER:—You will please publish in the LANDMARK that the next session of the Pig River Association is appointed to be held with Leatherwood church in Henry Co., Va., eight miles North East of Martinsville, Va., Friday before the 4th Sunday in August and continue Sat. and Sunday. Brethren and especially ministers are invited to attend; those coming by way of the Norfolk & Western R. R. from the North or South or the Danville & Western from West or East will be met at Martinsville, Va. on Thursday before the Association in the evening and conveyed to the Association, those wishing conveyance will please notify me not later than the 21st of August. Brother Gold can't you come up and be with us? Brother Turner said you promised him to come if you could. By order of the church.

Z. T. TURNER, Mod.
M. E. MINTER, Clk.
Dyers Stone, Va., Henry Co.

Please publish that the next session of the Eno P. B. Asso. is appointed to be held with Shiloh church, Person county, N. C., to begin on Saturday the 3rd of August and continue three days. We

hope to have many of our Brethren, Sisters and friends with us, they will be met on N. & W. R. R. at Woodsdale, N. C., on the evening of the 2nd and morning of the 3rd and conveyed to place of meeting, about two miles from railroad. Application will be made on Southern or R. & D. R. R. and N. & W. for reduced rates, those coming from East can come up as late as Friday, p. m., to Durham and go out from there Saturday, a. m., in plenty time for meeting.

G. C. FARTHING, Cl'k.

Durham, N. C.

The next Staunton River Old School Baptist Association is appointed to be held with the church at Galilee, Pittsylvania county Va., on Friday before the second Sunday in August, continuee three days. We desire to extend a cordial invitation to our brethren and friends, more especially our ministering brethren, to meet with us in the worship of God. Those coming by rail will be met at Chat-ham, on the Virginia Midland division of the Southern railroad, on Thursday before. All wishing conveyance will please write me.

J. C. SHELHORSE, Cl'k.

W. M. S. McDOWELL, Mod.
Shelhorse, Pittsylvania Co., Va.

BROTHER GOLD:—Please publish that the next session of the Indian Creek Primitive Baptist Association will be held with Flat Woods church, Monroe county, W. Va., commencing on Friday before the fourth Sunday in August, 1895 and continue three days. Brethren are invited to attend. We especially invite brethren John C. Hall and P. G. Lester.

Those coming on the Norfolk & Western R. R. will get off at Lurich. Those on the C. & O. R. R., will get off at Lowell. Breth-

ren will be met at Peterstown or Lurich Thursday a. m. Those coming either way will please come on the morning train. All ministers of our order are cordially invited. Those wishing to come will please give notice to brother J. J. Ellison, Rock Camp, W. Va., or myself at Wikel, Monroe county, W. Va., that we may make necessary preparation for conveyance.

S. E. BROYLES.

The Durham Association (col.) will meet with the church at Danbury in Rockingham county, on the 3rd of August and hold three days. All are invited to attend. Hope brethren Robbins and Hilliard and the ministering brethren will be there.

ELLIS FAUCETT.

The next session of the Silver Creek Primitive Baptist Association will convene with Philadelphia church, Rutherford Co., beginning on Friday before the 2nd Sunday in September next. All persons coming by R. R. will be met at Lattimore and Ellenboro on Thursday before.

S. C. JONES.

Lattimore, N. C.

OBITUARIES.

CHARLES IVEY.

It is with much heart-felt sorrow and deep regret that it becomes my duty to write the obituary notice of my much esteemed brother in Christ I hope, Charles Ivey, who departed this life at 6 o'clock A. M., on the 8th of May 1895, after a long and lingering illness, in the 79th year of his age. He was born in Martin County, N. C., in 1816. He was confined to his room and bed for some-time, and bore his afflictions with christian fortitude, being aware of his approaching departure from time to eternity. He left a wife, who is a member of the same church that he was, one son and two daughters to mourn.

their loss, but their loss is his eternal gain. He was a member of Mt. Ivey Church, which church he built, almost unaided, which bears his name. He was much esteemed in the church and out of it. If he had an enemy it was unknown to him and his friends. He was kind and affectionate to his family, generous and charitable to his neighbors, ever ready to alleviate the suffering and distresses of others. He had been a prudent and consistent member of the Primitive or Old School Baptist Church for a long time, all of which time the church had not one word of complaint to bring against him. His seat at church was never found vacant, if it was possible for him to fill it. He was an ornament to society and the community in which he lived. Just a day or two before he died his dear wife went to his bedside, and in a few words he gave directions concerning his worldly matters, giving evidence of his resignation to the will of Him who gave him his existence on earth. He was well attended by his physician and friends until he breathed his last, and his spirit took its flight to that celestial region above, "where the wicked cease from troubling and the weary are at rest." In the death of this truly good man we cannot express our sorrow at the loss of so good a christian, husband, father, neighbor, and citizen, so just, honest, benevolent, humble, and obedient, both as christian, and citizen. The religion of Christ was his theme while on this earth he staid. He seemed to be better satisfied when talking about Jesus and his love than at any other time. He spent many pleasant hours in reading ZION'S LANDMARK, also Signs of the Times and Gospel Messenger. Oh that God may bless Sister Ivey, and comfort her in all of her disconsolate hours. May the God of all grace bless and protect the bereaved children, and when life's scenes shall be no more, oh may they find a rest and live forever where the good are blessed.

The Sign of the Times and Gospel Messenger will please copy.

Yours in gospel bonds,

C. B. SPIVY

Ivey Ga.

MISS SUSAN T. WHITE.

Susan Thomas White, daughter of James and Nancy White, of Caswell Co., N. C., was born April 1st, 1828, and departed this life Nov. 19th 1894, making her stay in this world 66 years 7 months and 18 days.

She was a lady of refined feelings, being virtuous, kind and intelligent. She grew up to womanhood with fair prospects of a useful and happy life, but at the age of about 20 years she became afflicted with nervous prostration, and suffered very much for many years, and never fully recovered. In the year 1860 she obtained a hope in Christ, but being unable to attend church meetings, she did not join the church until 1887. After the death of her father and mother, her brother-in-law, J. B. Kennan came to live with her, and her sister Bettie. During the year 1887 she expressed a desire to unite with the church, and be baptised, but was unable to go to the meeting house. She was then informed through brother Kennan if she would consent the church would go to her house, and hear her experience. She finally consented, and several of the members of Moon's Creek church with its pastor went and heard her tell the reason of her hope, when she was cordially received and baptised the next morning with her sister-in-law in a large box of water in the yard prepared for the purpose. After this her health was much better, so that she attended the church meetings generally, and remained a faithful and devoted member to the last. In the summer of 1894 she was again taken down with a complication of diseases, and suffered for 4 months more than tongue can tell, but bore her suffering with great patience, and prayed to be resigned to the Lord's will in all things. She seemed well assured that her time had come, and was desirous to depart and be with Christ which is far better. The only thing that seemed to bind her to earth was her devoted sister with whom she had lived all of her life-time. When the end came she quietly and peacefully fell asleep in the arms of Jesus. A large concourse of people attended the burial, showing the respect and esteem in which she was held. She leaves a sister, two brothers and many relatives, and a host of friends to mourn their loss which is her eternal gain. May God according to the riches of his grace prepare the remaining members of the family to meet her in a better world, is my desire for Christ's sake.

V. I. CHANDLER.

IDA FRANCES HARDISON.

Departed this life Jan. 21, 1895, our beloved sister, Ida Frances Hardison

daughter of Seth R. and Frances L. His wife, of Typhoid fever, in the twentieth year of her age, after helping to nurse two sisters and three brothers of the same disease. She never made any profession of religion, but had received a precious hope in Jesus, and esteemed it too precious to talk about. She was a dear lover of good singing, and loved to go to church, and when word came to her to go home to help on se her sister she said that I shall be the one that will be taken away. In all her sickness she seemed to be perfectly resigned to go, and said she was not afraid to die and seemed to realize that the Saviour called her.

Dearest Ida, thou hast left us,
And thy loss we deeply feel—
But God who has bereft us,
He can all our sorrows heal.

A precious one from us is gone,
The voice we loved is still;
A place is vacant in our home,
Which never can be filled.

Now we are bound to kiss the rod,
And say thy will be done;
While Ida is sitting with her God,
We have our race to run.

Still every effort we did use,
To save her from the grave;
But Ida's death, brings to our view,
That only God can save.

A loving brother,

GEORGE B. HARDISON.

MASON WILLIAMS.

This brother was one of the great sufferers of mankind. For several years he was afflicted with something like asthma which after awhile broke out in abscesses on his side and breast. These gave him relief to some extent but of short duration. His afflictions increased until his legs broke out with what the doctors called gangrene. During this last stage he had some sweet visitations of the spirit and longed to be at rest. At one time he prayed for rest and the Lord blessed him with two hours sweet sleep after which he was much refreshed. At another time he saw some beautiful thing at his right hand and his wife asked him to tell her what it looked like. He said: "How can I when I never saw anything like it before." If he shut his eyes he saw that beautiful object and if he opened them it was all the same. He said it was the most beautiful object he ever saw. While his sufferings here were great he trusted in God for

deliverance and fully believed that He would certainly take him to rest. I visited him several times during his afflictions and always found him strong in the faith.

He was born Feb. 15, 1833. He married Rebecca W. Salter on December 28, 1855. She bore him seven children, two of whom preceded him to the grave and five remain on the stage of action.

We do not know the date of his deliverance but he was a lover of the truth for several years before he made an open profession of religion. He united with the church on the 4th Sunday in March 1862, and lived a consistent member until the day of his death. He was a member at Hunting Quarter and was baptized by this writer. He died on April 24th, 1895. His wife (who also is a precious sister) and his children and friends watched so long by his bedside that they miss him so much now he is gone and he leaves a vacancy which Christ alone can fill.

We hope the good Lord will bless them in this dispensation of His providence.

Affectionately, L. H. HARDY,

BARBARA CAROLINE WILLIAMS,

It is with the feelings of sadness that I forward for publication in ZION'S LANDMARK the death of our beloved mother. She was born May 20th, 1826, and was married to Joseph Williams Feb. 18th, 1846, died March 17th, 1895, making her stay on earth 68 years, 9 months and 28 days. She left a husband, 7 sons and three daughters and 62 grand children to mourn, but we do not mourn as those who have no hope. She was confined to her room 8 weeks, and was speechless several days before she died. She tried to speak often but was not able. The loss of mother is a trial beyond human conception. Her sufferings were so intense it seemed almost past endurance, and we did all that loving hands could do, but could not stay the hand of death. She left an example worthy of imitation. Thus a good mother is gone from evils to come, has bid farewell to toils and pain. Weep not dear father, nor brothers nor sisters.

How blessed are they whose transient years
Are like an evening's mellow light,
Not dark with gulls nor dim with tears:
Whose course is short unclouded light

Remember you all as you pass by.

As you are now so once was I.

As I am now so you must be.

Prepare for death and follow me.

J. C. WILLIAMS.

WILLIAM GRAVES ALDRIDGE.

He was the son of J. R. and A. V. S. Aldridge, and was born April the 13th, 1887, and die 1 May the 3rd, 1894, making his stay on earth 7 years and twenty days. Willie had been on the decline for two or three months with liver disease, which terminated in death. I believe he was aware of his death before he was taken sick, though he said nothing to the family about it. In the fall previous to his death he became alarmed, saying the judgment has come. He remained in that condition all one evening until bed-time. Sometime after this he became satisfied and told his aunt he was going to heaven and he wished the resurrection would make haste and come. He took a delight in singing, could sing any tune he ever heard. He seemed to rejoice in singing these two hymns, "Tis the old time religion, and 'Jesus is a rock in a weary land." He leaves a father, mother, brothers, sisters, and relatives and friends to mourn their loss. May God give us grace to bear our sad affliction.

MOTHER.

MRS. LINA WALKER.

The subject of this notice was born December the 9th, 1876. She was always a very moral and dutiful child. She was married to Eugene Walker June 14th, 1894. In December, same year, she was taken sick, and continued in bad health until May 11th, 1895, she passed away, and while we greatly miss her, and mourn for her, still we mourn not as those without hope; for she gave good evidence of the work of the spirit of the Lord, and we feel that while we are in a land of sin and sorrow, that she rests with Jesus, the King in Zion.

I do not feel that it is necessary for me to say much about her. I copy a letter of her own writing, though it is unfinished as you will see.

THE LETTER.

"DEAR BROTHER IN CHRIST:—again I take my pen, feeling unworthy as I do, to write you a few lines. I think I feel as dependent upon the Lord for something to write as I ever did in my life, for I know that unless he supplies me that what I attempt to write will be as an empty blank to you. He is the greatest helper that ever a poor mortal could know, even to know him as an everlasting and inex-

haustable store of riches. Though one is poor in this world's goods, if he has Christ he is rich indeed as a child of God. "If children, heirs of God, and joint heirs with Christ." O my dear brother how wonderful to be so greatly blessed as to become heirs with Christ. I had rather have this kind of riches than to have all this world and all the joys and pleasures it could afford, for the things of this world are only momentary, and soon pass away. To be blessed as I hope I am with a good hope through grace is so great I feel that I cannot render the praise that is due to him who works all things after the counsel of his own will. Sometimes I feel to be cast down, and sorely troubled. He knows best what we need and well supplies the needs of all his children."

H R father, W. H. McCHERRY.

HIRAM HATCHER.

The sad duty impresses me to chronicle the death of my dear father, Hiram Hatcher, which occurred at his residence, March the 3rd, 1895. He was the oldest son of Robert and Piety Hatcher, and was born June the 21st 1845, was married to Nancy Brown, February the 27th, 1866. He together with his companion gained the fellowship of the church at Beaulah on Saturday before the third Sunday in May 1874, and succeeded his father as clerk in 1882. On the 13th of February 1895, while at the wood-pile getting wood, he was taken suddenly with a sharp pain in his breast, and told his son, who was standing near by, to help him, or he should fall. They helped him to the house, and he told them to ring the bell for he was going to die, and threw his arms around his children's necks and exclaimed, what will my poor children do? All was done for him that could be, but he continued to grow worse. A physician was called, but all that he could do gave only momentary relief. At times he suffered in terrible agony. His mind was much affected. It seemed that he wanted to talk but could not speak what was on his mind. When asked to take his medicine he would shake his head and say, it will do me no good. Many were the visitors that came to see him, but he did not talk with any one but very little, except to mother, asking her several times to stay with him, and not to leave him; and she with some other kind friends and relatives faithfully watched around his bedside until the night of the

3rd of March, when it pleased the Lord to relieve him of his pain, and as we hope call his spirit home to a world of perfect bliss. It was hard to give up one so near and dear to us, but we know the good Lord's will must be done in all things, and not ours. His funeral was preached by Elder H. F. Peedin, using as a text the first verse of the 14th chapter of John which reads thus "Let not your heart be troubled." Quite a number of his relatives and friends attended his funeral, and to see his body laid away to await the resurrection morn when they that are in their graves shall come forth. He leaves quite a number of relatives besides three sisters, two brothers, and an aged mother, a faithful wife, and five children to mourn his absence, but while we are yet in a land of sorrow and mourning, we hope he is with his blessed Savior. Oh! how badly we miss him when all gather around his bedside, and his face we cannot see, and his voice is no longer heard, but may the Lord grant that we be submissive to his will, and so care for us and watch over us that we may yet meet him with all the redeemed host of heaven, where we may be an unbroken family around the throne of God.

Away up to the starry mansion,

We hope his soul has flown:

Far from every sorrow,

Happy with the blood-washed throng

Where the crystal waters flow

The tree of life doth stand.

There shall be no night there,

The Sun of righteousness shines.

But 'twas sad to see his companion

Left lonely and desolate,

Bowed down in bitter sorrow.

Mourning for her dearest mate,

And we poor children dear

Bending over his silent form,

No more we'll meet him here.

In our once pleasant home.

Farewell, says his aged mother

Who is more than three score and ten,

Not long shall we be parted,

Soon I hope to meet you again.

In the new Jerusalem

With the redeemed and blest.

"Where the wicked cease from troubling,

And the weary are at rest."

Sleep peacefully; dear father,

On earth we'll meet no more

I hope we'll meet in Heaven.

On that calm and blissful shore.

I hope to see your lovely face

Among the ransomed found.

And hear you sing redeeming grace

On King Emmanuel's ground.

His affectionate daughter,

OVELIA MERCER.

APPOINTMENTS.

J. C. WILLIAMS

Bethsaida.....1st Sunday in August
 Black River.....Monday
 New Hope.....Tuesday
 Middle Creek.....Wednesday
 Willow Spring.....Thursday
 Raleigh.....at night
 Durham.....Friday night
 Eno.....Saturday
 Camp Creek.....2d Sunday
 Tar River.....Monday
 Surl.....Tuesday
 Roxboro.....at night
 Flat River.....Wednesday
 Wheeler's.....Thursday
 Prospect Hill.....Friday
 Arbor.....Tuesday
 Gilliam's.....Wednesday
 Burlington.....at night
 Then to Abbott's Creek Association.
 Will need conveyance when not on R. R.

L. H. HARDY.

Tuesday after Eno Association.....Ebenezer
 Wednesday.....Lynch's Creek
 Thursday.....Arbor
 Friday.....Pleasant Grove
 Saturday.....Lick Fork
 Sunday.....Wolf Island
 Sunday night.....Reidsville
 Monday.....Waymoeck S. H., near J. H. Conliss
 Tuesday.....Gilliams
 Wednesday.....Burlington
 Thursday.....McCrays
 Friday.....Prospect Hill
 Thence to Country Line Association.
 Tuesday, 10 o'clock a. m.Durham
 Conveyance needed.

J. E. ADAMS.

Eno Association at.....Shiloh
 Cane Creek.....Wednesday
 Malmason.....Thursday
 Thence to Stanton River Association.
 Moon's Creek.....Tuesday after
 Country Line.....Wednesday
 Ebenezer.....Thursday
 Stories' Creek.....Friday
 Will some friend meet him on Tuesday at
 Danville and carry him to Cane Creek.

H. F. PEEDIN.

Eno Association,
 Tuesday after.....Ebenezer.
 Lynch's Creek.....Wednesday
 Arbor.....Thursday
 Pleasant Grove.....Friday
 Lick Fork.....Saturday
 Wolf Island.....Sunday
 Reidsville.....Sunday night
 Waymoeck School House.....Monday
 Gilliams.....Tuesday
 Burlington.....Wednesday
 McCrays.....Thursday
 Prospect Hill.....Friday
 Thence to Country Line Association. I expect
 to be with him on the latter part. Con-
 veyance needed. G. B. POWELL.

M. F. STUBBS.

| | |
|---|------------------|
| Eno Association..... | Thursday |
| Cane Creek..... | Wednesday |
| Mallmason..... | Thursday |
| Thence to Staunton River Association..... | |
| Mountain..... | Monday |
| Juan River..... | Tuesday |
| Liek Fork..... | Wednesday |
| Country Line..... | Thursday |
| Ebenezer..... | Friday |
| Thence to Country Line Association..... | |
| Wheeler..... | Wednesday |
| Prospect Hill..... | Thursday |
| Lynch's Creek..... | Thursday night |
| Arbor..... | Friday |
| Pleasant Grove..... | Saturday |
| Reidsville..... | Sunday and night |
| He will need conveyance for himself and wife..... | |

A. H. NANCE & W. C. JONES.

| | |
|------------------------|--------------------------|
| Roxboro..... | Monday night, August 5th |
| Story's Creek..... | August 6th |
| Wheeler..... | Wednesday, August 7th |
| Lynch's Creek..... | August 8th |
| Arbor..... | August 9th |
| Wolf Island..... | August 10th and 11th |
| Conveyance needed..... | |

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

| | |
|--|--------------------------|
| Indian Creek Association, August 23rd, 24th and 25th..... | |
| Pipe Stem..... | 3 o'clock, 26th |
| Bench of Blue Stone..... | 10 o'clock, 27th |
| Flat Top..... | 4 o'clock in the evening |
| Low Gap..... | 11 o'clock, 28th |
| Rich Creek..... | 4 o'clock, 29th |
| Candle's View, the funeral of old Sister Bettie Canale, September 1st..... | |
| Azariah Lundy's..... | 2nd |
| Salem..... | 4th |
| Brethren arrange for the 5th..... | |
| Washington Association 6th, 7th and 8th..... | |
| Harmony..... | 9th |
| Tumbling Creek..... | 10th |
| St. Clair's Bottom..... | 11th |
| Big Helton..... | 4 o'clock, 12th |
| Seater Association..... | 13th, 14th and 15th |
| Wilson..... | 16th |
| Peach Bottom..... | 17th |
| Thence to Mountain Association..... | |

P. D. GOLD.

| | |
|---|-----------|
| Reidsville, Wednesday after 1st Sunday in August..... | |
| Banister, Monday after 2nd Sunday in August..... | |
| Mallmason..... | Tuesday |
| Mill..... | Wednesday |
| Cane Creek..... | Thursday |

F P BRANSCOME & J E MARSHALL

| | |
|---|----------------------|
| Concord..... | 3rd Sunday in August |
| Jack's Creek..... | Monday |
| Liberty..... | Tuesday |
| Center..... | Wednesday |
| Reed Creek..... | Thursday |
| Thence to Pig River Association at Leatherwood, Va..... | |
| North Fork..... | Monday after |
| Snow Creek..... | Tuesday |
| Chestnut..... | Wednesday |

| | |
|---|----------|
| Canton Creek..... | Thursday |
| Republican..... | Friday |
| Thence to Smith's River Association at Long Branch..... | |

| | |
|--|---------------|
| County Line..... | Tuesday after |
| Floyd C H..... | Wednesday |
| White Oak Grove..... | Thursday |
| Thence to New River Association at Wilson's Grove on Friday before the 2nd Sunday in Sept..... | |

THOS LAWRENCE & GEO ROBERTSON

2nd Saturday and Sunday in August, Falls,

| | |
|--------------------------------|------------|
| Tar River..... | |
| Monday..... | Nashville |
| Tuesday..... | Peach Tree |
| Wednesday..... | Travel |
| Thursday..... | Durham |
| Friday..... | Durham |
| Thence to C L Association..... | |

Tuesday night..... Raleigh
They will need conveyance.

GEO ROBBINS, (copy)

Funeral at Landmark church 4th Sunday in July

| | |
|-------------------------------------|--------|
| Tuesday after..... | London |
| Thursday night August 1..... | Durham |
| Then to the Durham Association..... | |

J E WILLIAMS

| | |
|---|--------|
| Lily Jones Hill..... | Aug 19 |
| Liberty Hill..... | 20 |
| Freedom..... | 21 |
| Howard's Chapel..... | 22 |
| Mountain Creek..... | 23 |
| Thence to Abbott's Creek Association..... | |

G. W. Gail & Ax's

Extra--Strong.

Superior,-Plain.

Compeer,-Salt.

Blue Ribbon,-Sweet.

Scotch Snuffs

— ARE —

Unequaled in Purity,
Strength and Flavor.

BEWARE OF IMITATIONS.

July-1-lyr.

this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever. This verse seems to set forth the everlasting dominion of Christ, and his victorious triumph over hell and earth. The seventh angel is the last one that shall sound. The prophet said, and it shall come to pass in that day the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the out-casts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. This angel is Gabriel to my understanding which shall sound his trumpet through the earth, yea down to hell, to call the nations great and small. Then Christ shall come in the power of his glory to meet his people which were redeemed out of every nation and kindred. The kingdom of Christ is always where his people are. This holy Jerusalem is our mother. A great mystery that cannot be explained is the resurrection of the dead. They shall be awaked by the Power of his word at the sound of the last trumpet. Matthew said that He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. O yes, the Lord will come in his kingdom, and collect his jewels and carry them away. Jesus says he will set up his kingdom in the earth. God will establish his kingdom in men, and dedicate it to the children of men, and they shall worship the Lord and magnify his glory and show forth his praise, and rejoice in his love. And the Lord shall reign forever. This brother which we hope is our brother shall reign over us. Will it not be joyful to hear his voice, come in ye blessed of my Father, ye have been a ruler over a few things, enter into the

joys of thy Lord. And he will make you ruler over many. The Lord is tenderer than ten thousand lovers, and his love is an everlasting love, his love knows neither measure nor end, and this loving one shall reign forever and ever. Brother Hardison, nothing is eternal but God. There is nothing all love but his Christ, and he shall reign forever and forever. This world is the sinner's kingdom, and see what wicked reigning. They pull down kingdoms and destroy dominions. Men think they are free to do as they choose, and they choose wrong for right, light for darkness, and darkness for light, ignorance for wisdom, and wisdom for ignorance. They condemn the innocent and let the guilty go free. But the Lord is holy, just and good, and this just one shall reign over his people forever and forever. And his people shall dwell forever in his presence. Under the reign and dominion of the kings of heart see how the church suffered, but bless His holy name hear His language by the mouth of the prophet Daniel, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever and forever." What a glorious wonder that God should condescend to dwell with man forever. Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain, for the former things are passed away; and He that sat upon the throne said, behold, I make all things new.

This people will be enabled to sing the song of Moses the servant of God, and the song of the lamb saying, great and marvelous are thy words Lord God Almighty, just and true are thy ways, thou king of saints.

GEORGE ROBINS, (Col.)
Darden, S. C.

EXPERIENCE.

DEAR SISTERS AND BROTHERS:—I hope I was convicted for my sins (in the fourteenth year of my age) under the preaching at Indian Valley Asso. I felt like I was not worthy to shake hands with a minister. After I came home I felt like I was going to take sick and die. One night I felt so depressed that I walked out in the yard to try to wear off my miserable feeling, and the moon and stars shone dim and I seemed to be wrapped in gloom. In May after the Asso. in the Fall I was thinking how beautiful everything looked, and it seemed to me that I heard a voice say, yes everything looks beautiful, but you will soon have to die, and leave it all, and it struck me with horror for I forcibly felt then that if I died in my sins that I would go to torment. All of my sins were plain to my view and I felt that the worst sin I had ever committed was dancing. And it seemed to me that I had sunk down far from God and that I was so vile and sinful that I could not take His holy name in my lips to try to pray. The worst trouble I saw was the thought of being lost, and separated from God and all of his people forever. One night I felt like there was a heavy load on my breast and I believed that I couldn't live until morning. After I retired I fell into a troubled sleep, and next morning when I awoke all of my burden was gone and I commenced singing. I looked out of doors and I thought

the sun was shining the brightest I had ever seen it and every tree, leaf and flower seemed to be bowing in praise and reverence to God. I felt so happy that I thought I would never see any more trouble, but I have seen many troubles since.

Your unworthy sister,
MATTIE A. LAWSON,
Meadows of Dan, Va.

ELDER P. D. GOLD, DEAR BROTHER:—I am now on my appointments, have filled up all to this point, and one which was made at the house of an old sister who is not able to go out. I have been so cold and dead so long that it made my heart rejoice much to find the churches over here in good life. The church at Yopps had five baptized into her fellowship on last Sunday, and on yesterday I baptized another. They are having a good time and I was blessed to partake of it. It does feel so good to me to have one more visit of the good Lord. In my darkness I have walked and sighed and prayed, and sometimes have tried to sing off my sorrows, but they would not go. How easily our God can remove a mountain, and make all smooth and give us a good plain path to travel; and when He sees fit to strew this with beautiful flowers it is so soft and the perfume fills every part. I feel like saying, Oh! how good is God to me. "Praise ye the Lord."

Affectionately,
L. H. HARDY,
Stump Sound, N. C.

DEAR BROTHER GOLD:—When you left here the morning of July 4th how sad and lonely I felt. You kindly asked me to write you and tell of some of my thoughts and feelings since I have been a professor in my Lord and master. If the Lord will I will try, although my eyes are dim and my

heart feeble and my hope, at times, almost blighted. The Lord is still upholding me for which I hope he will enable me to trust him. My dear brother, if I could tell you all or even one-half, perhaps you would regret to hear it, the corruption that is seated in my heart is of such long standing and has such a hold on me, sometimes I feel like David said, "I shall one day fall by the hand of Saul." But thanks be unto God, who giveth us the victory through our Lord Jesus Christ, thus far he has enabled me to wrestle until the break of day. Yes, my brother, the grace of God is sufficient for all these things. The most heart grief is, if I am born again, why do I wander and grow cold and lifeless? Why do I not trust in the Lord at all times? Pride, hypocrisy and worldly wisdom all help lead me into Babylon, and while there I am not thirsting for the breast as the new born babe. My first love is laid aside, which I once thought I would never do. In relating a few of my scattered thoughts, without controversy great is the mystery of godliness; out of the same mouth proceedeth evil and good. And another mystery, that a child of God can understand and feed upon the gospel when it is preached, and the same words used by a Pharisee do not have the same sense to a believer. Another mystery, while God's ministers are called of him to fill the place he has assigned them, all they say or preach, to my mind, is not the gospel. My mind has led me astray but I will let it remain. My brother, the many changes I have passed through have caused me many sad and doubtful thoughts. When in my first love as I hope, all was joy and love, it was a heaven below. Little did I then think I would ever wander in by-paths, meadows or the slough of

despond. But such has been the case, and like the prodigal son, the Lord, I hope, brought me back with many stripes to his banqueting house and his banner over me was Love. May the Lord bless what is to the comfort of his people and pardon error is my prayer for Christ's sake. Brother Gold, please write me and give me your thoughts and feelings. Affectionately,

A. REED.

Winston, N. C.

DEAR BROTHER GOLD:—Not having heard from sister Mary Parker in a long time and being desirous to hear, I wrote to brother B. F. Coulter, a short time ago, inquiring about her, and here enclosed is his answer to my inquiry. If you have not received anything before this, (and I have seen published in the LANDMARK, where some have inquired of you concerning her,) you can have this published if you see fit, that the household of faith may know she has at last reached home (as we believe.) Pray for me and mine.

Your unworthy sister,

BETTIE E. WHITLEY.

MRS. W. B. WHITELY, DEAR SISTER IN CHRIST:—Your letter of inquiry is at hand and with sorrow of heart I have to tell you that dear sister Parker has passed away from earth and is now free from the cares and anxieties and pain of this mortal life. She now surely realizes that for which she has so longed hoped. After leaving her home in Ohio, nearly a year ago, she was taken to a hospital in this city where she remained about eight weeks, while there we operated upon her, removing a cancerous tumor, from which she recovered sufficiently to leave the hospital. After leaving there sister Rounsevall of Warwick, N. Y., took her to her (sister R's) home, where she re-

mained until she died. After the operation she gained in health and strength until she could walk with the aid of crutches, and was able to ride for several miles in a carriage or sleigh. During the Spring the tumor returned gradually, undermining her system, until two weeks when she died. Sister Rounsevell accompanied the body to Ohio, and she was laid away with her father and mother. We who have witnessed her great suffering and greater patience in the Lord, and her anxiety to be free, are glad that her happy release has come. May we all have like dying grace when we are called hence. You will probably see the obituary notice in the old Baptist papers.

Your unworthy brother,

B. F. COULTER.

Philadelphia, Pa.

DEAR BROTHER GOLD:—I enclose \$1.50 for your valuable paper, it is much comfort to me. I am now in my 83rd year and so feeble I seldom get to church, and when I go my brethren have to carry me in on a chair and the ride hurts me so bad I can scarcely sit up. I have suffered with rheumatism ever since I was twelve years old and had to walk with a stick till I began to get old, when I had to take crutches, and now I have to crawl or roll in my invalid chair. My suffering has been more than I can tell. I have often wondered why I was left and my wife and six grown children taken. But the Lord is righteous in all his ways and nigh unto all that call upon him in truth. He will also hear their cry and will save them. Bless the Lord, oh my soul, he has not left me comfortless in all my afflictions. I can see he has blessed me all my days. I have two daughters and I divide my time with them, I believe they are as willing to wait on me

as they are their own little children. I yet have my farm to support me while many have lost theirs. Brother Gold, pray for me that the Lord will ever be with me and strengthen my faith as my body weakens and give me grace to rejoice at the change. Oh! may I lean my head upon his breast and breath my life out sweetly there. May he bless you and yours, and his churches with his Holy Spirit everywhere is the desire of

Your unworthy brother,

WESLEY PITTMAN.

Whitakers, S. C.

Remarks.

On reading the above letter of brother Pittman I felt that after all his sufferings he is much blest. Truly we cannot tell from outward appearances who is favored of the Lord, so much as from the spirit that leads one. A meek and thankful spirit is a great treasure of uncounted, hidden wealth. The hidden treasures of peace are in Jesus. How good to discern the hand of the Lord in providing sure mercies for us. Such a contented heart is a continual feast. P. D. G.

DEAR BROTHER GOLD:—I have so often exposed my ignorance to you I have become not ashamed. My mind seems today on the Old Testament writers, their prophecies, their faith in the coming Messiah, but all died with out the sight. Malachi was the last prophet, and he died a great while before Christ was born into the world. Though there was a people inspired of God that did believe he would come and lived to see him, for Simeon in his old age took Christ in his arms and blessed him and said, now lettest thou thy servant depart in peace, for mine eyes have seen thy salva-

tion. What a melting sight to see the Christ, the Savior of sinners, in the arms of one who looked for and believed on him. What a revolution there must have been with the people, the old prophecies being fulfilled, and John, the forerunner of Christ, coming and preaching in the wilderness the kingdom of heaven is at hand, repent, &c. What a glorious theme to dwell upon, but I must desist, my mind is too frail. Brother Gold, write me all about it and oblige a frail, but humble sinner, born again I hope of God.

A. REED.

Winston, N. C.

Remarks.

While reading dear brother Reed's letter the thought that even Christ came into this world by birth of woman, and there is no other way to become an inhabitant of this world passed through my mind. Even so there is only one manner of entering the kingdom of heaven and that is by birth—born of God. Great and glorious is the coming of Christ in the flesh. Marvelous is it to know him and the power of his resurrection. Brother Reed is perhaps above four score years of age. No doubt the frailties of age are fastening on him, but he is near the time of departure which is far better. How sweet to finish the course in peace.

P. D. G.

The next session of the Silver Creek Primitive Baptist Association will convene with Philadelphia church, Rutherford Co., beginning on Friday before the 2nd Sunday in September next. All persons coming by R. R. will be met at Lattimore and Ellenboro on Thursday before.

S. C. JONES.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

ANSWER TO SOME QUESTIONS.

The following is in answer to certain questions put to me by brother Ivey of Georgia, who I learn has since asking them been called home, where no storm clouds arise and no sorrows come. I do not believe we should go so far in endeavoring to protect ourselves against the elements by which we are surrounded as to fail to properly trust in the Lord. Nor do I believe we should so neglect ourselves, respecting our temporal welfare, by disregarding the laws of the elements in which we live, and by which we are affected as to tempt the Lord. It is proper that we should provide for ourselves comfortable dwellings which are for our protection in preserving our health, and if there be any other provision not inconsistent with this which would conserve us from disease, or pain from bodily injury we might have it; but after all this we must remember that all these things are the gifts of God, and that he is above them all, and

can, with one breath of his mouth destroy them and bring us into judgment. We should endeavor to obey the laws governing our natural estate, by a prudent and consistent course of life and the Lord will take care of us as to the effects of those elements which he holds in his fists and by which he thunders when he pleases. In the "Sunny South" a meeting house seems only designed for shade and shelter, either winter or summer, as a matter of protection and comfort in that respect. Where the Lord sends the hoar frost it is necessary for the people to provide for themselves such amount of protection against its effects and prevent freezing and much consequent suffering, otherwise they do not obey the law governing this matter and are sure to suffer the consequences. Likewise if the Lord sends the cyclone occasionally across certain parts of the country, the inhabitants thereof are justifiable in providing themselves with storm pits for their protection against the effects of such powers.

Parents train their children in such a way in this day that the children do somewhat as they please, and their parents obey them and serve them, which is a reproach upon the parents, a disgrace upon civilization, and as the mantle of idolatry and unfaithfulness upon what men call christianity, and a lasting shame upon the people of God. There is but little said from the pulpit by our preachers as to the duty of parents to their children, because it is generally requir-

ed that preachers' children shall be better than those of others, whereas they are not, therefore if a preacher who has children undertakes to tell others how to train their children they will wag their heads and join in saying, "Physician, heal thyself," or "Why do you not train your own children better than you do?" And if a preacher who has no children dares approach such a subject they will join again in saying: "How knoweth this man letters, having never learned?" and thus the simple pass on and are punished.

There are but few deacons in my judgment who come up to the requirements set forth in the scriptures. The churches are often at fault in not carefully considering the qualifications of one whom they would set apart to this office; and by allowing one to remain in such position after he has fully proven himself unfit for it.

If one is ordained to the work of the ministry and is found to be an unprofitable servant, and injurious, has not the church made a mistake in setting him apart to such work, and should she not correct her error in rescinding her action in ordaining him and requesting him to be silent? So also should worthless deacons be set back, and others put to the work. P. G. L.

THESE LITTLE ONES.

Jesus tells his disciples to take heed to themselves. We are more inclined to do wrong than we are to do right. Our nature prompts us to be looking after the faults of others, while self-love prompts us

to cover our own or excuse them. We are disposed to want the best place as we think for ourselves, not knowing that what we think would be the best place is the worst one. When we truly desire the good of our brethren, by seeking the place of servant for ourselves, we are then doing that which is for the best. When James and John desired the chief place in Christ's kingdom, he took a little child and set him in the midst, and said to them, that unless they were converted and become as little children they should in no wise enter the kingdom of heaven.

Humble people, here represented by little ones, little children, do not seek anything for themselves, do not feel that they are worthy of any thing. These are little ones. These mean such as are nearest to Jesus. Those would mean such as are farther from him. These little ones that believe in Jesus are such as are very near and dear to him. Sometimes one will show a stubborn and proud spirit — be contentious and wrong, and when another rebukes him for his sins, he will plead that you must not offend one of these little ones, meaning you must not offend him, when indeed he is not at all one of these little ones. I doubt if one of the little ones ever said such a thing of himself, or ever felt like speaking thus. They feel so poor and vile they are afraid that they will wrong others, and not so much afraid that others will wrong them.

When I do wrong and another tells me of my faults, and I get

offended and say to the faithful brother who is reproving me, that he is offending me, I am very grossly perverting that scripture to my own hurt. He is doing right and I am the transgressor. If I were humble when he reproves I would love him for his faithfulness, but if I am wrong I will gore him like a mad bull. This is often done by members who get stubborn and wrong, and who bring offences and become offenders, instead of being lovely and humble, and who therefore pervert the scriptures to their own hurt.

There is scarcely any thing in which the true spirit of man is more accurately measured than by his interpretation and observance of scripture. The word weighs him and shows what manner of spirit he is of.

TRIP TO MOUNTAINS.

Recently I was favored to visit the country of Brother H. C. Booker, and Elder P. G. Lester. They both met me at Stewarts Creek near Mt. Airy, N. C., and accompanied me. Brother Booker went with us nearly two weeks. He is about 75 years old, but Caleb-like he is yet able to go to war, and dwells in the fat of the land. His company was very lovely to me. He is one of the singers in Israel and cheers the journey with sweet song.

Elder Lester conveyed me all through the trip in his baggy, and preached often, much to our comfort. The large congregations (owing in part no doubt to brother Lester's good name among the brethren

ren and friends,) were exceedingly attentive to the preaching.

Some of the preachers I wished to see were not able to meet me at all, such as Elders T. Dickens, A. Dickerson and John C. Hall. This was a disappointment to me. Elder Isaac Webb was sick. I learn that he is better. Several preachers met us whose company I enjoyed much. Among the wonders of the mountains I met and heard Elder Joel E. Marshall, who is one of the worst stammerers I have ever heard attempt to speak, except when he is impressed to preach. Then he does not stammer at all, but speaks with another tongue. He cannot do as some of the rest of us, talk only while attempting to preach. It is either preach or sit down with him—a mercy on the congregation.

I also heard brother F. P. Branscome preach with comfort. He is a sound preacher that sticks to his subject without excuse, foolish talk, or apology, and when he gets done he stops, leaving the people anxious to hear him again: a pattern some of the rest of us would do well to observe.

I saw several old members and friends that I saw 15 years ago when I was in that country, hope to see them again at sometime. Many persons I saw it would be a pleasure to name, but I have not space in this notice. P. D. G.

PREACHING NEEDED.

Sister Lydia Barker, of Landrum, Dawson Co., Ga., speaks of great destitution of gospel preachers in her section, and desires that our

preachers visit that country. She requests me to write about two words, one is "account."

The common notion of mankind, that man must stand or fall according to a general reckoning or account, in which his good deeds are on the credit side, and his evil deeds are on the debit side, and a balance sheet is found for or against him according to whichever preponderates, would never be found favorable to any one, because none doeth good, no, not one.

However man must give account for every idle word, and we must all appear before the judgment seat of Christ, that every one may receive the things done in his own body, according to that he hath done, whether it be good or bad. This appearing before the judgment seat of Christ, and each one receiving the things done in his own body, according to that he hath done, whether it be good, or bad, is according to the experience of every child of God. We know that such is truth, for we have this witness in ourselves. When we do well we are accepted, and have the conscience of this as we appear before God in Zion; but when we sin we have condemnation in our own heart. As we are brought before the judgment seat of Christ we know that he is the judge to whom all judgment is committed, and we know that his judgment is righteous, and our hearts approve of his judgment, for we know that he is righteous. It does not mean that the child of God who has done evil shall be cast away from the Lord

forever, but that he shall receive in his own body that evil which he hath done in his own body, and shall be filled with his own evil work to his own shame, and shall justify God. When the Lord puts away that evil from him he shall be saved, yet so as by fire, and shall ascribe righteousness unto his maker and take shame unto himself. This appearing before the judgment seat of Christ is such an appearing as we feel conscious of as we feel that we are searched of God, who searches Jerusalem as with candles, and we are judged by the Lord and not by man.

On the other hand, when we walk by the faith of Jesus, and stand in his strength we appear in joy in Zion, and receive the things done in faith, according to this rule, and have and enjoy this witness in our body, or in ourselves. He that believeth hath the witness in himself, and hath the praise of Jesus in his own conscience, and has a foretaste of eternal joy which shall endure. Christ came to put away our sins and to bestow upon and within us his joys. But we must taste the fruit of our own evil doing to know the bitterness of sin and death, and also taste the joy of his salvation so as to have hope toward God. Having this therefore in ourselves we give account unto God.

She also desires my view of the word "love." "Where did it begin and where does it end? Is it not eternal as God himself? Is it not a sea without a bottom or shore? Is it not the lever power by which

every thing is worked that is good, for some cause?" Yes, Sister Barker, I could not write better than that. God is love. It is therefore eternal as God himself. Every good thing done in us or by us is in that love. He that loveth is born of God. Love can never do wrong. It worketh no ill to his neighbor, and there is no law against love, because law can be only against sin, and there is no sin in love. Perfect love casts out all fear. Therefore he that dwells in love cannot do wrong. It is in this everlasting love that God draws his people. This love is from eternity, and eternity hath neither beginning nor ending, and nothing done in this love can ever be destroyed.

P. D. G.

ELDER GOLD:—Will you please state through the LANDMARK why the Jews keep Saturday for a rest day and why do we keep Sunday? When was it changed and why was it changed as a holy day? And this Sabbath day spoken of in the new testament, does not it mean something more than merely a day of rest to the natural body? If you will be so good as to answer through the LANDMARK you will greatly oblige a lover of the truth.

Remarks.

The Jews kept Saturday because that is the Seventh day or Sabbath day. Our Sunday is the first day of the week. The Jewish Sabbath is the last day of the week or the Seventh day.

God made the world and all therein in six days, and rested on the Seventh day, and hallowed it,

and commanded the Jews to work six days, and do all their work in the six days, and to rest on the Seventh day. They were to follow and serve the Lord God.

The Sabbath day was a type or shadow, like the meats and drinks and other service under the law were types: "Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days. Which are a shadow of things to come, but the body is of Christ." Col. 2:16-17.

Pharisaic or letter worshippers, and free-will worshippers, make a show of their religion in outward observances of Sabbath days, and other forms in honor to the flesh, but the body or substance is of Christ.

It is good to observe the Spirit of the law, for it is founded on the principles of truth and justice. As such it is good to rest from labor one day in seven, and that is to extend to beasts of burden. Though they do not worship God in that, but rest their bodies. It is good for even land to rest one year in seven or oftener. Therefore we rest one day in seven from all labor that is not necessary.

But what is meant by the Sabbath being a shadow of things to come? It means that as God created and made all things in six days, and ended his work or finished it, and rested from all his work on the seventh or Sabbath day, because it was all finished, so Jesus should finish the work his Father gave him to do, and therefore rests from all

his work; and when he had finished his work, and was crucified, crying with a loud voice it is finished, he rested in the grave on the Sabbath day, and that is the end of the law works. Those who are crucified with Christ, having felt the burden and heat of the six days labor, find Christ the end of law for righteousness as they believe in him whom God hath raised from the dead. He that believeth hath ceased from his own works, as God did from his. We are not to taste, touch or handle that which flatters the flesh, or human righteousness. He that claims to serve under the law denies Christ, and glories in his own righteousness. It is better to go through the corn-fields and pluck ears of corn and eat to appease hunger on the Sabbath day, than to act the Pharisee in depending on keeping the Sabbath under the law of Moses.

He that trusts in Jesus rests and thus keeps the Sabbath day or gospel day.

The Sabbath day is the last day. It has no evening, nor darkness, nor end. It is the Lord's day and typifies the Gospel day.

The entire time of a believer is his Sabbath as a believer, and in this he lives in joyful rest in the Lord, feeling that Jesus has wrought a perfect fulfillment of the law, and to trust in and serve him is the observance of the Sabbath spiritually. Faith establishes the law.

Jesus arose from the dead on the first day of the week which is our Sunday. That is the beginning of

the new era of time. It is the most important event ever transpiring on this earth. It is therefore the beginning of days. The disciples met on the first day of the week, and also on the seventh day or Sabbath day. The day of Pentecost was on the first day of the week. We have preaching regularly on Saturday and on Sunday also.

One in the Spirit, or having the mind of Jesus, may be keeping the Sabbath while plowing or otherwise laboring with his own hands. One might be outwardly observing the Jewish Sabbath, yet in no case would he be keeping it in remembrance of what the Lord has done. Whatsoever ye do whether in word or deed let it be as unto the Lord. Then he is the Lord's free man.

P. D. G.

BROTHER GOLD:—I desire to state what benefit I received from use of Elder C. W. Anderson's Dropsy cure. For about two months I could not sleep in bed, but had to sit up in an arm chair day and night, and was swollen so I could scarcely get out of my chair. Two doctors were treating me that did me no good. When I saw his advertisement in the LANDMARK I sent for it, and took four packages, and got up going around among my neighbors. I discharged about two gallons of water a day until swelling was gone. I would be glad if all Dropsy sufferers could get this medicine and be cured too. His post-office is Dutton, Madison Co. Ark.

Pool, N. C.

J. L. MORGAN.

REQUEST.

Mr. P. D. GOLD:—On my return from the prison life in 1865 I found a man on the ship almost dead with cramp cholera. I ministered to his necessity. I would like to have his address. I think he lives in the East below you. Will he please address me?

THOMAS BREWER,
Olive Branch, Union Co. N. C.

Sister Eliza C. Harris, wife and widow of brother John W. Harris of Rockingham Co. N. C. who died a few weeks ago, also died July 18th 1895. She, as well as he, was a remarkable woman in many respects. An obituary will be prepared soon giving a description of her character and death.

P. D. G.

DEAR BROTHER GOLD:—Please state in the LANDMARK that the next Contentnea Union is appointed to convene with the church at Town Creek on Saturday before the 5th, Sunday in September 1895.

L. J. H. Mewborn.

Elder F. P. Branscome calls in his appointments published in Landmark. Elder Joel E. Marshall is expected to fill them.

NOTICE!

We have added a few advertisements, of a good character and from reliable parties. We will not insert any other kind if we know it and if at any time our subscribers find that the promises are not being fulfilled, notify us and the advertisement will be taken from the paper. The reading matter will not be reduced. In this issue it is increased some.

P. D. G.

ASSOCIATIONAL.

The Abbott's Creek Association is appointed to be held with the church at Flat Creek, Rowan Co. N. C., on Saturday before the 4th Sunday in August, and holds three days. We invite all brethren and friends and especially ministering brethren.

Those coming by rail will be met at Gold Hill on Friday. Train arrives at 2 o'clock. Those wishing to be met write brethren A. N. Surratt, M. C. Morgan, or Samuel Snider.

The next session of the Country Line Association is appointed to be held with the church at Roxboro, N. C., commencing on Saturday before the 3rd Sunday in August and to hold three days. We extend a cordial invitation to all brethren, especially ministers. Those by rail from North will be met at Roxboro Friday at 7 p. m. Those coming from the South will be met at Roxboro at 8 a. m. on Saturday. Enquire for reduced rates when you buy Tickets.

P. D. GOLD, Moderator.
GEO. T. BURON, Clerk.

ELDER P. D. GOLD, DEAR BROTHER:-- You will please publish in the LANDMARK that the next session of the Pig River Association is appointed to be held with Leatherwood church in Henry Co., Va., eight miles North East of Martinsville, Va., Friday before the 4th Sunday in August and continue Sat. and Sunday. Brethren and especially ministers are invited to attend; those coming by way of the Norfolk & Western R. R. from the North or South or the Danville & Western from West or East will be met at Martinsville, Va. on Thursday before the Association in the evening and conveyed to the Asso-

ciation, those wishing conveyance will please notify me not later than the 21st of August. Brother Gold can't you come up and be with us? Brother Turner said you promised him to come if you could. By order of the church.

Z. T. TURNER, Mod.
M. E. MINTER, Cl'k.
Dyers Stone, Va., Henry Co.

BROTHER GOLD:-- Please publish that the next session of the Indian Creek Primitive Baptist Association will be held with Flat Woods church, Monroe county, W. Va., commencing on Friday before the fourth Sunday in August, 1895 and continue three days. Brethren are invited to attend. We especially invite brethren John C. Hall and P. G. Lester.

Those coming on the Norfolk & Western R. R. will get off at Lurich. Those on the C. & O. R. R., will get off at Lowell. Brethren will be met at Peterstown or Lurich Thursday a. m. Those coming either way will please come on the morning train. All ministers of our order are cordially invited. Those wishing to come will please give notice to brother J. J. Ellison, Rock Camp, W. Va. or myself at Wikel, Monroe county, W. Va., that we may make necessary preparation for conveyance.

S. E. BROYLES.

The 65th annual session of the Contentnea Primitive Baptist Association was appointed to be held at Union Meeting house in Wilson Co. N. C. and to commence on Saturday before the 2nd Sunday in October 1895. The meeting house is about 3½ miles from Elm City on the Wilmington and Weldon R. R. the first station north of the town of Wilson. Those going by rail will be met at Elm City and conveyed to and from the Association.

All who may need conveyance are expected to be at Elm City on Friday before. A cordial invitation is extended to all lovers of the truth. Reduced rates will be asked for on the railroads.

W. B. WILLIAMS, Mod.
L. J. H. Mawborn, Clerk.
J. T. Rowe, As't.

Elder W. J. Stephenson will accompany Elder Stubbs from the Eno to the Staunton River and Country Line Associations.

Elder P. G. Lester writes me that he purposes to be at the Staunton River Association, and will be with me on appointments between there and the Country Line, and also at the Country Line Association. I hope he will.

P. D. G.

SISTER MARY PARKER'S BOOK.

Her book tells the wonderful story of her life. I have a few hundred of them left, and as their sale cannot help her any more I will let them go for enough to cover expenses. Will you mention in the LANDMARK that the price will now be fifty cents, those who wish them sent by mail will add ten cents for postage, or if a dozen or more are ordered, they will be sent at the expense of the purchaser. Affectionately your brother,

SILAS H. DURAND.
Southampton, Pa.

DON'T FORGET US.

Now is a very hard time with us. Expenses the same as in the other months of the year. So when you can possibly do so send us some money for your LANDMARK.

P. D. GOLD.

OBITUARIES.

MRS. EMMA A. BENNETT.

Mrs. Emma A. Bennett, daughter of Mr. Jerry Martin, was born in Stokes Co. N. C. April 2nd 1863; was married to Mr. A. Bennett of Rockingham Co. N. C. Dec. 19th 1882 and died at her home in Winston N. C. April 5th 1895. She never joined the church, but her walk was that of a christian for many years previous to her death. No doubt she lost much of the joys of Salvation by neglecting to be baptized, but from the other good fruits which she bore, we are constrained to believe that she is now with the "church triumphant," where sorrow, pain and death are felt and feared no more. She was a sympathetic friend, a kind neighbor, a faithful wife and an affectionate mother. She had six children, five of whom survive her. She was sick only one week and left an infant son who died one week after she did. On being interrogated as to her hope she said: "Yes, I have a hope, a little one, but it is sweet to me." She was conscious to the last and after giving advice to her children about how they should live, she kissed them all farewell. When she kissed the little infant she said, "bless your little soul, mamma wishes she could carry you with her." She said she dreaded the pangs of death, but she felt that God had prepared a place for her. She reques ed her heart-stricken husband not to grieve for her, but that would be almost impossible, because when a man loses a good wife he loses his greatest earthly treasure, "a help-meet," "bone of his bone and flesh of his flesh." The bereaved ones have our sympathy, and may this dispensation of the Lord be sanctified to the good of the sorrowing husband and motherless children.

Remark. A FRIEND.
A model obituary.
P. D. G.

BETTIE V. WOODALL.

Death has again visited our midst, and chosen as its prey Mrs. Bettie V. Woodall, the beloved wife of W. L. Woodall of Smithfield, Johnston Co, N. C. She was the daughter of Brother J. C. Hood and sister Martha A, his wife, was born at Bentonsville, Johnston Co. N. C. March 7th, 1862; was married to Mr. Woodall, May

died 1883; died April 9th, 1895. She was a lovely lady, an endeared and an endearing friend to the poor, a devoted wife, an affectionate, tender, loving, kind, and honored mother and though absent and still in death, she will never be forgotten by those favored with her acquaintance or blessed with her friendship, that though alas! alas! dead, her memory will never cease to be treasured by them, and with increased and increasing fondness therefor; that though the grave so beautifully defined as the footprints of angels, for the time may hide from us all that was mortal of our dear friend and precious neighbor, and yet that we shall be permitted to see her again, are all divinely bottomed intentions and glorious expectations, we most confidently entertain. Their realization and enjoyment, may be called in question, doubted or denied; but, if so, it will hail from those, and from those only, who in their hearts have no love for Jesus.

"If a star were confined into a tomb,
Her captive flames must needs burn there,
But when the hand that locked her up gave
room,
She'd shine through all the sphere."

So precious was her life here, that if she had an enemy on earth, I do not know it. The poor found a friend always ready to help; the dear husband has experienced a loss that never can be replaced, her dear little ones will never realize the loss of such a mother, but may God who tempereth the wind to the shorn lamb, help them so to live, that when this life is ended, they may be permitted to join her in that "haven of rest" where the love that united them here may be revived and intensified through all eternity. I cannot fail to give in this obituary some of the precious evidences she left behind for us to hope that her blessed spirit is with the blessed on high. She told her dear husband that her father and two little children were up there, and said "Less" (as she called her husband) your father is up there too, and is calling me. "I want to go home." Oh! what precious evidences, yea with these, it is not hard to die, "blessed sleep from which none ever wake to weep." She gave directions about her burial, how she desired to be dressed, and what for her little children to wear, and requested the unworthy writer to preach her funeral, which was complied with. The remains were taken to the Primitive Baptist church where she loved to go (though she never

united with them) and the unworthy writer spoke from this text: Phil. 1st chap. 21st verse. "For to me to live is Christ, and to die is gain." The church house was crowded to overflowing, friends of all denominations present, all gathered together to take the last farewell look, and shed the last farewell tear over a departed loved one, for once it seemed that denominational strife and factions were all laid aside, and each impressed with the fondness of creature love had come together in one common cause, "to weep with them that weep," &c. She leaves a dear husband, (we believe a christian,) a christian mother, and five little children, one widowed sister, and four brothers to mourn her death, but we feel she is safe in the arms of Jesus where the weary are forever at rest. After the funeral was over her remains were taken to the cemetery and with mingled grief we laid her to rest beside her two little babes. Rest thee, Bettie! your life was as beautiful as the flowers with which your grave was decorated, and it teaches a lesson that will not, like them, fade away and die.

J. A. T. Jones.

WILLIAM FARTHING.

William Farthing was born Sept. 26th, 1823, and died June 5th, 1895, making him 71 years 8 months and 9 days old. He was married to Nancy C. Gooch Feb. 12th, 1846. There were born unto them ten children, five boys and five girls, two boys and two girls preceded him to the grave. Three boys and three girls now survive him with his aged wife. He was born of respectable parents, his father died while he was quite young. His education was limited, only went to school a few days, preferring to labor rather than go to school. He was married at the age of twenty three, and settled down at his father's old homestead on thirty four acres of land to battle with life. He raised all his children to be grown men and women, except one, on said thirty four acres of land, and never failed to make a support and some to spare. He was a man of few words, always attending to his own business, and was never idle, always could find plenty to do on his farm. He professed a hope in Christ soon after the late war, and joined the church at Eno in the Fall of 1873, and was chosen deacon soon after, and served the church as such faithfully to the time of his death. He was killed by

the running away of a horse with a wagon out of which he was thrown. He lived but a short time after he was thrown out. It might be said of him that he was one of the few men that provides things honest in the sight of all men. He was unassuming in his manners, gentle and kind in his family, and friendly towards all men. As a neighbor he was loved and esteemed. As a citizen his character was irreproachable. To say he had no faults would be to claim perfection for him. This we cannot do, for there are none perfect in the flesh, but it seems to me he had as few faults as any man I ever was acquainted with. This house was a home for Baptists, and many will remember the kindness they received at his home. It was his practice for years when his brethren would go to see him after attending to their comfort to quietly retire and attend to his domestic affairs alone. To speak of him as a christian, a neighbor and citizen I feel that I have not words to do his memory justice. In the church he possessed that meek and quiet spirit which is so often needed to adorn the christian character. He never dictated to the church, but would quietly yield to the views of his brethren rather than contend with them. While writing the question comes up in my mind, can his place be filled? He always filled his seat in church, unless prevented by sickness or some unavoidable circumstance. Now his seat is vacant. How sad I feel when I take my seat and remember he is gone to be here no more. May his surviving sons and daughters imitate all his good example, and thereby retain that good reputation they now have. May they be brought to know the Lord and follow the example of their father by walking in the way of righteousness. May his aged companion, who is indeed a mother in Israel, have the sustaining grace of God to support her in this her sad bereavement, and as she passes through this trouble may she have pleasant anticipations of meeting her companion in that home beyond, for we feel the separation will not be long. May the Lord sustain us all in our sad bereavement is the desire of the humble writer.

JOHN HALL.

ELIZABETH M. MCCALL.

Will you please find a place in your LANDMARK for this short obituary of my cousin Mrs. Elizabeth M. McCall. She

died at the residence of Dr. W. S. McCall on July 27th, 1893 in the 87th, year of her age. She was the oldest daughter of the late Kemuel C. Gilbert of this county, and wife of the late R. H. McCall of Fulton. She was born in Franklin county, Va. June 17th 1807 and was married to R. H. McCall in 1832 and removed to this county with her father's family in 1834, and lived with her husband until 1885 when they removed to Fulton and resided with their son, Dr. W. S. McCall. Her husband R. H. McCall died July 22th 1886. They were both members of the Baptist church and had three children: Dr. W. S. McCall of Fulton, Mrs. Mildred F. wife of G. W. Stueker, and Mary E. wife of R. H. Blackburn of this county, all of whom have crossed the dark river, except Dr. McCall. The funeral services were conducted by Eld. W. G. Thomas on Sunday, July 30th, at Unity Church, and buried in Unity Cemetery, beside her husband. Mrs. Elizabeth M. McCall was a woman remarkable for her intelligence, decisiveness of character, and devotion to her family's every interest. Coming with her life companion, in their young manhood and womanhood to Missouri in that early day, the imprint of the early pioneer was left upon her life's history giving that decisiveness of character and fearlessness of expression that marked so beautifully that royal generation. Industry, frugality and ability to do and dare in this, their new country, had its reward. Success crowned the effort and competence gave them the well earned ease and repose, so necessary to declining years, and at a ripe old age they were gathered into the last fold of the church they had loved and served so well. Her memory is a beacon light to the younger generation, her words of wisdom and love have made brightness come into the lives of those who loved and trusted her. May it shine brighter and brighter until the coming of the perfect day.

LUCIE J. LOW.

NANNIE E. CONNOR.

Sister Nannie E. Connor, wife of Mr. V. T. Connor, was born Aug. 22nd, 1858, and departed this life Oct. 4th, 1894. She was received into the fellowship of the church at Salem, Floyd county, Va., June 12th, 1892, and was baptized together with fifteen others, in the presence of about five hundred people, by Elder J. C. Hall on the second Sunday in Aug. following.

Sister Connor was blessed with some rare and precious qualities. I could not speak of her in more appropriate words than to quote a brief statement of her character by her pastor, Elder J. C. Hall. "Sister Connor was an ornament to the church, always filling her place in the church, when it was possible. She was well reported of for her mild and lovely deportment, always appearing so cheerful and happy herself that others were bound to feel so when in her presence. She delighted in the company of her brethren and sisters in Christ and was much beloved by them. Her house was a welcome abode for them. I do not believe it is proper to eulogize the dead above that which they deserve, but I may be allowed to say that sister Connor was one among the most amiable, meek and lovely Baptists of my acquaintance, and I have not the remotest doubt of her eternal rest." Sister Connor's natural disposition was gentle and affectionate and her spiritual temperament was a most gracious adornment, and these were tempered to the most precious softness and sweetness, accorded to christian character by the successive exercises of tribulation, patience, experience and hope wrought in the love of God which was abundantly shed abroad in her heart by the Holy Ghost which was given unto her. We should ever be thankful to God for such gifts though he take them from us. Sister Connor was a friend to the poor who came to her in their distresses and went away with her blessing. She herself was one of those poor to whom the gospel is preached and to whom the kingdom of heaven belongs which no doubt she now enjoys with infinite delight.

P. G. L.

APPOINTMENTS.

M. F. STUBBS.

Country Line Association.

Wheeler.....Wednesday
Prospect Hill.....Thursday
Lynch's Creek.....Thursday night
Arbor.....Friday
Pleasant Grove.....Saturday
Reidsville.....Sunday and night
He will need conveyance for himself and wife.

J. D. VASS & E. E. Lundy.

Indian Creek Association, August 23rd,
24th and 25th.
Pipe Stem.....3 o'clock, 26th
Bench of Blue Stone.....10 o'clock, 27th

Flat Top.....4 o'clock in the evening
Low Gap.....11 o'clock, 28th
Rich Creek.....4 o'clock, 29th
Caulle's View, the funeral of old Sister Bet-
tie Caulle, September 1st.
Azariah Lundy's.....2nd
Salem.....4th
Brethren arrange for the 5th.
Washington Association 6th, 7th and 8th.
Harmony.....9th
Tumbling Creek.....10th
St. Clair's Bottom.....11th
Big Helton.....4 o'clock, 12th
Senter Association.....13th, 14th and 15th
Wilson.....16th
Peach Bottom.....17th
Thence to Mountain Association.

J. E. MARSHALL.

Concord.....3rd Sunday in August
Jack's Creek.....Monday
Liberty.....Tuesday
Center.....Wednesday
Reed Creek.....Thursday
Thence to Pig River Association at Leather-
wood, Va.
North Fork.....Monday after
Snow Creek.....Tuesday
Chestnut.....Wednesday
Canton Creek.....Thursday
Republican.....Friday
Thence to Smith's River Association at
Long Branch.
County Line.....Tuesday after
Floyd C. H.....Wednesday
White Oak Grove.....Thursday
Thence to New River Association at Wil-
son's Grove on Friday before the 2nd Sunday
in Sept.

THOS. LAWRENCE & GEO. ROBERSON

2nd Saturday and Sunday in August, Falls,
Tar River
Monday.....Nashville
Tuesday.....Peach Tree
Wednesday.....Travel
Thursday.....Durham
Friday.....Durham

Thence to C. L. Association

Tuesday night after.....Raleigh
They will need conveyance.

J. E. WILLIAMS

Lily Jones Hill.....Aug 19
Liberty Hill.....20
Freedom.....21
Howard's Chapel.....22
Mountain Creek.....23
Thence to Abbott's Creek Association

J. M. WYATT.

Malmaison.....3d Sunday in August
Flippins Mill.....Monday 19th
Cane Creek.....Tuesday 20th
Moons Creek.....Wednesday 21st
County Line.....Thursday 22nd
Arbor.....Friday 23rd
Pleasant Grove.....Saturday 24th
Dan River.....Sunday 25th
Wolf Island.....Monday 26th
Sard's.....Tuesday 27th
Wilson School House.....Wednesday 28th
near brother Dunlaps.

Wards School House, Carroll Co. Friday 30th
Flower Gap, Saturday 31 & 1 Sunday in Sept
Fishers GapMonday

WM. R. WELBORN.

Pilot MountainTuesday night, Aug. 13th
Rock House 14th
Pine Grove 15th
Snow Creek 16th
BuffaloSaturday and 3rd Sunday
HillsMonday, 19th
Matrimony 20th
Pleasantville 21st
Wolf Island 22nd
Pleasant Grove 23rd
Arbor 24th
Lynch's Creek 25th
Ebenezer 26th

J. E. ADAMS.

Burlington, Tuesday night after 3rd Sunday in August.

Popes School House, Wednesday p. m. at 4 o'clock. Brother Pope will please meet him at Thomasville Wednesday morning.

Toms CreekThursday
Thence to Abbotts Creek Asso.

Rock HillWednesday after Mt. TaborThursday
Sandy CreekFriday
Edgewood School House, Sat. and 1st Sunday in Sept.

Bear CreekTuesday
Broadway, Wednesday night and Thursday.
Neils CreekFriday

W. J. STEPHENSON.

WheelerTuesday, Aug. 20
ArborWednesday
Reidsvilleat night
Toms CreekFriday
Some one meet him at High Point Thursday morning. Thence to Abbotts Creek Asso.

PineTuesday after.
Abbotts CreekWednesday
Saints DelightThursday
VolunteerSaturday
Cedar Hill1st Sunday Sept

UnionMonday
Flat TopTuesday
Fishers GapWednesday
Will brother Wm. Lunday arrange from Fishers Gap to Center Association and from thence to Mountain Association.

Stuarts Creek, Tuesday after 4th Sunday in Sept.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 19th Session will open Wednesday, Oct. 30, 1895, and Continue 20 weeks. Rates reasonable.

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

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

Address,

J. W. GILLIAM, Prin.

Morton's Store, Alamance Co., N. C.

G. W. Gail & Ax's

Extra--Strong.

Superior,-Plain.

Compeer,-Salt.

Blue Ribbon,-Sweet.

Scotch Snuffs

— ARE —

Unequaled in Purity,
Strength and Flavor.

BEWARE OF IMITATIONS.

July-1-lyr.

S. A. L.

SEABOARD AIR LINE.

SCHEDULE IN EFFECT MAY 5, 1895.

TRAINS LEAVE RALEIGH:

1:26 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing-room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10:45 a. m., Baltimore 12 noon, Philadelphia 2:20 p. m., New York 4:53 p. m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11:31 A. M. DAILY.

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore; with Norfolk & Washington Steamboat company for Washington; with N. Y. P. & N. railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch

for Greenville, Washington and Plymouth.
Pullman sleeping car Atlanta to Portsmouth.

5:35 A. M. DAILY.

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3:40 P. M. DAILY.

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta and all intermediate stations. Connects at Union station Atlanta, with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5:30 A. M. DAILY.

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

1:35 P. M. DAILY.

From Portsmouth and points north via Bay Line, and N. Y. P. and N. Railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and eastern Carolina points via Weldon.

11:1 A. M. DAILY.

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11:26 A. M. DAILY.

From Charlotte, Athens, Atlanta and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5:35 a. m. makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8:00 p. m.; also at Monroe for Charlotte, Shelby and Lincoln. Also for Wilmington and local stations C. C. R. R.

Nos. 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules etc., apply to ticket agent, or A. J. Cook, S. P. A. Raleigh, N. C.

JOHN H. WINDER,
General Manager.
T. J. ANDERSON,
General Passenger Agent.

E. ST. JOHN, Vice-President.

ELD. ELLIS KELLY,

AFTER SUFFERING TWENTY YEARS
WITH LIVER AND KIDNEY
TROUBLE IS CURED.

SPRINGLICK, GRAYSON COUNTY KY.,
December 13, 1894.

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B. B. B. and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B. B. B. cured her. I would say to the afflicted the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief. Yours respectfully,
ELD. ELLIS KELLY.

4 B B B B is tasteless. Fifty capsules in each box. 30 to 60 days treatment in a box. Price \$1 per box, money must accompany the order. Address H. C. BRAGG, or 4 B B B B Co., Connorsville, Ind.

THOUSANDS of boys and young men from North, South, East and West have been educated at Davis Military School. Full College Course, or preparation for any other college. Complete Business College Course. Preparatory Medical Course. Fine climate. Healthy location. Low rates. Write for Catalogue, address,
DAVIS MILITARY SCHOOL,
July 1-3m. Winston, N. C.

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AUGUST 15, 1895.

NO. 19.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

WARRING ON THE DEAD.

EDITOR ZION'S LANDMARK, DEAR SIR AND BROTHER:—In your issue of April 1st, your correspondent Elder A. B. Philpott of Alumine, Va. takes unusual liberties with the names of the dead. It is said that Jackals do sometimes dig into graves, but they are filthy brutes that find no favor in the abodes of men, and it is no wonder that your dismal contributor needed the endorsement of his unfortunate church in order to use your columns for his unsavory work. He first assaults the name of the late Elder D. G. Taylor. More than five years ago, after a long and honored life of active service, Daniel Gray Taylor passed peacefully away with no unkind thought toward any living thing. Four years after his departure this Elder A. B. Philpott comes forth from the obscurity of his insignificance to say, "The charges preferred against D. G. Taylor were concerning a horse trade with a man by the name of Doyle on the 25th, day of December 1852, and a false obituary he wrote of my grandfather, Elder John Turner," which charges he makes more explicit in the following declaration, "Parson, you are mistaken about that matter, your father sold that horse to Doyle on the 25th, day of December 1852, and recommended him to be a sound, good work horse. He proved to be different and Doyle refused

to pay for him. Danie G. Taylor son of and as agent for Reuben Taylor brought suit against Doyle, and his surety for the money," &c. "I then made the same statement from the stand at Town Creek that I made to Goode, saying I was responsible for it." The statements to which reference is here made are the false and slanderous charges preferred in the presence of Deacon W. G. Goode and others, against D. G. Taylor. His "responsibility" will be tested later on. "I then told parson Taylor that the obituary his father wrote of my grandfather was false and I was able to prove it. Up to date the proof is wanting. The offending obituary was written in 1874. Let us look at these dates, 1852 and 1874. The first thirty-eight the second sixteen years before Elder Taylor's death, and through all these years A. B. Philpott waits till Taylor's form is cold in death and his voice heard no more on earth, and then ventures forth with his pusillanimous "charges." If the charges were strictly true, and four fold worse, the man who would wait until his intended victim had passed into the silent realms of death, and then attempt to asperse the character and humiliate the family and friends of the dead would forfeit the confidence and respect of all good and generous people. How much more so when in order to give some show of plausibility to his

record of turpitude he resorts to duplicity, evasion and misrepresentation. J. Lee Taylor was the man who in a letter to A. B. Philpott, under date June 22nd 1894, "denounced his statements as slanderous and false, and demanded a public retraction." But was not the man who asked for the meeting at Alumine as charged by Philpott. (See ZION'S LANDMARK of April 1st) where Philpott asked for the meeting and requested Taylor to set the time, and confessed that he made preparation for a public explanation in case Taylor declined to meet him. No need of comment here. Again there was no "Committee" appointed with Taylor's knowledge or consent, at Alumine July 16th, 1894, neither was there any arrangement made for a private settlement as Elder P. would have your readers believe, and that he was "requested by the Committee" to do a certain thing, which thing he claims to have done. Suffice it to say, at the suggestion of a friend Taylor consented to talk with Philpott in the presence of "one man or a hundred" with the distinct understanding that there could be no secret adjustment of the matter. As the result of an interview between the parties, in the presence of gentleman whose names have been published in this connection, and as subsequent consultation on the part of Elder Philpott and his friends he acceded to Elder Taylor's demand and in the presence of the assembled multitude made such statements as fully exonerated D. G. Taylor from the charge of dishonesty and fraud which had brought against him, offering as an apology for his own unworthy conduct that he had been "misled by friends." Again, the post-scriptum certificate of Mess. Ross and Davis, attached to Elder P's shameful paper is not published as they gave

it. On this point Elder C. L. Ross who wrote and signed the certificate, and Elder P. D. Gold under whose immediate supervision it was published, both competent witnesses and above reproach or suspicion, shall testify and a jury of intelligent readers may decide as to how, and by whom the change was made.

Alumine Va.

"This is to certify that the post-script certificate appended to a communication in ZION'S LANDMARK of April 1st 1895, signed by myself and Brother C. W. Davis is not published as we gave it, in that after the word "Correct" the limiting and qualifying clause, "As regards the proceedings had at Alumine on the said 16th day of July 1894 "is entirely omitted." Given under my hand this 19th day of June 1895.

C. L. ROSS.

"Office ZION'S LANDMARK.

Wilson N. C. June 7, 1895.

ELDER J. LEE TAYLOR, DEAR SIR:—I have none of the original manuscript of Elder Philpott on hand. All the copy was read by me in proof, and it was faithfully followed and no changes were made in matter, unless in spelling or grammatical inaccuracies,

Respt. yours,

P. D. GOLD."

There are other errors, too numerous here to mention and too pitiful to refute. Specifically, however Elder Philpott's first charge is not true, and he was plainly told so before its publication in the LANDMARK. Mr. J. M. Doyle, the man to whom Philpott says D. G. Taylor sold the horse, is yet alive, and as an aged and highly respected citizen has been found and seen in his own home and testifies as follows.

"To all whom it may concern. Having learned that A. B. Philpott is charging the late Elder Daniel G. Taylor with having on the 25th

day of Decemter: 1852 sold to me a horse recommending him to be a sound, good work horse. This is to certify that I never at any time or place bought a horse from D. G. Taylor. Some time in the summer of 1852 at Martinsville Va. I bought from D. J. Agee a horse the property of Reuben Taylor. Given under my hand June 18th, 1895, Witness J. F. Doyle.

J. M. Doyle."

Although more than four decades have passed away there are a few living witnesses ready to testify to the truth of Mr. Doyle's statement, and if Elder Philpott and his church are not yet satisfied their testimony can be adduced. D. G. Taylor neither sold to, or sued for a horse sold to Mr. Doyle. The trade to which this belligerent Elder makes his luckless reference was negotiated by the late D. J. Agee for Reuben Taylor, Mr. Doyle giving his note endorsed by Mr. J. H. Ivie. The horse not proving satisfactory was returned. As the court records show in a cause legally styled "Reuben Taylor Plaintiff, vs J. M. Doyle and J. H. Ivie Defendants" the creditor brought suit for his money, and except as a witness before the court D. G. Taylor had nothing to do with the case from beginning to end. That Reuben Taylor's cause was just appears in the fact, that the jury brought in a compromise verdict in his favor and in the fact that the defendants were required to pay the costs of the suit. Had Elder P. been as anxious for the truth as for some show of excuse for his own unworthy conduct, he might have accepted the declaration of those who knew or else gotten the recorded facts before hand and thus saved himself the opprobrium of warring on the dead. True he tells us he got "Fired up in feelings" probably more than is becoming a Baptist Minister. But

unusual warmth hardly justifies the course he took. It rather suggests that the "Firing up" originated in the wrong realm. His perfidy reaches its altitude when to fix upon D. G. Taylor the disgrace of dishonesty and fraud he claims to publish "The written testimony" of one of the Jurors." "The certificate of Robert Turner a member of the jury that sat on the case." Robert Turner nor any other man was ever on any jury that sat on any case either for or against D. G. Taylor. Mr Turner a worthy citizen of Henry county was on the jury that tried the cause between Reuben Taylor and J. M. Doyle and at the request of A. B. Philpott, who after the lapse of forty years suggests to Mr. Turner that it was D. G. Taylor who sued Mr. Doyle. Mr. Turner gave a "Certificate" "to the best of his recollection" with reference to that case, in which there was nothing to which any friend of D. G. Taylor could reasonably object. But to write the history of A. B. Philpott antecedent and subsequent connection with, and conduct in reference to that paper would be to astound the thoughtful reader. The "Certificate" published in the "LANDMARK" of April 1st, over the signature of Robert Turner is not the paper exhibited by A. B. Philpott at Alumine July 16th 1894, his declaration to the contrary notwithstanding and to which he has since made confession. Witness the following statement from Dr. M. P. Dillard. "This is to certify that Brother J. Lee Taylor came to me and asked me to go with him to see Elder A. B. Philpott, that he wanted a copy of a letter that he had from Mr. Robt. Turner, at Alumine July 16th 1894. As a mutual friend I went. On meeting Elder Philpott Brother Taylor asked him if he after mature reflection would give him a copy of

the letter? Elder Philpott's reply was that he was "Done with the matter and what was published in the LANDMARK was what Mr. Turner had written and told him in substance; and he had nothing further to do with it" and drove off and left us. This June 20th 1895.

M. P. Dilliard.

WRITTEN AND TOLD IN SUBSTANCE. Contrasting this with his previous declarations it does not require wisdom surpassing that of Solomon to see the position in which this doughty Elder has placed himself.

In his second charge this daring knight of the grave yard surpasses himself. As an orthodox Baptist he is presumed to believe in the doctrine of "Total Depravity," and here he illustrates his creed by assaulting the memory of his grandfather. Elder John Turner died in 1874 at the advanced age of ninety-five. If this degenerate grandson laid a single flower on his grave no account of it has come down to us. But twenty years after his death with his "feeling fired up" by some spat with J. Lee Taylor he drags out some old musty records which seem to show that at one time of life Elder John Turner was possibly regarded by some as a drunkard and heretic, and stupidly supposes that D. G. Taylor must be regarded as a bad man because in an obituary notice he did not mention these things to Elder Turner's discredit. But D. G. Taylor had nothing of the vulture in him, and nothing of the coward, he never assaulted the dead. Had he been disposed to blacken the memory of Elder John Turner he could have saved himself the disgrace of the dirty work by waiting for Elder Philpott, the son of Turner's daughter, to get "fired up in his feelings." Now look at the two sketch-

es of Elder Turner as given by Taylor and Philpott. (1) Taylor says he was born in 1879, Philpott does not deny it. (2) Taylor says he professed religion in 1821, Philpott says he joined Union church in 1821. (3) Taylor says he united with Town Creek church, Philpott says he joined Town Creek. (4) Philpott says he "went to Charity" in 1834, Taylor does not deny it. (5) Taylor says he came back to the Regular Baptists, Philpott says he joined the Missionaries. (6) Taylor says he united with the Sycamore church, Philpott does not deny it. In fact there is perfect harmony in all essential points of the two accounts. But this vulgar grandson is not content to let the name of the old man lie embalmed in the words of kindness Taylor had written in love (t.) No, he is "fired in his feelings" and possibly stultified in his intellect and with a zeal worthy of a better cause and with more show of truth than sometimes attends his utterances, he gratuitously publishes to the world that away back in the forties his own mother's father was charged with intemperance and heresy. For a less crime than this Ham was branded with contempt and doomed to servitude throughout his generations.

And doubtless the friends of John Turner and other generous and noble people who love the right and despise the wrong will in due time properly estimate and reward this dastardly desecrator of dead men's names.

If not the qualms of a wretched conscience will be his own sufficient punishment. So much in vindication of our loved and honored dead.

As for the living Turners and Taylors they will be able to meet any charge Elder Philpott may bring against them in case the charges do not refute themselves

by their own absurdity.

J. LEE TAYLOR.

Spencer, Va.

Remarks.

The foregoing reply to Elder A. B. Philpott is published. Of course the party accused has a right to be heard in reply. This I could not refuse, as the columns of the LANDMARK were used by Elder Philpott in making his charges. I regret the entire correspondence, not considering it in the spirit of forbearance and meekness which should characterize those who profess to follow him who being reviled reviled not again.

P. D. G.

TRUE BELIEF AND TRUE REPENTANCE.

The Arminians preach for the sinner to repent and turn away from sin, but how can he do such a thing without the power of God, when Christ says, no man can come unto me except the Father which sent me draw him. What is an Arminian? The dictionary says that an Arminian is one who denies predestination and holds to man's free will or universal redemption. They say a sinner can go in the church-house a sinner and come out a christian if he wants to. But when the blind man was talking to the Jews he said, we know that God heareth not sinners, but if any man be a worshipper of God him he heareth. So if I know anything about repentance, a godly sorrow worketh repentance not to be repented of. Well, what kind of a repentance is there? Paul says, we

glory in tribulations, for tribulations 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. Now what can the sinner do for God? Within himself that he should have eternal life for you will find in the 9th chapter of Romans and the 16th verse that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Well now I want to know what a sinner can do for God that he should inherit eternal life? The Arminians say that the sinner must make the start, and God must do the saving. Peter says, repent ye, therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and that is when God convicts the sinner of his sins and shows him his conditions that he is standing in, and when he is shown his lost and undone condition by the grace and powers of God he then can work for God because he is made willing by the power of God. The Arminians believe that man can work out his own salvation, and I do too, but it is God that worketh in him both to will and to do of his own good pleasure: 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. I will say this about the sinner: He can live a moral life in this world, but that is not sufficient to save him. It takes the new birth to save sinners, and that they cannot do for themselves. It takes the power of God to regenerate and give the sinner of his spirit, and then he has sufficient grace to carry him on to God where he can enjoy life and peace forever. I just refer

the sinner to the children of Israel that when Moses brought them to the Red Sea they had gone as far as they could go, and when Pharaoh pursued after them they were sore afraid, and cried out unto the Lord. Is not this the word that we did tell thee in Egypt, saying, Is it not better that we serve the Egyptians than that we should die in the wilderness, and Moses said unto the people, 'Fear ye not, stand still and see the salvation of the Lord which he will show to you to-day'. The Lord shall fight for you, and ye shall hold your peace. Then he can say that the Lord has done something for him that he could not do for himself. Then why is it that some people will hold to self-righteousness, and be puffed up in themselves, and claim that they have done many wonderful works in their Father's name, and be hurled away into everlasting punishment, for such a people as this God says he will not hear. I believe in giving God all power. Well then if a man has got little enough wit to think he can make a start toward saving himself he is trying to rob God of part of his power.

Your brother in Christ,

M. C. ARNETT.

Ingam, Ky.

ELDERS P. D. GOLD AND LESTER, DEAR BRETHREN:—When I wrote to you last winter I felt that I had made such a miserable failure in it all that I would never attempt to write for publication any more. But of late I have become so burdened and distressed that I will once more try to relieve my mind by writing, though I do not know that I shall be enabled to write any thing that will benefit or comfort any of God's dear ones, yet I feel to trust in the Lord, for in the Lord Jehovah is everlasting strength.

All are alike dependent upon the one inexhaustible fountain—source. By divine teaching our souls refuse all of our doings. All is unsatisfying. We are weak and have no strength of ourselves to perform that which is well pleasing to our mind, for to will is present, but how to perform that which is good we find not. God's children have many trials and persecutions to endure, yet Jesus went before us. He died that we might live. He cried on the cross, "It is finished." He trod the wine press alone without help of man, so is our salvation in him. He needs no help to save his children. Their salvation is sure, and all of them will surely be saved. Oh, am I one! Nothing but the blood of God's dear Son who was ever with him from the creation of this sin-stained world could make atonement for the sins of his chosen people, whose names were written in the Lamb's book of life from the foundation of the world. God loved his people with an everlasting love, and they are kept by his almighty power. All of our earthly troubles and trials sink to utter insignificance compared with the trouble felt and realized by our poor souls when God hides his face from us. It is then that trials are hardest to bear. All have Satan and the world to contend with. Fightings without and fears within, losses, afflictions, bereavements and persecutions are the common lot of all the children of God. Oh, how poor and weak and sinful we all are. We all need the Saviour every day. How often in dark hours we are made to mourn the absence of the Lord, and to weep over the presence and reigning power of sin in our mortal bodies, and in gloom and deep sorrow cry out with the psalmist: "Will the Lord cast off forever? Will he be favorable no more? Is

his mercy clean gone forever! Hath he in anger shut up his tender mercies?" The Lord has promised to be with his people always, even unto death. He never forgets nor forsakes, Jesus Christ the same yesterday, to-day and forever." We change, but God does not. My mind is overwhelmed in wonder and amazement in the contemplation of this Being whom we hope is our God. What a wonder that he condescends to notice such sinful and insignificant creatures as we are. As one of old said, what is man that thou art mindful of him, or the son of man that thou visitest him! Truly without controversy great is the mystery of godliness. Often we try to make haste and depend on our own strength, and O what a mistake. We become exhausted and give up crying, "O! wretched man that I am. Who shall deliver me from the body of this death?" Then again we learn that where sin abounded grace did much more abound. I have been exceedingly tossed with tempests for several months, so much so that I thought at one time I would lose my mind. But it has pleased the Lord to lift the burden to some extent, though I do not feel entirely relieved yet. But I remember it is written, "and I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." It matters not how great our sufferings are, are they worthy to compare with the sufferings of Christ who bore our griefs and carried our sorrows in his own body on the tree, that we through his death and sufferings might have eternal life. Oh! that I could be patient and resigned to the will of the Lord in all things, could trust him at all times and in all places. I am often searching for some evidence that I am born of God, and find more satisfying evi-

dence in the spirit of love for the church. If I don't love the people of God I don't love any, and I want their sweet fellowship and love while I sojourn in this sin-smitten world. Though I do not feel worthy of it, Oh, that I could live as I think a christian should. I would rather be mistaken about anything else in the world than my poor soul's welfare. Yet I know that I am in the hands of a just God, and that he will do right. How sad we feel when one dies and we have no hope that he is better off. To think a soul is eternally lost. I sometimes wonder why God spares my unprofitable life. O that I could praise him as I ought, but I am weak, sinful and vile, Lord, I believe, help thou mine unbelief. O the privilege, unspeakable privilege of being permitted to glorify God. I have written to see if I could get relieved by so doing. I scarcely feel worthy enough to subscribe myself your sister, yet I love you in Christ Jesus I hope.

ANNIE ROBINSON,

Mt. Cross, Va.

ELDER P. D. GOLD:—I now proceed to give the readers of the LANDMARK an out-line of the church here in South Fla. of which I am pastor. The church called Indian River Church is situated near Reams Post-office, and is between Indian River and the Atlantic Ocean. This church is in peace and has had 3 added by baptism and 2 by letter the last year. The church called St Martha's Church is located at Fort Drum, Brevard Co. Fla., and is in a prosperous condition, and has had an ingathering of 19 members in the last 6 months. I have had the great pleasure of baptising all my sons, 3 in number and 1 daughter and 3 daughter-in-laws and 1 son-in-law, and 1 grand daughter and 1 grand son-in-law.

For which great mercies and blessings, I desire to be thankful to the great name of Almighty God. Dear Elder will you help me praise him for his mercies. I was so well pleased at reading a letter written to you by your son. I hope he will be a bright star in the cause of his Master and Elder Brother Jesus Christ. The little church here in this part of Florida gives a hearty invitation to all Primitive Baptist Ministers to visit them, we had Elder Thomas S. Hall of the Earhley Association in Ga. He was edifying to the brethren. May the good Lord bless you in your labors. Elder Durand's explanation of the resurrection is very satisfactory to the brethren here.

I want to say to the Primitive Baptist Brethren every where, if they desire to come to Florida I will help them in any way that I can I can let them have land on easy terms, and can recommend the country for good health and good water, and a good stock raising country, and a man can make corn and sweet potatoes rice sugat cane and all kinds of vegetable here. I can think of people back in the old country, that has to labor hard day in and day out, on rented land, if they knew how much good land is here lying idle in its virgin state. The ascman's axe has never made a stroke in it towards clearing it up for cultivation. If people would labor here like they do back there they would make more than they could use for home consumption. Dear Elder we would be so glad to see you come among us next winter. I hope Elder Durand of Back, Co. Pa. will come among us next winter if the Lord wills it. We have no insects to bother we live 35 miles west of Fort Pierce on Indian River and on the extreme head waters of S't John's River. The river runs North from us. I want to say one

word with regard to the resurrection as in Adam all die even so in Christ shall all be made alive. The plaster is as big as the soar. The dead in Christ shall rise first. Then the wicked, every one judged according to his works whether they be good or bad. The wicked will never see the kingdom of God. Every one in his own order.

JOEL W. SWAIN

Fort Drum Fla.

DEAR BROTHER GOLD:—For some time I have been thinking of writing you a few thoughts, and, if you deem them worthy of the space, you may publish them in your most excellent paper. As I undertake, I am reminded of the condition the poor widow was in to whom Elijah came and besought to divide, or at least to make him a cake. When we by faith can see the analogy that exists between this poor woman's experience and that of ours, then it is that we can say "of a truth I know it is so." Just here will I digress enough, to say that, by experience alone are we enabled to believe any portion of the Scripture with that "living faith" that the Apostles speaks of, and without which it is impossible to please God. Thus as much of the teachings of the Bible as we are thus prepared to believe, embrace and count it precious to our souls; just that much we will prove by our upright walk and godly conversation, let our professions be what they may. By this view are we encouraged to claim fellowship with "holy men of old," the which seems to lift up our feeble hands which hang down, and strengthen the weak knees that we may run with patience the race that is set before us and look unto Jesus who is the author and finisher of this our faith. This poor widow, referred to doubtless felt that the requirement made of her,

was surely very unreasonable and a hard one, and that the prophet came in the very worst time that he possibly could have come, and furthermore he could not have come to one in the whole city that would have been less likely to accommodate him especially to so scarce a thing as bread. By experience we imagine her feelings, her questioning, doubts and fears, wondering, "can this indeed be of the Lord" and "why should a thing so hard be now required of one so poor as myself, and at such a time as this." But the word of the Lord as was spoken by the prophets still rang in her ears though as contrary to the natural judgment under the existing circumstances as could possibly be, still none of these things reversed the command of the Lord or hush the entreaty of the prophet. Here was this woman doubtless made to realize most sensibly what the trial of her faith was, and to what degree she could trust in God to supply the needs of herself, son, and the prophet, even in so trying a time as this. But that her faith was strong in the Lord, it is evident in that so great a mountain was removed so completely by its exercise, and she, to now feel that the "Lord is my shepherd and I shall not want." And too how different from man's wisdom, was their needs supplied, not by a visible hand, and all of their supplies at once, but as it were just enough to last from one meal to the other, and by an invisible way, so that no suspicion of their treasure was possible, and should an effort been made to steal it, how fruitless would be their effort. As Jesus himself expresses it "where moth and rust cannot corrupt it neither can thieves break through and steal it."

Just so safe, dear christian, is your treasure, though it be in an

earthen vessel, and equally sure is its blessings to all such as entertain the Lord's Prophets. It was this woman's experience, that as often as she needed oil or meal and went to the barrel or cruise, "believing that God is, and is the rewarder of them that diligently seek him;" just so often was she confirmed of God's loving care and ever faithfulness to do even as he hath said he would do. How it evidently increased her faith and trust in God to think, that as often as she needed, and went, that God proved faithful, thereby was her strength renewed day by day. But again we are forgetful, and fail to go to this fountain, is simply to rob ourselves of just that evidence of God's goodness and mercy. Then dear brethren, "let us come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need," "forasmuch as ye know that your labor is not in vain in the Lord." Will close, remember me in a precious hope.

MORGAN BROWN

ELDER P. D. GOLD:—Dear friend, for such I hope I may call you, ever since I wrote of my little hope, if such it can be called, I have felt like I wanted to write you again; but I feel so unworthy to write to any of God's dear children, that I thought I would not write. I am so cast down, and with such a heavy burden of sin and uncleanness that I feel like I am alone in this world: sometimes I feel like I have not a friend on earth or in heaven; but when I can put all my trust in my blessed Jesus then I can call him mine, and rejoice and praise his holy name, but such seasons are of short duration. I am mourning most of the time and if it was not for the blessed assurance that Jesus ever lives to plead for poor sinners like me I should sink beneath the

load. I do not think so much about my eternal salvation, for I know and am persuaded that if I have ever been translated from nature's night into the marvelous grace of God's dear Son that my eternal salvation is complete in him; but I do not keep his commandments in anything only love, and if there is anything that I love it is the blessed Saviour and his people. I have not seen a Baptist since I have been in this country, and I have been here five years last March. I saw a letter in the LANDMARK from Henry Stipp, which was such comfort to me, and I felt that he was like me, away from all his Father's children, and felt impressed to write to him and let him know how lonely I felt, but after I wrote it seemed that I did wrong, and could not feel that he could answer it, but he did, and it was so much comfort to me, for I have no one to talk to, and I do feel so lonely, and I cannot write as I feel. I was left without father or mother at thirteen. I had two sisters and they have been called home, and I have one brother here in this country. My oldest sister was not a member of any church, but was a strong believer in salvation by grace, not of works, lest any man should boast. She told me a few days before she died that sometimes she felt afraid to die, and sometimes she was willing to die. She said she hated to leave her youngest son. I have no doubt but she is now in heaven with all the loved ones gone before. My youngest sister was a member of the Primitive Baptist church, and had been for several years before she died, and oh if I had as bright evidence as they left it seems that I should not doubt any more. I feel that God in his mercy has been good to me, and I know that he will never leave nor forsake the soul that trusts in him, and oh I do

want to trust him and praise his holy name forever. He has promised to be with us in the sixth trouble and not to forsake us in the seventh. There is some that claim that you have to do good, go to the Sunday School, give money every Sunday, and have their Christian Endeavor Societies. I have been at their Society meetings a few times, and I could not for the life of me see any sense in it, for I could not see what they were going to endeavor to do, for I do not think that God needs any of poor, weak, sinful man's help, for he quickens whom he will, and whom he will he hardeneth; for I know if it is left with me I shall be forever lost. I saw the Presbyterians ordain one of their preachers since I have been in this country. They examined him in Greek, Hebrew, Latin and the catechism, and something else, I forgot what it was, and they never asked him anything about the bible, and after they got through asking him questions they had him to preach. He had his sermon written off and read it over, and they were satisfied with him, and if there was any gospel about it I could not understand it. The prodigal son has been on my mind for nearly two weeks, and I have felt that I was something like him, for it seems that I am starving in a foreign land. I cannot eat such food as they preach out here. I studied so much about that I got out all my LANDMARKS to see if any one had written anything on the subject, and almost the first I found it, and it seemed to comfort me, for it was something like I thought it was. I have heard preachers of other denominations comparing the dead sinner to the prodigal son, and I never had thought much about it anyway until about two weeks ago, when it came in mind, and I got to studying about it, and

I thought to myself that won't do for he was a son, and he had left his father's house, and I felt that I had left my father's house. I have felt for a long time that if I could only feel worthy of going to the church and being baptized there was nothing that I would not be willing to suffer, but I am debarred that privilege. I shall never forget the last time I was at an old Baptist church meeting. It was about a month before I left North Carolina. There were four preachers there, and oh it did seem that was the best preaching I ever heard, but I could not go, and I did want to go so bad, and on Sunday I wanted to talk to Elder Eli Cain so bad I felt that I could not live if I did not. After preaching I felt that I must ask him to pray for me. I went to him and asked, but yet it seemed that it was more than I could bear for him to go off and I not get to talk to him, and I besought the lady I was with to ask him to stop as he had to go by her house. She asked, and he did not talk like he could, and oh how bad I felt, and at last I said to him I want you to stop, and then he came in, and I talked to him, and told him the reason of my little hope. He told me I ought to go to the church, but that has been the last opportunity I have ever had. I had never told it but once before, and could not talk much. I had talked a little to Elders A. M. Denny and M. G. Harbor, but I could not talk to them much. I had thought that I never would tell it for I thought if I was deceived I did not want to deceive as good people as the Baptists, but I was willing that day to tell Elder Cain, and I wrote it and sent it to Elder A. M. Denny, and I had been impressed for a long time to write it off and send it to you, and I have felt better ever since I did, and that is the reason of my writing again.

It has been on my mind for over a week to write to you again, and so I thought I would try. I will send you a song that I wrote off. The first four verses express my feelings better than I can. The reason I wrote it off to send I was thinking about writing, and I thought I cannot write, and that song came in my mind for me to write that.

Ye happy souls whose peaceful minds,
Are freed from pain and fear,
Ye objects whom kind heaven designed
To be its constant care.
To you I'll vent my mournful sigh,
Pressed by my dismal state,
O can you with me sympathize
While I my case relate.

I once was happy in the Lord,
My soul was in a flame,
I did delight to hear his word,
And praise his holy name.
But now the gospel's hid from me,
Though often do I hear,
The law denounces death on me,
And thunders out despair.

But woe is me, those joys are past,
Those blissful scenes are o'er,
I'm like a city quite laid waste,
To be rebuilt no more.
In vain I sigh, in vain I mourn,
In vain I seek for rest,
I fear the dove will ne'er return,
To my poor, troubled breast.

The Devil's waiting me around,
To make my soul his prey,
I wait to hear the trumpet sound,
Take, take the wretch away.
I linger, sigh, I mourn and cry:
Sleep now has left mine eyes,
And ghastly death seems drawing nigh,
And that without disguise

O that I was some bird or beast,
Was I a stork or owl,
Some lofty tree should bear a ny nest,
Or through the desert grow.
But I have an unending soul,
Within this house of clay,
That either must with devils howl,
Or dwell in endless day.

One evening as I pensive lay,
Alone upon the ground,
As I to God began to pray,
A light shone all around.
These words with power went through my heart,
I've come to set thee free,
Nor death, nor hell, shall ever part,
My love, my son, from me.

My dungeon shook, my chains flew off,
Glory to God I cried.
My soul was filled, I cried enough,

no children or nephews of their own to help them; and they must be such too as have lived right. The widow thus taken to be supported or helped by the church must have been a good, faithful church member, addicted to good works, such as Paul here names. "If she have brought up children," (not let them loose to run wild and not be properly controlled by her;) but brought them up in the nurture and admonition of the Lord. "If she have lodged strangers," (if she have been given to hospitality, such as being careful to feed the hungry, not for pay, but from love to the brethren;) "If she have washed the Saints' feet," (as Jesus gave an example of this meek and lowly act.) "If she have relieved the afflicted," (if she have been accustomed to showing mercy and sending help to those in distress.) "If she have diligently followed every good work." Not if she has been lazy, or extravagant, or neglected her duty. By following every good work does not mean running round to big meetings and conventions to collect money, and women's big gatherings to make speeches, and tell men what they ought to do, and trying to rule, preach, &c.; but attending to their duties at home as good humble wives and exemplary mothers guiding the house, and doing these things with the proper object of serving the Lord. Jesus did not redeem his people from all iniquity to exempt them from the duties and burdens of life, but to implant in them the principle and disposition to be faithful in all these things,

and to give them grace to perform them.

Notice the expression, "If she have"—not if she has. This is a form of expression implying doubt whether she has done these things, and if she has not she shall not be taken into the number. How few have lived and do live as Paul here, and as the scriptures generally, enjoins that we should live.

The younger widows wax wanton and marry. Do not take them into the number. Let their own husbands take care of them. Paul exhorts the younger women to marry, bear children, guide the house, &c. It is the widow indeed, or the desolate one above sixty years of age, having lived right, and that is poor and with no child, nephew, or other kinsman to help her, that is to be thus aided by the church.

It is the duty of children and nephews to help their own aged kindred, that the church may help such as are widows indeed, or that in all senses are dependent as above described. A church member that will not provide for his own house—that is too lazy to labor—or drunken and wastes all his labor, and thus neglect to provide for them of his own household has denied the faith, and is worse than an infidel. He does worse than an infidel, for infidels have natural affection and will provide for their own families. Such men are not fit to be church members.

A widow that lives in pleasure is dead while she lives. (These characters here named are church members.) Some widows you have seen that are so given to dress and fashion, and so crave the admiration of men, (and some men as much crave the admiration of women,) and are dead while they live—dead

to the love of truth, and the joys of salvation.

How strict is the word of God in all matters, and yet how faithful and righteous. How good if we would observe it in all things. Then there would be no breaking out in our streets, nor distress in the household, but we would prove what Jesus said to be true, "In me ye shall have peace." It is in the world (flesh) that we have tribulation. Members should so live that the church will feel to help them if they fall into decay. The church should cheerfully help those truly in need. It is better to give than to receive. How much better to be able to labor and provide help for the truly needy than it is to have to be helped. No right minded person wants to be burdensome to others.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Will you be pleased to give me your views on some Scripture through the LANDMARK. You will find the Scripture in 1st Timothy, 2nd chapter, 3rd verse, also in Hebrews 6th chapter, 6th verse; and in Acts 17th chapter, 29th and 31st verses.

"For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus"—1st Tim. 2: 3-6.

Remarks.

Gospel preachers are to have good will toward all men—are to call no man common or unclean, remembering that they are to preach the gospel to every creature. They are to pray for all men—rulers as well as others. They are to cherish the great truth that there is one God of all, one mediator between God and

men—the man Christ Jesus, who gave himself a ransom for all. That this is to be testified or witnessed to all in due time, or in the proper time. Suppose a preacher should say that because God has an elect people therefore I will not pray for all rulers, or will not preach the word generally; but I will single out certain individuals to whom I will preach, and to none others; would he be right? No. Suppose a preacher should say that because Christ gave himself a ransom for all that therefore he would hold the universal salvation of all mankind, would that be right? No. One died for all. The all he died for shall be saved. But we do not know who that all is. Still we should pray for all—even for our enemies. We do not know who of them are God's people. We know there is only one mediator between God and man. Suppose our rulers are wicked men. Shall we pray for them? Why not pray that God will control them so that we may lead a peaceable and quiet life. Suppose I so hate a political party that I cannot pray for its members? I am wrong. Some of the worst enemies of the church have been made her fastest friends, such as Paul himself. We know that God has an elect people for whom Christ died, and we know there are vessels of wrath fitted to destruction; but this should not cause us to hate any, or be indifferent to the condition of any; nor should it relax the anxiety or effort for a gospel preacher in his labors in behalf of the good of mankind.

A gospel preacher should let his moderation be known to all men. His faith should be that of the gospel—glory to God in the highest, peace on earth, and good will to men.

Paul was the apostle of the Gentiles, but he did not the less love the Jews on that account. While he magnified his office—not himself by faithfully laboring in preaching the gospel to the Gentiles, still he carried great heaviness and continual sorrow of heart for his brethren, his kinsmen according to the flesh, the Jews, and could wish himself accursed from Christ for their sake, yet he knew that in Isaac is the seed, that is that all of Israel are not Israel. Acts 17 : 29-31.

"Forasmuch then as we are the offspring of God we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at, but now commandeth all men every where to repent."

As we are the offspring of God we shame ourselves by claiming that the God-head that gave us being and holds us is like unto gold, or silver, or stone graven by art and man's device. God suffered such ignorance by not noticing it in time past, but now he commands all men everywhere to repent. No man is excused for worshipping an idol. Men every where should give glory to God as their creator. God will judge the world too, and bring all men into judgment for their sins. He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, that is Christ, and

the certainty of this is assured in the fact that he hath raised Christ from the dead. Jesus is the truth. By him the worlds are made. All power is his. His life, death and resurrection is the revelation of God's hatred of sin and love of holiness. His resurrection enthrones him the appointed heir of all things, as Lord and judge of all. Hence God judges the secrets of all hearts by Jesus Christ. Therefore to know Jesus is eternal life. The revelation of him in man is bringing God's righteousness to light. He that lives by the faith of Jesus is already risen with him. But those that worship things of earth, as gold or silver carved with art of man's device are debased and are condemned. Men have no license to live in idolatry. But all men should honor Jesus as the Son of God and appointed heir of all things.

What men should do is not determined by what they are disposed to do; nor is their obligation measured and determined by their ability or inability. Naturally it is the duty of the drunkard to be sober. His thirst for liquor may be such that he says I cannot keep sober. But that in no sense excuses him for his wrong, nor lessens his obligation to be a sober man. If man's inability to repent and do works meet for repentance justifies him in sin, or excuses him in not serving God, then how shall God judge the world. Man's obligation which he is in no sense released from is quite a different thing from the gift by grace which is to and

upon all that believe. Man is without excuse. Heb. 6:1-6:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do if God permit:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.

And have tasted the good word of God, and the powers of the world to come."

As proof has just been given in the last of the preceding chapter to such as are not able to eat strong meat, or are unskillful in the word of righteousness. As a babe one cannot eat strong meat or gospel food, but is entangled under the law, and eats only herbs—tithes, mint, and anise, but fails to reach the richer, weightier matters of judgment and mercy. But leaving the principles of the doctrine of Christ, (types of the law) we should go on to perfection. To lay again the foundation of repentance from dead works would be to go back to the law. The types or first principles of the gospel are all under the law, but they make nothing perfect. Therefore leaving them let us go on to perfection by coming to, receiving, embracing, trusting in, following, growing up in Jesus Christ in all things, who is the head of all principality and power, and above all, and head over all things to the church. The great truth expressed here in a few words is that there is no perfection but in Jesus the true High Priest, and the gospel is the revelation of that glorious power unto salvation. We must there-

fore leave the shadows or types that can never make the comers thereunto perfect. "And this will we do, if God permit." Without God's permission this cannot be done. This permission of God means not merely that he has no objection to our doing this, if we will do it ourselves: but his permission means the removal of all that hinders in our darkened mind and perverse will by God's mercy and his strengthening us unto this going unto Christ in the increase in the knowledge of him unto completeness in him. There is in this coming our deliverance from bondage of the law, and emerging from darkness and coming to the light of day in that growth in grace of having our senses exercised to discern with both good and evil. Without him we can do nothing, with him we can do all things. That which God permits must be. What therefore he does not permit we can never do. What he thus permits we do, for he does it through us by working in us both to will and to do of his good pleasure.

For if one should have a taste of the gospel world and heavenly gift, and should then fall away it would be impossible to renew him again, or the second time make him new, unto repentance, seeing such would prove the insufficiency of the crucifixion or sacrifice of Christ to save him, so that Christ would be crucified afresh to them, and be put to an open shame. What could bring greater shame on Jesus.

The writer does not mean that a child of God can fall away and be

eternally lost. He means that if it could be that he should fall it would be impossible to save him. If I should say that if the sun should fall from heaven it would be impossible for all men to place him back in his track in the heaven I would not intend to express any danger of his falling, but only the impossibility of man's replacing him in his orbit if he should fall.

The writer exalts Jesus all the more in showing that he hath perfected them that are sanctified by the one offering of himself, when he states that if this should fail to save one, then his salvation is an impossibility. Therefore we should leave even the first principles of the law and go on to perfection—not leaving them by trampling upon or violating them. When a child, as he learns to read, leaves his alphabet he does no violence to his A B C's, but honors them in their use—not abuse. So we by the faith of Jesus fulfill the law and establish it; faith establishes the law. The perfection of the gospel is the glory of the law in our freedom from sin which it finds in us while under it, and which it can never free us from, but must curse us as having; but as we believe in Jesus it finds us possessing and enjoying in the gospel that righteousness which it says we must have, but which it could never give. The law is a witness unto Christ.

P. D. G.

WHY DOST THOU JUDGE THY BROTHER?

“Who art thou that judgest another man's servant?” Rom. 14:4.

God is the Lord, and not you or me. To God every knee shall bow. Each one of us must give account of HIMSELF to God. We are not to judge others. Let each man examine himself, and not another, and see that he is right himself. “So then every one of us shall give account of himself to God.” Rom. 14:12. Each one shall appear for himself and be accepted or stand before God as his servant, and not as man's servant.

Let each one, therefore cease to judge others, or condemn others, but do this: “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 brothers way:” Rom. 14:13. Let each man see that he himself does right, or judge (watch over) himself.

Sometimes a brother will say, “it is better that a millstone be hanged about one's neck, and he be drowned in the sea rather than to offend one of these little ones that believe in Jesus—meaning that he himself is one of these little ones that believe in Jesus, when he is at the same time offending by accusing some brother. Little ones do not accuse the brethren, and little ones are not so easily offended. They feel poor and vile and are slow to take offence or find fault. We desire our brethren generally to be at peace among themselves. One church is not to meddle with the business of another church. But each church is to be at peace with other churches. We should love one another and not be hunting up

faults against our brethren. There are two kinds of Baptists. One kind finds fault of themselves, and fellowships their brethren: and if they should know of some fault of their brethren they love them so much they hide it.

There is another class of Baptists that find much fault of their brethren, and often get up some strife and keep up a distress among their brethren. They want their own way, or wish to rule and be judges over others. These are stubborn and troublesome. It is easy to get up strife by objecting to what some one else has done, and to cause confusion in churches. Do you know that such is a sin and causes much distress. What is better than peace and love among brethren? I have known a church or several churches to be at peace and in love among themselves. Then the meetings would be pleasant and good. Some would be received into the fellowship of such churches nearly every meeting. The congregations would be large. Strength would be manifested in such churches, and it would be a joy to meet together. If no one joined, the church would be disappointed. Brethren would then delight in each other's company, and the preaching would be so good. They would visit the sick, relieve the needy and destitute, and people generally could say, "Behold how good and pleasant it is for brethren to dwell together in unity. I have also known these same churches to get to quarreling, biting and devouring one another, and

none join any of them for months or years, the congregations dwindled down almost to nothing, the children joined some other denomination, inroads were made on their congregations, and so that some would go off into other denominations or quit visiting the churches; the Arminians would make great headway against them, these Baptists would be shorn of their strength, and be cold and lifeless, dull and dead to their joys and privileges, or to the worship of God. For right minded people are not drawn to a church when it is in confusion, but they are distressed while the enemies rejoice. Baptists are very silly and stubborn when they get wrong. They have no strength at all when they get in confusion. During such times of confusion they are picking faults in each other, or digging up the stinking carcass of some old fuss that has been among them, and keeping up strife. What ought they do? All come together and confess their faults one to another, pray one for another, and forgive each other. They will not get out of prison until they do this. One Baptist is no better than another. They are all brethren. Then why should we not forgive each other and dwell together? But one stubborn one that wants to rule says, a certain one has done wrong. Well what have you done? Is there no wrong at your door? Examine yourself. Get the beam out of your own eye. When Baptists are living as becomes the gospel of Christ the Lord adds to the church such as shall be saved.

P. D. G.

MY VIEW OF ACTS 5:1-15 IS
REQUESTED.

This concerns the case of Ananias, and Sapphira his wife who tempted God, and fell down dead at the apostle's feet. The power of the Lord was then manifest—both to expose dissemblers and deceivers, and also to heal the diseased. Much love was shown them by true disciples in laying down all they had at the Apostle's feet for general distribution as every man had need. All things were then in common, and no man lacked any thing. There has never been a more perfect exhibition of the true salvation of Jesus and the blessed fruit of the Spirit than was then displayed. But there Satan also appeared. Ananias sold a parcel of land (his wife being privy, or a party consenting to it all) and lay down only a part of the money at the Apostle's feet, while pretending to lay it all down. He lied to God, the Holy Ghost. Peter said to him Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and keep back part of the price of the land? No corruption such as this can live in the presence of God. He falls down dead, and soon his wife is dead also. The effect of this is that great fear came on all the church and upon as many as heard these things. This was good for the church, for the wise are warned by judgments, and the prudent foresee evil and hide themselves. Were Ananias and Sapphira children of God? We think not. Why? The 13th verse says, "And of the rest durst no man join himself

them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women."

This means that no more dared then to join themselves to the church—that is no more carnal or natural men and women—but that did not prevent the Lord's people from being added to the church, for believers were the more added to the Lord, multitudes both of men and women. Such attempts of unbelievers to join the church at that time were exposed by alarming judgments that deterred other unbelievers, so that they were afraid and durst not join themselves to the church, but that did not at all prevent the Lord from adding believers to his name. We doubt not but that unbelievers often join themselves to the membership of the church, and often they are exposed. When such judgments as befel Ananias and Sapphira fall on them it acts as a double blessing—to keep off pretenders, and cause true believers to be more careful. 2nd. We consider that God keeps his people back from such presumptuous sins as lying to the Holy Ghost, and tempting God by such pretense and deception. For God preserves his saints from such sin and enables them to overcome through grace.

P. D. G.

MARRIED.

By Elder F. L. Oakley, Mr. B. F. Hurdle and Miss Rachel A. Martin, at the residence of the bride's father in Caswell Co. N. C.

ASSOCIATIONAL.

Please publish in ZION'S LANDMARK that the 64th Annual or fall session of the Bear Creek Primitive Baptist Association, will convene with the Liberty church, Union County N. C. on Saturday before the first Sunday in October 1895 and be in session three days. Brethren, sisters, and friends, are cordially invited to attend. Liberty church is seven miles south of Monroe. All those coming by rail are requested to send a card to Mr. Joshua Whitley, Monroe, N. C. Start soon enough to arrive at Monroe Friday where conveyance and entertainment will be provided.

J. W. JONES Clerk.

White Store N. C.

CALLED IN.

Elder Marshall finds he cannot fill his appointments and desires them called in.

OBITUARIES.

JOHN ROBERT GREEN.

Please publish the death of my dear father, who was born in Edgecombe county on September 17 1832, and died near Rocky Mount, January 28, 1895, in his sixty-second year. His parents were Thomas E. Green and Nancy Green, and he was the oldest of five children, of whom he is the last. His illness was but a few hours, and the announcement of his death was a sad surprise to the very many friends who knew him and esteemed him so highly. By his death, the community in which he lived has sustained the loss of an upright and honorable citizen, who cheerfully and faithfully discharged his duties in every sphere to which he was called. To his family, a husband and father, who

was the soul of love and kindness to his household, and to the poor, a friend, whose generous heart never failed to respond to the appeal for help. He was a man truly beloved by the people, for he held many of the finest and best attributes of human nature, and won the confidence of his fellow men simply by the sincerity of his life, and the unselfishness of his actions. On the 7th day of January 1853, in his 21st year, he was married, first to Miss Elizabeth Flemmings of Edgecombe county, N. C. Four children were born to them, all of whom preceded him to the grave, three in infancy and the oldest, W. T. L. Green died, in his 32nd year, January 5th 1891. On the 7th day of November 1870, Papa was united in marriage with Miss F. Della Hargrove, with whom he lived happily and peacefully until he was called from the shores of time to that happy mansion, not made by hands, eternal in the heavens. I think that his sufferings are over and he is now sweetly resting in the bosom of a Saviour's love. What a happy exchange! Why should I grieve after him so much! It is so hard to give him up! My beloved father has gone, but I hope, some day, to meet him where parting will be no more. He has gone to that beautiful home beyond the skies where loved ones awaited his coming and on earth he leaves my gentle, beloved mother, two daughters, two sons, and his many friends to mourn the loss of a kind and noble husband, and indulgent and beloved father, a true and esteemed friend. May we 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 only a bubble upon the ocean of humanity, a fleeting hour! Soon the loved ones whom he has left, will be called to leave this world of sin and sorrow, to pass through the dark, shadowy valley of death, and may we all, dear Lord, be prepared to meet with loved ones gone before. He professed a hope in Christ and joined the Primitive Baptist church, Jesus Christ, at the Falls, near his home about 18 years ago, and lived a beloved and humble member until his death. I often felt that I could not bear to be parted from him, when he would talk so kindly and lovingly to us, telling us we were good, and obedient children. Our home was happy, and faith and trust prevailed, I believed as perfectly

in Papa, as I believe in Heaven. He was conscious to the last, telling us his sufferings to the best of his knowledge. We had a physician present, but the Lord called him at his own appointed time.

When Mother entered the room where he lay dying, he raised his arms to her, saying: "Has my darling wife come to me?" He seemed to know each one around him, although he was suffering intense pain. He passed quietly and peacefully into the river of Life, there to bask in the sunlight of our Heavenly Father. How precious to me will his dear face always appear!

Papa held several public offices, and was noted for his impartial manner in dealing with his fellowmen, always aiming to do justice between man and man. His judgment was recognized by men of the highest standing of the country and he was liked by both high and low.

Many times, his counsel was sought in matters of difference, and he would say, that he would do the best he knew, secretly asking the Lord to direct his mind in the matter.

"How I love his memory and how precious to me his life and character!" How I appreciate, now, his anxious care over me, and his solicitude that I should go in the paths of virtue and right! Eld. J. D. Armstrong conducted the funeral services, and then the remains of my beloved father were interred in their last resting place, to await the resurrection morn. May his precious memory lead his daughters in the paths of virtue and truth and may his dying counsel and precious memory keep his boys from ever going astray—and may the Blessed Lord in infinite tenderness watch over us all, and bring us home to Him at last.

A precious one from us has gone
A voice we loved is stilled
A place is vacant in our home
Which never can be filled.

ANNIE E. GREEN.

Rocky Mount, N. C.

MARY E. LATHAM.

Please publish the death of our daughter Mary E. Latham who was born October 5th, 1883, and died January 1st, 1895. Little Emma was a great sufferer for eleven months with a tumor on her leg. She was treated by three physicians, but all did no good, her short life ended in its youthful bloom and she was called home before the cruel cares and sorrows of this turbu-

lent world would have made their marks on her little form and even before vice and sin had stained her little soul. Then how can we but realize that our loss is her eternal gain? God in his infinite mercy and wisdom saw that her tender little spirit had dwelt long enough in this sinful world of grief and sorrow, and hence saw fit to call her to that bright and blissful home in heaven where sin and sorrow never come, but where joy, peace and happiness reign throughout the cycles of a never ending eternity. Her stay in this world but proved sufficient to endure her to our hearts. Her bright smiles lit up the hearts of her loved ones but for a season, for the fond love she had for father, mother, brothers and sisters was cut short by the rude and merciless hand of death, which came and claimed its jewel, and her little spirit took its flight and returned to God who gave it.

Ere sin could harm or sorrow fade

Death came with friendly care,
The opening led to heaven conveyed
And bade it blossom there.

Rest in peace thou gentle spirit,

Throu' above,
Souls like thine with God inherit
Life and love.

B. D. LATHAM.

CAPT. ALEXANDER BROWN.

As the golden rays of the setting sun hallowed the western horizon the King eternal, invisible, immortal, the only wise God and the Savior of his people, made a triumphant passage from the earthly house of the tabernacle of my dear father, taking him from our humble abode and midst, bearing him to full realities and enjoyments of an eternal existence. Papa was born July 21th, 1821 and died July 9th 1895. He was the son of the late Elder Wm. Brown. He enlisted in company K, 3rd artillery in 1846, and served five years in U. S. service. He was married in 1853 to Phebe Lawry of Portsmouth, N. H. Papa was blessed with such genial qualities and unblemished character as to gather about him many warm friends. He had been a faithful member of the Primitive Baptist church for several years. He died with heart disease. I have stood over him and seen him gasping for every breath, seen his face purple to the lips with intense suffering, and never have I for one time heard him murmur. Oh, how changed and dreary seems everything to us since the day of his death, his resting day, because he is

resting from all cares and troubles. May the blessed Saviour send His Spirit to comfort a y dear mother, and lead her to trust her savior more and more, that when his summons may come she may together with all of us be prepared to meet my dear father in that blessed abode where are no sorrows and partings, for we feel that his weary soul hath found the dawn of life eternal in the bright forever and the long rest which is in Paradise.

Father, thou art gone to rest,
We will not weep for thee,
For thou art now where oft on earth,
Thy spirit longed to be.

Father, thou art gone to rest,
Thine is a heavenly home;
For thou art now where Jesus is,
Thy Saviour bade thee come.

Father, thou art gone to rest,
Thy toils and cares are o'er
And sorrow, pain and suffering now
Shall ne'er distress thee more.

Father, thou art gone to rest,
The rest that God hath given;
The Saviour now hath welcomed thee
To share the joys of heaven.

IDA BROWN.

MRS. J. W. MCCOY.

It is a sad task indeed, yet I feel it my duty to write you for publication an obituary notice of the death of my sister, which occured at her home in Martinsville Va. on the 15th, of April 1895. She was the daughter of B. F. and M. E. Trent and was born Aug. 20th, 1862. She was married to Mr. J. W. McCoy in the nineteenth year of her age, he with three children survive her. Sister has been a great sufferer, she never knew what good health was not even in her youth. It grieves me to say mother was not with her in her last days. We as have ofter before cherished the fond hope that she would rally and be with us a good long while, yet God in his wisdom knew best, and has taken her from us and I trust to dwell with him forever more. My brother and I went to see her a few days before she died, but with little thought of finding her so low, she was perfectly rational up to her death, I asked her if she was willing to die she said "Yes Annie but" — and never finished the sentence she was so weak she could only say but few words at a time. I feel that her only trouble was leaving her baby child a little girl 7 years old. She was so devoted to this child and has often told me she was so afflicted she had no pleasure in this world, and if she knew she was pre-

pared to die she had rather be dead, but would say "how can I leave my little Pearl." Sister was not a member of any church though she loved the Primitive Baptist doctrine. She professed a hope in Christ a few days before her death, the lady that was with her during the last three weeks of her sickness, said she was very happy and told her she was prepared to die she told her husband a few minutes before she died she was going home, Oh! what sweet consolation to us, how could we wish her back in this world of trouble and affliction when we can believe she is now at rest, yes where there is no sickness sorrow or death. May I so live, when I am called to die I may leave the sweet evidence that she has left that all is well, Written by her fond sister.

Dearest Sister thou has left us—
In this world so full of sin
Yet 'tis God that has bereft us
He the broken heart can mend.

And my prayer is I may meet you
When my days on earth are over
Where no sickness death or sorrow
But sweet rest for evermore.

ANNIE.

FANNIE HOWELL.

Fannie eldest daughter of Reddie Howell and his wife Carrie, born November 17th 1878, departed this life October 24th, 1894, after several weeks of severe but patient suffering. She was ever a kind and gentle girl and even when her sufferings was most severe she bore it with that marvelous fortitude and patience so characteristic of her sex; patient and uncomplaining to the last. During her short life of sixteen years she had by her modest and gentle manners won the esteem of numerous friends who now mourn her sad death. While she did not profess the religion of the christian church, yet she was a christian hearted girl, and the fatal messenger death found not an unwilling subject. She died assuring her relatives that she would go to her little sister in heaven; her last words being "My Savior take me."

Mourn not for the dear one,
A crown now rests on her brow,
She is rejoicing, sweetly rejoicing
And no pain disturbs her now.

Though we miss her most sadly
She is happy up above,
Where we will strive to meet her,
In the realms of peace and love.

R. L. S.

MARY ANN LAVENA GARTON.

Wife of William C. Garton was born in Sangamon County, Illinois, October 5th 1826, and died May 12th 1895, making her stay on earth 68 years, seven months and eight days. She was married to her surviving husband William C. Garton in 1845 with whom she lived 50 years and four months. She was the mother of thirteen children, eight of whom are dead and five living—all daughters. She leaves a large number of grand children and nine great grand children, together with a loving husband and many friends to mourn her loss. She was a consistent and faithful member of the Old School Baptist Church at Sugar Creek, Buchanan County, Missouri, for thirty seven years. She was an exemplary Christian wife, mother, neighbor and friend, taking the Lord's will as her pleasure. She had been afflicted with heart disease for some time before her death. Although her sufferings were great she bore them all patiently, looking forward to the time of her departure when all her troubles in this world would cease and that she would be at rest. She seemed to be entirely reconciled to the will of her heavenly Master who works all things according to his will and who works and none can hinder. She had an abiding hope that when the breath of life ceased she would fall asleep in the arms of her dear Saviour. "Blessed are the dead which die in the Lord, yea henceforth they shall cease from their labors and their works do follow them." How sad it seems for one so noble to die, but it is appointed unto man once to die and after this the Judgment. Sugar Creek Church has lost a true and faithful member but her loss to the Church we hope is her eternal gain. The funeral services were held at the family residence, after which the remains were conveyed to the Jones cemetery, followed by a large number of relatives and friends, and there laid to rest until the great Resurrection Morn. Thank God there is no death, congenial spirits part only to meet again. She has only been transplanted to a bright and sunny clime and at the great Resurrection day she may be permitted to enter into that place of rest where she may enjoy the peaceful presence of Christ where the flowers never wither, where the rainbow never fades, where the stars never go down, where death never darkens, where shadows never fall, where the Sun forever shines, and

where the beautiful and true who fall before us here like autumn leaves shall stay in our presence forever. Where there will be no sorrow, no sickness, no more death, but all will be peace and quietude, "the Lord giveth and the Lord taketh away. Blessed be his Holy name."

W. S. WELLS.

SIDNEY A. POWELL.

By request of Ma and the deceased's wife, and also a sad and deep feeling sense of duty, it falls to my lot to write this notice of the death of my dear brother in the flesh, Sidney A. Powell, of Pernel, N. C., and ask you, brother Gold, to please give it room in the LANDMARK. Brother Sidney was born Dec. 1st 1869, was married to Miss Lily Pleasant Jan. 3, '93, and died July 23, '95. Just only in the 26th year of his age a bright and promising looking young man was taken from us. But the Lord only has the power and right to give life, and surely none can say it cruel for him to take that which He gives. Really it is the last blessing the Lord's people get here on earth, for when the death summons comes, it is only the voice that Jesus sends to call us to his arms and call us home to God. He was confined to his bed 19 days with that dreaded fever typhoid, and was under the kind care of three choice physicians the most of the time from the beginning, and the best of nursing by relatives and friends, but at last we had to say farewell. He was a good, kind and agreeable boy and had many friends. He lived with me, the writer, nearly six years in that way called lonely by most people "keeping, bachelor" before he was married and I always found him agreeable and willing to bear his part of duty in our way of living and keeping house. He and his wife were living in the house with Ma and Pa when he died. Just before he died he had our uncle, Elder G. B. Powell sent for to come and pray with and for him, and he seemed to rejoice in it greatly. Said that he could trust the Lord, the doctors could not cure him, that he would be sure to die. His talk was good all the time even to the last, and even at times when he was unconscious of things. All this showed that the good spirit was in him. On Monday morning before he died on Tuesday evening he sang clearly and loud enough to be heard all out in the yard these words: "Praise God from whom all blessings flow, etc."

We feel that he is at rest, although he

never united with the church here in this world. He suffered a great deal, but seemed to take it well. I went to see him several times and was with him a great deal of the time he was sick, but not as much as I wished to be. He leaves a bright loving little son about 20 months old, he told Ma and his wife that he wanted them to keep it between them and raise it up right. May God give us grace to bear our sad afflictions and troubles while here in this world and at last save us with him for Christ sake.

GASTON T. POWELL.

Pett, N. C.

APPOINTMENTS.

W. J. STEPHENSON.

Fishers Gap, Thursday after 1st Sunday in September.

Crab Creek.....Friday
Zion.....Saturday and 2nd Sunday
Sparta.....Monday
Antioch.....Tuesday
South Fork.....Wednesday
Big Hinton.....Thursday

Thence to Senter Association.
Wilson.....Monday after
Independence.....Tuesday
Cross Roads.....Wednesday
Meadow Creek.....Thursday

Thence to Mountain Association.
Chestnut Grove.....Monday after
Stuarts Creek.....Tuesday
Elders J. D. Vass and E. E. Lunday expect to accompany him from the Senter to the Mountain Association.

P. W. WILLIARD.

Shiloh (near Stoneville, N. C.).....Sept. 4th
Ridgeway, Va.....5th
River View.....6th
Reed Creek.....7th and 8th
Town Creek.....9th
Canton.....10th
Republican.....11th
Little Creek.....12th
Booms Mill.....13th
Bell View.....14th and 15th
He will need conveyance.

T. C. HART.

Smithfield, Saturday and 1st Sunday in Sept
Little Creek.....Monday
Clement.....Tuesday
Hannahs Creek.....Wednesday
Bethsaida.....Thursday
New Hope.....Friday
Middle Creek.....Saturday and 2nd Sundays
Rehoboth.....Monday
Fellowship.....Tuesday
Sandy Grove.....Wednesday
Willow Spring.....Thursday
Oak Grove.....Friday

Raleigh.....at night
Neuse.....Saturday and 3rd Sunday
Salem.....Monday
Creeches.....Tuesday
Beulah.....Wednesday
Upper Black Creek.....Thursday
Healthy Plains.....Friday

J. E. ADAMS.

Burlington, Tuesday night after 3rd Sunday in August.

Popes School House, Wednesday p. m. at 4 o'clock. Brother Pope will please meet him at Thomasville Wednesday morning.

Toms Creek.....Thursday
Thence to Abbots Creek Asso.
Rock Hill.....Wednesday after
Mt. Tabor.....Thursday
Sandy Creek.....Friday
Bear Creek.....Sept. 1st
Broadway, Wednesday night and Thursday.
Neils Creek.....Friday

G. W. Gail & Ax's

Extra--Strong.

Superior,-Plain.

Compeer,-Salt.

Blue Ribbon,-Sweet.

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DAVIS MILITARY SCHOOL,

July 1-3m.

Winston, N. C.

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1896

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystical faith in God and the Father, Jesus the Mediator, and the Holy Spirit, the Blessed Comforter.

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

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

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

MY REST IS IN HEAVEN.

My rest is in heaven, my rest is not here;
Why then should I murmur at trials severe?
Be tranquil my spirit, the worst that can
come,
But shortens my journey and hastens
home.

It is not for me to be seeking my bliss
Or staying my hopes in a region like
I long for a city not builded with hands,
For its glorious temple eternally stands.

Afflictions may try me, they cannot destroy;
One vision of hope turns them all into joy,
And the bitterest tear that flows from my
eyes
But sweetens my joys to rest in the skies.

A scrip on my back and a staff in my hand,
I'll march on in haste through an enemy's
land.

The road may be rough, but it cannot be long,
And I'll smooth it with hope, and I'll cheer
it with song.

CONSISTENCY.

DEAR BROTHERS GOLD AND LES-
TER:—In a recent letter published
in the LANDMARK I tried in my
weak way to show the fallacy of
that doctrine that man is the first
mover in his salvation as preached
by Missionary Baptists, Methodists,
Presbyterians and others. Whether
I succeeded or not is for the read-
er to say. I now wish to show the
consistency of the doctrine of grace
and works.

We who defend the doctrine of
predestination, election and salva-
tion by grace without works, yet
who preach, pray and work are of-
ten charged with inconsistency.
Our accusers say to us, "If I be-
lieved as you, that man cannot save

himself, I would not care how I
lived. I would not pray, I would
not preach, I would not do any-
thing. If you were predestinated
before the foundation of the world
to be saved you will be saved any-
way." This is their view of the
doctrine of predestination and
grace. Because we believe God's
ransomed ones were predestinated
from the beginning to be ransomed
they believe we consider ourselves
predestinated to be saved, whereas
we hope we were numbered among
those "ordained to eternal life."
They seem to be earnest in their
charges. They really believe we
who love the doctrine are inconsis-
tent in hating and condemning sin,
in preaching, in having family
prayer, and in trying to live Godly
lives. Not understanding the doc-
trine they abhor it. Some few who
do not understand it try to defend
it for various reasons, such as re-
spect to friends, etc., but none love
it until they have had a christian
experience. All men would abhor
it if allowed to follow their own
natural inclination. Why? Be-
cause all men in nature are proud,
high-minded, boastful, lovers of
praise of men rather than of God,
lovers of high places. They love to
surpass their fellow-men in wordly
things and to do this they must
work in one way or another, hon-
estly or dishonestly. In order to
gain a desired end in wordly things
one must strive for that end is a

self evident fact, and they judge the obtaining of eternal life to be in the same way, but it is not, for if heaven could be obtained by anything man can do verily man would have had this to boast of and God would not have said: "It is not of works, lest any man should boast." If heaven is to be reached by man's willings and doings God would not have declared that "it is not of him that willeth, nor of him that runneth." If our eternal salvation is by works of righteousness which we do God would not have said, "not by works of righteousness which we have done." If our going to heaven is by our merits then those who merit the most will go up the highest. This work system creates degrees in heaven. Those who believe that man must merit salvation and who do not believe in degrees in heaven are inconsistent, for surely if works merit favor some men merit more favor than others, for some do more work than others. If man's work merits God's favor does not Paul merit more favor and a higher place in heaven than the thief crucified on the cross? All denominations then who preach salvation by works preach degrees in heaven.

Now this high minded, boastful, self confident, proud spirit in man must be enlightened before he can love that which humbles him. The doctrine of grace puts him on an equality before God with the blackest negro. It does not show him any more favor than the most ignorant. His good morals, his education and superior intellect is counted for nothing. He cannot love this; he hates it. How does he ever become to love it? By having eyes to see, ears to hear and a heart to understand. But say you, all men have these already? Yes, but these are his natural eyes, ears and heart with which he sees, hears and un-

derstands natural things, and to see, hear and understand spiritual things he must have spiritual eyes, ears and heart. How does he get them? By having spiritual life. How does he get spiritual life? By being born again—born of God—not man. How is he born again? By the will of God, not by the will of man. When born of the Spirit what does he see? Sees that he is damned in Adam's transgression and fall, and doubly damned for his own sins in not keeping God's law. What does he hear? Hears the sentence proclaimed, "The soul that sinneth it shall die." "The wages of sin is death." What does he understand? That God cannot lie, that his law has been broken and the penalty must be paid. When he sees, hears and understands this how does he feel? Feels condemned, feels that he is nothing and less than nothing, feels no longer proud, self-confident, boastful, but penitent, undone, cast down, ruined, and only cries, "God be merciful to me a sinner." But does this make him love the doctrine of unmerited grace? Yes, for realizing now his lost condition he sees that it is only the unmerited grace of God that can reach him. He loves it now because it is his only hope. Why did he not love it before? Because it was not his only hope before, because he did not feel entirely lost before, before this he felt as good as other people and able to get better whenever he made up his mind to do so. To such it is as fruitless to talk grace as to talk asylum to a crazy man.

Now those who believe in the doctrine of predestination, election and salvation by grace alone and who love it, have felt that they were lost, dead in trespasses and sin, undone, cast down, unable to do anything good, unworthy to call

upon the name of the Lord. And in this experience it pleased God to show them Christ as the end of the law to every one that believeth, as the Savior of sinners, as their hope. He was made to them the chief among ten thousand and the one altogether lovely. He paid the demands of the law and opened the prison door and set the captive free. They owed ten thousand talents, and nothing with which to pay, Christ paid their debt, he is their hope of glory, he snatched them as brands from the burning, he took their feet out of the horrible pit of miry clay and placed them upon the rock. He found them hungry and thirsty and ministered unto them the bread and water of life, he found them in rags and clothed them in righteousness, he has done everything for them and done it freely.

And now is it inconsistent for those who feel this in their heart to work for the Master in whatsoever way he commands? Is it inconsistent for them to preach such a Savior as theirs to whom so ever will listen? Is it inconsistent to speak of His wonderful works and sing praises unto his name, to love Him for so great salvation, to pray to Him in the family or in the church? Is it inconsistent to work in such a master's vineyard, to do all the good you can in the world when so much has been done for you? Arminians tell us it is, but thank God we are not ungrateful enough to believe it.

Is the charge a just one, this charge of inconsistency? Let him who says it is suppose himself to have committed murder and the laws of his State to have sentenced him to death. You are lodged behind the prison bars awaiting execution. Suppose the Governor pardons you and gives you freedom, will you not feel that you can nev-

er do enough for him who saved you from the gallows? Will you not desire to serve him? Of course you would. Yet all christians have had the sentence of death passed upon them, have been in a more horrible and a stronger prison house, doomed to eternal punishment with no chance of escape, when one comes and satisfies the law, breaks their chains and sets them free, and now when these freed ones begin to show signs of gratitude to their redeemer, begin to praise, love and serve him, you cry inconsistency, inconsistency! You begin to say, "You are free now, why do you work for him who set you free? It is no use. You are already saved. Why don't you use your freedom to commit other crimes?" Oh! how blind, ungrateful and depraved is man. Truly he is totally depraved.

But let us look further in this charge of inconsistency. All people are inconsistent more or less, but are the Primitive Baptists more inconsistent in doctrine and practice than other denominations—their accusers?

As to preaching, we do not believe that preaching saves anybody eternally, but it saves them from doctrinal errors, gathers the sheep in the fold, comforts, feeds and strengthens them and glorifies God, yet we preach freely from a principle of duty and a spirit of love, charging nothing for it. This, it is claimed, is inconsistent. Our accusers believe preaching saves men from hell and that one soul saved is worth all the world, yet demand a salary for preaching, demand a little gold and silver before they will save that which is worth worlds. This, it is claimed, is consistency.

As to sending the gospel to the heathen, we believe the gospel is the power of God and that man cannot carry the power of God any-

where but that it can, and does carry him wherever it pleases God, therefore we go in the simple way and trusting faith of the apostles where the Spirit of God directs and preach without price to all heathen who will listen, refusing to become hirelings of a board of men who set themselves up as directors in spiritual matters. And this is inconsistent. Our accusers believe that God is all wise and all powerful, does all of his will in earth and heaven and none can hinder him, believe that Christ said to those sent out to preach, "I will be with you alway," and that he is in the world to-day directing and supporting his children in every good thing they do, yet they will not go and preach their doctrine without a board of men to direct them and the endorsement of that board guaranteeing a salary, claiming God's Spirit for their wisdom and looking to a missionary board for directions, trusting God as all powerful and looking to a finance committee for power. And this they call consistency!

As to good works: We do not believe good works of any kind can save us, yet from a sense of duty we are careful to maintain good works, to live useful, honest and law-abiding citizens; moral and exemplary lives. For this we are inconsistent! Our accusers believe good works will save them, yet admit that they are exceedingly slack in maintaining good works. For this they are consistent!

As to money as a means of salvation: We do not believe it is by silver or gold, yet from a sense of duty and spirit of love we divide our temporal things for the relief of the poor and the support of the ministry. Yet this is inconsistent! Our accusers believe that money is a means of salvation—that scores are dying and going to hell daily

for the lack of money, and yet spend much more in serving fashion and pride than in saving souls, statistics showing that the average contribution of all advocates of foreign mission is less than 3 cents apiece annually. But this is consistent! And not only do they believe that the heathen are saved by their contributions, but that unless they contribute liberally they will lose their own souls. Believing this and contributing the small pittance of 3 cents apiece per year to save both the heathen and themselves from hell is a peculiar kind of consistency. Yet they claim to be inconsistent. One of three things is evident, they have but little faith in money to save souls, but little love for the heathen, or else are exceedingly inconsistent.

May God bless what has been written, enable us all to see our inconsistencies and to forsake them.

Yours in love,

R. H. PITTMAN.

Bishopville, S. C., July 12th, 1895.

PRIDE.

DEAR BROTHERS GOLD AND LESTER:—I am at this writing (July 12th, 1895) in the State of Texas on a preaching tour. I have been on the present tour about five and a half months. I sometimes stop with your subscribers. So I have had the pleasure of reading the LANDMARK almost regularly. By your permission I wish to write several articles for the LANDMARK upon the above subject. Pride is defined by Webster to be dignity. It is a high estimate of ones own self, a feeling of superiority over others. It is opposed to humility, in which sense it is hated of the Lord and his people. It stubbornly refuses to bow to what is humiliating. The Lord hates a proud look.

He will bring down high looks. He dwells with those of an humble and a contrite heart, to revive the humble in spirit, and the heart of the contrite ones. We read of Nebuchadnezzar who became lifted up with pride. God had raised him to a kingly throne in a heathen land, thus honoring him more than he honored other heathen, not because he was better than others, but because God would. Riches and honor come of God, and God has mysteriously set all kings upon their thrones, and made all men rich who are rich, and Job declares that God brings abundantly in the hands of robbers. Although they grow rich by robbing, yet it is true that God righteously brings the wealth into their hands. What a mystery, and when one loses his property or his life, though it be by the hand of robbers or murderers, God has taken his property or his life. The wicked in all their wicked doings can go no further than God pleases in one sense, still God does not predestinate sin as such, the wickedness of events, the works of Satan when considered as Satan's works. God decreed his own use of wickedness, but not Satan's use of it. God's predestination is all performed by himself. He does by his own hand, or by or through others, all his decrees, or else he leaves it to chance. To say that he leaves his predestination to the vagrancy of chance is no better than Arminianism. But to return. Nebuchadnezzar failed to recognize the hand of God in bestowing his riches and honors upon him. Just as men generally do now a days, and so God is not at all thanked by them for what they have and are; so they are lifted up in pride, ascribing their riches and wisdom and knowledge to their energies and economy, as though God was not the giver of all energy and

economy. Little does the beautiful and rich lady, who scorns the poor and lowly woman by her side, consider that God gave her her beauty and riches. Nebuchadnezzar-like, she feels and acts as though God is not at all to be thanked for them. Hath not my hands, said he, built this great Babylon? When those words escaped his lips God drove him from his throne, gave him the heart of a beast, so that he ate grass like oxen, until his hair became as eagles' feathers, and his nails as birds' claws. When God sufficiently humbled him he restored him his reason and his honors, and he recognized then the hand of God both in honoring and abasing him. It is a fearful thing to fall into the hands of the living God. He that exalteth himself shall be abased, saith the Lord. It becomes all men to bow before God and thank him for all they have that is good and great, and to be humble. All truly wise men love humility and hate pride. God hates a proud look. All mankind that are much gifted mentally, morally, physically, or in any other sense in nature, are tempted to be proud over it, and to forget God the giver. Notice how Hagar grew proud and despised Sarah when she conceived, and Sarah could not. Just as denominations now which multiply faster than we, but we know that there are some things that multiply fast that are unclean--frogs and dogs for instance. Notice how Peninah reproached Hannah from year to year, for her barrenness. 1 Sam. 1: 6-7, and yet Hannah was the true wife, while Peninah was married only in the letter, if that much. Do not serpents and vipers argue that they are sheep or doves because they multiply fast? Another instance of pride is in the case of the Pharisee who went into the temple to pray. He claimed to

thank God that he was better than others, but really he took the honor to himself. He boasted over the publican whose heart God had humbled, and who begged for mercy. The heart of the Pharisee was as bad as the Publican's heart had ever been, but he did not think so. The Publican had doubtless lived a life of looseness and vice, while the Pharisee had lived outwardly much better in some respects, and had never transgressed God's law at any time, touching those outward crimes for which the Publican had been noted. He was doubtless outwardly obedient to old covenant requirements, and that is the only obedience it required. One who was outwardly free from adultery, theft, murder, etc., was as pure as the old covenant required, even though he was inwardly guilty of all these things. The Pharisee represents the home son, while the Publican represents the prodigal son. He did not consider that God's restraints had made him even outwardly upright, hence he was lifted up with self-righteous pride, and he scorned the Publican. God purified the Publican's heart, causing him to abhor himself and making him penitent, hence he was inwardly as pure as the Pharisee was outwardly, and was inwardly as worthy to be restored to all covenant favors as the Pharisee or home son was outwardly. He went from his father's house in self and returned in Christ. He never transgressed even the letter of the law in Christ, and God received him because he received Christ. Is there not a cause? God clothed him with the best robe, because Christ wove it for him, and killed for him the fatted calf, and put shoes on his feet and a ring on his hand, and entertained him with music and dancing. He loved him in Christ, and because he loved

Christ. Is there not a cause? The Pharisee despised this feast because he despised mercy. He did not know that mercy could make one worthy. What a strange mercy is this? No other mercy will make a criminal innocent, and as pure as Jesus is, blessed mercy, not merely pardoning mercy, but justifying mercy. Hence we read, My love, my dove, my undefiled: there is no spot in thee. The Pharisee would not go into the feast because he could not, and he could not because he would not. He despised a feast that did not honor his own works. Conditional salvation was not an article of his faith. The Publican feasted on the leavings, just as Old Baptists do to-day. They eat what none others will have, for others will not have Jesus. He is the stone set at nought by ye builders. The leavings are the best, hence we get the best after all. We feast on a plan of salvation which saves unbelievers, not in unbelief but from unbelief. The plan that saves the worst sort of criminals, not in their crimes but from them. The Pharisee would not feast on such a doctrine as this. They despised any system of salvation, except the one that saves good people. Arminians now hold that God's plan will not reach the worst cases. The sinner must come to Christ, and as Christ does not bring him, he must bring himself. This looks like Phariseeism to me. How does it look to you? We read of some who believed through grace. We did not read it in Arminian books though. If God's plan does not save the impenitent, will some one tell me whose plan does? We were all once impenitent. We read of a woman who entered Simon's house where Jesus sat and dined. She came in and stood behind him weeping, then getting down to his feet she washed them with tears,

and kissed his feet, and wiped them with the hairs of her head. She had been a bad woman, and Simon the Pharisee knew it. Doubtless she had been a strumpet. Simon, in his Pharisaic, self righteous pride, scorned her, and would not let her have touched him, and condemned Jesus because he did. She loved Jesus because he first loved her, and she demonstrated it in this way. Jesus said to her, thy sins which are many are forgiven thee. What a feast indeed, a feast despised by Simon, hence he would not go in unto the feast. How strange to Simon that this woman should be honored so highly. Just as the thief on the cross was. Can this be the true religion, thought he, which takes adulterers and thieves and pronounces them saved? He did not know that grace had cleansed her heart. Simon could not see how Jesus could justify one whom the law condemned. In his opinion it would be to make void the law. Jesus could not do this in Adam. She was exempt from sin only in the second Adam. In the first Adam she disobeyed God's law. In the second she obeyed it, every jot and tittle of it. So as she inherited disobedience and death in the first Adam, she inherited obedience and the resurrection in Christ, the second Adam. Her body had not been redeemed, (resurrected), hence the old covenant stoning was due her and Jesus could not object to it, still he could have changed her body as Elijah's was, and translated her to heaven with an old covenant sentence against her, because she was redeemed in Christ, not in Adam. Jesus cannot save a justly sentenced murderer from the just sentence of death by hanging or stoning, still he can translate him to heaven while on the gallows, provided he died for him, and suffered the pen-

alty of the law of God for him; but we never could be restored to Adamic innocence even by Jesus, had he only had Adamic life. Nothing short of the God-man could save us. God's body and blood died and was shed for us. He purchased the church with his (God's) blood: Acts 20: 28. There is no power in earth, nor in heaven that can restore a sinner to the favor of God through the agency of human life. A sinner can be justified only by his own obedience to the law and suffering its penalty. He does all this in Christ. Jesus the second Adam obeyed the law for us and suffered its penalties, and we obeyed in him in every sense of the term. So then it is my higher life which restored me, resurrected me in spirit, and will resurrect me in body, my eternal life. Christ is my eternal life, and I am his adopted child, if not deceived, and linked to God through Christ. What a strong link, and I am strong because that link is strong. When Satan breaks that link then he can destroy my inheritance. My inheritance is in Christ, and I am a son of God in Jesus Christ.

I. J. TAYLOR.

(TO BE CONTINUED.)

ELDER P. D. GOLD:—I take my pen in hand to pen a few thoughts, feeling less than the least and the most ignorant of all, not capable of saying that it is of any value, hoping to be guided by the Spirit of God. My little hope has appeared so small I thought that I never would tell any body of it. Sixteen years ago I tried to pray but it was to no avail. Evil always came before me. I could read the Scripture, but could not understand anything. I thought the prayers of the wicked did not prevail, so I

went on in that way untill about two years ago. It seemed to me I was bound by the power of God. I thought if not changed I was bound to be lost. I would go to the Bible, but it seemed to condemn me. I felt that I was so unworthy to hold the good book in my hand. It was while on a bed of affliction I was made to see myself a poor, wretched sinner before God, without hope in the world. About two years ago I had a pleasant dream. I dreamed I saw something that looked like people up very high I desired to be with. I thought I put up a ladder and walked up, but did not get as near as I wished. I took it down and pieced it, and went up again, and that satisfied me. Then I could not understand that, and so I thought the next day I would read the Bible. I opened to Jacob's dream and read. It appeared near to me. When I came to where Jacob awoke and said, surely the Lord is in this place and I knew it not, I could not read. I was overwhelmed with grief. On the 26th of April I was taken sick suddenly and a grievous burden on my mind. I tried to get free from that, but the heavier they bore on me. I was in a stupid way about an hour when I was hardly conscious of my condition. I came to the conclusion that self works are of no account. Right here I received a hope. I commenced getting better, though hoping that it was the Lord working in me both to will and to do of his own good pleasure, that through his will I might say, oh glorious hope of perfect love. So many precious lines occurred to me in a refreshing season I hope from the presence of the Lord. I will relate some of them. The first time I ever talked with any person on the subject of my little hope was Elders Turner and Minter. As I retired that night I thought I would

meditate some on what I had said, and see if I could feel my conscience clear. The first thought was,

Jesus can make a dying bed
Soft as downy pillows are ;
While on his breast I lean my head,
And breathe my life out sweetly there.

The next lines were the first song I ever learned by heart when I was a mere child :

Oh land of rest for thee I sigh,
When will the moments come,
When I shall lay my armor by,
And dwell with Christ at home.

I have Neuralgic spells every spring that last four months. I was reading the Scripture late one evening, and as I closed the book these lines came across my mind,

The Lord has promised good to me,
His word my hope secures.
He will my shield and portion be
As long as life endures.

I thought at that time if I could walk I would walk the floor and sing, but I was not able, hoping that I can say he has promised good to me. I love the Primitive Baptists. I love to hear them talk and tell the way they have been brought, the road they have traveled in, a way they knew not, and coming to the end of their own strength, and feel willing to leave themselves in the hands of a just God.

This being the first time I have attempted to write my experience, I cannot express half of my troubles. I feel so unworthy. I will close, hoping the good Lord will restore me to health again.

Consider me a poor, ignorant, blundering sinner, and if there is anything wrong in what I have tried to write, lay the fault to my head and not to my heart. I hope the Lord will pardon all that is said amiss.

JULIA S. PELTER.

The Skewarkey Union meets with the church at Smithwick's Creek, N. C., Friday, Saturday and 5th Sunday in September.

THE MAMMON OF UNRIGHT- EOUSNESS.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness: that when you fail they may receive you into everlasting habitations." Luke 16:9.

The Scriptures are a great mystery which men by education, by wisdom, by the most laborious researches can not understand. They are revealed unto babes, but securely hidden from the wise and prudent, by the Spirit of him who inspired them in his holy prophets, who spake only as moved by the Spirit. The Scriptures are not of private interpretation. They have fixed, definite meanings, "and every one has four faces." The writers of the four gospels make different applications of the same sayings and parables of our Lord. As they wrote by inspiration each was of course correct. This some times causes a difference between brethren when both are right.

At times when my feeble vision is as I hope enabled to rest upon some sublime portion of the word of God the whole panorama, as it were, appears to me as one long line of prophecy, one sublime unfolding of future events. The admonition, an encouragement, a warning may be seen here and there, but always bearing connection with what His hand and counsel has determined before to be done. At such times it has seemed to me as if all nature joined in one grand chorus with every line of revelation proclaiming silently, and yet as with the voice of a trumpet, "that which shall be hereafter" declaring as it were the end and consummation of all things even from the beginning. With enraptured vision and ecstatic delight I see my Lord, the Lion of the tribe of Juda, take from the hand of him that sits upon

the throne of the universe the book in which those "things that shall be hereafter" are written, and opening the seals that have hitherto closed its pages from view. I hear a great voice as of a trumpet call aloud to men, "Come and see. See what is coming, what is going to take place, what shall be hereafter. The most sublime part of this vision to my mind's eye is the prearrangement, the predetermination of these events. If the unfolding be sublime words fail to express the transcendent glory of the infinite mind that contrived, planned, predestinated all. In this land of sin and sorrow where our days are "few and evil" and filled with much tribulation, it would I sometimes think be cruel for one to deprive us of the glorious consolation that the hand of infinite beneficence had prearranged all and ordered all, darkness as well as light, for our good. Looking back through the ages that have passed, I see an old servant who is commanded to go and preach to a proud, wicked city. Notwithstanding there are more than one hundred and twenty thousand poor ignorant people here who know not their right hand from their left, I see this servant running away from his God. Strangely enough I see him face the dangers of the sea rather than obey. I see a powerful tempest sweeping over him and find him in the bowels of the deep, the weight of billions of tons of water upon him in the belly of hell. After three awful days and nights of indescribable terror, I find him vomited out upon dry land, and on his way to do the preaching his God had bidden him. Why not as well at first without this terrible experience? Whatever others may see in the way of a warning to the disobedient here, the most glorious thing that I behold is that Jehovah speaks, and through this event

makes known to those who have ears to hear, what his hand and counsel has determined shall be done. To such he says, "The body of my Son, the Saviour of Sinners, shall lie three days and nights in the heart of the earth; and his body, the church, shall be three days and nights, of a thousand years each, in the midst of the earth, and the third day it shall be perfected. The "living" had four faces, the face of a man and ox, a lion and an eagle. I almost lose sight of the other three and behold only the peering visage of an eagle looking into the future upon the things that shall be in the ages to come.

Continuing I see a man with a barren wife, yet having a promise that his seed should be as the sand of the sea. I see this woman undertaking the most unnatural thing of which the mind can conceive, using means and instrumentalities to bring forth an heir trying to conceive seed by proxy. I find her with a mocking Ishmaelite and at the set time a real heir. This interesting account of Abraham's two sons, the one by a bond-maid, the other by a free woman, is doubtless fraught with valuable lessons of instruction to his people. But the most interesting thing that I see is the portraiture by the divine hand of two different covenants of the history of future generations in miniature in an allegory. Glance through the ages and view for a moment the dealings of God with his people through the long shadowy law dispensation, and through nearly nineteen centuries of the gospel day, and contemplate the millions of volumes of human history here unfolded in the story of Abraham and two sons. And if you do not become so enraptured as to forget your obligations to the great Eternal, stop and praise, and exalt, and

magnify the name of him who by his infinite wisdom contrived and by infinite power executed all. Before it comes to pass he makes it known that we may know he has spoken it and performed it. "Because thou art very obstinate and thy neck an iron sinew, and thy brow brass I have even declared it unto thee, from the beginning, before it came to pass I showed it unto thee, lest thou should say, mine idol hath done it, and my graven image hath commanded it."

But I intended to write on the M a m m o n of unrighteousness. Strange that the time should ever come when he, the "habitation of whose throne is justice and judgment," should have occasion to admonish his followers who are spoken of in scripture as the Just to profit by the example of an unjust steward. But such is the case. "The first covenant had also ordinances of divine service and a worldly sanctuary." These things were only a shadow of things to come, and like Jonah's three days in the whale's belly and Abraham's two sons, with all the old testament scriptures, as well as revolving nature, were pointing to that which was to come. "He taketh away the first that he may establish the second." The time had come for the transition from the old to the new. Like the unjust steward in the parable, they were to hold the position no longer. They must lose their standing in the old and obtain another in the new, and it must be done, though without being unjust, in a way that would appear to them like compromising away the requirements and commandments of their Lord.

When the foundation of the temple of Zerubbabel, the type of the gospel church, was laid, the old men who had seen the first temple wept, but the young shouted with

a great shout, so that the noise of weeping could not be distinguished from the voice of shouting. I conclude that the new temple was unlike the old, that the old veterans felt that it would be but a profanation of their religion, and a compromising away of its requirements for them to worship in the new structure. It was so unlike what they had come to regard as indispensable requisites of a sanctuary of the Lord. When Jesus uttered the language of the text the time was at hand for the fulfilment of what was foretold by this weeping and shouting. They had become imbued with the spirit of the service in the worldly sanctuary where they must not eat with the uncircumcised, where they must teach their children, sitting down and rising up and by the wayside, to know the Lord, where they must offer sacrifice daily, bring these into a church where one who would attempt to teach his children or neighbors to know would be regarded as a stranger indeed, and as one uncircumcised in heart, where circumcision in the flesh as had been practiced from the days of Abraham was not allowed, where one who killed an ox (for sacrifice) would be as though he slew a man, where one who would offer an oblation would be looked upon as though he cut off a dog's head, bringing them into such a system of worship they would feel as if they were compromising away the essential part of their religion. Yet the time had come that they must do this in order to obtain a standing in the new order of things that was coming upon them.

The subject really begins with the first of the fifteenth chapter, "Then drew near unto him all the publicans and sinners for to hear him." There is much more in

this than we are likely to comprehend, unless we take into consideration the order of things as they then existed, and the environment of the temple service, or the Jewish church. A publican was a tax-collector, but the bare acceptance of the position branded him as a traitor, an enemy to the Jewish nation, and the national religion. Sinners were such as disregarded all forms of religion. Yet these went into the new kingdom before the zealous religionists to or adherents of the wordly sanctuary. We probably fail to fully realize with what astonishment they said, "This man receiveth sinners and eateth with them." The master answers them with the parable of the lost sheep, the lost piece of money, and the prodigal son. Following the same line of thought, the same subject, though a different phase of it, he answers their conscientious scruples in this chapter by the parable of the unjust steward. Like him they were soon to be thrown out, the old stewardship was to cease, a new order of things was coming on that was to last forever, or until the end of the world. The kingdom that was to stand forever, and not be left to another people, was at hand. To accept the new order of things was to them like the unjust steward compromising a hundred measures of wheat for eighty, and a hundred measures of oil for fifty. He does not mean to admonish them to be really unjust in word or deed, for in the context he reminds them that he that is unjust in that which is least is unjust also in much, but the time had come when they must make friends of publicans and harlots who never set much by, or else had disregarded altogether, the forms of religion so much prized by the adherents of the sanctuary. If they continued

to exact the full requirements of the law they would not be received into the everlasting kingdom which was to succeed the removal of the Jewish nation from the stewardship.

In verse 13 he tells them that no man can serve two masters. They must give up or compromise the old relation under the law. They must die as it were to the old relation before they could live in the new.

In verse 18 he further reminds them that, "Whosoever puts away his wife and marries another committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery." Here the same thought is further illustrated. Being married to the old you are an adulterer, if while this marriage exists you come into the relation of the new. You must die to the old relation to obtain a standing in the new. Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. It has been decreed from the foundation, it was foretold to and by Abraham, and by all the prophets and the law. "It is easier for heaven and earth to pass away than one tittle of the law to fail," until everything indicated by its types shall be fulfilled. The first was predestinated to be taken away, that the second might be established. The irrevocable decree is gone forth. The new kingdom with a new order of things is coming. Prepare yourselves like the unjust steward for the change.

These thoughts have been written in haste without a concordance for reference to the texts quoted. Written also without a dictionary for reference as to the meaning of words, the proper word may not everytime have been used. They

are submitted to you brother Gold, for your consideration and disposal. With love to all who love the truth I remain as ever yours to serve in the Gospel of Christ.

C. W. ANDERSON
Dutton, Madison Co. Ark.

MR. FOSTER, NEW SCHOOL BAPTIST, DEAR SIR:—You have given me the following passage of Scripture for my views, so to day I will comply by letter: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—James i. 18

You will remember that our Lord called his disciples. This was one of them here speaking. The apostles were the first fruits of his ministry, and it was of his own will that he called them and also quickened them. He said to the impotent man, "Stretch forth thy hand," and with the command he gave the power. Do you presume to say that any of his ministers of to-day can do this—the work of God? Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness nor shadow of turning. He is of one mind, and has not left the redemption of man from sin to man who is prone to evil. The work is done by his own will in begetting the church from the fall. Is not the Lord, the Spirit, the first predisposing cause in bringing the redeemed back to God through the Spirit? And as all who were in Adam died, so all who are in Christ are made alive, but not by the preaching of the word. The word preached gives the knowledge of salvation, of the things of God. It is given by the Same Spirit dividing to every man severally as he will, not as the minister wills. As the body is one,

and hath many members, and they, being many are one body, so also is Christ in his body, the church. Will there be any of his members lost, or any not there? Will his word that goes forth out of his mouth be a failure? Or will the preacher place the members in that body? For by one Spirit have we been baptized into one body, and all been made to drink into one spirit, for the body is one; and where this is, there is divine teaching as well as divine influence. Then they received the engrafted word gladly, and are not forgetful hearers, but doers of the word. God in the new birth forms the new creature after the image of him that created him. The words from heaven to John are still true, that upon whom the Spirit descends and abides, the same is the son of God. "But we all with open face beholding as in a glass the glory of the Lord, or changed into the same image from glory to glory, even as by the Spirit of the Lord," not by preachers. Thus we are made to look to him, and behold his beauty, and be taught by him, and so are changed into the same image by the continued teaching of the Spirit bringing to our remembrance the word of God as it is written or preached. The word is the sword of the Spirit; but the word will not smite any one of itself, only as wielded by some one. So is the word preached. Paul may plant, and Apollos water, but it is God must give the increase. I believe that Jesus lives and is omnipresent to day, and his life in us subdues sin.

The love of Christ is only known and felt and enjoyed in the renewed man. Where this is wanting all is wanting.—See Isaiah lxvi. 24. Their moral acts, however correct in themselves, will be an abomination to God unless his love is

shed abroad in their hearts. You seem to think that Jesus has left his body to be formed for him by man, its size and the number of his members; and you have no idea that he has said, "I will dwell in them and walk in them." If he giveth light, who shall give darkness? If he hideth himself, who shall behold him? He said, "I change not; therefore ye sons of Jacob are not consumed." True, he leads us about and instructs us by his written and spoken word; but he only hath life, and he only giveth life, and he only brings the word home with unction. The apostles said this, and with himself including the rest; for he said, He "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." And in more ways than one. They had received life before, and had learned of him, but now they were begotten again unto a lively hope.

Now all things were brought to their remembrance by the Spirit. The dead shall hear the voice of the Son of God, and they that hear shall live; and the hour is not only coming, but now is. Thus we are born of the Word and Spirit of God, and are his children; and our mortal bodies also shall be quickened by his Spirit that dwelleth in us. This is not by a sermon, nor of our own selves. We are impotent, and have to say, "All my help from thee I bring." He has said, "Because I live, ye shall live also." And, "I will never leave thee nor forsake thee." He dwells in the heart, and therefore his love is there.

He makes by the Spirit New Testament truths living truths to us by a living experience. He brings us into personal communion with God, which amounts to a newness of life. Thus is the divine bosom opened up to us, by which we know the things of God. Thus have we the

fellowship of the Spirit, and are brought to have filial fear and love, and are sealed unto the day of redemption, and so are enabled to rest in the promises. Paul said, "Nevertheless I live; yet not I, but Christ liveth in me." The Spirit takes the things (the word) of the Father and the Son and presents them to our view; and thus are we taught the perfect work of Christ in our behalf. We can then look beyond our doubts and fears and sin, and sing to the three one God, Glory be to the Father, and to the Son, and to the Holy Ghost. Then is our understanding enlightened, our affections drawn out to God and his love made known to us. This is to be born of God; and the law (or dominion) of the Spirit of life has made us free from the law (or dominion) of sin and death, and thus the righteousness of the law is fulfilled in us. You have inquired how you might know one having the Spirit, and I answer thus. God says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The poor man is the man. Such an one cannot believe as he would, nor pray nor walk nor think aright. He feels that he comes short in everything. He reproaches himself for not living as he should, and of the deadness that follows a living after the flesh. Such a poor man hears the word gladly. In him the Spirit of God dwells, showing himself to himself, so that he can boast no more. Grace fits the new-born soul for heaven, but truth informs him. The written and preached word does not give life, but informs new-born souls of life. I remain yours.

JOHN THORNE.

Baltimore, Md.

[From signs of the Times.]

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

VIEWS REQUESTED.

DEAR BROTHER GOLD:—Please give me your view on Genesis the 27th chapter. Did Jacob deceive his Father in getting the blessing, or did the right one get it. Also give me your views of Re-bekah, what does she represent, give your views through the LANDMARK. I am anxious to know, but do not feel worthy to publish my name. Oblige your unworthy inquiring friend.

Borbersonville N. C.

Remarks.

Yes, Jacob deceived his father. The right one got the blessing too.

Jacob claimed that he was Esau, the first born.

Isaac was blind from age. He suspected it was Jacob, and not only questioned, but examined Jacob closely to prevent a deception; for he willed to put the blessing on Esau. He had two reasons then satisfactory to himself, one was Esau was the first born, and hence had the birthright. The other was, he loved Esau's venison

or savory meat, and sent him to take venison with his bow and prepare him a savory mess, that he might eat it and bless him before he died.

While these are Isaac's reasons for blessing Esau, they were insufficient and therefore could not prevail. The natural reason that because he was first born was declared insufficient at the birth of the lads.

It was said then to Rebekah, the older shall serve the younger. The gospel shall prevail above law, represented by the first-born, for that which is first is natural, and afterward that which is spiritual.

The other fleshly reason, because he loved his savory meat, could not prevail, for it is of the earth and therefore shall perish with the using.

Jacob was entitled to the blessing for the following reasons.

1st. It was the purpose of God that he should have it, as it was announced to Rebekah at their birth, The elder shall serve the younger. As it is written, "Jacob have I loved, and Esau have I hated;" Mal. 1: 2-3; Rom. 9: 10-13. The will or purpose of God shall stand forever because it is perfect. 2nd. Another reason is, Esau had sold his birthright for a mess of pottage, showing that he was a profane man despising his birthright. He was bound by his oath, for he swore to Jacob that Jacob had bought it.

3d. This therefore gave him the right to come as the first-born, for he came in Esau's name, and therefore he came as Esau, holding all

Esau's right. He therefore did right to come. He should have done it. This shadows forth that a sinner must come in the name of another, even in that of Jesus the first born of God, and he is blessed in Jesus.

4th. Jacob obeyed his mother, who is a figure of the gospel covenant of grace, the mother of us all. We are not to forsake the law of our mother, as Solomon says, Prov. 1: 8. The law of the mother is the law of love. What is greater love than a mother's love for her son, typifying the love of God in Christ Jesus, for Rebekah is in the savory line of blessing. She had a deep experience of law and grace at the birth of her twin sons. She sought instruction of the Lord, who told her that two manner of people were in her womb, the one against the other. This is verified in the child of God, or the sons of the free woman. So that while we cannot do the things that we would, we realize the sufficiency of grace, and that he that is born after the flesh, or the elder, shall serve him that is born after the spirit, or the younger, and we hearken to this law of our mother or of grace and obtain the blessing.

5th. Jacob was entitled to the blessing by faith, for as soon as Isaac perceived that he had blessed Jacob he said, I have blessed him, yea, and he shall be blessed. By faith Isaac put the blessing where it belonged, though by the flesh, or in his natural mind, he intended to put it elsewhere, and thought he had.

"By faith Isaac blessed Jacob

and Esau concerning things to come:" Heb. 11: 20. Faith always leads right, and it led Isaac to give the chief blessing to Jacob.

6th. Jacob's was entitled to the blessing as the prevailer. No power against him ever prospered or could. There is no enchantment against Jacob. God loved him before he was born.

Isaac and Esau were both acting together to prevent Jacob from obtaining the blessing. For Isaac willed to give it to Esau, and Esau ran for it. But it is not of him that willeth, nor of him that runneth, but of God that showeth mercy: Rom. 9: 16.

7th. The fact that Isaac never reproved Jacob after the matter was ended, and that God condemned him not, nor that Jacob ever expressed any regret at this conduct after, but that Isaac still blessed him, and Esau himself in the end met him as an angel of God, all prove that Jacob did right and obtained that which was his by divine and human right.

P. D. G.

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4: 15 16.

There is one body of Christ which is his Church, one new man, and that is to be a perfect man. So we being many are one body in Christ, Rom 12:5. We are all members one of another. There is one body and one Spirit, even as ye are called in one hope of your calling,

Eph 4:4. Such scriptures prove God's people are in Christ Jesus, and that there is one body—not that each church is a body, and separate from the other churches. Such is the unity and bond of perfectness in the body that all are joined together—those long since dead as men—and those far removed in locality, are that one body. As the members of a natural body are joined together, so God's people are one, one body and joined together in Christ Jesus in one Spirit, whether they are locally near together or not. There is no time, nor distance, precession or succession in this kingdom. Those that be not are counted as though they are. Each one ministers or supplies strength to other members. It receives its unity from Christ Jesus, He is the head, therefore from him comes all that joins them or constitutes them one. He is their life and head. Therefore every member that holds the head, or is joined unto him and lives by the faith of him, grows up into him.

The members of Christ's body are fitly joined together and compact, or made strong by that which every joint supplieth, and according to the effectual working in the measure of every part make the increase. Then the members must be joined together in fellowship to receive this strength and growth. Fellowship in the truth is the life of comfort and growth in the body. There should therefore be this unity for the comfort and strength of every member, for if one member is wrong the whole body feels it.

What then is the remedy if one member gets diseased? Why the other members are at once notified or warned of this by the pain they feel. Their effort therefore is to help this diseased member, and save it if possible, for there is not a member of the natural body that it would lose, if possible to prevent it. There is a power of help in the other members to strengthen their suffering members to recover, and the question is whether that power can sustain the injured one to recovery, or whether the disease is of such a destructive character that it will overcome and destroy the body if not severed from it.

Now in the membership of the body of Christ what is the law or rule of faith? Suppose one member does what offends another member what should that member do? If thy brother trespass against thee, go to him alone, and tell him his fault. That is the only right thing you can do, if you cannot bear and get along with his conduct. But it is amazing to see how often this command of Jesus is transgressed by the offended party doing something else, such as talking about the one that has trespassed against him, or retaliating, or doing something wrong himself.

Suppose one member of one church offends another church or members of another church, what should be done? Does that alter the rule of treatment? We should remember that God's people are the same it matters not what church they belong to, whether they are members in Rome, Corinth, Ephesus

or Jerusalem, whether in Ga., N. C., or Va. There are no geographical lines or boundaries of division, or divisions in time or space. For convenience one joins near where he dwells, and thus has a local membership, but this affects not the principle or life of the body. He should be tried if he offends by the church where his membership is. If a preacher of another church should come to us, and not bring the doctrine of Christ, we should not receive him, or if his conduct is such that we cannot fellowship him. We cannot try him or turn him out of his own church. What should we do? We should lay the matter before the church he is a member of with the proper proof, and let his own church deal with him. For one church or any number of churches to try and turn out a member of another church is a plain violation of the law of Christ and the brotherhood of the gospel.

If on a proper presentation of the charge made against an offender to his church, and that church disregards the matter and sustains this offender then the remedy of the other churches is to withdraw fellowship from that church.

But for one church to drop correspondence with another church, or withdraw fellowship from it, and refuse to recognize it for a trivial matter, or without first laboring to remove the trouble is unworthy conduct, and shows a great want of love and of faithfulness one toward another.

In the matter of Associations or the union of several churches in

one body there cannot be any law or rule of dealing besides the law laid down by Jesus. For if some other rule or law is needful then that body or union is wrong, for if Christ has given no law to guide and govern it then he has not recognized it. Christ has one law for all his people at all times. There is one body of Christ, the church, whether it is two or three gathered in his name in the church, or a large number, or whether messengers of many churches be gathered in an association.

Now if one association, or one of the churches constituting it, does something to offend another association what shall be done? Corrupt human nature would say drop correspondence, free yourselves from it, have nothing more to do with it, wash your hands from it, let it die. But brotherly love would say, let us pray for them, and labor with them, and seek to help them out of this trouble, and if we can convert this our sister from the error of her way how good it will be. Let us be patient and bear with our sister, and earnestly seek to restore peace. In unity only is there strength. A house divided against itself cannot stand. See that ye fall not out by the way.

I have seen many evil effects of this cutting correspondence between churches and associations. In the beginning of troubles is the time to be careful and labor for peace. Of course if each one would always be and do what he ought divisions would never even be commenced. But if a trouble is threatened then

seek to remove it. Remember we are all in the flesh and all sinners, and we should pity one another.

When Baptists begin to divide and the line of division is drawn there are usually some to fan the flame, pile on chunks, and keep up the fire of hate. Leaders are apt to get up on each side that have a false zeal, and they form parties arrayed against each other. As for peace makers they are called soft and compromising. Pretty soon one party declares the other unsound, which means that the party so declaring consider themselves very sound, and that sound party will condemn all the works of the other party as unsound. Hence the carriers are piling up so high that there is but little hope of reconciliation. Perhaps after these leaders on each side are dead and gone, another generation on each side will rise up that wondered why these Baptists do not dwell together. On examination they are found to be pretty nearly alike. Some differences growing out of certain phrases each side has used divide them, such as regeneration of the soul, eternal vital union, absolute predestination. When they begin to search the Scriptures for their pet phrases behold not one of them on either side is used in the Scripture. But each will hold for what he believes, yet if you will patiently consider and find out what they do believe, and remember how far each side has been influenced to accuse the other of holding what he does not hold, and therefore see how that busy

imagination and one Mr. Hearsay have put in much of their foul work to divide these, then you can see that bad work of discord has been done in separating very friends.

When one tells you what he believes by regeneration of the soul, you can see he has attached a false view to that insisting that the soul, or a certain part only is born again. When you quote to him what Jesus says, namely that the man is born again, and the sinner is saved, they say they mean that.

When you ask one what he means by eternal vital union he replies that Jesus is the life of his people, and was always or from everlasting, though the first man Adam had no existence before his creation on the 6th day of creation, and you accept that view as right.

But what about this absolute predestination of all things? Does not that make God the author of sin? No, he replies, no, I do not hold that, but that God limits, sets bounds to, and so far controls the boundaries of wicked men that they cannot go beyond his will, yet they must go so far. While God means all for good, yet they mean it for evil. His work is perfect, while theirs is sinful, but such is his wisdom and goodness that he makes the wrath of man to praise him, and restrains the remainder of wrath; while all his works praise him and his saints bless him. His word condemns sin and man is without excuse and guilty before God. Every man when brought before God knows that he is guilty. So

when these brethren talk together they find that these differences have grown out of a misunderstanding of each other. All true Baptists are predestinarians.

But some say we have heard all our lives that certain ones preached a created Christ who is inferior to the Father. The others reply, we preach that Christ is the only Mediator between God and men, and therefore he is of both. He is the Mighty God, the everlasting Father, yet he is a child born unto us, a son given unto us. In the beginning was the Word, and the Word was and ever is God. The word was made flesh and dwelt among us. Adam is older than Christ as a man. The first man Adam was made a living soul, the last Adam a quickening spirit. That was not first which is spiritual, but that which is natural—then afterward that which is spiritual. Now this is not Arianism, or a created Christ, but that God is manifest in the flesh.

There is hardly greater folly than for Baptists to divide and cut and slash each other. These divisions and wars come of the flesh. We need but one leader—one King—Jesus, and we be brethren. When we dwell together in love the strength of truth is in us, the shout of victory is in our midst. It is my desire that Primitive or Old School Baptists everywhere seek to come together, and dwell together in love—one people. We are shorn of strength while we have wars and divisions among us.

P. D. G.

ASSOCIATIONAL.

Please publish in ZION'S LANDMARK that the 61th Annual or fall session of the Bear Creek Primitive Baptist Association, will convene with the Liberty church, Union County N. C. on Saturday before the first Sunday in October 1895 and be in session three days. Brethren, sisters, and friends, are cordially invited to attend. Liberty church is seven miles south of Monroe. All those coming by rail are requested to send a card to Mr. Joshua Whitley, Monroe, N. C. Start soon enough to arrive at Monroe Friday where conveyance and entertainment will be provided.

J. W. JONES Clerk.

White Store N. C.

The Fall session of the Mayo Association will convene with the church at Ridgeway, Henry Co., Va., commencing on Saturday before the 3rd Sunday in October next. The nearest depot is about half a mile from church, on N. & W. R. R. Those coming from North will be met at depot on Friday P. M. at 5 o'clock, from South at 10 Saturday A. M. Brethren all are invited to attend. By order of the church.

ELDER A. L. MOORE, Mod.

J. W. GRIGGS, Cl'k.

The White Oak Association will meet, the Lord willing, at Bay M. H., Onslow county, N. C., on Saturday, 3rd Sunday and Monday in October, 1895. Those coming by rail will come on the W. N. & N. R. R. from Wilmington will come on Friday afternoon and get off at Cedar Hurst, and those coming from Newbern will come on Friday morning and get off at same place, where all will be met and taken care of. Call for return tickets if you wish reduced rates. We hope to see a

goodly number of our visiting brethren there.

ELDER I. JONES, Mod.

L. H. HARDY, Clerk.

Also the Eleventh Annual Session of the Toisnot Association is appointed to meet with the church at White Oak, Wilson Co., N. C. commencing on Saturday before the third Tunday in October, 1895, and continue three days. All brethren are cordially invited, and all lovers of the truth. Those coming by rail will be met at Wilson, N. C., and conveyed to place of meeting.

Yours in hope of life eternal,

A. J. MOORE.

The 130th Annual Session of the Kehukee Primitive Baptist Association will convene with the church at Kehukee, Halifax Co. N. C., on the first Saturday, Sunday and Monday in October, 1895. Those coming by rail will be met at Scotland Neck, one mile from the meeting house, and conveyed to the meeting. A cordial invitation is extended. Call for reduced rates.

S. HASSELL, Mod.

M. T. LAWRENCE, Cl'k.

The Black Creek Association is appointed to be held with the Toisnot church (in the town of Wilson, N. C.) on Friday, Saturday and 4th Sunday in October. A general invitation is extended.

UNION MEETINGS.

The Black Creek Union meets with the church at Aycocks Saturday and 5th Sunday in September next.

The Mill Branch Union is appointed to be held, the Lord willing, with the church at Pleasant Hill, Horry Co., S. C., on Saturday and 5th Sunday in September.

M. MEARS.

The Toisnot Union is appointed to meet with the church at White Oak, Wilson Co., N. C., on Saturday before the 5th Sunday in September, 1895.

OBITUARIES.

THOS. E. MOORE.

On the 17th of July, 1895, in the 73 year of his age, brother Thos. E. Moore died of blood poison at the residence of his son-in-law, near Archdale, Randolph Co., N. C. He was raised in Person county, N. C., and married a daughter of brother G. Evans, of Caswell county, N. C., by whom he had several children. Sister Bouldin, of Archdale, and Mr. S. T. Moore, of Germanton, are all of his children that survive him. He requested to be buried in Reidsville with his children that had passed away before him. He had a hope for many years before he joined the church, and lived as exemplary as the members did. He was noted for his integrity and candor. He was a good citizen, a kind father and an affectionate husband. His wife passed away several years ago. After joining the church he seemed to be much delighted in the discharge of his christian duties. He was a brother of Elder D. R. Moore, with whom many of the children of God in this country are acquainted.

He was in bad health for many years previous to his death, but the final attack lasted only about ten days, during which time he suffered a great deal. Much of the time he was delirious, but about twenty-four hours before his demise he became calm. At the close of one of his prayers he was heard to say, "My Heavenly Father, release me now and let me go home; Jesus has come." He sang several hymns, the last one of which was, "Oh for a closer walk with God," &c. The bereaved ones have my sympathy. May we all strive to imitate the good example of the deceased.

A. BROTHER.

SISTER P. E. MCGOWAN.

ELDER P. D. GOLD; MY DEAR SIR AND BROTHER:—With a sorrowful heart and tearful eyes it is my sad duty to inform you of the death of my precious darling wife, and mother of my motherless children. For last four or six weeks her

health had been unusually good. Sunday night, June 30th, she went to bed in as good health and spirits as she had ever done since we were married. Half past four o'clock I arose to dress, she was sleeping. In a few minutes she got up complaining she felt very bad. I brought some fresh water and she washed her face, walked around the room, did not lie down, sat on the bed, said she could not live, she was gone. I asked her was she ready. She said, "Oh yes, I am ready. Those were the last words I heard her utter, I am ready; blessed words. I ran out to the lot to send a boy after the doctor. She died in the arms of my daughter Lucy, blessing her, myself, and everybody. The last words she uttered were, "tell my precious husband good-bye, I am gone;" and she was dead when I got back from the lot. The doctor thought she died from heart failure from Lagrippe she had about two years ago. Brother Gold, you cannot realize my feelings, unless you have experienced the same. Still in my sorrow I have an inmost peace the world cannot give or take. I ask the prayers of you and your church for sustaining grace in this hour of affliction, trials and troubles. May you be prepared to meet her in that upper and better world, is the prayer of your unworthy servant.

A. D. MCGOWEN.

"HE LEADETH ME,"

In pastures green? Not always; sometimes
He

Who knoweth best, in kindness leadeth me
In weary ways, where heavy clouds be.

Out of the sunshine, warm, soft, and bright,
Out of the sunshine into the darkest night;
I oft' would faint with sorrow and affright,

Only for this—I know He holds my hand,
So whether in green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Oft' times the heavy tempests round me roll
And o'er my soul the waves and billows roll.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, Lo, it is I.

Above the tempest wild I hear him say,
Beyond this darkness lies the perfect day,
In every path of thine I lead the way.

So whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie. What matter? He is there.

And more than this. Wherever the pathway
leads,

He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.

So where he leads me I can safely go,
And in the bliss hereafter I shall know
Why in his wisdom he hath led me so

SARAH E. HEWITT.

The subject of this notice was born in Carteret county, N. C., August 1st, 1831, and departed this life at her home in Onslow county, N. C., May 28th, 1895, making her stay in this life 63 years, 7 months and 27 days. She was the daughter of Isaac Weeks and Sidaa weeks, was married to Elder John C. Hewitt, Dec. 22nd, 1849, and by this union were born unto them ten children, five sons and five daughters, all of whom are grown, and survive her. She joined the Primitive Baptist church at White Oak, Jones Co., N. C., in April, 1854, and was baptised by Elder Josiah Smith. She remained a true and faithful member the remainder of her days, her seat at church never being vacant unless providentially hindered. She had been afflicted with Apoplexy about 30 years, and was a great sufferer for many years, and it finally terminated in death; but in all her long and sore afflictions she was never heard to complain or murmur, and would often say that our light afflictions here, which are but for a moment, work for us a far more exceeding and eternal weight of glory. She loved to read the Bible and LANDMARK, and would earnestly admonish her dear children and the young folks to peruse them, telling them to try to live in the nurture and admonition of the Lord, and serve their Creator in the days of their youth. I suppose there has not been a day, when she was able to sit up, for a number of years, but what she read more or less in one or both of them. She was a firm believer in the doctrine of salvation by grace, and it seemed to be her greatest delight to have the brethren and sisters to visit her and converse on the subject of religion and sing for her. She would have preaching at her house whenever the preachers could conveniently do so. On Sunday evening before she died on Tuesday, Sister Nancy M. Smith and her daughter, Mary, were by her bed-side, and she asked them to sing for her. They asked which hymn she preferred. She said "all are good, but sing 'How firm a Foundation,'" She told her cousin to tell cousin Job to come to see her soon and preach and pray for her. Her cousin said, "all right, Cousin Sarah. I will just as soon as he returns home from Wardswill."

She died before he reached home. Her husband preceded her to the grave some over eleven years. By their industry and economy they had accumulated enough of this world's goods that, with the assistance of her children that were at home with her, she was comfortably provided for during her lonely days of widowhood. She would often tell her children that the Lord had blessed her to live and keep them together until they were all grown. She was a good, kind, and affectionate companion, a loving and faithful mother, and a useful and kind neighbor. The loving children have lost a good mother, the neighborhood a good friend, and the church a true and faithful member. No more can she talk with her dear children. Her gentle and loving voice is silent, her seat around her fireside is vacant, and her footsteps are no more heard, but we fully believe that she is now at rest with her Saviour, which is far better. She leaves ten children, twenty-one grand-children, an aged mother, five brothers, two sisters, and a large circle of relatives and friends to mourn. We grieve for her, but not as those who have no hope, for she died triumphing in the faith that she had fought a good fight, had finished her course, had kept the faith, and that there was a crown of righteousness laid up for her. Her funeral was preached at her house by Elder Job Smith to a large congregation, and he spoke very comforting to the bereaved ones, after which her body was laid beside her dear husband to await the resurrection. I would say to the bereaved children, may grace be given you to live her life, die her death, triumph over your last enemy, which is death, to meet your loved one at the gate of the Celestial City.

B. W. TROTT.

NANCY M. SMITH.

By request of her oldest daughter, I will attempt to write an obituary notice of her dear mother, who was born in Carteret Co., N. C., Feb. 14th, 1828, and departed this life June 9th, 1895, making her stay on earth 67 years, 3 months and 25 days. She was a daughter of Jabez Weeks and Nancy Weeks. Her father died when she was about nine years old; and after then she dwelt with her relatives and friends until she was married to Elder Job Smith, Nov. 11, 1845, with whom she lived a devoted life until her death. They lived together nearly fifty years. Eleven children were

born unto them, five dead and six living. She was a true believer in salvation by grace, and united with the Primitive Baptist church at White Oak, in October, 1856, and was a consistent member until she left this world of trouble and sorrow. She was a constant reader of the Bible and LAND-MARK, and would earnestly encourage others to peruse them, especially the young folks. She could sing delightfully, and I use to think that the Divine Spirit was with her when she was singing those sweet songs of praise. She would come to see my dear mother, who was a dear and loving cousin and sister in the church to her, and would always, with a cheerful voice and ready mind, sing for her. On Sunday evening before dear mother's departure, she went to see her, and we were by dear mother's bed-side. She said to me, "how can I part with Cousin Sarah, one I love as a dear sister, and have lived in the same community for so many years, and we never have had ought between us." Mother asked her to sing for her that evening. She said to me that we can sing for dear cousin. We sang one song, "How Firm a Foundation." Mother said "its so sweet to me." She was gently passing away, but we had no idea so soon, only two days. We went home, but neither one of us saw her any more living. Cousin Nancy was with us in our great trouble, and was a great consolers. She begged us not to lament so much. "O!" she would say, "children, your dear mother is now happy and free from all pain and affliction;" but still would say, "what shall I do? I am left alone." She was taken sick that evening after she went home, which was on Wednesday, and I went to see her on Sunday afterwards. She seemed so glad to see me, begged me to come again, but I never heard of her directly until I heard of her death. She had a fever and cough, but was up and down all the time during her sickness. She was sick about twelve days. When I bade her good-bye I said to her, take medicine and I hope you will soon get well. She said, "I don't know that I care." She told her family that she had given up the world and her children, but to take care of the old man. She died in her oldest and youngest daughters' arms, when they were sitting by her on her bed-side. Oh! how sad, sad, for that dear aged husband, who is now near the closing scenes of life, to lose such a faithful companion, one that has shared with

him so many years in trials and troubles, joys and pleasures. The children to lose such a mother, she was ever loving and indulgent toward them. She would admonish them for their good at all times. She was very kind and generous to everybody, especially the poor. She would divide anything she had with them. When she visited the sick she would carry anything to them that she thought beneficial. She was ever willing to do for others, and would always speak words of comfort to the troubled ones. She was a person of strong faith, and would often tell us that she fully trusted in her Saviour, would say in times of distress and need, "fear not, the Lord will provide." He is our only protector and will guide us safely through this troublesome world, and when we end our days here He will take us home, which will be far better. She would say, "O, to be with Jesus is all we need." She was always ready to forgive any one of an error that she thought desired forgiveness. She would confess her own faults rather than others. But alas! the evening shades of her life are closed, and the sun has set in the beautiful horizon, its last radiant gleams of light that have shone on her lovely pathway so many times. She can no more soothe the aching brow of her loving and aged companion, and be that gentle mother and grand-mother that will do more for her dear children than any one else will or can. May the God of all comfort be with them in their sad bereavement, and make them submissive to his will. In the death of this good woman, the church has lost one of her most faithful members. She was ever willing to contribute to them in time of need. She always filled her seat there when not providentially prevented, the husband a loving companion, the children a most loving mother, the community one of its brightest jewels. She leaves an aged companion, six children, four daughters, two sons, sixteen grand-children, one dear brother, and a large host of relatives and friends to mourn her loss, but not as those that have no hope, for we believe that our loss is her eternal gain.

MARY S. MILLS.

Maysville, Jones Co., N. C.

SPENCER FULGHUM.

Spencer Fulghum, son of John Fulghum and wife, was born April 1st, 1820, and departed this life February 12th, 1894,

making his stay on earth 73 years, 10 months and 12 days.

He was married to Patience Langston June 4th, 1839, who bore him ten children. He was baptised into the fellowship of Cross Roads church, Johnston county, N. C., in the date of 1868, by James H. Sasser. He lived a consistent member, filling his seat at church as often as he well could as long as he lived. Brother Fulghum was a poor man, but honest, and obtained a livelihood for himself and family by his labor, thus obeying the injunction of the Apostle to labor with his own hands.

He is missed because his seat is empty. He is said to be dead, but Jesus is risen, therefore we have hope.

May the Lord comfort the widow and children. May they remember, though he be dead, he shall rise again, and though you feel it be a loss to you, it is his eternal gain.

J. T. EDGERTON.

MRS. SUSANNAH DENNIS.

Please publish the death of my darling mother. Can I write the obituary of one I love so much? She was born May 30th, 1840, departed this life June 4th, 1896, making her stay on earth 55 years and 5 days. She was sick only three weeks. She was the daughter of Steven Hearn, and Priscilla his wife, and was married to my father, W. M. Dennis, October the 9th, 1861. She was the mother of fourteen children, 8 boys and 6 girls, two died infants, and 12 are living. She lived to see all her children almost grown; but she leaves a kind husband and twelve children, four sisters, two brothers, and thirty-five grand-children, together with many friends and relatives to mourn her loss, but we hope our loss is her eternal gain. Her disease was consumption. She was not a member of the church, but she believed in the Primitive Baptists. She was asked by her second son Monday morning, if she was willing to die, and she said she had rather stay with her family, and he asked her if she was prepared to die, and she said sometimes she hoped she was, and then she feared she was not. She died in her right mind, but no one knew her suffering but our mighty Saviour. She loved to go to church every time there was any meeting near her. We feel that our mother is happy, but we miss her so much. We cannot now enjoy her company, nor receive her advice, nor her counsel. She cannot now watch over us to keep us from harm.

Written by her two daughters,

ADDIE S. DENNIS,

LIZZIE E. DENNIS.

Some one enquired for address of Sister Martha Talbot. It is Loneoke, Henry Co., Va. She is suffering with Dropsy.

P. D. G.

APPOINTMENTS.

T. C. HART.

| | |
|---------------------|-------------------------|
| Middle Creek (Sep.) | Saturday and 2nd Sun- |
| Rehoboth | Monday |
| Fellowship | Tuesday |
| Sandy Grove | Wednesday |
| Willow Spring | Thursday |
| Oak Grove | Friday |
| Raleigh | at night |
| Neuse | Saturday and 3rd Sunday |
| Salem | Monday |
| Creeches | Tuesday |
| Beulah | Wednesday |
| Upper Black Creek | Thursday |
| Healthy Plains | Friday |
| Wilson | Sat. and 4th Sunday |

W. J. STEPHENSON.

| | |
|-----------------------------------|--|
| Wilson (Sep. 16) | Monday |
| Independence | Tuesday |
| Cross Roads | Wednesday |
| Meadow Creek | Thursday |
| Thence to Mountain Association | |
| Chestnut Grove | Monday after |
| Stuarts Creek | Tuesday |
| Elders J. D. Vass and E. E. Lundy | expect to accompany him from the Center to the Mountain Association. |

L. H. HARDY.

| | |
|------------------|-------------------------------|
| Hopeland | Monday night after 5th Sunday |
| In Sept. | |
| Williams | Tuesday |
| Laurenes | Wednesday |
| Cross Roads | Thursday |
| Conoho | Friday |
| Great Swamp | Tues. after 1st Sun. in Oct. |
| Conorta | Wednesday |
| Old Sparta | Thursday |
| Lower Town Creek | Friday |

ISAAC JONES.

| | |
|-------------------|--|
| Lanes (Ga.) | Tues after 4th Sun. in Sep. |
| Fellowship | Wednesday |
| Upper Black Creek | Thursday |
| Old Deloches | Friday |
| Bay Branch | Sat. and 5th Sunday. (General Meeting) |

| | |
|--------------------------------------|-----------|
| Andersons | Monday |
| Cedar Creek | Tuesday |
| Sunlight | Wednesday |
| Mount Olif | Thursday |
| Thence to Upper Canoeche Association | |
| Antioh | Monday |
| Canoeche | Tuesday |
| Rosemary Hill | Wednesday |
| Lake | Thursday |
| Thence to Lower Canoeche Association | |
| Upper Mill Creek | Monday |
| Bethlehem | Tuesday |

J. T. ROWE.

| | |
|---|----------------------------------|
| Tarboro | Tuesday after 3rd Sunday in Sep. |
| Wilson | at night |
| Will brother M. H. Johnson meet him at Benson on Wednesday afternoon? | |
| Reedy Prong | Thursday |
| Thence to Seven Mile Association | |
| Black River | Monday |
| Bethsaida | Tuesday |

New Hope.....Wednesday
 Bethel.....Thursday
 Thence to Little River Association.
 E. E. LUNDY.
 Crooked Creek, with Elder Wm. Lundy
 (funeral of brother Wm. Cain's little son) 2nd
 Sunday in Oct.
 Dover.....Monday
 Rock House.....Tuesday
 Wilson (near brother D. G. Dunlap)...Wed-
 nesday.
 Buffalo.....Thursday
 Matrimony.....Friday
 Thence to Maye Association.
 Snow Creek.....Tuesday after
 Toms Creek.....Wednesday
 Stuart's Creek.....Thursday
 Thence to Fishers River Association
 Elder J. M. Royal will meet him at Dover
 and accompany him to Fishers River Associa-
 tion.
 J. S. DAMERON.
 Roxboro..... Sat. and 3rd Sun. in Oct.
 Flat River..... Monday
 Camp Creek..... Tuesday
 Dutchville..... Wednesday
 A. N. HALL
 Wilson..... Tuesday after 4th Sunday in Sep.
 White Oak.....Wednesday
 Thence to Black Creek Union
 Falls.....October 1st
 Harboro.....2
 Little Creek.....3
 Great Swamp.....4
 Thence to Kehukee Association.

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

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Unequaled in Purity,
 Strength and Flavor.

BEWARE OF IMITATIONS.

nly-1-lyr.

ELD. ELLIS KELLY,

AFTER SUFFERING TWENTY YEARS
 WITH LIVER AND KIDNEY
 TROUBLE IS CURED.

SPRINGLICK, GRAYSON COUNTY KY.,
 December 13, 1894.

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself and my bowels became regular my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief. Yours respectfully,

ELD. ELLIS KELLY

4 B B B B is tasteless. Fifty capsules in each box. 30 to 60 days treatment in a box. Price 81 per box, money must accompany the order. Address H C BRAGG, or 4 B B B B Co, Connorsville, Ind.

OXYDONORS.

No 1 reduced to \$15 cash. No 2 \$23 cash. This one needs no ice. No more to be rented. These are Dr. Sanches's terms. If you want one or more send me your order. It is a good thing for sick people.

P. D. GOLD.

S. A. L. SEABOARD AIR LINE.

SCHEDULE IN EFFECT MAY 5, 1895.

TRAINS LEAVE RALEIGH:

1:26 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north Buffet drawing-room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10:45 a. m., Baltimore 12 noon, Philadelphia 2:20 p. m., New York 4:55 p. m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11:31 A. M. DAILY.

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore; with Norfolk & Washington Steamboat company for Washington; with N. Y. P. & N. Railroad for Philadelphia and points north; also at Eldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5:35 A. M. DAILY.

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3:40 P. M. DAILY

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta and all intermediate stations. Connects at Union station Atlanta, with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5:30 A. M. DAILY.

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3:35 P. M. DAILY.

From Portsmouth and points north via Bay Line, and N. Y. P. and N. Railroad; Peters-

burg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and eastern Carolina points via Eldon.

1:21 A. M. DAILY.

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11:26 A. M. DAILY.

From Charlotte, Athens, Atlanta and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5:35 a. m. makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8:00 p. m.; also at Monroe for Charlotte, Shelby and Lenoir. Also for Wilmington and local stations C. C. R. R.

Nos. 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules etc., apply to ticket agent, or A. J. Cook, S. P. A. Raleigh, N. C.

JOHN H. WINDER,
General Manager,
T. J. ANDERSON,
General Passenger Agent,
E. ST. JOHN, Vice-President.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXHORTATION.

¹ Let us hear the conclusion of the whole matter. Fear God and keep his commandments. For this is the whole duty of man." Ecc. 12:13.

Lord, we know this is true and that in the obedience only there is peace; but what hast thou commanded us! Are we not beneath thy notice? What are we that thou shouldst be mindful of us? All our plans come to nothing and we cry day and night before thee. Surely thou dost hate us for we have no confidence in ourselves. We desire to do better and to help thy little ones, but at times we feel to despair of helping any one when we cannot help ourselves. This one thing a body of death is before us; this deep sorrow of soul, like a ghost from the dead, brings with it all the coldness of the tomb. All day long I walk hither and thither performing my daily task but ever near me is this ugly demon, and although I hurl threats and groans and entreaties at him, that assured expression of power and privilege sits upon his brow and he buffets me about as the tiger his prey. When we think we are safe from his clutches, his sharp claws like thorns sink deep down into our hearts. O if death would only come and stop the pain. Yet while there is life there is hope, and as our life is eternal our hope cannot fail, so like every victim we keep trying to get away and hoping

each time that we are safe from the monster of sin, but in vain. "Vain is the help of man."

Each one is burdened by this trouble so how can we help ourselves? Can it be possible that the cries of agony and deep distress rise daily to him? Remember that the love of Christ is what causes these soul searching thoughts and gives us renewed strength to strive against sin.

O Lord comfort the poor. We know thou wilt comfort them, for it is thy Spirit that has revealed to us our need of thee. Surely the poor "fear God" when they read their record of sin and shortcomings; but how can they keep thy commandments when this body of death is crushing them down in the mire? Listen troubled one. "Repent," Acts 2:38. There is one commandment you have kept, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness 1 Jno. 1:9. You have brought the acceptable sacrifice, "A broken spirit and contrite heart," and have the promise that it will not be despised. One moment you cry I will keep thy statutes, and the next one you are bound by a ghost of the past, present and future. What are temporal blessings when the devil stands before us backed by all the stings of the world with one hand pointing to the kingdoms of the earth, and the other to

a crown of thorns. But thanks be unto God, when by the power of the Spirit we can cry "get thee behind me satan;" the sting of death (sin) and the strength of sin (the law) are forever put away. It's then we can sing:

Bring forth the loud trumpet
And our hearts let us bring,
To the Lord God Jehovah
Our praises we'll sing.

Through great tribulation
And low grounds of sin,
Our savior still leads us;
His people must win.

His words to these loved ones,
"You, You, I will lead
By the side of still waters,"
Supply every need.

When bowed down with sorrows
And no light appears,
'Peace be unto you'
Shall quiet all fears.

When you feel that you have violated the law, have been beaten with many stripes, as all who fail to keep his commandments are, you fear him. Then when his love and mercy is manifested, you can say with Paul, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." So then my brother, when you have tried all the vanities recorded in the book where we find our text, You are ready to hear the conclusion of the whole matter, "Fear God and keep his commandments, for this is the whole duty of man." May you see your duty and do it is our prayer for his name's sake. Remember that when you keep the words of comfort that are given you, you keep that which is not wholly your own, for we must have "all things in common." When you heard these things that belong to the household of faith you become misers and hide that which would be food and raiment for the "poor in spirit." A strong proof of your call is the effort to obey, and the best way of showing that we love him is by

keeping his commandments. Then come as a little child humbly trusting in the word of its father. "Seek ye first the kingdom of Heaven and all these things shall be added unto you." Not seeking to know the deep mysteries, but having in view the good of yourself, the cause of Christ, and the love of the brethren, go forth in the discharge of the duty so plain before you and yeshall find rest in the Lord.

If within your heart there lingers
Love of Truth—A hope so sweet,
You will surely find a blessing,
As you his commandments keep.

I trust I am your brother.
DUDLEY G. JOHNSON.
Laurensburg Ky.

PRIDE.

(Continued from last issue.)

DEAR LANDMARK:—In my last I dwelt on the pride of the unregenerate. I will now call attention to the pride of God's children, and mention the pride of Moses first. God commanded him to gather the Israelites to the rock in Horeb, and speak to the rock, and he would cause the water to issue out of the rock. Instead of doing as God commanded him, he smote the rock and said, "shall we bring you water out of this rock, ye rebels? Shall we do it?" God was angry with him because he did not honor him, but took the honour to himself and Aaron. It seems to me that it would be safe to say that the pride of Moses' flesh prompted him to rob God of the praise which was due him. Just as the covetousness of the Israelites in after years robbed him in tithes and offerings, Mal. 3:8. Just as brethren now rob God, who refuse through covetousness to contribute to their pastors. To stubbornly refuse to do this when we know better, is to manifest the robbery that is in our flesh. We do not owe it to the pastor,

but we owe it to God, and the pastor robs the brethren when he presumptuously shuns to declare the whole counsel to them. What is it that the covetousness, pride, envy and jealousy of our flesh will not do when unrestrained? I have no confidence in my flesh, nor in the flesh of any person on earth. For this presumptuous act of Moses he was not allowed to enter the promise land. Just as we are forbidden to enter into the promises to the obedient when we disobey. It was not a mere blander in Moses when he spake unadvisedly with his lips, but a real presumptuous sin. Like the foolish unwatchful virgins in the parable (Matt. 25th) who failed to enter in at the wedding supper because of their unwatchfulness, so Moses failed to enter the promise land, and Jesus in speaking of them tells his disciples to watch therefore, "for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13: "For the Son of man shall come in the glory of his Father (gospel glory) with his angels (gospel ministers), and then he shall reward every man according to his works (a temporal judgment). Verily I say unto you, there be some standing here which shall not taste death till they see the Son of man coming in his kingdom." Matt. 16:27, 28. Unwatchful christians are to be cut asunder and appointed their portion with hypocrites; Matt. 24-31. Moses did not endure unto the end, hence he was not saved like Caleb and Joshua were. He fell in the wilderness, as all the Israelites that came out of Egypt save Joshua and Caleb. Just as many able christian warriors fall short of the promises, and some fall from church standing. Even a strong Samson fell, still he died an Israelite and in faith and prayer, and went to paradise. He knew he

was strong, hence he ventured to lay his head in the lap of presumption. The strongest men are perhaps most apt to fall. It is foolish to act imprudent. We are perhaps all fools in that sense. Foolish virgins. Fools because of their transgressions, and because of their iniquities, are afflicted. Psalm 107. Moses knew that he could not bring forth water out of the flinty rock. Then why should he presume to leave such an impression? I have known christians to speak of the preaching abilities of their preachers in such way as to honour him instead of God, and to puff him up. We ought to know that he can't bring forth water out of the rock, and the preacher ought to know it, and he does when he is very humble. I have thought that Moses was really at this time proud of his faithfulness. He knew he had not murmured as the other Israelites had, and had not provoked God like they did, and he seemed to become conceited over it, not generally but did on this occasion. Sometimes when the Lord has delivered me from looseness in deeds, words and thoughts, and I have become very watchful in this respect, I find in myself a disposition of pride, feeling like I am more exemplary than most of my brethren. I get pharisaical over it. It is one of Satan's sharp tricks to slip up and spoil us when we are feeling secure. I have been set on this pinnacle of pride many times by Satan. If I am blessed with unusual liberty in preaching many times in succession I am almost certain to get to thinking that I am bringing forth the water out of the rock. I am tempted at least to take some little honor to myself, whereas I ought to be the more humbled by the Lord's mercies, and would if I was at such times a wise man. I would be as

true and faithful as any man on earth, if only I was in every respect blessed of the Lord as the best men are. Then why should mortals be proud? The longer I live the more I am prepared to bear with the weaknesses of others, not to fellowship their wrongs, but bear with them. But when forbearance ceases to be a virtue she is no longer a virgin but a harlot. I notice a disposition in myself and in others to tell of the good and great things we have done, and I have known myself to become inflated with pride after such fleshly indulgences. It is not wrong to do this provided we do so in a way to give God all the praise, and in no sense take any of it to ourselves. I really delight to hear a brother tell of his faithfulness to Christ, provided he does not put himself in front of the poor and weak of God's humble poor. It is right and commendable in a brother to try to occupy as high a place in the estimation of his brethren as he can, but I am certain that there is only one way to reach such a high place and hold it, and that is to do right in every thing, or if we do wrong repent and forsake it as soon as we can. I do not know of anything that looks much worse in a christian than to be stubbornly wrong. One by turning aside out of the straight and narrow way may for a while climb high in the estimation of wise men, but he is sure to fall as far below as he thought to rise above in the long run. Such a one reminds me of one who gets scared at the chance doctrine, and in getting as far from it as possible runs into the doctrine that God predestinated the wickedness of events, or sin as sin, claiming at the same time that, although he predestinated sin, he does not produce sin, which is to say he leaves this part of his predestination to mere chance. So he holds a chance

doctrine as truly as the Arminian. For illustration, suppose a horse with but one eye is crossing a bridge, seeing the danger on but one side, gets so far to the extreme on the other side that he falls off on that side; does he not as really fall into the same gulf as if he fell in on the side where he saw the danger? What is extreme humility but pride in another form, or pride in disguise, a wolf in sheep skin? Two among the proudest men I ever met talked more of their unworthiness than any two men I ever met. At first I thought them both to be very humble men, but finally I found that the Canaanite was still in the land. I once heard of an old sister who made it a specialty to talk of her unworthiness. One day some one, just to try her, remarked, well, yes, I have always considered you such a woman as you say. Well, I reckon after all, said she, I am as good as you are. We read of Saul, the first king in Israel, who, when he was among the prophets on one occasion, and saw how humble they truly were, and how much humility was honoured by them, strips himself naked and lies down naked on the ground all day before them. It was a Satanic trick in him to deceive and steal into their favor. It was really dishonest and robbery in him. I have no doubt that he fell as far in their estimation as he thought to rise. Is it not always so? He was in this both a liar and a hypocrite. I have heard of a philosopher who taught school. He was very tasty and neat in his school. The floor was kept carpeted and nice. One day another philosopher, who was very droll, walked in his school room with muddy shoes, besmearing the nice carpet. Thus I trample on your pride, said he. The other philosopher answered, yes, with still greater pride. Perhaps

both fell off the same bridge of simple, honest neatness, one on the side of extreme indifference, the other on the side of vain show; both falling in the same gulf of pride. I used to think that all Primitive Baptists, who did not wash feet in the church were proud, or rather that pride was the reason why they did not wash; but I don't think now that it is the reason. I am not sure but that there is a kind of pride that prompts some to be extreme sticklers for the observance of that lowly example of Christ. What I mean by extreme is to contend for it in an overbearing spirit, in a way to force or over-drive the weak and lame in the flock.

I. J. TAYLOR.

(TO BE CONTINUED.)

EXPERIENCE.

BROTHER GRAY:—By your request and some others I will try to write the dealings of the Lord with my soul. Through the blessings of a kind providence I am now permitted to pen down what I believe the Lord has done for unworthy me, though I know I cannot write anything that will edify or comfort any of God's dear saints without his assistance. I was born in Franklin county, Va. April 1st 1872 and lived without God and without hope in the world until I hope it pleased God to show me my lost and ruined condition. When I was very young I would have serious thoughts at times. It seemed to me there was something out of sight I had to do. I would get in trouble about it on up to my seventeenth year when I hoped the Lord showed me what I was. I got in so much trouble I thought surely I could not live and was not fit to die. Though unworthy I carried all my grief to the Lord and begged him if it was his will to be

merciful to me a poor lost sinner. Oh! that I could have changed life with the brute creation, or the fowls of the air, how gladly I would have done so. Then I would not have a soul to be lost. I thought once there was a time when the good Lord would have forgiven my sins, but that the day of grace had passed, now it was too late, and I must be banished from his presence forever. I thought if I could have my enjoyment in the world as I once had with my school mates and friends I could enjoy myself while I lived, for I would have no peace after death. For I thought this, "I could but perish if I go, I am resolved to try, for if I stay away I know I must forever die." Oh! my burden of sin was so heavy I was ashamed to be in the presence of my parents or friends, but tried to keep these things hid from every view for fear some one would mistrust I was seeking religion. Oh! wretched me, how miserable I was. I would steal a place to be alone with my bible. I thought I could see plainly the Scriptures were for the children of grace, but I had gone too far in sin to ever be with the dear saints. The promises were all for them. I would often try to pray. Every time would seem to condemn me. I then would promise my God if he would spare me a little while longer I would never try to pray again, but would soon find myself begging. Oh! there I had lied in the sight of God. I could but cry aloud and spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins. Oh! the wonderful works of God, but to the unconverted workers did Peter preach the glorious gospel of the grace of God, or was he not obedient to the Lord's command, preach the gospel to every creature; as many as believed

also received the same good blessings. Feed my lambs, feed my sheep. I would go to hear the dear old brethren preach. They could feed the dear saints. It seemed they could endorse every word the minister said, but not a word of comfort from them could I get. I thought surely the good Lord did not know I was there. I was one born out of due time, for I believed the Lord had a chosen people in the world, and I was left out, and could see it would be just. Oh! that I had never been born. And these words came to me, which I never will forget, "The very hairs of your head are all numbered." Then thought I, if every creature's hairs are numbered I was not left out. My mind was relieved for a short while. I could go on with my friends as I once did, but alas, the same trouble came again. I remembered that Jesus said "Come unto me all ye that labor and are heavy laden, and I will give you rest. I never thought but what I had lived a moral life. Now all sin becomes exceedingly sinful before God. I felt ashamed and wondered why I never thought of it before. Now all my self righteousness became as filthy rags. I saw that there was nothing good I had ever done or could do to be saved. I begged the Lord to do his will with me, for my condemnation was just. Every creature seemed to enjoy life but me. Oh, how miserable I was. The world had no charms for me. The christians were too far beyond my reach. Now what to do I knew not, but to beg for mercy was my plea. One night in March, 1890, I had a dream which will be long remembered by me. I was in a large field surrounded with the prettiest broom-sage I ever saw. In the middle of the field was a little cabin. Darkness overtook me. I could not find the

way home, so I concluded to go in the cabin for the night. I became alarmed in the cabin, and could not get out, and I heard a voice speak and say to me, call on the Lord for help. I began to beg the Lord for help. I had gone in and could not get out unless the Lord opened the door. Oh, the agony of pain I was in. I fell on my knees the last time to plead for mercy. The Lord and a man that I was not able to see came to the door. He was on the left side of the Lord. I thought it was Satan. He said, you have gone in my house, and in there you shall serve for a season. The Lord had the door opened by Satan and I walked out with Satan. The broom sage was all gone. Every thing was dark it seemed to me. I could see Christ, but I felt too mean to speak in his presence. After we three had traveled a long distance on the dark road, we came to a road that was bright, the prettiest sand I ever saw. No pen will ever be able to tell the beauty of that road, and my feelings while travelling it, although in my sleep. There Jesus said, leave me and mine. Satan disappeared. Jesus and myself were alone. We came to a large building, it was painted green. Christ had on a green robe. There were eighteen doors to the building, large windows over every door. I went in with Jesus on the right. I will never be able to tell my feelings while in there. Oh, if I could only have stayed there and never come back here, but Jesus said, "I have only brought you here to show you the true church. You see my people, but I send you away for a short season, then you can come home." The door was opened, I went out. Oh, if I could have stayed there, but the Lord's will be done, not mine. The broom sage that was so bright in my dream was the by-gone days that

had been spent. Now Satan says, you have gone in my house, and there shall abide for a season. He kept me. He was a roaring lion going to and fro, seeking whom he may devour. He tried me on every side, in every way. It was good for me to have gone in that house of sin. I could see so plain by grace "ye are saved through faith, and that not of yourselves; it is the gift of God," and oh, precious gift. How encouraging it ought to be to the little ones to press forward to such high calling in Christ Jesus. I feel so glad that salvation is of the Lord, and not of man. It does not depend on our good works. I feel to know if such was the case with me gone would be my case forever. I felt to read the Bible more, but no promise in it for me. Everywhere was for the chosen, for the elect. I would go to Old Bethel and see who the elect were, but they were too good for me. I would read ZION'S LANDMARK, the experiences first. They would suit my case, could tell my feelings so well, until they were delivered, then my case was left out. In the spring of 1890 brother Isaac Jones visited the brethren at Bethel, also preached several times for us in the neighborhood. I had the pleasure of hearing him every time. When they opened services with the beautiful hymns, "Brethren, we have met again. My christian friends in bonds of love." I was overcome in my feeling. I could not control myself. Every breath was Lord have mercy. I thought they were the prettiest and loveliest people I ever saw. Truly I could see beauty in their faces. I really thought when brother Jones was preaching some one had told him what a sinner I was. He could tell my feelings so well, so much better than I ever will be able to tell them. When services closed the brethren

sang a song which seemed to be personally to me. My heart's desire from that time until I was delivered was to hear the christians talk of the glorious gospel of Christ. Sometimes I would shun them for fear they would talk to me, or ask me some questions, and sometimes I would read my Bible, and it was a sealed book; then again, I could find comfort wherever I looked. Sometimes I would have a desire to go to Bethel to hear old brother Martin preach. Sometimes I could get a crumb, at other times there was nothing for unworthy me. There was an Association to be held at Canton Creek in August, 1890. I tried to pray to the Lord to enable me to go. I thought I could not live much longer, that I was going to die soon, and my soul would be lost on account of my sins. Oh, wretched me. Christian friends, no one knows but those that have traveled this road; they are the only people that can sympathize with me. On Wednesday night before the Association commenced on Friday, I went to bed; did not have much idea of ever getting up again. Some time that night I awoke with a good feeling, praising the Lord every breath. I could not lie still. I lighted the lamp, and went to the window. Everything joined in praise with me, even the moon and stars. Then Satan had left me. I could see the true and living church, the church of Christ. I could see the lambs, the saints all over the land.

I picked up an old LANDMARK dated 1888, and read an experience of an old sister. I could now witness with her in praise to our Lord and Saviour Jesus Christ. Oh, what a desire I had to see the brethren and tell them my feelings, tell them what wonderful things the Lord had done for me. I wanted to be buried with Christ in baptism. I

could read the Bible with an understanding that I had never had before. I went to the Association above spoken of, and could see more beauty in their faces than ever before. Oh, the love I had for these people. They were the people I saw in my dream in the large building. Now I wanted to come home with them. I had never mentioned the wonderful works of the good Lord to any one, not even to my parents, for they were not members of any society. When the church door was opened on Saturday I could hardly stay away. I thought I would go where brother Z. T. Turner went to spend the night, and tell him what wonderful works the Lord had done for my soul, and then thought that I would be satisfied. That beautiful evening I asked the Lord if it be his will for me to talk to the loved ones for brother Turner to preach that night, and for them to open the church door, and enable me to tell them what the good Lord had done for me, then to receive me, also Elder Turner to baptize me next morning. My prayer was answered. I was baptised by Elder Turner the next beautiful morning. Brother Gray, that was the happiest day of my life, my troubles were all gone. Every creature, every fowl, every beast seemed to join in praise with me that day. The preaching was better to my understanding than ever before. I thought I could come home and tell my parents what a beautiful home the Lord had given me, how glad they would be for me to tell them all. I could tell them I would never sin again, but alas, how mistaken I was. Before I arrived home that beautiful Sabbath evening I heard a voice say to me, you need not tell your parents anything about it, they may not believe, so I did not tell them anything more than I had

been baptised. They seemed not to be surprised, rather glad to hear it. Every thing worked on smoothly for a few days. Oh how doubtful fears come on. I thought I was deceived and had deceived these good people. I tried to pray to the Lord if I were deceived to undeceive me, for I did not want to deceive the church. I did not know that a christian had doubts and fears. I thought they always lived as I had for a few days. Many have been my troubles, doubts and fears ever since. No greater evidence I have than to esteem the brethren higher than self. Surely brother Gray, if you brethren could see me as I am you could not hold fellowship with me, unworthy creature as I feel to be. If I am saved it will be through the goodness of an all-wise God, not of my good works, for nothing good have I ever done, but see my sins daily. When I would do good, evil is always present. The things I would do I do not, the things I would not I do. Remember me at a throne of grace. Your little sister, if one at all, the least of all. Yours to serve,

L. F. HUNT.

Glade Hill, Va.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—As I have been requested by some of my good brethren to write off my experience and send it to you for publication, I will make the attempt, though I feel unworthy, and feel as if I am going to write something that will not be believed, and make a fool of some of the Lord's people. Brother Gold, I feel very poor and unworthy of a name even among the Lord's people, but I can say with Paul, I am what I am by the grace of God. When I was about seventeen years old I was chopping cotton on Mon-

day after 3rd Sunday in May, in my uncle's field, and a voice spoke to me and told me I was a sinner. I stopt and looked all around me to see if I could see any one, or who it was that spoke to me, and I could see no one. I thought it was only imagination. My mind was directed to the holy Scriptures where Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I thought some time on the sound of the voice, and on the words of Christ, and finally concluded the words were sounded in my mind from what I heard a sister say in giving in her christian experience on the Saturday before. She used the same words and said, a voice spok to her and told her she was a sinner, and her mind was directed to the same Scripture, and finally I consented it was only an imagination from hearing her experience. But sometime during that week I had a dream that has at times lain heavily on my mind for about twenty two years, and has recently been interpreted to me. I dreamed I had started out on a journey, and had come to the foot of a long clay hill. I thought I had an old sack bag full of sand on my shoulder. I thought it was a very foolish piece to be carrying, but that I had to carry it up the hill. And on the top of the hill was level land,*and I would be permitted to put it down. I thought the old bag was stained with indigo die, and I could see some distance up the hill; but it looked as if the way was enveloped in darkness away up as far as I could see, and that I never should be able to pass through that dark place, but that I would have to go through it to ever reach the top where the level land was. I have thought a good deal on this dream, and several would tell it till it was interpreted to me about two months ago, which

interpretation I will give further on. I commenced feeling myself a sinner, and felt as if I was burdened with something I did not know what. I studied about dying and my future condition, and the longer I studied about dying the worse I felt, and concluded it was because I had never prayed that I was in this condition, and I dropped on my knees and tried to ask God to be merciful to me a poor sinner, and my prayer did not seem to reach above my head. I did not feel any better and concluded I had passed my day of grace, that I had been such a dreadful sinner God could never hear my prayer, that the very words I uttered were as vile as vile could be, and I expected every night I lay down never to see another sun rise, and felt as if God's powers were upon me, and I could never do anything to gain his smiles or his pardon for what I had done, and felt as if I was sinking down nearer to a burning hell every breath. I was afraid to be off by myself in the day time, and was so afraid at night I would not travel by myself if I could help it. About this time I began to be about twenty years old, and left my home and went off to school, and was brought in company with strangers, and bad boys, of whom I was chief, and I seemed to be a little better contented when in bad company, for it seemed to suit me the best. I tried to shun Primitive Baptists, and ladies, as much as possible. There was a Missionary church in the town where I was going to school, and they held a protracted meeting during my school-term, and the teacher being one of the head leaders of the church, requested his scholars to attend the meeting. I was feeling my burden very heavy at times when I was away from my rough school mates, and I concluded I would try what virtue

there was in their prayers. I thought maybe if I could not pray my burden off, they could as they professed to pray sins off. I went to the mourner's bench with the rest of my school-mates, and tried as hard to pray my sins off, and the preacher would pray for me, but instead of getting better I got worse, while my school mates professed religion, and said they were happy. Then it seemed to me that I was the only one of the school that was doomed to torment. They would open the doors of the church and beg them to come along and give the preacher their hand, and go along to glory, and I saw almost all my school-mates go up and join the church while I felt as if I was doomed to the utmost punishment. They would come to me and try to pull me up, and I told them if they could see me as I saw myself they could never fellowship me in their church. I felt as if I was the meanest man on earth. They told me to come along and join the church and be baptised, and all this burden would leave me. I had about made up my mind to join them when one of my cousins came to the town who was a member of the Primitive Baptist church. I told him my condition at that time, and told him I wanted his advice, and the advice he gave me, and the advice my missionary friends had given me were exactly a cross, one reverse to the other, and it put me in a worse condition than ever, and I concluded if trying to obtain advice put me in that condition I would never ask anybody's advice in the future. My mind was continually on dying, which was a burning hell. I went once and a while to hear the Primitive Baptists preach, but every time I went their preaching condemned me, and I kept off from them as much as possible. It seemed to me

that some one had told them what a mean boy I was, and they delighted to get in the pulpit and take the advantage of me, what a mean boy I was.

In 1878 I left my native country and wandered off away here in the south eastern part of the State. I never could tell why, and here I ran in with Missionaries again who seemed to make the world of me because my education seemed to be above the average. They said I was the very man they needed in their Sunday school, and I fell in love with a young girl who was a member of the Sunday school. I was not very hard to persuade to join them, for I thought a man feeling as I was, that it made no difference what he did, would go to eternal punishment anyhow, and so I could not make my case any worse. I joined them and served them in all their offices, and seemed to get farther and farther from God. I soon persuaded the girl to spend the balance of her days with me, and we were married, and she has made me a good wife so far. She was a member of the Missionary church, and all of her people.

They all seemed to think much of me, and turned in to begging me to join their church, and their advice was the same as my former missionary friends, come, give the preacher your hand and be baptised, and you will feel like a new man. finally in 1885 I concluded I would join them for three reasons: First, to see if my burden would disappear. Second, to be in closer union with my wife and her folks: Third, because their church was convenient to me. But I must say my burden did not leave me, nor did my wife and her people seem to think any more of me than before. As to being convenient to their church I have nothing to say. I lived with them about nine years, and did my

best to work out my salvation, and felt at times as if I was getting along all right till I would go to hear the Primitive Baptists preach, and every time I went I would come away with all my good works condemned. I went on in this condition till the fall of 1894, when the church I belonged to held a protracted meeting, and thanks be to God I reached the top of the long hill I saw in my dream twenty three years ago. The preacher took as his subject one night during that meeting the "Prodigal Son," and my mind picked up the subject and ran it out ahead of the preacher, and I saw myself as the prodigal. I was impressed to get up before the congregation and tell them I was the prodigal. I could see then where and when I called for my portion of the goods, and see how I had gone and spent them in riotous living, and right then I felt the famine pinched me sore, and felt the burden of my sins and transgressions more than ever before, and I made a resolution to return unto my Father and confess I had done wrong, and was no more worthy to be called a Son, and would seek a servant's place. Brother Gold, I feel that the Father saw me coming a far off, and ran to me. I feel the fatted calf has been killed, and feel the ring has been placed on my finger, and shoes on my feet. My burden was all gone. I could see things as I never had seen them. I could read the Scriptures as I never had read them, and I was directed to the Primitive Baptist church. I did not see how they could ever believe my report. I could see them as being so pure and myself as being so vile, and viewed them as I never had before. It seemed to me if I was of that number I would be perfectly happy. I told my wife I was forever done with her church, that I never would

try to debar her from going to her meeting; but I never should go with her any more, and to my surprise I found her in my same condition. She said she had been killed to the love of the Sunday School and Missionary church for some time, and said she desired to be with me. On the 2nd Sunday in June 1895 I offered myself to the Primitive Baptist church at Mill Branch, and to my surprise I was accepted without a dissenting voice, and was baptised the same day by Elder Geo. Gore, and I have felt to be a different man ever since. On the 1st Sunday in July my wife offered herself and was received and baptised the same day. The next week after I was baptised it seemed to me I had deceived the members of the church, and I felt as though every one could look at me and see me as being the most vile person they ever looked upon. They could say to me we have no confidence in such a man as you are. The church we belong to is the true church of Christ, and you have been a member of the Missionaries, a hard worker in Sunday schools, and you certainly enjoyed their works while you were with them. These thoughts gave me a heap of trouble, till thanks be to God he sent Brother Thos. Bell to stay all night with me, and he preached a sermon full of salvation to me on Monday after the second Sunday in June last. He took his text in 3rd chapter of Ecclesiastes, where Solomon said, "There is a time to all things." All my burden as to being a missionary and Sunday school worker disappeared, and I saw I had my time during my stay with them, and I could realize that it was God's time with me now. My dream I had twenty three years ago was interpreted to me. When the voice spoke to me and told me I was a sinner, I then

called for my portion of the goods, and started out on a long journey, and the hill represented the upward road I had to travel, the old sack bag full of sand represented my portion of the goods or load of sin I had to carry, the dark place that enveloped the road represented the Missionary church and Sunday school I had come through, and I could see the church as I never had seen it before, and was assured that I was in full fellowship with the church. Brother Gold, my mind is on the church. I often think how beautiful it is, that the building of the wall of it is pure jasper, and the city is pure gold, like unto clear glass, and the foundation of the walls of the city is garnished with all manner of precious stones. The church has been given to me in love, and I have been burdened with love for the last three days because I felt I loved the church so good, and felt myself so unworthy to tell them or show them how good I love these people. Now I have written what I have written, and I have not written all, but have taken it as it is handed to me along as I write. If you think it will be any consolation to any of God's little ones publish it, if not cast it into the waste basket. Pray for me. Your unworthy brother if one at all.

C. W. BROWN.

Tabor, N. C.

Remarks.

What a rich letter this is to me, brother Brown. Much of what you have written I am witness of. When I came from the Missionaries and was received among the Primitive Baptists, it seemed to me I was the prodigal son, and had come home, and that the fatted calf was slain and I was feasting.

P. D. G.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

REMARKS.

(Matt. 24.)

This concerns the escape of the elect followers of Jesus from Jerusalem just before its destruction, and symbolizes the escape of the redeemed from this corrupt world in the regeneration.

Let us refer briefly to each case. Jerusalem was the place chosen for the Lord to put his name, and was the city of David, Solomon and the royal line of the Kings of Israel. It was there that the people gathered to worship at the temple. But this place had become corrupted beyond almost all places in that land. For the nature of man is to defile the worship of God. Such had become the stench of that corruption that the offering of a lamb was as the offering of a dog. See Matt. 23rd chap. The rulers that sat in Moses' seat devoured widows' houses and for a pretence made long prayers. They compassed sea and land to make one

proselyte, and when made he was two fold more the child of hell than themselves. Their works were all corrupt. They shut up the kindgom of heaven against others and caused the way of truth to be evil spoken of. They built sepulchers to the prophets whom their fathers had slain, making glaring the wicked acts of their fathers, and proclaiming that they were their children. They made false distinctions between the temple and the gold of the temple saying, the gold was greater than the temple. As much as to say that Jesus typified by the temple will not save sinners, but money or gifts of money will. Is not the temple greater than money, is not the altar greater than gifts of the altar? The Lord Jesus is greater than all gifts and sanctifies them and saves his people.

They tithed small matters and neglected great or weighty matters. They would strain at gnats and swallow camels. The nature of some is to harp on little matters or forms and gray-headed traditions or ceremonies, even right in themselves, while they neglect the weighty matters of justice, righteousness and truth. They make clean the outside of the cup or the outer appearance and profession is good, while within is full of dead men's bones like whited sepulchers outwardly appearing unto men to be clean and pure, but inwardly full of iniquity and hypocrisey. They offer themselves as guides and leaders of others, but they are blind leaders

of the blind. Such characters as these ruled Jerusalem. The temple was occupied by a den of thieves: The money changers were bartering on the sacrifices of the temple, and had defiled the worship. Jerusalem was rotten as a carcass. Jesus spent but little time in the temple. It is not plain that he ever spent even a night in Jerusalem except when he was a prisoner delivered into the hands of these wicked men who had him at that time on trial for his life. But its measure of iniquity was about full, and the time of its destruction drew near. This Jesus describes in the 24th, chap. of Matt. The abomination of desolation spoken of by Daniel the prophet is the Roman army, a most ungodly nation of the world, one of the most terrible and fierce that has ever lived, (the abomination of desolation.) Their pleasure was to destroy and make desolate. Their glory was in war and to make nations desolate. There is nothing scarcely more wicked.

Jesus said to his disciples, when you see the Roman army invade Jerusalem then you may know that its destruction is nigh. Then is the time for him that is in Judea to flee to the mountains, and for him that is on the housetop to flee at once and not come down to take anything out of his house. Such was the necessity of urgency in effecting an escape that the one fleeing had no time to take anything with him, nor must he be cumbered or weighted with any burden in his flight, or he would be overtaken by the pursuing host,

It would be a great calamity for any to be with child at that distressing time, since that would impede the flight of such. They were to pray that their flight should not be in the winter when it would be so much more perilous and laborious to flee. The sabbath was an unfavorable day for flight as the highways were not then open for travel, and the law forbade long journeys on that day.

The greatest tribulation ever known would be on those days, but for the elect's sake those days were shortened, or no flesh would have been saved. At that time there was such a discriminating separation that two might be in the field at work, and one would be taken and the other left; or two women might be grinding at the mill, and one would be taken and the other left.

All these things were literally fulfilled soon after the crucifixion of Christ in the destruction of Jerusalem. What do these things represent spiritually? The end of this world in the experience of each child of God, as he sees the vileness of his own nature, the desecration of all his powers in Adam, the utter depravity of his heart and nature, the power of the law that he once thought to be unto life now he finds is the strength of sin, the righteous display of divine wrath against all his former supposed goodness. Then he finds no home in the flesh, but must flee to the mountains of God's holiness. One is taken and other left. The whole man is condemned, yet the

man escapes. The man is a sinner, yet the man is saved. I die, yet I live, yet not I, but Christ liveth in me. We are passed from death unto life. Rachel dies but Benjamin is born. The sinner is what is saved. One is of the earth earthy, the other is a new man. Then woe to them with child or giving suck. If one is in confederacy with the world, or is tied up to earthly measures woe to him. As Lot must take nothing with him, nor even look back when he flees from Sodom (Jerusalem that now is and is in bondage with her children,) so must not the child of God take anything as he flees out of the fleshly bondage. He cannot be hampered with the legal notions of a worldly sabbath day, nor the rigors of midwinter legalism in which there is no life or summer fruits of the Spirit. Nor must one attempt to take anything out of his own house, or depend at all on his own doings for sustenance or food, shelter or protection. Nor can he take his own clothes to cover himself therewith. This is a time of great tribulation wherein is the destruction of all once held dear to the fleshly nature. It also refers to the end of this world at the last day, a time yet in the future. When the earth shall be full of violence and corruption, and the time for it to be destroyed approaches; when not one thing of earth shall escape. But the elect shall be saved. For the coming of Jesus shall be in great glory and all the Holy angels with him. Then the living in Jerusalem shall be caught up to meet the Lord in the air, and shall ever be with him. The coming of Jesus will be as the lightning with exceeding brightness

and glory. Then shall the righteous shine in the kingdom of their Father above the brightness of the sun. Then the New Jerusalem shall appear in the glory of God and the Lord God shall be the light of that holy city and abode of the blest.

Jerusalem ever since its destruction by the Romans has been a vile place of population and filth, and it is in bondage, while the church of God has been free and justified and glorying in the Lord. There is still a deeper destruction awaiting the ungodly in the destruction of the world, while there is still a more glorious estate awaiting the elect of God in the resurrection at the last day, when all that offend and love and make a lie shall be cast out into everlasting destruction from the glorious presence of the Lord, while the redeemed shall walk in the light of the Lord in the New Jerusalem in glory forever and ever.

P. D. G.

DEAR BROTHER GOLD:—I beg leave of you to ask you this question. Why, and where, and when did the true church of Christ take its name, Primitive Baptist? I have never noticed the word Primitive in the Bible.

PIERCE THOMPSON.

Honaker, Va.

Remarks.

The word Primitive is not in the bible, nor the word Missionary. Each denomination however, claims to be the true church.

About sixty-five years ago the separation between them began. Not many years before that, or about one hundred years ago from the present time, the Baptists of England began, led chiefly by Andrew Fuller, to introduce plans to

raise money to send the gospel to the heathen. The first Missionary Society to send the gospel abroad to the heathen was organized, according to writings of Andrew Fuller, on the 2nd of Oct. 1792. This was accepted by a large number of our churches, and it spread very rapidly. When its works were observed and its effects perceived our people withdrew from it, about 65 years ago, and then they took the name of Primitive Baptists in order to set forth the character of their faith as being older than the Missionaries, or as being from the beginning as to origin, and much simpler as to order and manner of living. They hold that the old or Primitive first order was to have no institutions or societies in the church of Christ, but that each one is to follow his own impression as to his duty either in going and preaching, or in his helping with his money or otherwise those who feel impressed to go.

The Primitive Baptists claim and hold that the atonement of the Lord Jesus makes sure the salvation of all the heirs of promise, and therefore money is not to be used for any such purpose because Zion's converts are redeemed by righteousness, and not with money.

The Missionary Baptists have many plans and schemes to raise money to help in the matter of saving souls. Each denomination shows its weakness. The Primitive Baptists are slack in their duties and obligations to their pastors and poor—are not careful to maintain good works for necessary uses. The

Missionaries prostitute their worship too much to the carnal tastes and natural desires of the world.

We should seek to please the Lord and follow his example. He sought not the world. He owned nothing of it. He was poor and needy—afflicted from his youth up—and ready to die. Paul said, we are killed all the day long, we are accounted as sheep for the slaughter. But they were more than conquerors in all these things.

Ye shall be hated of all men for my same's sake.

Now the sect everywhere spoken against because of their true faith and works in harmony therewith is the church of Christ. When they say all manner of evil against you falsely for the sake of Jesus then you have the true mark of discipleship of Christ.

In the Northern States of the Union they are called Old School Baptists—taking that name in the Signs of the Times that began to be published about the year 1833, by Elder Gilbert Beebe. About one year afterward a paper called the Primitive Baptist, advocating the same doctrine began to be published in N. C. and in this paper the same people are called Primitive Baptists. Hence the two names meaning substantially the same thing. While in the North those that hold to the Andrew Fuller system of a general Atonement, and the institutions they have adopted were called New School Baptists, but down South in our country they are called Missionary Baptists. None of these four names or de-

scriptive titles, New School or Old School, Missionary or Primitive, is in the Bible.

It is right to give names to sects or denominations that describe and set forth truly their faith, and we are to compare that faith with the standard of true measure—the bible—in order to decide whether it answers that or not.

Of course it is expected that each sect or denomination will contend that it is right, and the other wrong—my doxy is orthodoxy, and your doxy—unless like mine—is heterodoxy. We would expect of people as selfish as man is to claim, "I am right, and so far as you agree with me you are right, but so far as you differ from me you are wrong." The nature of man is such that he will defend his own views. We do not expect anything else of him. What else can he do? Yet that has nothing to do with making them right. What is true is true, if no one loves or holds it: what is false is false, if all mankind hold and love it.

We may say that it is the nature of man to become a partisan, or to follow some other man or party, and to diverge from the right—to get on extremes, and wax worse and worse, and to ride some pet tradition, and to love those that hold as he does, and to oppose all that hold different views. Hence we see men so divided in sections and clans or parties, one arrayed against another, and we see much of this in their religion too.

The Missionaries have cherished their view of a general atonement,

and the free agency of man to accept or reject the gospel as he may decide, until they have adopted every scheme and contrivance ever heard of in the way of human institutions and societies to obtain power and money to make proselytes to their faith. Hence they are to-day using every institution and scheme known to man to get power and save souls, as they call it, or to resort to all worldly measures for this purpose.

The Primitive or Old School have fought Missionism and neglected their duties to the church of God and to each other, to their pastors and to their children, until they are lean and in bondage to many traditions too. While holding to the original bible ground they do not occupy the land, and walk out the faith of the Lord Jesus, seeking first the kingdom of heaven and his righteousness, and enjoying the blessed fruit of faith in obedient lives as they should. It requires the same power and grace to enable one to live in this faith, or abide therein, as it does to enable one to receive it at first: "As ye have received the Lord Jesus so walk ye in him."

I like the simple name of Baptist—such as John the Baptist.

The disciples did not call themselves christians, but they followed Christ so closely that others could see it, and hence they were called christians. Whether that was by way of derision on the part of their enemies, or because they so followed Jesus that the similarity suggested it does not matter.

John the Baptist was the first one to baptize, and his preaching was the beginning of the gospel. The law and the prophets were until John. Since then the kingdom of heaven or gospel is preached. John was in the wilderness until the time of his showing forth. He received from God what he preached. No man taught him. His manner was plain and simple. He rebuked sin in the people. He preached repentance toward God, and faith in the Lord Jesus. He preached the power of God—that God was able of the stones or rocks by the river Jordan to raise up seed unto Abraham. John preached Jesus Christ, the lamb of God that taketh away the sin of the world. He preached the power and glory of Jesus as Lord of lords and King of kings. This kind of a Baptist I would like to be. Or as Paul, who was determined to know nothing among men but Jesus Christ and him crucified. He recognized no other doctrine and no uncertainty in Jesus. He recognized no work or institution of man. He received his doctrine from the Lord God by revelation. He was careful to maintain good works. He was a living example of faith. He proved his faith by his works. He showed that money had nothing to do with the redemption of the children of God. But that he saved his people according to his purpose in Christ by grace. Such a Baptist needs no title, but can say by the grace of God I am what I am, and could subscribe his name Paul, a servant of Jesus Christ.

P. D. G.

ASSOCIATIONAL.

The Cool Spring Primitive Baptist Association will convene with Mill Creek church on Friday before the second Sunday in Oct. 1895. All persons of our faith and order are cordially invited to attend, especially preaching brethren. Those who come by way of Columbia, S. C., will stop at Williamston, Anderson Co. S. C., and those coming on the Air Line R. R. will stop at Greenville, and come down the Greenville & Columbia R. R. to Piedmont, where they will be met, and conveyed to the place of meeting. We hope that all who come will be at Williamston and Piedmont on Thursday. All who come will please write to me at Piercetown, S. C.; and I will make arrangement to have them met with conveyance at the above named places.

JEPHTHAH WATKINS.

Please publish in ZION'S LANDMARK that the 64th Annual or fall session of the Bear Creek Primitive Baptist Association, will convene with the Liberty church, Union County N. C. on Saturday before the first Sunday in October 1895 and be in session three days. Brethren, sisters, and friends, are cordially invited to attend. Liberty church is two miles south of Monroe. All those coming by rail are requested to send a card to Mr. Joshua Whitley, Monroe, N. C. Start soon enough to arrive at Monroe Friday where conveyance and entertainment will be provided.

J. W. JONES Clerk.

White Store N. C.

The Fall session of the Mayo Association will convene with the church at Ridgeway, Henry Co., Va., commencing on Saturday before the 3rd Sunday in October next. The nearest depot is about half a mile from church, on N. &

W. R. R. Those coming from North will be met at depot on Friday P. M. at 5 o'clock, from South at 10 Saturday A. M. Brethren all are invited to attend. By order of the church.

ELDER A. L. MOORE, Mod.
J. W. GRIGGS, CP'k.

The White Oak Association will meet, the Lord willing, at Bay M. H., Onslow county, N. C., on Saturday, 3rd Sunday and Monday in October, 1895. Those coming by rail will come on the W. N. & N. R. R. from Wilmington on Friday afternoon and get off at Cedar Hurst, and those coming from Newbern will come on Friday morning and get off at same place, where all will be met and taken care of. Call for return tickets if you wish reduced rates. We hope to see a goodly number of our visiting brethren there.

ELDER I. JONES, Mod.
L. H. HARDY, Clerk.

The Eleventh Annual Session of the Toisnot Association is appointed to meet with the church at White Oak, Wilson Co., N. C. commencing on Saturday before the third Sunday in October, 1895, and continue three days. All brethren are cordially invited, and all lovers of the truth. Those coming by rail will be met at Wilson, N. C., and conveyed to place of meeting.

Yours in hope of life eternal,

A. J. MOORE.

The 130th Annual Session of the Kehukee Primitive Baptist Association will convene with the church at Kehukee, Halifax Co. N. C., on the first Saturday, Sunday and Monday in October, 1895. Those coming by rail will be met at Scotland Neck, one mile from the meeting house, and conveyed to the meeting. A cordial invitation is

extended. Call for reduced rates.
S. HASSELL, Mod.
M. T. LAWRENCE, Clk.

The next session of the Little River Association is appointed to be held with the church at Fellowship, Johnston county, N. C., commencing on Friday before the last Sunday in September, 1895. A cordial invitation is extended to all brethren, especially ministers. Those coming from North or South will be met at Benson: those from East or West will be met at Clayton, on Thursday.

W. R. PARRISH, C. C.

The 15th Annual Session of the Seven Mile Primitive Baptist Association will convene with the church at Hornett M. H., Sampson Co., N. C., on Friday before the 4th Sunday in September, 1895. Those coming by rail will be met at Dunn Thursday 11:30 A. M., and 4:30 P. M., and conveyed to the Association. A cordial invitation is extended.

C. HODGES.

The Landmark Association (col.) will be held with the church at Mt. Olive, Martin county, N. C., near Dardens, commencing on Saturday before the 2nd Sunday in October. Those coming by rail from West will be met Friday night; those from East Saturday morning, all at Dardens. Call for reduced rates at all points North of Wilson.

GEO. ROBBINS.

The Black Creek Association is appointed to be held with the Toisnot church (in the town of Wilson, N. C.) on Friday, Saturday and 4th Sunday in October. A general invitation is extended.

UNION MEETING.

The Skewarkey Union is appointed to be held with the church at

Smithwick's Creek, Martin Co. N. C., Friday, Saturday and 5th Sunday in September.

We are pleased to state that the misunderstanding between Elders Dred Dickens and Geo. Robbins (col.) has been settled so that there is now peace among these brethren and the churches to which they belong.

P. D. G.

MARRIED.

At Mr. J. E. Weeks', in Carteret county, N. C., Mr. Harvy Morse and Miss Minnie P. Weeks, by E. W. Watson, Esq.

OBITUARIES.

DOLLY VAUGHN.

By request I send notice of the death of my beloved sister. She was the daughter of William and Dolly Miles, was born May 18th, 1833, and died March 21st 1890. She was married to W. T. Vaughn who was a kind and loving husband to her. I do not remember the date when the Lord showed her that she was a lost and condemned sinner, but I well remember the time Ma, and myself were gone from home one night, next morning they sent for us saying, my sister had seen something in a bodily shape, and they were very much frightened. Day after day I would see her shedding tears, and at night our dear mother would have to sleep with her. I have often heard her try to tell how she felt whilst in that condition. She said she was afraid to sleep for fear she would die before morning. But the Lord in his own good time relieved her of her burden, and she was made to sing praise unto his Holy name. She was not afraid to die. She was in bad health for many years, often confined to her bed, and I was the one that always went and stood around her bed, and heard her tell her sufferings. She would say, if it was not for leaving her family she would be willing to die, but she prayed to live to see her children grow, and I thank the good Lord her prayer was answered. She was a strong believer in the old Baptist doctrine, but never united with them. She would often

say she felt it was her duty to be baptized. She always went to hear them preach when she could, and would say, Isaac Jones could tell her feelings better than she could. She lived nine weeks after she took her bed the last time. She was taken on Thursday, and when I got there on Saturday she told me she would not be with us long. It was not many days before she commenced coming full of sores. I thought I had witnessed many things, but nothing to compare with hers. Her back was almost a solid sore. No tongue can ever tell what she suffered. She would lie and sing and shout, and ask us all to sing for her. She would call her children to her bed, and tell them how she wanted them to live, tell them how much she had suffered, but said her sufferings would soon be over, and often repeated O Heaven, sweet, sweet Heaven when shall I see, when shall I get there. She told me the day before she died Jesus had come, and asked me if I saw him. I told her no. She said he had come after her, and she viewed Heaven, and begged us not to shed a tear for her. The time of her departure had come, the Lord saw proper to remove her from this world of trouble, and we hope to a world where Sickness, sorrow pain and death are felt no more. She leaves a husband, one son and two daughters, (one daughter preceded her to the grave,) and many relatives and friends to mourn her loss. May we all be permitted to meet her in Heaven in my prayer.

LEAH MILES.

JOSHUA WOODARD.

Joshua Woodard was the son of Henry and Sally Woodard, was born November 7th, 1841, was married to Nancy Pearce Nov. the 27th 1867, was received in the Primitive Baptist church at Bethany, N. C. Aug 1877, was ordained a deacon in said church May 1878, which office he filled to the full satisfaction of the church, and died June the 25th, 1895. His disease was thought to be heart failure. His wife was in bed with him, not knowing anything was the matter with him until a few minutes before he died. He leaves a devoted wife and 8 children, together with a host of relatives and friends to mourn his very sudden death, though we mourn not as those without hope, the evidence he gave while living, by his upright walk and godly conversation, causes us to believe that our loss is his gain. Brother Woodard

was a kind husband and father, a good neighbor, and faithful church member ever filling his seat unless providentially hindered. Oh how we missed him at our last meeting. He was so sure to be there we could not help looking for him. Although our beloved sister Woodard who became a member of the same church of that of her husband, about 3 months prior to her husband, may feel that her loss is great, may she be enabled to be reconciled to the will of and trust that God that has said he will be a husband to the widow, and a father to the fatherless, and may we all be enabled to truly say the Lord giveth and the Lord taketh away, blessed be the name of the Lord. May we be enabled by the grace of God to meet our beloved brother where parting will be known no more, is the sincere desire of one that was much attached to the deceased. ALEX WIGGS.

ISADORE HEADSPETH.

Isadore Headspeth was born Oct. 9th, 1846, was married 22nd Oct. 1869, to Henry Headspeth, and died June 26th, 1895. She joined the Primitive Baptist church, at Castalia, on the 5th of Sept. 1874, and was baptized the following day by Elder A. J. Moore. She lived in such a way that she was beloved by all who knew her orderly walk, especially by the church that she belonged to, and those without took knowledge of her that she had been with Jesus. She was an affectionate wife, a loving mother, kind hearted visiting the sick and administering to their necessities. She was confined to her bed about six months with a tumor. She had three physicians with her, and kind attention by family and friends. She seemed to have strong faith praising and blessing God with all of her soul. Brother Taylor and I were present on one occasion just before her death when she was wonderfully blessed with the presence of the Lord, and expressed it by giving praise and glory to God in the highest strains, quoting Scripture freely, especially the faithful saying that is worthy of all acceptance, that Christ Jesus came to save sinners of whom I am chief, and went on at length saying and bearing witness that this old doctrine of salvation by grace is the thing at last. We believe she was blessed and led by the Spirit of God in life, was faithful until death, and had received a crown of life.

JOSEPH COLLINS.

HEZEKIAH BOAZ.

It has become my sad duty to write a notice of the death of my dear father, Hezekiah Boaz, of Pitts. Co., Va. He was born Jan. 29th, 1819. He was taken suddenly ill on Wednesday and died the following Monday, Feb. 25th, 1895. A loving wife, attentive children, kind neighbors, caressing friends, and dutiful physician saw him breathe his last. He was united in marriage to Dicy Myers Sept. 8th, 1842. Twelve children were born to them, all of whom were raised to be grown. Two of them died in the late war. Ten survive him now. All are married except one daughter, who was sincerely devoted to her parents. She has always prayed to the Lord to let her live to wait upon them in their afflictions. He was the grandfather of sixty-one children, fifty-two surviving him. He has six great-grand-children. He was a prosperous farmer, leaving his family in very good circumstances. He kept up remarkably well for his age. Although he was a great sufferer at times, and had been afflicted a long while. Few men of this country will be more missed. He was an honest, upright man. He had many acquaintances and friends, by which he was much loved. He was a consistent member of the Primitive Baptist church at Strawberry. He joined in the year of 1875, May 13th, was baptised by Elder James S. Dameron. He was appointed Deacon of that church in 1876, was appointed Clerk in 1877, and held these offices until his death. He was a man of firm principles, strong in the faith, not being blown about by every wind of doctrine. The church laments the loss of such a member.

Written by his oldest daughter,
ELLA A. OAKS.

WILLIAM FRANCES PURVIS.

DEAR MR. GOLD:—Please publish the death of our dear mother, William Frances Purvis, who died at her home in Martin county April 27th, 1895, aged 50 years, 9 months and 18 days. Our mother was not a member of any church, but she loved and believed in the Primitive Baptists, and went to hear them preach when she felt able. She told us all about three years ago what a dear hope she had in the Baptist faith, said she had had a hope for years, but never felt fit to join the church. I have always believed our mother was a christian. She was loved by all who

knew her, and those who knew her best loved her most. She was very much afflicted for many years, but was patient and very cheerful through it all. Dear Mother, she suffered so much during her last illness. She would say often, "I am so tired, so tired." She sang and talked perfectly beautiful about Jesus and heaven, and would lift up her dear weak hands and call us all to come and help her praise God. We miss our mother so much. In her death our dear father has lost a true and devoted wife, her daughters a tender and loving mother, and her little grand children a dear, sweet grand-mother. Folded are the gentle hands, silent are the dear lips that made our home one of joy and happiness. Our mother was the life of the family. She was so bright and cheerful. Dearly as I loved her, and sadly as I miss her, I would not have her back if I could. She is at rest in heaven. We were all standing around her when she quietly and gently fell asleep in Jesus. "Blessed sleep, from which none ever wake to weep." May our Father in heaven reconcile us to his will, and through his great and loving mercy, prepare us to meet our dear mother in heaven. The Lord giveth, and the Lord taketh away, blessed be the name of the Lord.

Written in loving memory of our darling mother by her DAUGHTER.

Oh, dear mother, its so lonely,
Without your dear face to greet;
We'll never find another
That can ever fill your seat.
We are very lonely, Mother,
Lonesome all the day;
Oh, that you are happy now,
Is what we hope and pray.
We are very lonely, Mother,
Miss you every where;
But some time or other
We'll end these troubles here.
Then in Heaven may we meet you,
Where parting is no more;
Oh, joyful thought of Mother,
On that happy, happy shore.

APPOINTMENTS.

L. H. HARDY.

HopelandMonday night after 5th Sunday
In Sept.
Williams.....Tuesday
Lawrences.....Wednesday
Cross Roads.....Thursday
Conoho.....Friday
Great Swamp.....Tues. after 1st Sun. in Oct.
Conoeta.....Wednesday
Old Sparta.....Thursday

Lower Town Creek..... Friday
ISAAC JONES.

Lanes (Ga.).....Tues after 4th Sun. in Sep.
Fellowship.....Wednesday
Upper Black Creek.....Thursday
Old Deloches.....Friday
Bay Branch.....Sat. and 5th Sunday. (General Meeting.)

Andersons.....Monday
Cedar Creek.....Tuesday
Sunlight.....Wednesday
Mount Oliff.....Thursday
Thence to Upper Canoeche Association.

Antioch.....Monday
Canoeche.....Tuesday
Rosemary Hill.....Wednesday
Lake.....Thursday
Thence to Lower Canoeche Association.

Upper Mill Creek.....Monday
Bethlehem.....Tuesday
E. E. LUNDY.

Crooked Creek, with Elder Wm. Lundy (funeral of brother Wm. Cain's little son) 2nd Sunday in Oct.

Dover.....Monday
Rock House.....Tuesday
Wilson (near brother D. G. Dunlap).....Wednesday.

Buffalo.....Thursday
Matrimony.....Friday
Thence to Mayo Association.

Snow Creek.....Tuesday after
Toms Creek.....Wednesday
Stuart's Creek.....Thursday
Thence to Fishers River Association.

Elder J. M. Royal will meet him at Dover and accompany him to Fishers River Association.

J. S. DAMERON.

Roxboro.....Sat. and 3rd Sun. in Oct.
Flat River.....Monday
Camp Creek.....Tuesday
Dutchville.....Wednesday

A. N. HALL.

Wilson.....Tuesday after 4th Sunday in Sep.
White Oak.....Wednesday
Thence to Black Creek Union.

Falls.....October 1st
Tarboro.....2
Little Creek.....3
Great Swamp.....4
Thence to Kehukee Association.

E. FAUCETT AND W. HENDERSON (col.)

Durham.....1st Sunday in Oct.
Turner Swamp.....Tuesday after
Londons.....Wednesday
Henry Cottons.....Wednesday night
Tarboro.....Friday

Thence to Landmark Association. Will brother Jonah Williams meet them at Goldsboro on Monday, Oct. 7th?
They will need conveyance.

L. H. HARDY.

Whiteville.....Wednesday, Oct. 30th
Mill Branch.....Thursday
Thence to Mill Branch Association.

Monday.....Travel
Tuesday and Wednesday.....Pee Dee
Thursday and Friday.....Pleasant Hill
Saturday and 2nd Sunday (Nov.).....Bethel

Monday and Tuesday.....Pireway
Wednesday.....Mt. Tabor
Thursday.....Mill Branch
Saturday and 3rd Sunday.....Wilmington

C. C. BLAND.

Little Creek...Tuesday after 4th Sun. in Sep.
Clement.....Wednesday
Rehoboth.....Thursday
Hannah's Creek.....Monday after 5th Sun.
Smithfield.....Tuesday

He will need conveyance.
J. E. ADAMS.

Bethany, Anson Co.....Tuesday and Wednesday after 5th Sunday in September.
Laurel Spring.....Thursday
Mountain Spring.....Friday
Thence to Bear Creek Association.

Pelzer, S. C.....Tuesday night after 1st Sunday in October.
Elder Hughey will arrange thence to Cool Spring Association.

Elder J. T. Coats may accompany him.
W. C. JONES.

Oak Grove.....Sept. 25
Raleigh.....at night
Willow Spring.....26
Thence to Little River Association.

Little Creek.....30
Salem.....Oct. 1st
Neuse.....2

Cedar Grove.....3
Dutchville.....4
Durham.....at night
Whitfield's School House.....5 and 6

Will some one meet him at Apex Sep. 25.
He will need conveyance.
W. W. BARNES.

North Creek.....Sep. 25
White Plains.....26
Pungo (Union Meeting).....Friday, Sat. and 5th Sunday.

Morattock.....Monday
James.....Tuesday (Oct 1st)
Skewarkey.....Wednesday
Spring Green.....Thursday
Conoho.....Friday

Lawrences.....Tuesday after 1st Sunday
Williams.....Wednesday
Hopeland.....Thursday
Falls Far River.....Friday
Contentnea.....Sat. 2nd Sun and Mon.

Moores.....Tuesday
White Oak (Association).....Sat. 3rd Sun. and Monday.

Lower Black Creek.....Tuesday
Upper Black Creek.....Wednesday
Scotts.....Thursday
Black Creek Asso.....Friday, Sat. and 4th Sunday.

White Oak.....Tuesday
Meadow.....Wednesday
Autry's Creek.....Thursday
Sparta.....(Nov. 1) Friday
Conoeta.....Saturday
Singleton.....1st Sunday

He will need conveyance.
J. A. BURCH AND J. M. HARRIS.

Durham.....Wednesday night before 5th Sunday in Sep
Thence to Little River Association.

Smithfield.....Monday after
 Cross Roads.....Tuesday
 Chapel.....Wednesday
 Memorial.....Thursday
 Thence to Kehukee Association.
 Lawrences.....Tuesday
 Williams.....Wednesday
 Falls.....Thursday
 Pleasant Hill.....Friday
 Thence to Contentnea Association.
 White Oak.....Tuesday after
 Aycock's.....Wednesday
 Nahunta.....Thursday
 Thence to White Oak Association.
 South West.....Tuesday after
 Muddy Creek.....Wednesday
 Thence to Black Creek Association.
 They will need conveyance when off from
 R. R.

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**Extra--Strong.
 Superior,-Plain.
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GILLIAM'S ACADEMY FOR BOTH SEXES.

The 19th Session will open Wednesday, Oct. 30, 1895, and Continue 20 weeks. Rates reasonable. The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling. Pupils will be met at Burlington and Reidsville Oct. 29, and conveyed gratis, and at close of term to railroad gratis provided each one write me one week previous.

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ELD. ELLIS KELLY,

**AFTER SUFFERING TWENTY YEARS
 WITH LIVER AND KIDNEY
 TROUBLE IS CURED.**

SPRINGLICK, GRAYSON COUNTY KY., 1
 December 13, 1894. f

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief. Yours respectfully,

ELD. ELLIS KELLY

4 B B B B is tasteless. Fifty capsules in each box. 30 to 60 days treatment in a box. Price \$1 per box, money must accompany the order. Address H C BRAGG, of 4 B B B B Co, Connersville, Ind.

OXYDONORS.

No 1 reduced to \$15 cash. No 2 \$23 cash. This one needs no ice. No more to be rented. These are Dr. Sanches's terms. If you want one or more send me your order. It is a good thing for sick people.
 P. D. GOLD.

S. A. L.

SEABOARD AIR LINE.

SCHEDULE IN EFFECT MAY 5, 1895.

TRAINS LEAVE RALEIGH:

1:26 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing-room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10:45 a. m., Baltimore 12 noon, Philadelphia 2:20 p. m., New York 4:53 p. m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11:31 A. M. DAILY.

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore; with Norfolk & Washington Steamboat company for Washington; with N. Y. P. & N. railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5:35 A. M. DAILY.

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3:40 P. M. DAILY.

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta and all intermediate stations. Connects at Union station Atlanta, with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5:30 A. M. DAILY.

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3:35 P. M. DAILY.

From Portsmouth and points north via Bay Line, and N. Y. P. and N. Railroad; Peters-

burg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and eastern Carolina points via Weldon.

1:21 A. M. DAILY.

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11:26 A. M. DAILY.

From Charlotte, Athens, Atlanta and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5:35 a. m. makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8:00 p. m.; also at Monroe for Charlotte, Shelby and Lincoln. Also for Wilmington and local stations C. C. R. R.

Nos. 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, etc., apply to ticket agent, or A. J. Cook, S. P. A. Raleigh, N. C.

JOHN H. WINDER,

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE—CALL TO THE MINISTRY.

The following is the experience and call to the gospel ministry of brother Rufus Hutchins. It was sent to me some time before he died. Nobly he filled the brief time allotted to him after he began preaching, and he fell early at his post, a gifted young preacher. Many that knew him will read with increased interest the following written by him some months before he died.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER—Through the earnest solicitation of many precious brethren and sisters I will attempt to write my experience and call to the ministry for publication. My education is so limited I am almost ashamed to see it in print. To attempt to tell when I first felt that I was a sinner carries me back to eight years of age. About that age I had a dream that made me feel very sinful, and from then on I began to try to do better, and would often try to pray. At the age of twelve I had read the New Testament through and formed many great resolutions that I would live free from sin, and often thought I was not near so bad as some in my knowledge, but my father being poor and my advantages quite limited it was my intention to educate myself when I became a

man, and make a great mark in this world. After I past the age of twelve I learned to swear and dance, and would often do so with my conscience condemning me, and yet I thought I was not such a great sinner. Sometimes I would pray until feeling much better. But soon it would all leave me. Soon after passing my twentieth year one day while in the field suddenly my heart was opened unto me, and I saw myself not only a sinner, but a condemned sinner in the sight of God. It seemed to me that God was looking into my heart with power, and all I had ever done was sin. It seemed if I died in that condition hell was my doom. But I began to try to shake off the condemned feeling. I had had serious thoughts before, but now I was condemned, and tried to keep it hid from father and mother, but soon so dreadful was the feeling of condemnation that I began to forsake my former associates, and go to some secret place to ask the Lord for mercy. Swearing had left me, even the desire was gone, and I cannot tell to-day when it left me. I continued to feel worse until my prayers seemed to avail nothing, and I felt that my doom was certain destruction. My father was a member of the Primitive Baptist church. My mother claimed a hope in Christ, and I looked on them as christians and was not worthy to be their son. I

thought if I could only ask them to pray for me that surely the Lord would hear them, but that would be asking too much of them. My doom was already sealed it seemed. When I was in the ball room or engaged in swearing they had often bowed their knees at a throne of grace in my behalf. I verily thought that their prayers would stand as a witness against me in judgment. About this time I first felt the call to the ministry. Right here I leave some of my dear brethren in the ministry, but I must date my call there, if I have one at all. While feeling that I was sinking into everlasting woe, my prayers had all failed me, and I saw that without mercy, sovereign mercy, I was forever gone. All that I could say was, Lord be merciful to me a sinner. While in that condition one day in the field at work with my brother a great power seemed to come down from above and surround me. There was no possible way for my escape, and with that came a voice that said, you have got to preach. The suddenness and power of the voice made me tremble. I stood dumbfounded for a moment. Then the dreadful thought rushed into my mind that my doom was fixed, for the Lord surely would not call such a miserable wretch to preach as I felt to be. Language is inadequate to describe my feelings. For three weeks I labored under a double burden. I could not tell which was the greatest. I saw no hope for me. I had sinned away the day of grace, and now it was forever too late. I could say it is just, it is just. I felt sure that in a few more days I would meet my doom, and I saw so plain the justice of Almighty God in my condemnation that I tried to pray with all the earnestness of my heart that even in the flames of torment I

might be reconciled to His will. One morning I went to the field to work with my brothers. But such was the condition of my mind that I could not work. I told them I was sick, though I was not conscious of a bodily pain. The disease was of the mind and heart, for the very groanings of my soul were God be merciful to me a sinner. I went to the house and lay down across a bed, and while there, whether I went to sleep or not I am not able to tell, but I know I became unconscious. How long I was unconscious I cannot tell, but I saw myself travelling up a hill toward the west. The noonday sun was shedding a flood of light around me. My clothing was beautiful, and I was leaning upon a staff that I held in my right hand. Just at the brow of the hill was a dark grove, and as I entered that the burden rolled backward from me, and a glorious light filled my heart, and immediately I was praising God. I rose up from the bed, but before I even stepped off something said, you are deceived, this is not for you, and I began to feel that I was mistaken, it was all imagination; and from that time on my prayer was, Lord, if I am deceived undeceive me. But the burden of the ministry was not gone. The words, "you have got to preach" were continually with me, and at times a subject of scripture would offer to my mind, and for hours I would be absorbed in the beauty of it, until I would forget every thing that was going on around me. Again I would set a resolution never to think of such a thing again. I thought it was a sin to me to think of such a thing as my preaching. I felt sure I was mistaken in the matter, for I was so young and my education so limited, and the worst of all I was a miserable sinner. In this way I was exercised

for three years. In a vision of the church God in his mercy established my little hope, and at the same time I was forcibly impressed to join the church, but I felt so unworthy I did not feel fit to be with the church, and I thought if I never joined the church I would never have to try to preach. For three years I was thus exercised. Then my health failed me, and friends and family at home, and the doctor thought I had consumption. About this time I concluded to leave home. The impression to preach and the great burden seemed almost more than I could bear. The fact is I wanted to run away from the impression. My father and mother begged me not to leave. All their kind and tender persuasion did no good. I was determined to go, though I believe the Lord had shown me the consequence of leaving. Oh, I have been so stubborn and rebellious. How often have I trampled God's tender mercies under my feet, and passed his warnings by unheeded. At Mt. Airy, N. C., I found employment with a respectable firm, and there worked nearly two months at good wages, though I was hardly able to work at all. But I was soon taken down on the bed of affliction. I employed one of the best physicians in the town, but the first visit he said my case was doubtful. I gradually grew worse, yet all the while my mind was active and my appetite good. One night, after I had been sick about three weeks, I was taken with a pain in my head, and in early morning it was easy, but so severe was the pain in that short time it took my eye sight, so that I could not tell one person from another. On the following Sunday I was stricken with paralysis on my right side, yet so stubborn was I that I did not yield to the impression, thought I was resigned to

death, but my nature was soon to be subdued, and on Monday at twelve o'clock I was taken with convulsions. The agony I endured then I have never been able to tell. I saw that I was suffering for my disobedience. The judgment of the Lord was upon me, and I could only say it is just. My friends gave me out at the first convulsion, which they said lasted two hours. When I regained consciousness I was speechless, though my mind was active, and I knew as well what I wanted to say as I do now. My right side was helpless, and my tongue was dumb, so that I could only make known to those around me by motioning with my left hand. But while in this condition, when all had given me up to die, even the doctor saying I was out of the reach of medical skill, I saw the road of my life laid out to my view, saw that my time must be devoted to the work of the ministry, and all the doctors in the world could not have made me believe I would die then. Amidst the tortures I then endured I was made to vow I would go and join the church, and if received I would try to preach. My whole desire was for some of these old despised Baptists to pray for me. I endured five of those convulsions from 12 o'clock Monday until two o'clock Tuesday night. It seems to me that death is not more dreadful than what I suffered this time, for a cloud of condemnation intervened between me and my God, insomuch that I could not pray for myself. I begged my father to pray for me after I had regained the power of speech, and on Tuesday evening he knelt down beside my bed and prayed a most wonderful prayer. That night at two o'clock there was a change for the better, and in three weeks I was able to be carried home on a wagon. During my ill-

ness, though after I was much better, Elder J. M. Wyatt visited me, and has since told me that he never expected to see me again when he left me, for he thought I was in the last stages of Consumption. But God in his mercy raised me up, and I was carried home. How wonderful it appears to me that God Almighty should be mindful of such a vile sinner as I am. Soon after I got home I began to be fearful that I was deceived, but the judgments of the Lord urged me on to duty, so that I was carried to the church still paralyzed and blind, and after I was there I resisted the impression to offer until they had sung the last lines of the hymn for' dismission, then I felt death come over me, and I saw that I would be carried away a corpse if I did not offer. Right here my little experience was taken away from me. I was compelled to go and nothing to go with, but I went and told but very little reason of a hope, and was received for baptism. It seemed to me I could not wait till next morning to be baptised, though some of my friends said it would kill me. I had no fears of its hurting me. So Sunday morning I was carried to the water and baptised, and while in the water my paralyzed arm was restored, and I came out praising God. From Saturday until Monday I had no doubts and thought the burden of the ministry was gone. The sweet peace of mind, the joy of these hours I can't describe. I could shed tears of joy. But on Monday the same power settled around me that I had felt at first. The same voice said, you have got to preach, and from then on I saw no more peace. The vow I had made at Mt. Airy during my illness came into my mind, and something kept saying, go pay thy vows unto the Lord. All this rendered me miserable.

The days and nights I spent in heart rending trouble I will not attempt to describe here, as I am making this article longer than I expected. But for five months I persisted in gross rebellion before I would try to preach. I felt so ignorant and incompetent that I was sure for me to make the attempt to preach would only reproach the cause. I often tried to ask the Lord to relieve me of the impression or take me from time. The burden became so great, and such a cloud of trouble enveloped my mind that I thought I could not endure it much longer and keep my mind. One day, after I had made many promises to go, my over burdened feelings gave way, and I began to shed tears, then to cry aloud, when it seemed to me that reason had left me, and I lost control of myself. Oh, the horror of mind I endured. Then all the unfilled promises, all the broken resolutions rushed upon me. My miserable condition by reason of my disobedience almost drove me frantic. But then with all the earnestness of my soul I promised to go. I thought I would never let another opportunity pass, but when the opportunity was offered I was just as stubborn as ever, refused to go, thought I had better wait longer. I was so afraid I was mistaken. After I refused this time I hourly expected some dreadful judgment from the Lord. There was no soundness in me. I had lied to the Creator. After so solemnly promising to go, had not gone. With great dread I watched the sun set night after night. As the gloomy shadows of night began to gather, the fear of coming judgment would increase, and the dark hours would be spent in tossing to and fro on the bed, or walking the floor. One night I retired very early, but not to rest. A miserable feeling of

death and judgment came over me. I could not lie on the bed, but soon got up and sat by the fire, or walked the floor. I was sure the family would find me a lifeless corpse in the morning. I tried to pray with all my heart, but my doom was unalterably fixed. I thought I did not dread death so much, but a yawning hell was just beneath me, and I felt as soon as dead I was damned. Before this time I had prayed to die, but now I prayed to live. I went out and knelt down that night in the rain, and tried to promise the Lord with all the powers of my poor soul that I would go. About midnight, while sitting by the fire, I felt the floor, the chair I was sitting in and myself sink down, I thought, into the arms of everlasting destruction. When the sinking sensation left me I got up and walked the floor. Every avenue of my soul seemed to be drawn out in prayer to God, and if I ever prayed in my life it was that night. From then until our church meeting I felt like a criminal condemned, and the day of execution fixed. I went to meeting wretched, felt that if I did not make the attempt I could not live longer. But our pastor invited me into the pulpit, and when he did all my strength gave way, and a new power took possession of me and carried me through that day, the sweetness of which I will never forget. A great cloud of trouble rolled away, and I felt that the Lord was smiling upon me. This is a part of my experience and call to the ministry. I cannot tell it as I feel it, for sometimes it seems so great to me and so wonderful indeed that the Lord would condescend to bless such a poor vile wretch as I am, that my imperfect language fails to express it. But sometimes it all seems so small I am almost ashamed to tell it.

Trusting that the God of all grace will continue to bless and unite the household of faith in love, I remain your unworthy brother in hope,
RUFUS HUTCHENS.

Palmetto, Va.

ATHENS, GA.

MAY 7th, 1895.

ELDER P. D. GOLD, BELOVED BROTHER IN THE LORD:—I have thought many times of the pleasant time we spent together at the last session of the Yellow River Association, and of your request that I should write something for the LANDMARK, and have often felt sorry that I was so barren minded that I could not write to edification; and have just kept waiting for a time when I could see something to write, but it seems that I wait in vain. So I conclude in as much as we are to be instant out of season as well as in season, I will try to write a little any way, for I am persuaded that christians never strengthen each other by telling of their own strength, but the Lord's strength is made perfect (or manifest) in weakness, and one has said "when I am weak then am I strong." But it seems so different with me this morning, for I seem to be all weakness and no strength at all. But this text comes to my mind, "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." 1st Cor. 13:12. Dear brother, I understand the apostle in these expressions to be addressing none but the children of God. For the epistle is addressed to the church of God. And the word now I understand to mean our present or time state, and then our future or eternal state or condition. And this only being able to see heavenly and divine things dimly or partially, as represented by seeing through a

glass darkly, has been a source of great trouble to me for about forty-eight years, and I thought as I grew older I would be able to see more clearly, but in this I have been greatly disappointed, for I seem to realize my weakness more and more continually. But I receive some comfort in the idea that in as much as light makes manifest, it may be that our seeing our weakness is an evidence of strength, or seeing our darkness an evidence of light. But our growth in grace and knowledge in this imperfect state will never enable us to see face to face, or to know as we are known. For says the apostle, 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.

And David seemed to have an eye to this when he said, "As for me I shall behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." And now I am fully persuaded that that is the feeling of every child of God, and that long experience assures them that they will never be entirely satisfied until they awake with the likeness of Christ.

SEPTEMBER 9th, 1895.

BELoved BROTHER GOLD:—You will see that the above has been written four months, but it just seemed to me so dry I did not send it, but now conclude to add a little more and send it forward, as different brethren have expressed a desire that I should write for the **LANDMARK**. I was ordained as a minister in November, 1865, and have had the care of four churches nearly all the time since, and sometimes five, and for years it seemed that my ministry was greatly

blessed of the Lord, and many were added to the churches. I served so that I baptised all the way from one to eleven members at a time. But for several years last past it has been very different, the churches cold and few additions, but I have endeavored to go forward as though all was well, with the assurance that in due season we shall reap if we faint not. And thank the Lord I have of late had a season of refreshing, as I trust, from the presence of the Lord. I left home late in June to attend two Union meetings, and to accompany Elder A. W. Patterson on a tour, which I did, and was out about twenty-six days, and tried to preach at the different appointments as I felt impressed, and as I thought expedient, and sometimes felt set at liberty, and also greatly enjoyed the preaching of Elder Patterson at the different appointments, one of which was at our home church, Mt. Zion, Clarke Co., Ga., and after the preaching at said church we sat in conference, and a son and grandson of mine came forward and related their experience and were received, but baptism was deferred until the yearly meeting; and at another church on the tour a young brother was received and baptised, I being pastor of said church. And our tour being ended we returned home, and at our yearly meeting at Mt. Zion, being a three days meeting, we opened the door on Friday, and my youngest daughter was received, and on Saturday, our regular conference day, my son's wife, who had previously joined, was received, also my daughter's husband who had joined the day before, and another brother, and it was agreed that we would meet Sunday morning at the water, and open the door of the church again, which we did, and the brother's wife who had been received on Saturday, and an-

other brother came forward, and were received, and so I baptised the eight new members, and we went on our way rejoicing. And also at another church which I serve we received and baptised two young brethren at the September meeting, first Sunday. And of course in all this I have been greatly refreshed. But dear brother, it seems that all my joy comes to naught about as Jonah's did, when the worm smote the gourd, and it withered and let the sun down on his head.

I had intended to visit about six Associations this fall, but two of them are past, and I have failed as yet to get to either of them. Circumstances control us, and God controls the circumstances, and so we have to submit.

Dear brother, if you think best you may publish this in the LANDMARK, and if not throw it by, from a poor old sinner saved by grace if saved at all. As ever your brother in great tribulation,

F. M. McLEROY.

Remark.

Why yes, dear brother, this is good. Surely you have much to refresh you. Jonah is good company even under the gourd.

I have often thought of the pleasant trip you refer to at Yellow River Association.

I desire that you write for the LANDMARK oftener.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I do not see why one so weak and ignorant as I should feel so impressed to write to you. I fear I will be intruding on your valuable time. It seems I cannot feel satisfied. If it is of the Lord he can make strength out of

weakness. I believe he has blessed you with a discerning mind to know what is profitable for the household of faith. I want you to dispose of this as you think best. I am nothing but a sinner. The Lord is righteous and his mercy endureth forever. I am not worthy of the least of his blessings. I have been in a low state of health for sometime, and regret to be so dependant on others, but feel like the Lord has blessed me by taking my affliction more from the vain and perishable things of this world, and placing them on Heavenly and divine things. Oh! the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. I am glad he works and no one can hinder, and will do all of his pleasure. It is my constant desire that it would please the Lord to visit zion with the out pouring of his spirit, knit his children together in the strong ties of Christians love, cause them to see eye to eye and speak one and the same thing in Christ Jesus, enabling each to esteem others better than themselves; then we could in truth confess our faults one to another and pray one for the other. Love works no ill, but hides a multitude of faults. I am poor and needy. Oh! Lord undertake for me, and lead me in the path of duty, and reconcile me to thy will. I hope sister Gold has been restored to health. May it please the Lord to spare her many years. I believe she is a true pattern of a mother. Sister Ann is in feeble health. Papa and Mamma are not well. We are anxious to hear you preach. Hope the Lord will soon open a way for you to come. Please remember us in our afflictions when at a throne of grace. The apostle says, the effectual, fervent prayer of a righteous man

availeth much. Your most unworthy sister in Christ, if one at all.

REBECCA J. YOUNG.

Cary, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I see in the LANDMARK of March the 15th 1894 where you have been requested to write on some scriptures that will be found in Revelation the 12th chapter, and I think you were led by the true and Holy Spirit of God to write and give the spiritual meaning of this great and wonderful text. In the name of Jesus Christ I wish to call attention to the 4th verse of this same chapter, and his tail drew the third part of the stars. It seems to me that this third part that he drew does in a spiritual sense represent spiritual Israel when she is in gross error being led by this great dragon which is in opposition to God and his glory. It does look to me that the third part here mentioned does represent the mis-led child of God, and his tail drew the third part, this is of heaven. A child bewitched is not lost from the heavens of heaven, but lost to his christian life here in this world. This crown of stars here mentioned represented the twelve apostles. And in as much as this is so the third part of the stars must represent as many as the dragon drew, the third part of the stars of heaven with his tail which was his power to destroy the christian's comforts in this life. Those stars must represent those of the true church of Christ who are or have been drawn from heaven, as a star which must have been of heaven before it could have been drawn away or from heaven. This heaven is now here on earth in the church militant, the kingdom here with the church or heavenly places on earth, and did cast them to the

earth. It does seem to me that they were children in disobedience unto God and his grace, in this way they have become to live on earthly things instead of heavenly things by reason of disobedience unto God. Dear Brother Gold, I have penned a few thoughts upon this scripture, if it be worth anything take it as such, and if worthless let it go as such. A worthless feeling brother in hope.

ELI BYRAN.

Laniers, N. C.

DEAR BROTHER GOLD:—It has been on my mind a long time to write out my experience, but not feeling competent for the task have put it off till now. I don't know whether I have an experience of grace or not. I leave it to the people of God to judge.

When I was a child I had serious thoughts about death and eternity. I thought a great deal about judgment day, and often dreamed about it. I wondered what excuse I could give for my sins. I was taught that all good people went to heaven. I wanted to be good. So I went to work trying to do better, but I soon found that instead of getting better I got worse; for it seemed that I grew more and more sinful. At times my sins troubled me, at other times I hardly thought about it. There were times when it seemed that I could see something beyond this world of sin, that I had a love and desire for. This world had no charms for me. I felt willing to give up all the pleasures of this world and suffer anything if I could only reach heaven when I died. Sometimes I could see nothing before me but misery and destruction. Thus time passed on, till at length my trouble came on me with a greater weight than ever. I felt guilty and condemned before an angry and just God. I then

saw and felt what an awful thing it was to be forever lost. I tried to pray, but all I could say was Lord, have mercy on me. I thought what a fearful thing it is to fall into the hands of the living God. I would read the Bible but it condemned me. I went to hear preaching but could find no comfort there. One night the following scripture was presented to my mind: "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." I then for the first time felt to be of that character, and could claim the promise. My trouble left me, and there was a sweet peace and calm within. I did not know whether that was religion or not. I knew I did not want to sin any more. I felt the desire in my heart for the Lord to be with me and keep me from evil. One day I was meditating on my experience, and wondering if it was the work of the Lord, when suddenly I said in my heart, I do believe, and O, what joy and peace I found in believing. I thought I never would doubt any more. Ere long I began to have an impression to join the church. I thought if I could only feel worthy, how gladly and willingly I would follow Jesus into baptism, but I felt so unworthy I was afraid. I was not a fit subject so I stayed away till the impression grew stronger, and got into so much trouble I knew not what to do. I asked the Lord to show me if it was right for me to go to the church. I believe I was shown my duty, but still I was not satisfied. I wanted it shown plainer. I finally promised the Lord I would offer myself to the church the next opportunity I had. After making that promise I felt so much better in mind that it gave me some encouragement. Elder Draughn had an appointment at Wheelers a few days before the regular meeting time,

and I went to hear him. After preaching the door was open for the reception of members. This was unexpected to me. I remembered my promise and thought I never could leave the place without trying to fulfill it, so I went up with fear and trembling, and tried to tell them something of what I have here written, and to my surprise was received; for it seemed to me I had not told anything at all satisfactory, I thought they could tell by looking at me I was no christian. I went home with a light heart, feeling I had done my duty. I was baptised the next Sunday by Elder D. R. Moore, our pastor. I will bring this imperfect scribble to a close. If you think it is worth publishing you can do so.

Yours in hope,

LAURA V. WALKER.

DEAR BRETHREN, SISTERS AND FRIENDS:—I will try to write a little about what I hope to feel to be the dear Lord's dealings with me. From childhood I obeyed my mother, tried to live a moral life as I could. Morality is not religion. It is only the duty of each and every person. I grew up going to Sunday schools and to preaching to hear different denominations, mostly to hear Methodists and Missionaries, would seldom go to hear the Baptists. I did not believe what I heard preached. Why I went I don't know. I always thought if I was ever a christian the Lord would have to make me one. I was married in my sixteenth year; no trouble bothered me. I thought I enjoyed music and dancing more than any other amusement. I have thought I would never see the time when I could not enjoy that. When my third child was an infant I had a spell of sickness. While in affliction serious thoughts came over me. I could not tell what troubled

me. I felt when I got up like my Heavenly Father raised me. Neighbors and friends were so kind in my sickness I felt I did not deserve such. After several months trouble I grew worse and worse, and thought I was going deranged, felt like I rather die. Satan tempted me so much I thought time after time I would take laudanum to kill myself, but thought if I did I was lost forever. I think I had some as hard troubles as any one could bear. It is useless to try to name them. I could not see what I ever had done to bring such on me. I would think no one else was ever like me. I had no friends on earth, my burden was so great, felt I was almost choking, all I could say was Lord, have mercy on me. I looked out of doors for the last time I thought. I came in the room crying, my little girl walking after me screaming, asking me what was the matter. I could not tell her. My infant babe in the cradle was crying, I could not touch it. I can never, no never express my feelings. I fell on my knees, crying at the top of my voice, Lord, have mercy on me. I felt so wretched I lay flat on the floor, felt like I would get under the floor if I could. I don't know how long I was in that condition. I promised if the good Lord would forgive my many sins I would never do so bad any more. While down there I was relieved, the trouble gone. I felt so pleasant, felt like I loved everybody, felt like I could pray for those I thought to be my enemies. I felt after this ashamed when I saw any one, felt like I did all that myself. I would try to get back like I was. I felt sometimes like it was in vain for me to use the Lord's name. I thought if I was a christian I was as good out of the church as in it. I wanted to enjoy things I once had. I loved the

Baptists, loved to hear them preach, was not satisfied with my hope. Oh, it came in such an unexpected way—that was in 1890. I went on until 1894, feeling as one to myself. I was at preaching one day hearing a brother ask the question, why will one stay away halting between two opinions, scarcely knowing whether to take up a little hope and follow Christ. I felt sure that was at me. I went home so condemned, felt it my duty to join and be baptized, which I never had before, thought I had nothing to tell, but for some time my burden I thought was so much, my prayer was, give me some brighter evidence. This would come to my mind, I can but perish if I go, I am resolved to try; but if I stay away I know I must forever die. I felt like if I was ashamed of my Heavenly Father he would be ashamed of me: also my prayer was to be led the right way. I thought I would not be ashamed of every body to do what I felt to be my duty so much. My husband was the first one I ever told when I hope the dear Lord had pardoned my sins. I wanted to join next meeting. My husband asked me to wait a while, and finding he was satisfied he and I following offered to North Fork church on Saturday before the 2nd Sunday in April, 1894, were both received and baptized Sunday morning following by brother W. S. Minter. It has been over twelve months since I joined. I have never been sorry of it. I find I cannot express my feelings in writing. I feel if I am a christian to be the least of all. Brother Gold, if you think this an experience of grace publish it, and if not cast it aside, is the prayer of your unworthy sister, if one at all.

Brother Gold, I could not express my feelings about what I call my second trouble. If I could only

understand why some join soon after their deliverance, and some stay out of their duty so long; but fear kept me back. I was so afraid I was deceived, but I stayed away as long as I could: but I do feel like if I am saved that it is through the goodness and mercy of our Lord and Master.

SARAH E. BRAY.

Remark.

Yes, that is a mystery—like all the Lord's way of teaching. If we all went right along as soon as we receive a hope it would not be so strange. We are so led that each one feels great and wondrous are the Lord's works, and mine is an outside case. Were there not ten cleansed? Where are the nine?

P. D. G.

ELDER P. D. GOLD, DEAR SIR:— I sometimes feel impressed to write a part of what I hope has been the dealing of the Lord with me. When I was but a small child I had serious thoughts about death. I desired to become a christian before I died, and would often try to pray to God to have mercy on me. I felt myself to be a sinner, and felt that there was no where I could go for help but to God, so I would beg the Lord to have mercy on me a poor sinner. I would leave the house where my dear mother was and go off to some secret place to try to pray, but when I would get there I would not feel worthy to even take the name of the Lord in my sinful lips, but would lie upon the ground, Oh! Lord, have mercy on me, the very breathing of my heart seemed to be begging the Lord for mercy, for without him I can do nothing. I went on in this condition for several years feeling worse some times than I

did at others. I could not enjoy the company of young people, and could not take any delight in their pleasure. I desired to be with some christian people, and hear them tell their experience, and talk about the goodness and mercy of God to poor helpless sinners, but I did not want them to know that I was in trouble. I would go to preaching, and I could not keep from shedding tears all the time I was there, for I felt to be the worst sinner there. The preacher would tell my feelings better than I could myself, until they came to their deliverance. I would promise myself that I would do better and live a better life than I had; but the promises were as soon broken as made, for I saw that all I would do was sin, and that there was no good thing that dwelt within me. I did not think that I was under conviction, but I desired to be convicted of my sin for I believed that conviction was the work of God with a sinner, and I did not think that God was at work with such a sinful worm as I felt myself to be. I would sometime talk to some of the members of the church about conviction, and tell them that I desired to be convicted. They would tell me they thought that was a true sign that I was under conviction, but could not think that I was. I continued this way until one of my sisters joined the church and was baptised. While standing at the water before she went in I felt like I would have given the whole world (had it been mine to give) if I could just have been fit to go in there with her. She went in and was baptised, and came up out of the water singing, How happy are they who their Saviour obey. When she began to sing there seemed to be a calm feeling over me such as I never felt before. I loved her and all of the people with a different love from

what I did before. I wanted to be with my dear sister, and hear her talk and to talk with her, but did not want any one to know the condition I was in. I remained in this calm state for a short time, but soon I was made to think of my burden that laid so heavy on my shoulder, but I could not tell from whence it had come, nor where it had gone. Then I was made to cry unto the Lord to put my burden upon me again that I might know how it went, for I did not take that as a change from nature to grace for I did not have as bright evidence as I had heard others tell. I would try to pray to the Lord that if I was deceived to undecieve me before it was everlastingly too late. I then began to have a desire to join the church, and be baptised, but Oh! I felt so little and unworthy. I thought if I was to offer to the church that I had such a little to tell that they would not receive me, that I would wait a while until I could have more to tell, but dear Mr. Gold I have just the same little mite now that I had then, although it seems so little I feel sometime that it is sufficient if I were called to die. If I am not deceived and know my own heart I love the Baptist people that I believe are the chosen people of God, and I desire to have a home with them even at their feet, but Oh! my life is so far different from what I think a christian's life should be, it makes me fear that I am not born again. When I read the bible it is as a sealed book to me, and when I hear preaching I cannot understand it as I think a christian does. Although I love to hear it and get comfort from it. Sometimes when I am so cast down, and think over my condition and wondering if there is any one else in this world like me, it seems that some still sweet

voice will whisper to me and say be of good cheer. Oh! then I can spend a few moments singing praises to God, and feel like if it were God's will to call me to die that I could say, come dear Lord, no longer tarry, take my soul away. Send thine angels down to carry me to realms of endless day, but Oh! that feeling don't last very long. Mr. Gold I have not written all I would like to write, for the hall has never been told.

A FRIEND.

Remarks.

Why does not my friend go on and tell the king's household of this good news? We do not well, say the lepers in the days of famine, to hide this abundance. Let us go, said they, and tell the king's household, lest a worst thing come on us.

Baptist people are slow to confess the name of Jesus. Yet it is plainly taught that they should do so.

P. D. G.

EDITOR ZION'S LANDMARK, DEAR BROTHER:—Please publish this article for the benefit of all enquirers about the country I live in, in South Florida.

Dear brethren and friends who have written to me from North Carolina, Texas and Georgia, and other localities, I will say to you the health of the country is good, the water is freestone and good, the range is good for hogs, cattle, etc. You that are not able to buy land can settle on state land without paying one cent, until you get able to enter it. We have a good school here. We have a good church here of the Primitive Baptist faith and order. The Methodists try to preach here once a month. We

have good, law abiding citizens and a peaceable community. Work is scarce, not much improvement going on; lands are cheap, \$1 to \$10 per acre. I have sold some of my land lately. I have some good lands on Indian River for sale. It is higher than it is here at Fort Drum, on account of transportation and gardening. The nearest rail road to us is thirty-five miles. The nearest steam boat is 15 miles.

Yours to serve,

JOEL W. SWAIN.

Fort Drum, Fla., Sept. 14th, 1885.

TO THE LANDMARK,--Which comes to our home, and has ever since the first of Sept, 1887. The number of Feb. the 1st, came the 6th, in which Elder Lester gave his view on the image of the earthy and heavenly, which gave me much comfort and instruction, and I hope it will be to the readers of the LANDMARK. The Elder desires to know why I was interested in the subject of salvation. I do not see how that one so vile and full of sin as I am can tell. My best evidence is that about 22 years ago, in the midst of death life sprang up, and as Jesus said to Nicodemus, the wind bloweth where it listeth, and thou hearest the sound thereof, but can'st tell whence it cometh, and whither it goeth, and at that time Jesus I hope appeared to me the fairest among ten thousand, and altogether lovely. And ever since that time I trust that I have trusted in Jesus for life and salvation, and hope that I have been made to sing the new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and tribe, and nation, and hast made us unto our God kings and priests, and we shall reign on the

earth. What a blessed thought to the children of God that they have been made to eat that bread which comes down from heaven. If my man eat of this bread he shall live forever. If these crooked marks should be seen by Elder Lester, or any other wayfaring man who feels that though in the Adamic death he was made alive in Jesus by his suffering; (for God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him,) and can read them, and if they see any thing in them that would sustain relationship to me, they can call me brother. If they khew me as I know myself they would not have any fellowship for me.

"I would not live always, I ask not to stay;
Where storm after storm rises dark o'er
the way.
The few lucid mornings, that dawn on us
here,
Are followed by gloom, or beclouded with
fear.

I would be glad that we all could sing this hymn with the spirit. Now our Lord Jesus Christ himself, and God even our Father, which hath called us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work.

JOHN P. CHAPMAN.

Oden, Ark.

Will the Clerks of Associations please send in their Minutes to publish? If they will do so, and furnish us the proper addresses, we can mail the minutes from this office to the churches direct, and save the Clerks that trouble.

We do Minute work as cheap as others, and are prepared to do this sort of work, and ask you to send it to us if you please. P. D. G.

ZION'S LANDMARK.

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

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

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

VOLUME XXV(III)..... No. 21

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EDITORIAL.

LOOK AT THINGS STRAIGHT.

Baptists should be examples of good, righteous conduct in all matters, whether to the king as supreme, or to magistrates, whether to God or to Cæsar, or earthly governments. It is plainly the duty of God's people to submit to the powers that be as ordained of God for the punishment of evil doers, and for the praise of them that do well. Because a man belongs to one political party he is in no sense excused from obeying the laws if an opposite party holds the reins of government. What I am about to write, or have written, is not political, but it presents from the bible standpoint what is the nature and object of earthly governments, and how we should act under or towards them. While the Kingdom of Christ is above all other kingdoms, and our allegiance is first and fully to that as to the king eternal, immortal and invisible, he that most fully, truly and sincerely

serves the Lord is the most faithful subject to the political or civil government he is under. It is in my mind to make some observations therefore on the duty of Baptists in this respect.

1st. Let me say I do not preach politics, nor proscribe a man for his political opinions. Every man should have the utmost liberty in voting for the men or measures that he considers the best. Every man should honestly seek to inform himself as to what is right and needful in the matter of earthly governments, or what is for the general good, and seek to obtain that. Any man who can be hired to vote, or who would sell his vote, or be bribed to vote for what he does not believe, is not worthy of the privilege of voting; and any man who votes, not caring what he is voting for, is unqualified to vote. Nor is any man who would bribe another to vote against his conviction worthy of the right of a vote. If a law were enacted forever debarring both the man who would sell his vote, and the man who would buy it, two corrupt classes of voters would be eliminated from the field, and much would be done to purify the ballot box.

What is it to vote? It is to declare what laws and men you consider the best for the people or government. We too often vote for a law to govern some one else. If we would vote to govern ourselves equally with others, namely that we all should be subject to the same laws, that would be fair.

Each man should bear his part of the burdens of the government. The poor man is not expected to pay more than his part of the taxes, nor the rich man less than his part. Each should pay in proportion to what he owns. Every man should equally submit to the law. The rich or great should submit to the law just as much as the poor, and one law should be for both, and we should vote for that. The law should know no favorites, nor should a law be passed to protect any one class above another.

2nd. Every man has the same right before the law. The poor man has the same right that the rich man has. The rich need the poor to labor for them and do their work. For it is idle to suppose that a rich man will labor as a poor man must. There are perhaps a few exceptions to this, but generally if you will take the laboring classes, such as do the hardest work, and make them rich, they will quit labor. So if there were no poor people there would be no rich people. That is if there were none to labor there would be no advantage in being rich. For if there were none to labor there would be no advantage in having money to employ others to do your work for you. While there are poor people the rich can hire and pay them to do their work. The rich can no more do without the poor than the poor can do without the rich. If no one labored the earth would not yield fruit for man, and money would be worthless, for there would be no food for it to

buy.

If there were no rich people to employ the poor and pay them for their labor, that is if all were poor, would it not be far worse than it is? God is the maker of both the rich and the poor. Both are needful in a country. But let not the rich oppress nor wrong the poor, nor should the poor despise or envy the rich. If I had my choice, I would prefer not to be either rich or poor, but be as Agur who prayed, "Give me neither riches nor poverty. Feed me with food convenient for me." Prov. 30:8.

The danger in being rich is partly in fostering pride and worshipping wealth, and forgetting God, and also in oppressing the poor. While one danger of extreme poverty is in a man's losing his respect for law as for other people's rights, and taking the name of the Lord in vain, that is, stealing and then swearing he has not stolen. It is often very inconvenient to be poor, and frequently works great hardship. I have known what it is to be so poor as to have no money and be refused credit even for a small sum. I know from experience what it is to be sued for a debt. There is no pleasure in it.

I write about these things now for there is much of it in the land. There is much suffering among the poor, and much bitter feeling too, which is to be lamented. It is bad for the people.

3rd. Allow me to say to the poor that those political leaders, or would be leaders, who promise you great relief on a change of political

parties are not faithful to you. Some relief comes by having better laws. But what we also need besides a change of some laws is a change at our own homes.

The cry of these deceptive leaders is an overproduction. Well, let us see. Do we here in the South produce too much bread, such as corn and wheat? No. Not as long as farmers buy corn or flour there is of course no overproduction. Where do we buy corn and flour from? It comes to us from a far off country, hundreds of miles. Every dollar we pay for corn or flour leaves this country. How is it in meat? Is there an over production of this? No. Look at the meat we buy that is raised in distant States. Every dollar we pay for that leaves this country and drains it of that amount.

Is there an over-production of horses and mules in this country? No, we buy nearly all we use and buy them from a distant State, and thus we pay out that money which never comes back to this country, for we sell nothing to the horse and mule raisers.

Yet such things as I have itemized are the very things that the farmers in this country ought to produce at home and not buy. Then they would keep the money they pay out for such things at home. Then they could put their surplus labor in some crop that would sell for money, and sell at a much higher price. In this way they would put themselves in better shape. This was the custom before the war when the South was pros-

perous, and morals were better than they are now.

It is vain to cry out we need more money when if we had it we could not keep it while we pursue our present course of doing business. Let us calmly consider the question of money. It has always been necessary to have money. As far back as the days of Abraham Silver is mentioned as money current with the merchant or trader, (Gen. 23:16,) so we need now silver and gold as the basis of money, and let both gold and silver work or pay our debts: let not gold be exalted as the only dollar contrary to the bible. Let both be money and both serve us. A silver dollar should be worth as much as a gold dollar. They rank at par in the bible and I believe the bible is our standard of truth in every thing, and I am writing on these matters because they are taught in the bible. In that book of truth the kingdom of Jesus is exalted above every thing else, for we are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. Therefore the kingdom of Jesus is above all else. If we have that kingdom in us it also gives us the promise of the life that now is, while we are here in the flesh, though we should not walk after the flesh, yet we need food and raiment, homes and such things and earthly governments to protect the innocent and punish the guilty. We need in these worldly governments money current with the merchant to conduct business. In-

stead of exchanging one article for another when I wish to buy for instance a suit of clothes, in lieu of exchanging a horse or cow, corn or meat for the clothes, if I have money it is easier for me to carry that in my pocket to the seller of clothes, and it suits him better than it would for me to carry a horse, cow or corn, so that in this sense money answers all things.

But money represents labor. All property comes from labor in some form. True our maker has given us the materials of wealth as gold and silver or other ores in the earth, the soil, climate, timber, water etc., but man is to labor and eat his bread in the sweat of his face. Therefore we must get our wealth not from a government, but the government must be supported by the people. For the people make the government. People find it needful to have governments when they are collected in large numbers. Man must be under law to punish evil doers and protect the innocent. Hence men surrender some of their natural rights and organize or frame a government which is their agent clothed in authority, to which every subject must submit. This is for the general good. Men when thus they become subjects of a government agree to be taxed to support that government. We find in the bible that men must pay taxes or tribute. At the time of the birth of Jesus all the world was taxed, and hence Joseph and Mary went up to their own native city for this purpose where Jesus was born. We submit to this taxation or sup-

port of the government for the good we expect to receive from it, namely, the peaceful enjoyment of our reserved rights and liberty of protection under this government to which every man is entitled who obeys the laws.

Now if this government issues money for the people, that money is based on the credit of the government which credit is obtained from the character and ability of the people. Suppose a people owned no property at all, what would the money of their government be worth? Nothing at all. Suppose a government which is the agent of the people issues notes or bills of money on its credit when the people are worth nothing, what would that money be worth? Nothing at all. The notes of money that are issued must be redeemed or paid, but if the government through the people cannot pay them then that money is worthless. So that notion that a government can make its subjects rich by issuing large amounts of paper money or bonds is all a delusion. I could just as easily, if I had no money at all, make my children all rich by issuing to them large amounts of my notes as money and placing them in their hands. If my children should circulate these notes among other people and thus get their value, and when these same notes came back to me for redemption, and my children should in paying taxes put enough money in my hands to redeem them then the notes would be properly disposed of or redeemed.

That a government has the power to issue money on the credit of the people I am not questioning, but the people must pay the notes thus issued, and hence they are taxed in some way to do this.

5th. According to bible authority and example the people should have their own homes and buy and sell and get gain, or own property themselves, and the government which is their agent should own only what is necessary for the maintenance of its authority, and the execution of its trusts. In all the bible examples of good government we see the people own their own homes and lands. There is a woe pronounced on the man that adds field to field, or desires to own the whole earth, or a large part of it. God did not create this world for a few men to own it all, and the many to be vile and dead poor and slaves. Each man should be entitled to something. Laws should not favor the accumulation of large fortunes by the few to the impoverishment of the many. Every man that has a home of his own is a better citizen. But if a few own nearly all, this cannot be.

There should be more good will and esteem for each other, and less love for money in the country. One class of men should not be the enemy of another class. There should be fair and honest elections and no fraud. The minority should submit to the majority, and the majority should protect the minority, or the stronger should protect the weaker.

Men while in this imperfect state

differ in their views, hence there are different parties, and one is a check to another. This is perhaps for the best. For all men are liable to do wrong. When the party in power oppresses the people it should be displaced and another party take the management of the government, for no party has a right to feel that the government belongs to it, but that it is for the people because it belongs to them. Every party in power should be answerable or give an account to the people, its master, for the way it has administered the trusts committed to it.

6th. Every man is deeply interested in the government, and each one should desire a just and impartial execution of the laws. For instance, if one is guilty of murder it is to the interest of every man in the land that the murderer be hung. It is said there are more murders committed in the United States than in any so-called christian country. Why is this? Men have a false sympathy for a wretch that has murdered some one. They forget the outrage done to justice in the killing of a man, and cry out it is wrong to take away that which we cannot give. Then was it not wrong for that murderer to take the life of an innocent man that he could never restore?

Then the people will admire a shrewd lawyer that manages to turn a murderer loose on the country. A juror will sometimes sign a petition to pardon a man he has said under oath is guilty of murder. A governor will pardon a

criminal. Then this ought not so to be. The best way to prevent murder is to punish the murderer with death, and let him know if he murders another there is no hope of his escape. This will check crime more than anything else.

I am very sure that mankind are very far beneath what they should be in the business of human governments. Our republic is no better than the people. It is what the people make it. If the people were better the government would be better. We must begin at home. Greater is he that rules his own spirit than he that taketh a city. Greater is he that rules his own house than he that wants an office. Greater is he that bridles his own tongue than he that speaks with an eloquent tongue. He that governs himself is a freeman. He that loves the Lord and loves his neighbor is the Lord's freeman, and none shall harm him. When the kingdom of God is in a man then he renders to God what is God's and to Cæsar what is Cæsar's.

P. D. G.

Brother Ira Brown requests my view of 1st Cor. 15:29:

'Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?'

The subject under consideration by the writer or speaker should be remembered. If one is a wise writer (as all bible writers are) the subject matter is illustrated therein. For they cleave to their subject. In this chapter the subject of the resurrection of the dead, and with what body they come from

the dead, is considered. As is usual with the inspired writers, Christ is the central subject head and life, and in him is found the complete truth: for where there is no Christ there is no gospel, and therefore no comfort to the child of God.

Paul tells us what the gospel is: "How that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day according to the Scriptures." Then he refers to witnesses of his resurrection. He was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once. Then he was seen of James; then of all the apostles. Last of all he was seen of Paul.

But some denied the resurrection of the dead—some denied that these men and women, sons and daughters of Adam by nature, shall rise from the dead. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (v. 12.)

Paul says, if there be no resurrection from the dead, then Christ is not risen—and our preaching is vain, and your faith is vain, and we are yet in our sins, and thou that have hope in Jesus are the most wretched, miserable people on earth—deprived of any enjoyment of the world, and without hope after death.

So that Christ is our all—our hope, our life, our strength, our righteousness.

If Christ died for our sins and

rose from the dead for our justification his resurrection is the pledge and security of our resurrection. If he is risen then we shall also rise from the dead—not in our sins—but in his likeness. Because he made an end of sin by the sacrifice of himself. If there is no resurrection of the dead then the death of Christ is a failure—a mockery. Those that preach there is no resurrection cast as much shame and reproach on Christ as those do that deny that there is a Christ.

Either Christ finished the work that God gave him to do, or he did not. If he did not then he is not the true Christ, and our preaching is vain and our faith is false and vain.

The doctrine of the atonement necessarily embraces and involves the complete and everlasting redemption and salvation of all the heirs of promise. If one died for all then all were dead. If one rose as the first fruits of them that slept, then they must also rise. His resurrection is the guarantee of their resurrection. Ye are dead, and your life is hid with Christ in God, and when Christ, who is our life, shall appear then shall ye also appear with him in glory. That is true of all that are risen with Christ. To be quickened and risen together with Christ is the necessary effect of Christ dying for our sins, and rising again for our justification.

Our baptising sets forth the resurrection. Why do we baptise for the dead, or baptise those only we believe are dead, if there is no resurrection? When one is dead to

sin by the death of Jesus, and he has an experience or witness of that in his heart, then he is ready to be baptised as one dead to the law by the body of Christ—as one dead to sin, but alive unto God by the resurrection of Jesus Christ. Then he confesses thus as he is buried by baptism into the likeness of Christ's death, and raised up in newness of life in the figure of baptism which sets forth the resurrection from the dead. Now if the dead rise not why are they then baptised for the dead. None but those dead are fit to be baptised—dead to sins—dead to self-righteousness—dead in an experience showing them that the wages of sin is death, and hence they have the sentence of death in themselves that they should not trust in themselves, but trust in God who raiseth the dead.

Of all people the most miserable and deluded people in this world are those that believe in Jesus if there is no resurrection of the dead. For we that believe in Jesus are dead, crucified with Christ. Then if we have no hope of the resurrection, or if our hope is in this life only, we are of all men most miserable. If the dead rise not at all why then are they baptised for the dead or as dead.

But Christ is risen, therefore they that are his shall live with him in glory.

True Baptists are those that do show forth the Lord's death and resurrection by their doctrine, and in their life or conduct and conversation.

P. D. G.

ASSOCIATIONAL.

The next session of the Mill Branch Primitive Baptist Association will be held with the church at Simpson Creek, Horry county, S. C., commencing Friday before the first Sunday in November, 1895. Visitors coming by rail road will be met at Loris, S. C., on the W. C. & C. R. R. on Thursday and conveyed to the Association, and those coming by Wilmington will have to lie over at Chadbourn Wednesday night, and those coming by Florence or Pee Dee Junction will meet connection at Chadbourn Thursday morning. All Primitive Baptists are cordially invited.

ELDER THOS. BELL, Mod.
M. M. HARRELSON, CPk.

The Fall session of the Mayo Association will convene with the church at Ridgeway, Henry Co., Va., commencing on Saturday before the 3rd Sunday in October next. The nearest depot is about half a mile from church, on N. & W. R. R. Those coming from North will be met at depot on Friday P. M. at 5 o'clock, from South at 10 Saturday A. M. Brethren all are invited to attend. By order of the church.

ELDER A. L. MOORE, Mod.
J. W. GRIGGS, CPk.

The Eleventh Annual Session of the Toisnot Association is appointed to meet with the church at White Oak, Wilson Co., N. C. commencing on Saturday before the third Sunday in October, 1895, and continue three days. All brethren are cordially invited, and all lovers of the truth. Those coming by rail will be met at Wilson, N. C., and conveyed to place of meeting.

Yours in hope of life eternal,
A. J. MOORE.

The White Oak Association will meet, the Lord willing, at Bay M. H., Onslow county, N. C., on Saturday, 3rd Sunday and Monday in October, 1895. Those coming by rail will come on the W. N. & N. R. R. from Wilmington on Friday afternoon and get off at Cedar Hurst, and those coming from Newbern will come on Friday morning and get off at same place, where all will be met and taken care of. Call for return tickets if you wish reduced rates. We hope to see a goodly number of our visiting brethren there.

ELDER I. JONES, Mod.
L. H. HARDY, Clerk.

The Black Creek Association is appointed to be held with the Toisnot church (in the town of Wilson, N. C.) on Friday, Saturday and 4th Sunday in October. A general invitation is extended.

ELDER J. H. PURIFOY'S P. O.
ADDRESS IN TEXAS.

Omaha, Morris Co., Tex. to Sep. 23rd; Carroll's Prairie, Hopkins Co. Tex., Sept. 29th; Emory, Rains Co., Tex., to Oct. 4th; Forney, Kaufman Co., Tex., to Oct. 10th; Greenville, Hunt Co., Tex., to Oct. 17th; Unitia, Delta Co., Tex., to Oct. 24th; Blossom, Lamar Co., Tex., to Oct. 30th; Honey Grove, Fannin Co., Tex., to Nov. 4th; Gaber, Fannin Co., Tex., to Nov. 10th; Bonham, Fannin Co., to Nov. 15th; Savoy, Fannin Co. Tex., to Nov. 19th; Dallas, Dallas Co., Texas, Nov. 21st; Kaufman, Kaufman Co., Tex., to Nov. 24th; Payne Springs, Kaufman Co., Tex., to Dec. 1st.

Elder Geo. Robbins as soon as he can, will answer enquirer from Wake Co., N. C., who signs his name friend.

OBITUARIES.

MARTHA F. WRIGHT.

She was born September 10th 1871, and died July 21st, 1895, aged twenty-three years, ten months and eleven days. She was the daughter of brother Geo. T. and sister Martha Helms, and wife of J. J. Wright, of Dodson, Va. It was my privilege to unite this couple in marriage some four years ago. She enjoyed the company of friends and relatives at their hospitable house, where they were engaged in the mercantile business and had all things around them necessary to make them enjoy the pleasures of this life. She was a woman of usual health until sometime in January last, when she became afflicted with heart failure and Dropsy, and lingered until July 21st, when she paid the debt we all owe. Her sufferings were untold, and all was done for her that kind friends, husband and relatives could do. But all was of no avail. Death had to be met. She was a dutiful child from infancy, and those that knew her best loved her most. She never made a public confession of Christ until a few days before her departure. For some cause she expressed a desire to see me, and hear me preach. Her dear husband, who never seemed to tire or keep back expense in doing for her, wrote to me. Accordingly I went on Friday before the fifth Sunday in June, reached there at noon. She was very feeble, but desired me to try to preach, which I did. When breaking up she expressed a desire to shake hands, and would have us to sing several favorite songs for her, and seemed to be as spiritually minded as any body I ever saw. I remained with her for the night, and when I was arranging to leave next morning, she commenced shedding tears, and told her dear mother she wanted to talk with me before I left. I and the rest of the company present, being four church members, she sat up and went back to childhood, from about eight years old, when her mother would send her to the spring, she from necessity would put her vessel down, and secrete herself and try to pray, and when her mother asked her why she stayed so long she would tell her some story or other, and in her declarations she told us what we deemed a gospel experience. She expressed a desire to be with the church. I then bade

her farewell, and from a feeling uncontrollable told her if I never met her again on earth I hoped I would meet her in heaven. She lingered near three weeks, and the last three days of her life she talked a great deal, was sensible of her death, and said her time had come, and she must go, said she hated to leave her dear husband there alone, would ask them to pray for him, and told all to pray more and try to do better. She called her husband to her bedside a few hours before she died and said, darling, when I awake I will be at home, after which she passed away without a struggle, just as one going to sleep.

A. B. PHILPOTT.

Aluminae, Va.

JOHN BROWN.

John Brown was born in Sumter county, S. C. April the 21, 1820, departed this life June 10th, 1895, making his stay on earth 75 years, one month and 20 days. He was married in the year 1841, and lived a married life until it pleased the Lord to remove his dear companion by death in the year 1889. There were born unto them eight children, four dead and four living, and 19 grand-children, and seven great-grand children who mourn his loss, but not as those that have no hope, "for we hope he has gone to rest, to remain with God forever blest." He was taken with something like colic in November 1894, and then a carbuncle on his neck which was a very bad one. Then blood poison set in. On January the 21st he had a stroke of paralysis on the left side. From that time he had little or no mind, he wanting to go home while at home. He joined the church at Mt. Pleasant, Sumter county, S. C. sometime in Aug. 1873 and was baptised by Eld. M. Mc Graw, and was set apart to the office of Deacon which office he filled until his death. His seat was never vacant unless providentially hindered. His home was a home for Primitive Baptists. He always delighted in going to meetings, would go very often to Sister Associations. Sometimes he would go by himself, and he an old man. But he was very healthy up to about two or three years ago. After mother died he and his youngest son were left by themselves. His son soon got married, and he lived in the house with them. I hope that his children, grand children and great-grand-children will follow the steps of father, and may we all

meet on Canaan's shore where parting will be felt and feared no more.

E. B. BROWN.

JETHRO HOWELL.

Jethro Howell, son of Hamilton Howell and wife was born March 6th 1827, and died June 10th, 1895 of bowel consumption, a disease which had followed him for years. He was married to Nancy T. Sasser daughter of Oolin C. Sasser and wife Nancy, Jan. 10th, 1860. He joined the Primitive Baptist church at New Chapel Sept, 1875. He was chosen deacon of said church same year and served acceptably until his death. Brother Howell was held in high esteem by his brethren at home and abroad, he was not assuming in his manner, considered things well before expressing himself, was generally heard in matters of church business; generally peaceable with all people as far as I know. A good financier, honest, persevering, used economy, teaching those around him and their children to work with their hands, to live honest with all men. As a christian he tried to honor his profession, showing there was a consolation for him in Christ, also comfort of love in following Christ. The church at Chapel was near and dear to him, he wished to see the ensign of Jesus float over her, and was soon to speak when he saw trouble coming. A judge of good preaching, hence sound in the faith that works by love, purifies the heart and overcomes the world, as was manifest in his death. He said to me one day when there to see him, in answer to a question as follows: What is your feeling as to the future? He said, all is well I am ready. Another day when asked about his state said, I am ready and could pray to die, but for one thing, that is I don't believe its the Lord's will. The church as well as his family greatly miss him, he is missed because his seat is empty. He had no children, but brothers and sisters and their children, friends, the church and a beloved wife (sister Howell) to mourn their loss; but may they remember Jesus is not dead, was once dead, but lives again; because he (Jesus) lives this brother shall live, he shall rise again.

May this thought revive us, may the Lord remember us in all our afflictions and bereavements, and may we live more unto Him who died and rose again, making it manifest we are born of Him, and when

our time comes we may be ready and waiting saying, come Lord Jesus, come quickly.

The Lord comfort all that mourn.

J. T. EDGERTON.

Pikeville, N. C.

APPOINTMENTS.

E. E. LUNDY.

Crooked Creek, with Elder Wm. Lundy (funeral of brother Wm. Cain's little son) 2nd Sunday in Oct.

Dover Monday
Rock House Tuesday
Wilson (near brother D. G. Dunlap)..... Wednesday.

Buffalo Thursday
Matrimony Friday
Thence to Mayo Association.

Snow Creek Tuesday after
Toms Creek Wednesday
Stuart's Creek Thursday
Thence to Fishers River Association.

Elder J. M. Royal will meet him at Dover and accompany him to Fishers River Association.

I. S. DAMERON.

Roxboro Sat. and 3rd Sun. in Oct.
Flat River Monday
Camp Creek Tuesday
Dutchville Wednesday

L. H. HARDY.

Whiteville Wednesday, Oct. 30th
Mill Branch Thursday
Thence to Mill Branch Association.

Monday Travel
Tuesday and Wednesday Pee Dee
Thursday and Friday Pleasant Hill
Saturday and 2nd Sunday (Nov.) Bethel

J. A. BURCH AND J. M. HARRIS.

White Oak Tuesday after 2nd Sunday in Oct.
Ayoeks Wednesday
Nahunta Thursday
Goldsboro Thursday night
Thence to White Oak Association.

South West Tuesday after
Muddy Creek Wednesday
Thence to Black Creek Association.
They will need conveyance off from R. R.

J. E. ADAMS.

Columbia, S. C. Tuesday night after 2nd Sunday in Oct.

Gills Creek Wednesday and at night
Sumter Thursday night. Sister Epperson will arrange.

Mt. Pleasant Sat. and 3rd Sunday
Peabery Bay Tuesday after
Sanford Tuesday night
Conway Wednesday night

Pee Dee Thursday
Pleasant Hill Saturday and 4th Sunday
Bethel Tuesday

Pireway Wednesday
Thence to Mill Branch Association at Simpson's Creek.

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P. D. GOLD.

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SPRINGLICK, GRAYSON COUNTY KY.,
December 13, 1894.

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief.

Yours respectfully,

ELD. ELLIS KELLY

4 B B B B is tasteless. Fifty capsules in each box. 30 to 60 days treatment in a box. Price \$1 per box, money must accompany the order. Address H C BRAGG, or 4 B B B B Co, Connorsville, Ind.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 19th Session will open Wednesday, Oct. 30, 1895, and Continue 20 weeks. Rates reasonable.

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

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

J. W. GILLIAM, Prm.

Morton's Store, Alamance Co., N. C.

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 cords of Love.

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:— I have many questions in my mind, and some thoughts about the union of the Lord's people with each other, and with Christ. "How good and how pleasant it is for brethren to dwell together in unity." This is a unity that exists only in spiritual life. "Keep the unity of the spirit," the apostles says. The fellowship of the Lord's people is where the oneness or unity is, in the Spirit, and not in the flesh. In order that the unity of the Spirit shall be manifested, and that brethren shall dwell together in it, there must be a good deal of yielding of fleshly differences, and of mortifying "our members which are on the earth," and crucifying the flesh, and forbearing one another in love, and forgiving one another, and covering the faults of others with the mantle of charity.

The Psalmist compares this dwelling together of brethren in unity to the precious ointment poured upon the head of the high priest which descended to the skirts of his garments; and he compares that anointing to "the blessing which was commanded upon the mountains of Zion, even life for ever more." Thus he refers to Christ as the one in whom we have life, and in whom we walk as our Highway of holiness, and in whom we sit together in the heavenly places, and in whom we

dwell together in peace and blessedness.

The apostle refers to this unity under the figure of a body, in which there are many members but only one life or spirit, and says we are "all baptized by one spirit into one body." This figure Paul dwells upon in a great variety of ways. When we sit about obeying the command or exhortation to "keep the unity of the Spirit in the bond of peace," how shall we begin, and upon what principle shall we proceed? Is it my duty to watch out for errors among the brethren in your vicinity, brother Gold, and see if there are not some among you who are using different forms of expression from what I have been accustomed to regard as correct, and following some practices in the order of your public services in the worship of God which I have not seen among the churches I am acquainted with? Suppose I may regard myself as a little finger in the body; when the head gives the order for the hand to take hold of the spade, or strike the strings of the harp, shall not this little finger, before closing down upon the handle of the spade itself, or touching the note assigned to it, look around and make sure that all the other fingers of the hand are doing their part correctly; or when an order comes down to the feet to run in a certain direction, shall not the smallest toe,

raise a controversy with the other foot as to the direction we are to take, or complain because it occupies such an insignificant place, and get one in which it is so liable to be hurt?

In all the movements of the body every member of the body is to some extent involved, and there is never any disagreement or schism in a natural body, for one life moves and directs the whole. In the church, which is the body of Christ, there is no disagreement between the members, where the life of Christ is manifest in them, because one Spirit directs in all the diverse operations, and moves in the exercise of every gift. Whenever there is any conflict between the members it arises from the flesh.

When there is a conflict what shall we do? Is any one member appointed to supervise and correct the others? All control and correction comes from the Head. When there is any interference of one member with another we may know by the spirit and manner of the interfering member whether it has been directed by the Head, for then there will be the same anxiety on its part for the welfare and comfort of its fellow member as for its own.

"As the days of a tree are the days of my people." No two leaves upon the great tree are alike in form or size, nor any two branches, even to the smallest twigs. Some of the branches interfere with each other as they swing in the wind. But there is unity here. There is one life in all the multitude and variety and apparent diverseness of branches, twigs and leaves, and all are growing by that one life. If the branch of another tree should crowd itself in among these branches in the most loving manner, and with the strongest expressions of fraternal kindness, yet it could

never become a part of this tree.

What we want to make sure of when we come across any twig or leaf is whether the life of this tree is in it. We have no call to question about its difference of shape or position from another, and I am sure the leaves and twigs will not quarrel as they mingle together, and even brush against each other in the wind, for they have one and the same life. Each is doing its own part of the work of the tree. Its growth in the life of the tree, and the work of that life in its development, is the true joy of every leaf and branch, of every church and every member; "for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

You may use the term "eternal vital union" to express the union now experienced by the saints with each other and with Christ, as their Head, in eternal life. I may use the term, "eternal vital unity." Another may say, "union in eternal life." You may say, "absolute predestination of all things," when referring to the eternal purpose of God, "who worketh all things after the counsel of his own will." I may object to that phrase, but may be willing to "acknowledge that nothing ever could or can transpire which is contrary to God's eternal purpose." There are some forms and customs in our public worship in which we do not see alike, though having no difference in our understanding of what is the spiritual significance of that about whose literal observance we differ. These are the interference of branches with each other; apparent differences. Possibly they might be regarded as "diversities of operations." What shall we do? Separate? All right. Do so if you can. Stay apart if you can. But you cannot. It is one tree, one

body. One spirit is in all the members, and directs the "diversities of operations." The one thing needful to know is whether each has the one life. You cannot be assured of this by finding that all use the same terms, and the same forms, for all that can be learned from earthly leaders. The leaves on an artificial tree can be made all alike from a pattern. Where there is life and growth there is in a certain sense variety. The living soul cannot be hampered and confined by any set forms of expression given by some one else, except those of inspiration. There is a rigid quality about all language, except that of the Scriptures, that will not suit spiritual growth. The living soul cries and laughs from the power of life within. Each has his own way of expressing what he feels, and there will appear to be a difference where there is true growth, so that the one age and one country cannot find its form of expression, its manner of crying and rejoicing, upon another. There is this unspeakable wonder, this divine quality and power, about the language of inspiration, that it furnishes what is needed to express the experience of the saints in all ages, and throughout all lands. The same spirit that inspired the holy men of old who wrote, is in the saint to-day, causing him to feel what they felt, and to receive their language as his own.

The ministry of the gifts which Christ has given to the church causes all the saints to grow up into him.

Sometimes I see brethren earnestly exhorting all the brethren far and near to speak the same things; and then they will carefully write out the things which all are to speak. If it were not so solemn a subject I would feel amused at such a thing. But I will not laugh at

them, for thereby I may laugh at myself. I don't think the Lord has designed that this kind of unity should exist among his saints, nor that they should exist in a bundle of dead sticks. That kind feeling which would have kept the brethren together at Jerusalem, having good meetings, would have been at fault. They must run for their lives from the persecutions, and so go every where to preach the word. That sentimental tenderness that would have hushed up the difficulty between Paul and Barnabas, would have interfered with the wider tenderness and goodness of the Lord, who, for the benefit of his people, parted the apostles asunder and caused them to go different ways. The difficulty was a very minor thing. We don't know which was right in that. It was something in which they could differ without affecting their standing and fellowship in the gospel. Neither of them disfellowshipped the other. Yet I do not think any gospel preacher would have ventured to go to them, and insist upon their coming to an agreement as to the wisdom and expediency of taking Mark. They were each to have a new companion in the journey and work to which each was recommended by the grace of God. There can be personal differences of judgment upon such matters, and upon forms and expressions not strictly within the scriptural furnishing, without the mutual esteem and love in the Spirit being at all disturbed. If one of them had said to the other, "unless you agree to do as I say, I shall break fellowship with you," then we should have had an inspired warrant for even doing that ourselves.

I would not countenance any compromise with error, nor advocate any expressions of fellowship

with those that do not bring the doctrine of Christ, nor with churches that do not walk in the order of the gospel. But my personal tastes and prejudices and reason must not be the criterions by which I decide whether an organization is a gospel church. An Elder once said to me that there must be a re-forming of Baptist lines. I did not wish to join any one in such a work, and he went at it without me. None of the ministering brethren he was then associated with were willing to help him in such a work, I am glad to say, and he stands alone so far as they are concerned. It is enough for me to look for the lines which the Lord has established.

There is something that distinguishes a church of God in all countries and all ages, notwithstanding any difference of local customs and forms, and any degree of error in which a church may have fallen, so that it can be known by a spiritual man from any other body of people. Christ will be acknowledged in such a church as its Lord and Ruler and Head. Its doctrine will be the doctrine of grace, and the order will be what is understood by its members to be that set forth in the New Testament: and there will be seen evidences of life, a daily exercise in the several members, in greater or less degree, by which they are kept in the doctrine and order of the gospel, as the branches and leaves of a tree are kept together by the daily felt power of the life of the tree in them. So far as the rule and authority of men, preachers, bishops, councils are required to keep the members in order, so far they show departure from the character of a church of God. The authority of those whom the Lord gives to rule over the church is in the word they minister.

Churches may be far gone in error

and still be churches, as were five of the seven churches of Asia. If it is my lot to visit such a church by the direction of the Spirit, I will be directed by the same Spirit in my ministry of the word to that church, whether I know of all their disorder or not. Unless called by them in council, or advised with by the church (not by individuals) as to their troubles, it would not become me to search and scrutinize, and try to find out their errors. So far as my personal experience has gone, it has been better—my services have been more profitable in such cases when I did not know of the particular errors and troubles of the distant church I was visiting. The Lord has sometimes given a very effectual message to his servant for such a church when he knew nothing, or but little, of their peculiar trials; and he was free from the liability to exhibit a fleshly spirit. I believe the Lord has generally furnished each church, or neighborhood of churches, with the necessary gifts within themselves for correction and reproof and instruction in righteousness. And I am sure that if the Lord ever does send one from a distance to rebuke error and correct disorder in churches, that one who has been so sent by the Lord would be the last to think so, or to make such a claim for himself; and his work would be done without any appearance of rule, and before he or any one else knew that he had been finding any fault.

But the differences among churches are often in things non-essential to true fellowship, though they may seem quite important to those who hold the different views. I have visited many churches in far distant places, where there were such differences in custom, and in some points of order, and in forms of expression, and have enjoyed

sweet fellowship with the brethren. And without holding back anything of the word and doctrine, I have had precious evidences that my preaching was acceptable, and that the fellowship of the saints, and the doctrine upon which they feed together, is above the dividing lines of local custom and personal prejudices. I have never felt to make such a difference of understanding on a point not essential to fellowship a subject of public discourse, though willing to express my mind upon it when requested.

There may be reasons why neighboring churches and associations should not correspond with each other. I know of some who are in such a condition. In such cases I think uninvited efforts by ministers who live a long distance from them, to counsel them to correspond, will not be beneficial. Those who are involved in the case know their own condition and the movements to reconciliation, if any are made, must come from among themselves. There are different parties of strict particular Baptists in England. When one comes to us from any of them, we receive him on experience, accepting him as having been baptized in the fellowship of the church, we cannot undertake to investigate the particular differences among them there, nor can we advise them to come together. We regard them all as gospel churches. If we all try to keep good order at home, in our own churches, and when we go abroad among the brethren go without carnal weapons, and carry no propositions for fellowship, nor any challenges, nor any forms of expression outside of the scriptures that we shall insist upon as tests of fellowship, but go preaching the same sweet gospel we preach at home, and talking the same ex-

perience of grace we talk among our own brethren, we shall find wherever the Lord directs our road the same good, and sound and loving brethren, we have at home. Your brother in love and fellowship.

SILAS H. DURAND.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—While sitting on the porch this morning feeling very much burdened in heart, for the spiritual welfare of my children and my self, I realized my utter helplessness and entire dependance upon him who sits in majesty enthroned. You that have felt to be in the balances, have felt you were justly condemned, all evidence truthfully against you, the black cap adjusted, the sheriff's rope in hand, and underneath you eternal hell will know my feelings, (nong others can understand.)

Well, it came to pass while I sat thus pondering over the possible banishment from Jehovah's peaceful presence, I sought access to the throne of grace, my feeble frame shook with inexpressable emotion, after a short space of time I seemed to view heaven a distance off, there in was God and very many more seated around. Every thing was stiller than in the chamber of the dead. It seemed with my whole heart I cried with every breath for mercy. Every face there seemed clothed with pity for me, so much that I spoke aloud and said, "It seems that Heaven is veiled in gloom. After a little more time it seemed as I plead that I got nearer and nearer. I cannot tell you how, for I do not know, but in a short time I seemed to be there in Heaven and kneeling to God, his left side was to me. I could only see that side of his face. It was full of profound pity. I saw nothing but

pity for me in the face of others. I looked for my father's face that died when I was one year old, but I could not distinguish it from the others present. However I asked God to have mercy upon his child, and my mother's child. I saw nothing but pity and felt the solemnity of my doom. I cried it was just, I felt it was just, I knew it was just. Still kneeling at his feet I begged him to pass me not by, to cast me not out of Heaven, still he neither moved nor spoke. Then my agony was so great, I desired to clasp my arms around his dear form. I felt I must not, they are vile, then I thought I would fall on my face, all this while every breath was laden with God have mercy. After being in Heaven and that near to him how could I bear to be cast out: still no word he spoke. About this time, just a little from where I was kneeling to him. I saw, as it were two steps wide and smooth. They seemed to be marble, but glistened oh! so bright. I so much desired him to bless me take me, up and put me on the steps, still he spoke not nor moved, suspense tried my every nerve. After another space of time, it seemed by a power, altogether mysterious to me, (and one I will not attempt to describe,) we were moved along to, and on the first step, then a little time more and in the same way we reached the second beautiful step, and were seated therein, and God stood on my left side with his right side to me. I desired to see Jesus and for him to look upon me as he was crucified for sinners, he came from among the others and stood on my left side. God on my right, Jesus on my left, still as no word was spoken, I did not feel sure they had blessed me. I desired God to lay his hand upon my head, and let me hear his blessing. My

garments too seemed such as I wear in this world, and seemed filthy. I wanted to touch the dear Lord and Jesus, but felt my garments were too unclean. Once I reached out my arms to grasp him but felt it wrong. I did not know how I could be clothed like the others there. I know not either how it was done, yet they began to change very gradually and ere long they were the most beautiful I ever saw. There was a crown upon my head. I seemed to be neither very old, nor very young. I looked upon my own face, and it seemed very beautiful, my garments and crown glistened as snow when the sun is shining upon it. God seemed to raise his hand and I felt it meant "Praise God from whom all blessings flow." Then I felt approaching me a doubt, concerning the reality of these things, (or concerning these things,) and I was so afraid of satan that I cried in tears to God to save me from him. I even tried to hide from him by trying to keep God between satan and me. I was so affrighted God clasped me in his arms, my arms were about his neck my head on his shoulder, still I trembled with fear, that should he ever turn me loose satan would overpower me. Then I seemed to come away, and left my self there in his arms, and myself there seemed to say to myself here, Write and tell them I am here I was not asleep, nor nodding, not a bit of it. I was wide awake, and am writing this with a watchful conscience.

Now brother Gold, I will not even ask you what it all means, but simply submit it to your own decision, to publish or let it go. I feel in writing it I have cleared my skirts, if there is any who feels to scoff or jerr I am not accountable for it. My finite mind does not profess to know what it means.

But to all who are oppressed with sin I feel to say, your case to me seems clean compared with mine. I feel this evening that Heaven is worth every trial, every suffering, that mortal ever passed through while here on this low ground of sorrow: Oh! weary pilgrim, faint not by the way, press on to God, look not back, the day is nearly gone. Oh! sinner, fast asleep to your ruined condition, how I pity you. This world is vanity, and vexation of spirit. It is passing away, you too are swiftly going, lay not your treasures upon earth, they perish with the using, do the very best you can and weary not in well doing. You owe perfect obedience to God. Think of his daily blessings upon your sinful head. Ah! friends, I never once thought of any good deed I had ever done. I saw nothing good in me. I felt to be all vile, in fact I doubt whether I have ever done a good deed in all my life. What a mystery that any one is saved. One thing more I want to ask every one who may read this, not to think I have written it, to cause some one to think well of me. I know of a truth that I am not worthy of it. You see I know myself, and you do not, therefore I feel you do wrong in thinking any good of me. Now you may say, I wish I knew what she had done, that was such a sin. I answer, what have I ever done that was not a sin? I fear I could never tell you all my faults, my failures, my crimes, and even if I could it would do no good, for it is not in your power to release me, neither you to tell me yours. I would say to all deal justly with thyself, examine, yea know thyself, for with all thy wisdom you can't find out the heart of your fellow mortal, nor hide one of your own thoughts from Jehovah unto whom you must give account. Words do not con-

stitute prayer, neither falling on your knees, nay on your face, is not prayer, it is a broken and a contrite heart before God, a desire that words cannot express. The answer to acceptable prayer is a peace that mortal tongue has never yet expressed surrounded with a perfect halo of glory. Then with deep contrition I cry, oh! God, most holy, and pure compel me to work the works of righteousness, compel me to walk upright before thee. No matter how severe the affliction, send it, no matter how agonizing the pain help me to bear it, and kiss the rod that smites me, turn me, and I shall be turned. "So shall my walk be close with God, calm and serene my frame." Now if it be his will may you believe, not because of my words, but because you have seen and heard him yourself, and be handed down to your graves in peace with him and all mankind. Trusting that mercy will save us, I bid you farewell.

C. CORNELIA HINES.

ELDER P. G. LESTER.—I have been many times solicited to write something for publication concerning the evidence of a hope of eternal life, but I fall so far short of being able to write as I'd like, I have thus far refrained from granting the request of my friends, knowing the writing would be imperfect like myself and not worthy of the valuable space it would occupy. My life has been such a checkered work of providence I know not how or where to begin, but probably the purport will suffice. Sometimes my hope seems but a spark, yet I'm enabled to behold some bright links of God's providential mercies, and I fully believe the whole chain is connected with, and sustained by, an almighty power. I ask an interest in the prayers of God's peo-

ple as I journey through life to have the communication of his grace to my soul, supporting, comforting, and encouraging me to depend upon his providence here, and his eternal presence hereafter. I submit what is written to your disposal, knowing you'll throw the mantle of charity over it and cancel what seems amiss. Your little sister in hope of a better life.

SALLIE VAUTER.

Graefenberg, Kentucky.

When I was quite young I fostered lofty notions, had bright anticipations for the future, the heart was buoyant then, not knowing the trouble and sorrow of this loathsome world, nor that God chose things which are not, to bring to nought things that are, and that no flesh should glory in his presence. I thought it would be an automatic facility to obtain and practice all the brilliant qualifications that adorn the christian's walk. Alas, as years rolled on I found these to be false conceptions, and instead of being arrayed with strength of character and beauty of usefulness, I was withered, life almost destroyed, as it were, and clothed with that dark and lavish garment, sin. The heart is deceitful above all things, and desperately wicked, who can know it. When I had attained to the age in which I was to be an exemplar, a vivid imagination may picture the difference in what I was, and what I had assigned myself to be. Oppressed with a load of sin, I saw myself as I had never seen before, a sinner undone, wholly dependent, having no strength whereof to boast. It seemed that the irrevocable past of my life had spent to no purpose, a perfect void, (and so continues.) In the year 1880 I met with gross darkness in the daytime and groped in the noonday as in the night, en-

cumbered with a load of sin, grievous to be borne, horrors of death constantly before me, eternal punishment seeming inevitable. I dared not lift my eyes toward heaven lest the frowns of an offended God would meet my gaze and drive my guilty soul to fiercer flames below. Miserable creature! Where could I go? What could I do? None but those who have been plunged into the abyss of woe will ever know how awful such feelings are. I was a prisoner without redemption, locked in a dungeon with bars and bolts of sin, and the anguish of my soul would break upon me like a storm, and my heart would almost die within me. He sweetens the bitterest woes, and gives us cause to praise him for dungeons and prisons. I felt as if I had sinned against, and offended the God of heaven and I considered this the station of life his wise and good providence had determined for me, and a judicial right had condemned me to such punishment and I should bear his indignation. Praise to his glorious name; He afflicts, and He delivers. But "deliver" seemed so remote, so impossible in my apprehension. I wondered, as the children of Israel did when they were promised flesh to eat, "can God spread a table in the wilderness?" so "can God deliver me from such bondage" We have the promise. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." The sweetest consolation one can receive is to open the heart to those who will commiserate sorrows; and to me, then, solitude was a luxury, as it afforded opportunity for quiet supplication, and in the stillness, when the moon shone to silver o'er the brow of night, and the jarring passions and obtruding cares were hushed to peace by the solemnity and silence of the

hour, my soul sought him. I often felt it I could go in secret and pray to the God of Heaven, vent myself by words that the grief having thus exhausted itself would abate; but alas, my word seemed to go no higher than my head, and thus I continued until I was released from the enthrallment of such a harassing condition. I shall now leave the meanderings and vicissitudes of that gloomy period, and speak of the time my soul was discharged from the galling fetters. May I ever praise his matchless name for opening my eyes, though by afflicting Providence, to see the true condition of myself, and feel that he fully sufficed for all my deficiencies. He whispered peace to my weary soul in the stillness of the night. I lay on my bed much disturbed in mind; an image passed before me; it stood still, but I could not discern the form thereof; there was silence, and I heard a voice say "Be not afraid, It is I." The load which had weighed upon me was gone; the turbulent waves had ceased; all within was calm and serene. I fell quietly asleep, and on awakening the next morning all nature was instilled with new life; everything seemed more animated, for "lo, the winter was passed." I felt a desire to tell what a change had come over me, but was restrained, and have never been able to tell it yet. I went on in this frame of mind for sometime, but at length doubts and fears began to rise and I was again in a slough of despondency, but not as it had been, for satan with his venom sting had engrossed my thoughts, but now they were occupied with the justice and reigning grace of an omnipotent God. How changed were my joys, sorrows, and affections, and how altered were my desires! Shortly after my thoughts were newly exercised. "I heard an Old Baptist sermon, and

the preacher seemed to know my thoughts as he preached directly to me and my feelings betrayed me, for after service a dear aged brother, then a stranger in the flesh, came to me and said, "Take your light from under the bushel." I was too full for utterance, and too unworthy to respond. I did not want to deceive the people of God and staid away two years. In July 1883, I went again to the same dear place, Little Flock, expecting mother and sister to join, but I felt rebellious, as did the children of Israel, though they rejoiced at first for being delivered out of Egypt. I trust I went, not in my own power to the house of God, and into the liquid grave beneath the baptismal water with another dear sister. To my great surprise they have borne with my many imperfections this long. Many times the cloud of darkness has enveloped me, followed by a transient ray of light dispelling the gloom for a brief season, but never have I enjoyed a feeling so placid, a soul so illumined as when first I heard the voice of a loving Savior say, "Be not afraid, It is I."

SALLIE VAWTER.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I have just been reading No. 20 of the LANDMARK, and feel that I must send you a few lines to express my pleasure in and approval of your editorial upon Eph. 4th, 15th, 16th. It seems to me good and timely. I wish that a good many who do not take the LANDMARK could read it. I am not able to believe that the differences between our brethren are nearly so great as each one engaged in the debate imagines it the case. I feel when I talk with a brother and find that we seem to differ as though I want to find out how near we are together rather than how far we

are apart. It has for a long time seemed to me that where people have an experience of grace, their differences must be more seeming than real. I would not compromise a principle of truth if I knew it, but I daily realize that I am easily mistaken, and that even while I do want to know the truth I miss it, and so as I want my brethren to bear with me, I also want to bear with them. Many times when I thought I differed from brethren I have found that it was a difference in words and not in our real sentiments. And sometimes where there was a real difference of sentiment in argument, when we have quit arguing and have talked experience I have found that we were together. I am convinced that I lack in almost everything that is good. I lack faith and trust in God. I believe that I am a coward through lack of simple trust in God. I lack wisdom to know what to say or do. And while I desire to be a peacemaker I generally find that I have not succeeded, I suppose because I have not gone about it in the right way. I fear that I shall never receive the blessing of the peacemaker. One thing I think is true, that he who strives to make peace is as you say, apt to be called hard names by both sides. He seems to them to have no decided convictions of his own, and they are very apt to think that he is a time server. Those who strive to make peace must expect their praise from God. They will surely get but little from men. But I must close. I desire to commend your whole editorial. I hope it may be blessed of God to accomplish great good.

With love to you and yours I remain your brother in hope,

F. A. CHICK.

Riesertown, Md.

DEAR BROTHERS AND SISTERS IN CHRIST:—I was born and raised up to womanhood without the fear of the Lord before my eyes, as all other young people are, and I must say, as Paul did, I excelled many of my equals, and in one particular I know I did, for I verily thought the Primitive Baptists were a selfish people and I had no use for their religion what ever, and I never should, had I not have been arrested by some supernatural power. The first thing I ever had seemingly to awake me to my lost and ruined condition was about 5 years ago last Sept. on Saturday before the 2nd, Sunday, I felt very badly, and threw me down a pallet on the floor and laid down, and it seemed as if I became stone blind, and while in that condition I saw a dear old Baptist with his bible standing before me, and he opened and read the scripture where Christ told Nicodemus, "Ye must be born again," and right there I saw that the Primitive Baptists were the true church, and the necessity of regeneration. I went on weeks in much trouble, and I saw again three horses coming straight up in front of my door, and three beautiful little curly headed children behind them. This seemed to be revealed to me as the Father, Son and Holy Ghost. So shortly again after this one of my children was sick and I had been up with it until late in the night, and I went and lay down to rest, and it seemed as if I was not asleep when I heard some one speak very plainly and say, he that believeth and is baptised shall be saved, and I arose and went out to look if I could see any one, as my husband had gone off from home, and it seemed as if I only saw a beautiful stream of water, and old Brother John A. Williams standing there, and he led me in the water waist deep but

did not baptise me, after this I had greater love for the Baptists than I had ever had before, and I went on for along time in fears and doubts, and while in this condition, when I would lie down at night, it seemed as if I was not larger than a pin-head, and in my feelings it appeared as if I had to drag or pull a large log wheel (which you must know was a burdensome load for one so small and weak as I saw myself to be) and when I was through satan appeared in the shape of a turkey presenting all manner of fashions of dresses. He would show me fronts and then show me backs of those dresses, and then after that was presented, I saw Christ coming down with a robe and a crown of gold, and they were presented to me. It seemed next I was in heaven and saw the book with the seven seals, and Christ said none could open that book but he alone, and the angels were walking those streets with their golden harps praising and singing with loud hosannas of loudest praise.

After this these words were presented to me, and at that time I had never heard them. It was another six days work is done. Another Sabbath is begun. After that I felt condemned for staying away from the Baptists and telling them of what great things I hoped the Lord had done for my soul; for I had felt in part to believe it was the work of the Lord, but was fearful I was deceived, and kept putting it off until my burden got so heavy I didn't feel that I could bear it, and my mind was directed to dear Sister Rebecca L. Hardee. I was also drawn and directed to one of my half-brother's who is a dear Primitive Baptist, and one I love dearer than I ever did my own whole brothers. Then I felt that I was separated completely from the

world and that through great trials and tribulations I would have to pass to get to the kingdom of heaven. After this my heart became harder, and I was for about 12 months in an afflicted state, for I had concluded I would not join a selfish people which satan had made me believe they were, and my heart again had to be melted down before I could give up, and yet I felt condemned for not doing my duty, and the words came forcibly to me, and I felt it was from the Lord saying, "in the sixth trouble I will be with thee, and in the seventh I will not forsake thee." Then I thought again I would not attach myself to the church, that I could serve God as well out of the church as within her, but my love was so great for the people of God I could not help from going to hear preaching, and when I got there it seemed as if they were all looking at me, and expecting me to tell them something, and it seemed as if there was something to hinder me, until on Monday morning after the second Sunday in May 1893 the church had received 2 members on Sunday after preaching, and had convened at the water for baptism, and to my great surprise I was made willing, as I hope by that power which says, I will make my people willing in the day of power, and went and offered up my little experience to my brothers and sisters, and was joyfully received into their fellowship. At the same time my dear husband was in sore trouble, and I had no idea of joining and he didn't go that day, and when I returned I was so full I could not tell him about it, but he found it out, and it did seem as if it grieved him almost to death, and he continued so until the second Sunday evening in June, and his baptism was delayed until the second Sunday in July. Dear

brethren and sisters in Christ, do remember me in your prayers for I am a poor, afflicted creature, have been on the bed of afflictions for 11 weeks. At this time I cannot walk one step or raise my head from my pillows, not able to do any thing for my little children or husband who has been confined for 6 weeks to the house, so I must close. Remember us that if it be God's will he may restore us to our health, and give us faith and grace to strengthen us in all our trials and afflictions in this unfriendly world. I am I hope your poor and afflicted sister.

LAURA ELIZABETH WILLIAMS.
Greenville Pitt Co. N. C.

BROTHER GOLD:—I send you \$2 for the LANDMARK, which I hope you may receive and give me credit. Brother Gold, my days here are bound to be nearly run out, and I feel resigned, and believe that I shall be gainer when I am called away. I am now in my eighty-first year, and can just get about the house and yard by the aid of a long stick or crutch. May the good Lord bless you, and may you live long to defend the truth.

I feel like this will be my last call for the LANDMARK. But if I should live to see this out you may hear from me again.

Yours truly and brotherly. Farewell.
E. WINSTON.
Wilton, Granville Co., N. C.

Remark.

There is something touching to me in seeing people old and bent with infirmity, and stricken with age. What a lesson to the young—an object lesson before their eyes of the vanity of human life, to which all must come if they live long.

But there is much beauty also in seeing one thus stricken and en-

feebled by age leaning on the Lord, resigned to his lot, and waiting until his change shall come, when he shall be discharged from the battle of life, and translated to the paradise of God. "I have been young, but now I am old, yet have I never seen the righteous forsaken, nor his seed begging bread."

The righteous one is Jesus, and his seed or children are never forsaken, nor do they ever starve or beg. They shall never perish.

I am glad that brother Winston is so near ripe for the blessed harvest. Yes, God's people ripen for the grave as their time to depart draws near. Blessed are all those that trust in the Lord.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I have thought that in two items in my communication of issue of February probably the brethren and sisters did not understand, and I've not been satisfied about it. I did not explain them as I should have done. The first was about quitting swearing. I meant it quit me. The other was where I got in such a condition I could not pray, and soon after that I said I prayed all the time. I meant my inward thoughts all the time were praying, but could not utter the words.

J. K. P. LESTER.
Conyers, Rockdale Co., Ga.

ELDER P. D. GOLD, MY KIND FRIEND:—I have been in bad condition of mind for a long time, especially here of late. Before I got so bad I had a feeling that I was willing for the Lord to deal with me as he pleased, and suffer anything he pleased, provided he would

love and take care of me; and it seemed that I saw that would take away the reproach of my being in such a degraded condition. That has been a help to me at times. I have seen hard times since then, but one night a feeling came to me that Jesus was ten thousand times dearer than my own heart is. Fresh hope sprang up in my mind. I did not know what kind of action to have, but next morning the feeling was gone, and I was as bad or worse off than ever. Some words have come in my mind that helped me. One was, no weapon formed against thee shall prosper. I received a hope when I was young, but it seemed to me that my heart was not right. About 20 years ago I became distressed about my condition. One day this Scripture that I had never understood was opened to my mind, "whosoever falleth upon this stone shall be broken," etc. I felt like I had not been broken although I had been pleased with my hope, and believed it to be sufficient, but the way of transgressors is hard.

Yours Respectfully,

FRANCES E. SPRULL.

Roper, N. C.

ADDRESS IN TEXAS.

Omaha, Morris Co., Tex. to Sep. 23rd; Carroll's Prairie, Hopkins Co. Tex., Sept. 20th; Emory, Rains Co., Tex., to Oct. 4th; Forney, Kaufman Co., Tex., to Oct. 10th; Greenville, Hunt Co., Tex., to Oct. 17th; Unita, Delta Co., Tex., to Oct. 24th; Blossom, Lamar Co., Tex., to Oct. 30th; Honey Grove, Fannin Co., Tex., to Nov. 4th; Gaber, Fannin Co., Tex., to Nov. 10th; Bonham, Fannin Co., to Nov. 15th; Savoy, Fannin Co. Tex., to Nov. 19th; Dallas, Dallas Co., Texas, Nov. 21st; Kaufman, Kaufman Co., Tex., to Nov. 24th; Payne Springs, Kaufman Co., Tex., to Dec. 1st.

ZION'S LANDMARK.

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

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

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

VOLUME XXVIII..... No. 22

WILSON, N. C., OCT. 15, 1895.

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

EDITORIAL.

A WIDOW INDEED.

Sometime ago a friend requested me to write on the 5th chapter of 1st Timothy, especially the 9th verse, but I have not felt at liberty to do so, neither do I now feel to know much, if any thing, as to the meaning of the portion of Scripture cited, however I will give such light as I have.

While the Scriptures as a whole apply to the church in general, yet some portions seem to apply to individuals in particular, such as the epistles to Timothy, Titus and Philemon. Timothy seems to have been ordained to a special work, and in order to the proper performance of that work must necessarily be specially qualified, hence the character of the epistles, in so much as he was to be instructed by the Apostle Paul. It seems the Apostle knew that Timothy would come in contact with every element composing the church, or in any respect connected with it, therefore he was moved by the Holy Ghost

to instruct him as to how he should behave himself in the house of God, what he should avoid, for what he should contend, whom he should reprove, rebuke, and exhort, and whom he should not rebuke, but entreat, and with what it should be done, "with all long-suffering and doctrine," and what should be the result, that he might save himself and them that heard him.

Some things which apply to Timothy also apply to young preachers to-day, or if not so intended by inspiration, might be profitably appropriated by them. I have seen some young preachers who seemed to me to regard themselves equal to the elders in all essential respects simply because they had been set apart to exercise in the full functions of the gospel, and their attitude toward the elders seemed to be rebuking when even entreaties were not required. I have seen some not yet ordained to the full work whose assumed importance rendered the instructions of men of ripe experience of little or no importance. I like to see the younger brethren, whether preachers or not, sitting at the feet of the elders, whether they be elders in office or in years. There is more room between the feet of the Fathers for young preachers than elsewhere. I do not think the term elders here applies to the aged minister but to the aged man, especially those whose faithfulness constitute them fathers in the estimation of the younger ones who are faithful. Both the fathers and mothers are here called elders and

should not be rebuked but entreated as fathers and mothers, and the younger men and women as brethren and sisters.

Simply the loss of the husband did not constitute one a widow in the full sense, but to be a widow indeed one had to be without husband, children or nephews. The scriptures enjoin upon each of these the support of the mother; first the husband until he fails, then the children until they fail, then the nephews until they fail, and then upon still other considerations she is to be cared for by the church. Whatsoever the Scriptures enjoin, the church, it seems to me, has the right to enjoin, therefore the church is empowered, and should require, if necessary, that nephews look after their widowed aunts as much as that children should their widowed mothers, and supply their temporal needs. Such widows are to be honored because of their virtue and chastity, both moral and spiritual, that is, they are to be held in such esteem that it becomes, as it were, a matter of course for those who should highly esteem them to give them temporal support, the church being the last to consider them in this line, but the first in matters of faith. She that is a widow indeed and is desolate trusteth in God, and continueth in supplications and prayers day and night, and therefore lives unto God, and deserves special attention from her kindred in the flesh and from the church. "But if any provide not for his own immediate family, especially for

those of his own house, or kindred, he has denied the faith, and is worse than an infidel." Now this is true as to either husband, child or nephew. What would you think of a young man who, having an aunt who was a widow without a son, and held in high esteem, and would not care for her? Would you judge him to be a christian, would you think him to be a gentleman, would you consider him civilized? Would he not be worse than an uncivilized heathen? And yet you might not have to go far in any direction in this country of professed and boasted enlightenment and christianity, to find such young men belonging to some so-called church, who neglect their aged, destitute but respected kindred, and you might find some one claiming to be a Baptist who fails to prove his faith, by neglecting so simple, easy and should be pleasant duty. No doubt Timothy exhorted children and nephews to attend to these things, and where they refused rebuked them, that others might fear, and thus were they advertised as without true faith and as worse than infidels, and it seems to me to be the duty of those of like gifts with Timothy to do even so to-day. The church is only required according to the gospel to support those who are widows indeed, and is not to neglect them by looking after those who have sons or nephews, therefore when the church seems to neglect those widows who have kindred, the pastor should give the reason for this seeming neglect, and

thus the unbelieving and unfaithful children and nephews are openly rebuked, and if these are members of the church it seems to me the matter should be further dealt with according to the discipline of the church with respect to heretics, heathens and publicans.

"Let not a widow be taken or chosen into the number under three score years old, having been the wife of one husband." It seems to have been the custom of the church, perhaps growing out of the daily ministration, unto the widows of the goods brought unto the apostles as is recorded in Acts 4:35 to take unto its care those who were widows indeed, and that none were taken unto this number except as described. She must be sixty years old, at which age one is supposed because of infirmities to become unable to eat bread by the sweat of her own face. She must have been the wife of one husband, that is she must have been married but once. Men used to have a plurality of wives, but I do not call to mind where a woman ever had more than one husband at one time, hence it must mean that she must not have had but the one husband, or was a wife but the one time. She must be a widow like unto Anna the prophetess, who though of great age had only lived with her husband seven years from her virginity. She had been a widow as much as sixty years, and served God with fasting and prayers night and day. She was a widow indeed, and lived in the temple just as the widow indeed is to now live in the church.

She is not to depart from it either of choice or from necessity. She must have been a woman who was well reported of because of her good works. Her works must commend her unto this favorable consideration, and these works must have been wrought all along during the years of active life. She must not have been a prodigal then and now brought into this favored number and thus blessed. She must have been careful and not forgetful to entertain strangers, those who have no present home, and perhaps nothing with which to pay for lodging. We are not due much credit for entertaining our friends and kindred, especially such as have homes and money, even though they be strangers, because we can sometime turn in with them or they can pay us for lodging. To lodge strangers in those days was a good work as no doubt many strangers would affirm, and was a distinctive characteristic of a child of God, and should be to-day. If you have ever been among strangers, and when weary, hungry, and cold some one took you into their rest and warmed and fed you, no doubt you regarded such as a good work wrought upon or done unto you. She must be the mother of children as well as a mother in Israel. "If she have washed the saint's feet." It was the custom in those days to wash the feet of those beloved, and as we are commanded to love one another it is but reasonable that it should be indicated by washing the feet of those we love with a pure heart fervently. Some brethren

refer to this to prove that feet washing was observed, and therefore the Lord meant what he said when he said, If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. It seems to me if he did not mean what he said in this instance he did not mean what he said at any time. If the apostles did not wash each others feet, they did not do what the Lord told them they ought to do, even according to the example which he himself gave them, therefore I have never felt impressed to try to prove that they did wash, besides I believe they obeyed his commands. Whether they washed like we do who try to observe the obligation is somewhat a question. I do not believe the washing the saints feet which this widow must have done was any more a work in the church to be observed in a church capacity than bringing up children, lodging strangers or relieving the afflicted was a work to be thus observed. She was to be taken under consideration for the relief rendered in a natural domestic sense, based upon the consideration that she had thus ministered to others who were needy when she was able to minister, therefore she must have simply observed the literal custom of washing the feet of those whom she loved as the woman did the Saviour's feet because she loved much, having been forgiven much.

Younger widows were not to be taken but refused, because they had not been proven and were liable to wax wanton against Christ, and if so they would marry even as they will in this day, having damnation because they have cast off their first faith. When a young woman loses her husband for a time she is dead to the world generally and seems to be turned more

toward the Lord, and no doubt may think at that time that she will devote the remainder of her life to the service of the saints, and thus serve the Lord, and some do, while others again soon adorn themselves in gay apparel, and become frivolous and sportive and directly again are they married, and thus depart from that faith which they professed and which seemed to bind them in holiness unto the Lord, in their early widowhood.

P. G. L.

INFANT SALVATION.

It is charged that Primitive Baptists believe that infants dying in infancy are lost. Why people should think this is partly because we hold and teach that all mankind are born in sin. As we do not profess to have any power to change the condition of the infant, nor do we sprinkle it, nor attempt to teach it, they think we hold that infants dying in infancy are lost. Almost all the denominations claiming to follow Jesus sprinkle children in infancy, showing that they depend on that for their preparation for death, although there is not a word of authority in the New testament or gospel dispensation that warrants any such a practice. Now because we do not thus act they charge us with holding that infants that die in infancy are not saved. If any of our preachers were to preach this the church of his membership would turn him out, and if they did not other churches would not receive him.

The gospel is not addressed to

infants. They do not know their right hand from their left. The bible does not say much about infants. It says though we are shapen in iniquity, and conceived in sin, psalm 51: 5. Now how can such sinners be saved? When they live to be grown they are saved by grace.

Paul says by the grace of God I am what I am, and again, by grace ye are saved. Then if adults are saved by grace, and only by grace, how can an infant be saved? By grace, just as adults are saved by grace. The same grace that saves adults saves infants. We hold that all infants that die in infancy are saved by grace, and that nothing but grace can save them. All that the Bible says of infants is favorable to their salvation.

If other denominations would take the scriptures for their authority in the matter of infants, and not try to take the matter of their salvation in their own hands by attempting to do what the Bible has not warranted, but would let the matter of their salvation rest alone in the hand of God, they would feel less like inflicting damage on us by charging us with what we do not hold.

P. D. G.

NEARER KINSMAN.

"Now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I." Ruth 3:12.

Friend B. F. Liles, of Texas, requests my view of the above scripture.

Who is the nearer kinsman? Ruth was a Gentile woman, and was the widow of a Jew. No seed had been raised up of that Jew. The

law of Israel required then the next of kin to a deceased brother, namely a surviving brother, to marry the widow and raise up seed to the name of the dead.

Boaz was not that next of kin, and though he loved Ruth he could not marry her while the right rested in one nearer of kin. Therefore he meets this nearer of kin in the gate of the city, or place of justice—a court—and taking ten elders of the city calls the attention of this nearer of kin to Ruth's case in the figure of a piece of land to be redeemed that was Elimelech's, the husband of Naomi, the widow, and mother-in-law of Ruth, the widow. This land is to be redeemed. This nearer of kin has the right of redemption, and next to him Boaz has the right. Boaz asks him if he will redeem it. He says he will. Boaz tells him he must also buy or redeem it also of Ruth the Moabitess, the wife of the dead. This nearer of kin then says to him, "I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it."

This nearer of kin sets forth the law. By nature the Jew is under the law in his first or natural birth. The law therefore has the first claim. But it is not able to redeem the lapsed inheritance, lest it mar its own inheritance, or become defiled. This could not be. The law is unable to justify the guilty, for the law is not of faith. But he that doeth what it says shall live, and the soul that sins shall die.

What the law could not do, &c. The law is not against the promise. The law is fulfilled and magnified in Jesus. 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, &c.

Hence this nearer of kin in the court or gate of judgment, in the presence of the ten elders, (the ten commandments all satisfied,) tells Boaz to buy or redeem his right to Ruth. He according to the manner of Israel plucks off his shoe in the presence of witnesses and gives it to his neighbor Boaz: See Deut. 25 : 7-9. So Boaz is the neighbor that stands in the shoe or right of the law and bears all the burden and redeems the sinner and raises up seed to the dead. He is typical of that neighbor that showed kindness to him that fell among thieves. He is typical of that brother born for this adversity or necessity. He stands where we should in our shoes, does all that fulfills the law, redeems the inheritance, marries Ruth, figurative of the Gentiles, raises up seed to the dead, typical of the resurrection, builds up the house of Israel, so that Jew and Gentile fitly framed together grow up into an holy temple in the Lord. Boaz is typical of Jesus who did worthily in Ephratah, and is famous in Israel.

P. D. G.

Call for reduced rates to the Black Creek Association.

Brother Isaac Jone's father is dead. He was a loving, humble, good Baptist.

The following from Elder Jones states his death.

"Brother Gold, I have sad news to write. My father died this morning about 9 o'clock. After suffering for some time he quietly passed away. He prayed to die. How sad it is to give up a good father. "But the Lord gives, and the Lord takes away." He died Oct, the 11th.

OBITUARIES.

RICHARD M. WHITAKER.

Another father in Israel has fallen!

The subject of this sketch was born, near Scotland Neck in Halifax Co. N. C. April 4, 1820. At his father's death he was only three years of age, the eldest of two children. His mother, left with but little means, brought up her two sons with habits of industry and strict integrity, and at quite an early age Dick became the stay and support of the family, under the ordering of his mother, for whom he ever retained great reverence and tender affection.

His education in books was limited, but his indomitable will and industry so developed his fine intellect, that his judgment was frequently consulted by others of superior educational advantages. He moved in 1846 to Nash Co., where, soon after, he married Miss Mary Anderson. Eight children were the issue of this union, four of whom, three sons and one daughter, survive him. After being called to mourn the death of this wife, he married, in 1868, Miss Mary Applewhite, of Halifax Co., by whom he had five children, three of whom, two sons and one daughter, with their mother, are called to mourn their loss in his death. During all these years, by industry and economy, aided by his help-mates, he accumulated considerable property. Long before he became a church member he was much exercised on the subject of his soul's salvation, acknowledging to himself, before others knew of it, his dependence upon God, and His good providences unto him in his temporal prosperity. He once said to me at his home: "The Lord must have guided

me in the selection of my wives, for no man ever was blessed with better women than my two Marys. After struggling with the Spirit for years he united in 1873 with the Primitive Baptist church at the Falls, near Rocky Mount, of which he remained a faithful, consistent member up to his death, which occurred at his home March 11th, 1895.

Some three years before his death a fall from his horse dislocated his left wrist, from which he never entirely recovered. This painful wound necessitated quiet, and the sedentary life which followed undermined his strong constitution, but did not lessen his energy, which was exercised to the last in the interest of his family. He was especially fond of his bible, and was more conversant with it than many we meet. During his last illness he frequently expressed the desire for the brethren to come and talk with him about its precious truths. His pastor's visits he keenly enjoyed. On one of these occasions, when the usual, restful foot bath was prepared, the pastor insisted on washing the feet of the dear old saint, and I doubt not he felt more the force and peace of the pastor's example than ever before. Just before his summons came he called his family in to sing for him, "There is a fountain filled with blood," in which he joined with such keen delight, that his voice was heard above the others. He was a devoted husband and father, a kind neighbor. It would fail me to tell of his unbounded hospitality to friends, and his care for the needy. Few if any, have fed more of the hungry, sheltered more of the homeless, or buried more of those too poor in this world's goods to defray such expenses than Mr. R. H. Whitaker. There is that scattereth and yet increaseth may be truly applied to him. When the summons came to him he was ready, clothed in Christ's righteousness, redeemed by his blood, he is I believe now reaping his rich reward in glory. He came "to his grave, in a full age," like as a shock of corn cometh in his season. Now to the dear bereaved ones let me say, Emulate his example. Let the fear of God be always before your eyes, his love in your hearts, his service in your lives and through the merits of the crucified you will meet the dear old husband and father again in a home unknown to sin and change.

A. H. D.

Seaboard, N. C.

ELIZA C. HARRIS.

Sister Eliza C. Harris, widow of Deacon John W. Harris, was born Oct 13th, 1809, was baptized by Elder John Stadler into fellowship of Lick Fork church 1st Sunday in October 1830, was married August 30th 1832 and died at her home near Lawsonville Rockingham Co. N. C. July 18th, 1895. She was blessed with an unusually strong mind and though she was almost eighty six years old she retained her mental faculties to the last. She professed such strong faith in God's ability and willingness to make all things work together for good to his people, that when others would be ready to give up in despair she would often say "There will be some way provided." Her temperament was such that she could look on the bright side of the picture even under adverse circumstances. For many years prior to her death she was an invalid and was therefore deprived of attending her church meetings, but it was the pleasure of her life to have the preachers and other members of the church to visit her at home. She was indeed a mother in Israel. Her conversation was on religious subjects and notwithstanding the circumspcct life which she led, she would often speak of her unworthiness. A few days before she died she said to her children that for the sake she had tried hard to live after the death of their father, but the time for her departure had come and there was not a "straw in her way." Christians do not need dying grace till death comes, and that grace was afforded her in the hour of need. She was ready to depart and be with Christ. She was the mother of eleven children, seven of whom survive her. She was an affectionate wife, a kind mother, a good neighbor and an excellent church-member. May those who survive strive to follow her footsteps.

PASTOR.

DEATH OF MRS. HARRIS.

Mrs. Eliza Coleman Harris, widow of John W. Harris, died at her home near Lawsonville last thursday, July 18th. She was the daughter of Richard and Elizabeth Stubblefield. She was one of twelve children, ten of whom preceded her to the grave. One brother survives, Mr. J. T. Stubblefield, who resides in Texas. Mrs. Harris was born Oct. 13, 1809, and hence was in her 86th year when called to rest. She joined the Primitive Baptist church at

Lick Fork and was baptized by Elder Stadler the first Sunday in October, 1830. Mr. John W. Harris, to whom she was married two years ago later, was baptized at the same time. Their marriage took place August 30th, 1832. Eleven children were born unto them, seven of whom survive, Messrs. Robert and H. C. Harris, and Mrs. Joe McKinney and Mrs. S. W. Hubbard, of this place; Mrs. S. Y. Walker, Mrs. W. S. Butler and Miss Sallie Harris of Lawsonville. The lamented husband passed away April 12th 1895. He was indeed a father in Israel, strong in faith and zealous of good works. The memory of his sainted life and good deeds abides as a sweet savor. So with the wife. Her highest ambition was to glorify God in her own sphere, that of the home. That was her kingdom and she adorned it. She loved her Bible, her church and the people of God. The hospitable home was the favorite stopping place of ministers of her church, and christians delighted to come under its sweet influences. Mrs. Harris was a devoted wife, a loving mother, a considerate relative, and a kind neighbor. The lamented couple were happily mated. They were one in purpose and their love for each other deepened as they walked down the years. The husband in the agony of death was solicitous for her comfort, telling his son, Robert, to quiet her; that she was excited about him. In the providence of God they were not long separated, and while the heart bleeds to give up loved ones, there is joy inexpressible beyond the river. Mrs. Harris had been in feeble health for several years, hardly ever escaping acute illness in June and July. After the death of her husband she began to decline and the best medical skill, nor the loving attention of her children could stay the progress of the disease. Her mind was clear till the last, and she expressed her unwavering trust in Christ. On Sunday before the end she called her children to her bedside and told them that she had tried hard to live for their sake since the death of their father, but the summons had come and she realized that to depart and be with Christ was far better. There was not a straw in her way, she said, and she did not want them to shed a tear on account of her death. She gave a look of recognition to her children after intebance had failed her. The burial took place at the cemetery near

Lick Fork church, her body being laid to rest beside her husband. Elder J. S. Dameron officiated. A large crowd of sorrowing relatives and friends were present. A touching incident of the last sad rites was the singing of the favorite hymn of the deceased, "How Firm a Foundation."

"Though Sorrow mourns the lovely dust that lies beneath the sod,
Faith looks upon a spirit-queen among the fields of God;
The bliss of angels and the balm that quiets every pain
Have filled her cup and life to her is beautiful again.

Upon her stainless brow she wears a crown of softer beams
Than ever wrapped the summer rose, or lured the world to dreams;
And on her lips, by music touched, a sweeter hymn is born
Than ever roused the sleeping buds or ushered back the dawn.

The mysteries of time and space, the spring of love divine;
The secrets of the land and sea, the pearl-trove and the mine;
Philosophers of every school her sage instructors prove,
And wisdom adds her cultured lore to heaven's crown of love.

Naught in the universe of God is hidden from her eyes,
For in their clear unclouded depths the light of heaven lies,
In perfect knowledge she has found the bliss for which she sighed,
And at the feet of Him she loved, her faith is glorified.

SISTER P. E. MCGOWAN.

The writer of this, who has from early life known something of her exemplary life as a neighbor, schoolmate, and as members together in sweet fellowship in the Primitive Baptist faith in the church at Spring Green, Martin Co. N. C. would offer a brief and humble tribute to the memory of dear sister Priscilla Eliza McGowan whose parents were Turner and Temperance Price of Martin Co., whose first husband was John Whitley of same Co. and by them a daughter who died in early bloom of life, whose second husband was Dr. Rives of Edgecombe Co., a zealous Baptist and profound scriptionist who was instantly summoned to his celestial home after rising from prayer in his opening conference in church at William's meeting house, in Edgecombe Co., and whose third husband was A. D. McGowan, a widower with several children, whose hearts were

quickly knit to her in love as a mother indeed. On the morning of July 1st 1895 it is said she got up feeling very badly, soon she sat on the bed, saying "I cannot live, I am gone." Her husband asked her was she ready, she said, "O yes I am ready." He ran out to send after the doctor, before he got back she died in the arms of his daughter Lucy, blessing her, her husband, and everybody. Her last words were, "tell my precious husband good by, I am gone." The doctor thought she died from heart failure from lagrippe she had about two years ago. She lived about 60 years, her membership was over 40 years. She when a young lady united with the church where her membership remained to her death, though during her last marriage she lived in a remote part of the state still she manifested her love in attending her church meetings even then once in a while and by an occasional letter containing a free will offering to the church fund and her pastor. Her christian virtues are so eminent, numerous and lovely that language fails me in portraying them in their full beauty and excellence. May God sanctify her brilliant life and triumphant death to the good of her bereaved husband and his children.

S. W. OUTERBRIDGE.

LIZZIE H. MILLER.

Lizzie H. Miller, wife of James H. Miller departed this life at her home in Monroe Co. W. Va., on the 6th day of July 1895 of Consumption. She was 24 years 8 months and 29 days old. She professed a hope in Christ in the year 1890, and joined Flatwoods church of the Primitive order of Baptists, and lived a consistent member the remainder of her days. She told Elder R. Ballard that she was not afraid to die but was resigned to the will of God and was willing and ready to die. On Monday night before her death she told me that she believed she was dying and also her friends believed that her time had come. But she prayed to her Heavenly Father that she might be able to talk to her friends and relations, she called her husband and father and all of her friends to her bedside and told them the Lord had permitted her to talk. He had answered her prayers. She told her husband to be good, for while she was at home with her sweet Jesus he would be left alone. She hugged and kissed us all and told us good by, and told us to meet her in Heaven where she could sing

praises to our sweet Jesus. She said that ten thousand years might pass and thousands of years roll on still we will have no less days to sing God's praise than when we first begun. She was permitted to live until Saturday following, during that week she often praised her Lord and bid her friends good by, and told them to meet her in Heaven where parting would be no more, where farewell tears are never shed. She requested her grandmother to tell all of her absent friends goodby and to meet her in Heaven. While she was not suffering so much, she had bright eyes delighted with that Heavenly place and a smile upon her face while she talked and laughed to her friends that surrounded her dying bed. During her illness all that could be done for her was done by her friends and neighbors. But we can only say the Lord's will be done. While her husband, father, mother, sisters and brothers left to weep over her absence and her vacant seat, she is now enjoying the blessings of a heavenly home, where she can forever sing praise to the blessed name of Jesus. Her Father.

JESSE WICKLIKE

JEREMIAH GARNER.

By the request of sister Rebecca Quin, I send you this obituary of her father.

Mr. Garner was born July 15th, 1826, and departed this life July 6th, 1895. He was three times married, and was the father of ten children, eight of whom are living and two dead. Some years ago he joined the Methodists, but for some cause unknown to the writer, he never attended their meetings but very little. He was generally at our meetings at Newport and gave good attention to preaching. During the latter part of his life he often spoke of his sinfulness and of his inability to do good, and gave evidence that he knew the power of conviction, and from what I have understood from those who visited him he had a good hope in our Lord Jesus as his Saviour. He had a desire to talk to the church at Newport at our June meeting, but our God had ordered otherwise, for at that time he was not able to attend. On the night of July 4th he sent for me to go to visit him, but owing to sickness in my own family, I could not go. He afterwards send for deacon J. B. Mann, who visited him and found much consolation in his conversation. Those who were with him have strong hope that our friend

died in the smiles of our blessed Jesus. This is heaven. How glorious to look by faith into the great eternity and feel the power of that blessed hope of entering there in the smiles of Jesus our Lord. May God give comfort to the bereaved, and fill the vacancy by his presence, is the prayer of their friend.

L. H. HARDY.

LULA HUNT.

By request of her parents, Mr. and Mrs. James J. Hunt, I send you for publication the notice of the death of their little daughter Lula, who had just turned into her fourth year. She fell asleep in the arms of Jesus after inexpressible suffering for nearly two weeks, on the 25th of September, 1895. Her stay on earth was short, but long enough for the family and neighbors to love and become attached to. She was a sweet little girl and as patient as any one could be, during her illness. Our Savior said, "suffer little children to come unto me for theirs is the kingdom of heaven." She is gone and has left a sinful world, and will no more suffer pain and death. We deeply sympathize with her bereaved parents, for we know their grief was great, while watching their babe struggling with the king of terrors, and when it was gone, could they not truthfully use the language of Job, and say, the Lord gave and the Lord has taken away, blessed be the name of the Lord. So let us be resigned to the will of God, and may it be his will to lead those bereaved ones in the path of duty, and make their burdens light.

A precious one from us has gone,

A voice we loved is stilled,

A place is vacant in our home

Which never can be filled.

God in his wisdom has called,

The boon his love has given;

And though the body moulders here,

The soul is safe in heaven.

Farewell, dear babe, but not forever,

There will be a glorious dawn,

We shall meet to part—no never,

On the resurrection morn.

FLORA LUTTA.

JESSIE CONARD YOUNG.

Little Jessie Conard Young was born March 10th 1894, and died May the 25th, 1895, making his stay on earth 14 months and 13 days. He was the son of Brother J. D. Young and Isabel Young. I am

satisfied little Jessie never saw a well day, though that never kept its papa, mama, brothers and sisters from grieving after it. This was a sweet little babe. But we hope their loss is its eternal gain. Its papa held the pillow under its head to the last. I told him I would hold it. He said no, it's the last thing I can ever do for it. He said, O if I could only take its place, and let it live; but the Lord had a purpose for its pa longer in this world. So we must be still and know that he is God. When that summons will come Oh if I coul' think I was as well prepared to meet Jesus as I believe that dear little babe was I then would be satisfied of resting where all sickness, sorrow, pain and death are felt and feared no more. The Lord knows where my resting place is, if I have one at all. I live by hope. If we had our way we would not part from any of our friends that feel so near and dear to me. I hope the Lord will be with those that it has left behind to mourn its loss, and make them able to bear their burden.

MURPHY MOREFIELD.

REQUEST.

Now that you are selling crops which have advanced in prices we earnestly request that you will remember us, and send on your subscription to the LANDMARK. This is meant for those that are behind. We have been waiting quite a while with many, and much needed the money, but knowing times were hard we have waited. Now that times are better we hope you will remember us. P. D. G.

APPOINTMENTS.

L. H. HARDY.

Whiteville.....Wednesday, Oct. 30th
 Mill Branch.....Thursday
 Thence to Mill Branch Association.
 Monday.....Travel
 Tuesday and Wednesday.....Pee Dee
 Thursday and Friday.....P'essant Hill
 Saturday and 2nd Sunday (Nov.).....Bethel
 W. R. CRAFT.
 Upper Black Creek.....Monday after 4th
 Sunday in October.
 Beulah.....Tuesday
 Cross Roads.....Wednesday
 Union.....Thursday
 Bethany.....Friday
 Smithfield.....Sat. and 1st Sunday in Nov.

Little Creek.....Monday
 Clement.....Tuesday
 Rehoboth.....Wednesday
 Sandy Grove.....Thursday
 Willow Spring.....Friday
 Middle Creek.....Sat. and 2nd Sun.
 Oak Grove.....Monday
 Durham.....at night
 Elm.....Tuesday
 Mt. Lebanon.....Wednesday
 Camp Creek.....Thursday
 Surl.....Friday
 Roxboro.....Saturday and 3rd Sunday

J. A. BURCH.

Beulah.....Monday after 4th Sunday in Oct.
 Salem.....Tuesday
 Neuse.....Wednesday
 Brother I. R. Young's.....Wednesday night
 J. M. HARRIS.
 Saleit.....Monday after 4th Sunday in Oct.
 Neuse.....Tuesday
 Cedar Grove.....Wednesday
 Dutelville.....Thursday
 Durham.....Thursday night
 He will need conveyance.

ISAAC JONES.

Volunteers (Stokes county).....Wednesday
 after 2nd Sunday in Nov.
 Zion Hill.....Thursday
 Toms Creek.....Friday
 Rock House.....Saturday
 Russell Creek.....3rd Sunday
 Snow Creek.....Monday
 New M. H. (where Association was held last
 year).....Tuesday
 Sardis.....Wednesday
 Hillsdale.....Thursday
 Burlington.....Friday night
 Durham.....Sat. and 4th Sunday

J. E. WILLIAMS.

Jones Hill.....Nov. 5
 Liberty Hill.....6
 Freedom.....7
 Howards Chapel.....8
 Mountain Creek.....9 and 10
 Big Creek, Montgomery Co.....11
 Suggs Creek.....12
 White Oak Spring.....13
 Mt. Tabor.....14
 Rock Hill.....15
 Toms Creek.....16 and 17
 Pine.....18
 Flat Creek.....19
 Bear Creek.....20
 Union Grove.....21
 Conveyance needed.

H. F. PEEDIN.

Yopps.....Tuesday after 3rd Sunday in Oct.
 Stump Sound.....Wednesday
 Wilmington.....Thursday
 Myrtle Grove Sound.....Friday
 Whiteville.....Saturday
 Mill Branch.....4th Sunday
 Fireway.....Monday
 Ocean View.....Tuesday
 Bethel.....Wednesday and Thursday
 Mill Branch Association.
 P'essant Hill.....Tuesday after
 Pee Dee.....Wednesday and Thursday
 Feathery Bay.....Sat. and 2nd Sun. in Nov.

G. W. Gail & Ax's

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

— ARE —

Unequalled in Purity,
Strength and Flavor.
BEWARE OF IMITATIONS.

nly-1-lyr.

S. A. L.

SEABOARD AIR LINE.

SCHEDULE IN EFFECT MAY 5, 1895.

TRAINS LEAVE RALEIGH:

1:26 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing-room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10:45 a. m., Baltimore 12 noon, Philadelphia 2:20 p. m., New York 4:53 p. m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11:31 A. M. DAILY.

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore; with Norfolk & Washington Steamboat company for Washington; with N. Y. P. & N. railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and

New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth. Pullman sleeping car Atlanta to Portsmouth.

8:33 A. M. DAILY.

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3:40 P. M. DAILY

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta and intermediate stations. Connects at Union station Atlanta, with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5:30 A. M. DAILY.

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3:35 P. M. DAILY.

From Portsmouth and points north via Bay Line, and N. Y. P. and N. Railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and eastern Carolina points via Weldon.

1:21 A. M. DAILY.

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11:26 A. M. DAILY.

From Charlotte, Athens, Atlanta and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5:35 a. m. makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8:00 p. m.; also at Monroe for Charlotte, Shelby and Lincoln. Also for Wilmington and local stations C. C. R. R.

Nos. 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules etc., apply to ticket agent, or A. J. Cook, S. P. A. Raleigh, N. C.

JOHN H. WINDER,
General Manager.

T. J. ANDERSON,
General Passenger Agent.

E. ST. JOHN, Vice-President.

Zion's Landmark.

2/3-23

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

PRIDE.

When a brother stubbornly refuses to forsake a known wrong, or to submit to what is right, or to confess a fault, he is proud, hatefully proud, and it takes a much braver man to confess a fault than it does to persist in a wrong course. It takes a braver man to say I am wrong, than it does to fight a duel. Pride has fought more duels than true bravery ever did, in fact true moral bravery has never fought one, nor ever will. True moral bravery would publicly decline to engage in such nonsense. A truly brave man would rather be called a turn coat than to keep his coat on wrong side out, simply to prove his firmness. There are many firm fools, and many stubborn mules. Humility coupled with a chaste life, and a chaste conversation is much more ornamental to a christian than ornaments of gold and pearls and diamonds, hence when a brother makes an honest and full confession of his faults he comforts and feeds God's people. It is a feast proclaimed in the heart by the King of kings and Lord of lords. A wicked king never made such a feast. What would a feast be worth to us if Jesus did not proclaim it, as Elder Respass once said at a big meeting, where they had much preaching. Said he, I haven't seen Jesus at the feast, and as a Quaker once remarked, after listening to an elo-

quent sermon prepared with much care and close study, in honor to the one who prepared it. Said he, we have had a fine sermon, much food laid up for many days, and behold it sinketh. Like the Manna laid up by the Israelites which bred worms. Self must be denied, mortified and crucified, else we cannot be Christ's disciples. Our chief aim ought to be to honor Christ and his 'cause. We ought to be willing to be nothing for Christ's sake. Now while we love to see a brother confess his faults, still we have but little confidence in one who is always doing wrong and then confessing out of it. Such people are of no use to us, and we soon lose confidence in them, and could not fellowship them even if we were to try. I mean when their transgressions are real deep seated sins, leprosy which is deeper than the surface. Such people under the law dispensation had to be put out of the camp (church,) until they were cleansed, then they could come back into the congregation of the Lord (the church.) We may forgive a brother seventy times seven in one day, but if we had to do it every day we would lose confidence in him, and his wrongs would have to be very small, if we didn't lose confidence in a very few days. I knew a church to exclude a man who had just made a very full confession with his lips, but was then and

there excluded because the church had lost confidence in him. Such men would be better off with a little pride than they are with such a heap of depravity. The best way to keep from confessing wrongs is to keep from committing them, but some of us commit wrongs, hence we must confess them or else act the fool and the devil. We love a full confession from a pure heart. Christ is sure to be at such a feast and in it, in fact it is his feast. Sir, we would see Jesus, said some who went to a certain feast. They went there to see Jesus, and would have been sadly disappointed had they not seen him. Just as brethren are sometimes when they hear me preach. Not long ago I heard a church member in conference in confessing his fault say, If I have done wrong I am sorry for it. He could not be induced to leave off the If. We were all hungry, in fact our mouths were watering as it were to eat, but we could not feast on a confession with an If in it. The If spoiled the feast. It was death in the pottage. Oh thou man of God there is death in the pot. Then the prophet put a little meal in the pottage and it corrected it, for the meal killed the If. If the meal (Godly rebuke) were not to destroy the wild gourds we could not eat the feast. The brother seemed to think that we would think less of him if he left off the If, whereas it was that that made us think less of him. He that exalteth himself shall be abased, but he that humbleth himself shall be exalted. Not long ago I learned a covetous minded young broker who was too busily engaged at work to go to preaching, said, well I didn't quit work in time to go to the meeting to day, whereas if he had said, I wouldn't quit it would have been more satisfactory to us all,

and more honoring to Christ and to the cause. It would have been more honest in him. He owed us a confession, but refused to pay his debt. Ananias and Sapphira like he kept back part of the price. It was pride in him which refused to pay this just debt. A brother once said in church conference, I am sorry I had to strike a certain person with my fist. He justified himself by saying he had to do it, thus placing all the blame on the other party, like Adam did on Eve. If he had to strike him why did he pretend to make a confession. Who could eat of such a feast as that full of wild gourds? He said he had to strike the man. I don't think that his confession was even good for truth. I have been blamed because in writing out my preaching tours I mentioned some of the wrongs of our people. Well, I guess it would be all right if I would dwell exclusively on the faults of Arminians, however the bible points out the wrongs of its own inspired pensmen. I am fully persuaded that the Primitive Baptists are a precious and good people, the most loving and most honest of all, still I am sure that there are scorpions even among us with stings in their tails (tales.) We are as corrupt in the flesh as Arminians or any other class of people, and have no room to abuse others, and there are but few, very few, things too bad for us to do when left to self and satan. The devil has had me on the pinnacle of self righteous pride a number of times. At such times I have thought that I was more watchful and chaste in words, thoughts and deeds than some of my brethren, and may have been, but I seemed to forget that it was all of God.

I am now ashamed that I ever thought that I was better than any other person on earth, only as

God's providence, and God's restraints have kept me in subjection. The Lord have mercy on me a sinner, a vile sinner saved by grace. I have no confidence in the flesh of drunken Lot, nor drunken Noah, nor deceitful Abraham, (Gen. 12: 13,) nor proud Moses who honored himself at the rock in Horeb, instead of God, nor adulterous David the manslayer, nor dissembling Peter, nor cowardly Mark, still I know that any of those dear Saints were willing to die in the most excruciating manner when the Lord made them willing, even so with any saint on earth. It is Christ in us that don't fear death in any of its horrors, yes it is Christ in us that would fearlessly and cheerfully burn at the stake. We love Christ in a person, and it is about all we can love. We love him alike in the white and the black. It is Christ whose feet we wash when we wash a brother's feet. When the devil gets one on the pinnacle of pride he can make him do almost or quite anything if self is at stake. I wouldn't even risk David strutting on the housetop if Bathsheba was in sight. There is no telling what he will do at such a time. Ah, how hateful pride is. Was is not Christ's first enemy? When he bringeth the first begotten into the world he said, let all the angels of God worship him. Heb. 1:6, and did it not exist in one before Adam's transgression, and before the transgression of Eve? All the jealousy among preachers is prompted by pride, hateful pride. Several years ago I dreamed that my mother (then dead,) appeared to me and said, you are too proud, that was one time I dreamed a truth. My pride has made me at times a very miserable man, almost crushing me, it is a body of death chained to me, and I shall have to

remain tied to it until death shall free me, then I shall fly away and be at rest. One of the hardest things for a proud man to say is this, I am wrong. A proud man is very blind to his faults. It keeps us in the dark. The more we have of it the less we see our faults. There are some people who really seem to think they are worthy of all the flattery that is heaped upon them, and a great deal more. Some will dwell much on their own unworthiness in order to get you to praise them. It is said of Spurgeon that flattery never affected him, if not surely he must have been a very wise man, for my part I don't believe it. Dignity coupled with gravity and humility is very ornamental to a christian, and especially to a preacher. A preacher who acts the clown or monkey is very much out of his place. Such men ought never to be ordained, such preachers as indulge in such I mean. I once heard a young preacher in Georgia confess in conference that he had been drunk. He didn't try to cover it up by saying he had taken only one dram, or he was not in a condition to stand liquor, or that he was sick: he confessed with an humble yet honest face with tears in his eyes, and with shame. His confession was full, it was a feast proclaimed by the King of kings and Lord of lords. The King was at the feast, and in it, and we saw him and felt him and embraced the king. We rejoiced and wept for joy when we saw the king in his beauty, riding into Jerusalem on an ass. He can ride the wildest one on earth, for He can tame him. I think that every brother in the house shed tears of joy, and felt that the brother who had done wrong was better than any of us, and we did not feel like we could remember his

sin against him. It is not he that commendeth himself that is approved, said Paul, but whom the Lord commendeth. My hope is Christ. In him I have infinite love, holiness, wisdom, omnipotence, immutability and sovereignty. I have perfect obedience and prudence in him, wisdom, sanctification and redemption, victory over sin, death, hell and the grave. He is my righteousness, not righteousness for me, but my righteousness. I am righteous in him, and worthy in him. I am and shall be every thing in him that he is. I shall be unspeakably happy and unspeakably glorious in him. God's seed is in me, and shall be in my body when I shall awake with his likeness and be satisfied. I shall not awake or rise from the dead in his likeness merely, but I shall arise with his likeness. I shall enter the Holy of Holies in Christ my righteousness, and shall see God, and be fellowshiped by him who is of purer eyes than to behold evil, or look upon iniquity. Oh how my heart leaps for joy when I have the God-giving assurance that I shall see Jesus and be like him, and love him with unspeakably glorious love, and shall be loved by him, and feel the influence of his love, and love all the redeemed host that have gone before, and that shall follow after. Then we shall love others with unspeakable love, and shall engage in rapturous delightful praise, and songs of infinite melody and sweetness, but words are poor and mean things to tell of heaven, the imagination fails here. There will be no pride there, no envy, no jealousy, no riches or pains, no old age, nor infirmities, no poverty, nor sickness, no embarrassments, no low seats, no greater ones than others. The saints will all be equal, and all the

pleasures and all the pleasant ties of earth will not be worth remembering, but shall be lost sight of as a little stream of water is lost in the mighty ocean. Oh how humble and submissive and self sacrificing we ought to be here, serving God with all humility and never murmuring.

I. J. TAYLOR.

To be continued.

ELD. P. D. GOLD, BELOVED BROTHER IN A PRECIOUS HOPE IN CHRIST:—My mind is lead this morning to write you a few lines; whether it is of the Lord or not I know not. Sometimes I feel if I could write as others write I would not mind to write. I have been requested by many precious ones of the Lord, as I hope, to write for the LANDMARK, but I ever feel my weakness and inability to write any thing to their comfort or satisfaction. I am nothing but a poor weak and erring child, if one at all, and liable at any and all times to go astray, unless kept by the power of God; and how great and glorious it is for such a vile sinner as I am to hope and trust in so great a savior as this. I can but say with David, "Bless the Lord, O my soul and forget not all his benefits. Bless the Lord, O my soul, and all that is within me bless his holy name." What poor soul is there in all this world that has the least reason of a well grounded hope, that can forbear to sing the highest praises of such a King as this? Brother Gold, last Saturday, Sunday and Monday I was blessed to attend our association, and I feel that we had a heaven below, we had such a feast in hearing the gospel proclaimed in its purity, and viewing (as we trust) the sword of the Lord raised to its bounteous height. O, beloved of the Lord, I do believe I saw by an eye of faith

this glittering sword, which is the word of the Lord, exalted high above this sinful world, and the vile nature of man. In a natural sense the nearer we are to any object in view, the more clearly it can be distinguished. But this sword the higher it is raised and exalted above every thing of a sinful nature, the more beautiful, bright and clear it appears to the vision of the spiritual mind of the child of God. This sword is the word that John spoke of, that was in the beginning and was with God, and the same was God, and it works by love. Oh! such a great matchless and unchangeable love!

"O, for such love let rocks and hills,
Their lasting silence break,
And all harmonious tongues,
Their Savior's praises speak.

Let the highest praises of our God be in the mouths of his saints, and a two edge sword in their hand. How wonderfully blessed is every one that is enabled to see the glorious beauty in the blessed doctrine of Christ. This gospel is the power of God unto salvation to every one that believes; and in a true sense the children of God rejoice in no other doctrine, but when it is preached in the power and purity of the Spirit, and they having the testimony within bearing them witness that they are His and He is theirs, then they can rejoice in the joys of his salvation. Monday of our association was the last and truly the greatest day of the feast in which we heard (if not deceived) the Lord by the mouth of his servants saying in substance "If any man thirst let him come unto me and drink." Such love, such joy, is unspeakable and full of glory too. How impressively, wonderfully blessed are all the heirs of promise; to think that the fountain which it is their privilege to come unto and quench their thirst never runs dry, but is ever and always

pure, flowing from a solid Rock, one cordial drop of which restores the christian's hope, thence all their joys do spring. How great is the Lord; and blessed are all they that put their trust in him." He has been so good to such a vile and undeserving sinner as I, and to his great and glorious name be honour and praise forevermore. Of a truth I can say with David. "The Lord is my refuge and my fortress and my strength, and a very present help in trouble." Brother Gold, I do feel that I never can render the praise due to so great a name—the great King of kings, and Lord of lords, who will "hear the prayer of the destitute and will not despise them." and surely such poor vile creatures as we are do feel to be destitute of any thing to bring before so just and holy a being as the Lord, and have been brought to the end of the world, and to see an end to all worldly pleasures; hence "Look unto me all ye ends of the earth and be saved, for I am God and besides me there is none other." None but the ends of the earth are commanded to look, and none will or can look to the Lord in a true sense until they have come to the end and have nowhere else to look. When they are given eyes to look with and the command comes to them then they look. And to all these—His chosen and elect, He says he will be a God, to him they shall be a people. What manner of creatures ought we to be having such a loving and tender Father whose tender watch-care is ever over and towards us. How loving and child-like we should be in all manner of Godly conversation, adorning the profession we have made. Our blessed Savior said, "A new commandment I give unto you that ye love one another." We know that we have passed from death unto life be-

cause we love the brethren," but it is not after the flesh that this is known, nor in any sense do we feel like we know it long at a time, or at least it is the case with me. I have had some seasons of exceeding great joy, when I have felt for a little space of time to be perfect in love, and "perfect love casteth out fear, for fear hath torment."

Then I had no fears to cross my mind, neither could I doubt but that I had passed from death unto life, because I then felt to love the brethren and sisters of so great faith; but of late such seasons as this do not last long till I am cast down and am made to learn profitable lessons in the valley that I could not learn elsewhere. And I have learned that in whatever state I be I have to remain there until I am moved away, and I trust too that I have learned that the Lord is a great deliverer, one who has and does and in whom I trust will still deliver. Brother Gold, I have already written more than I intended, and feel now that after all I have written, it will not be any profit to you. I would have been so glad if you could have been at our association. We did not have any traveling ministers with us but Elder J. E. Adams, but hope we felt the presence of the Lord made manifest among us, and where his presence is there is joy and peace forevermore. He said "My peace I leave with you, my peace I give unto you." I am your unworthy sister in hope.

LOUISA A. EDWARDS.

Polkton, Anson Co., N. C.

VISIT TO VIRGINIA.

DEAR BROTHER GOLD:—By request of ministers in the Washington Association, of South-West Va., I attended its session near Honaker, ending Sunday, Sept. 8, and then visited some of the churches, until

the 25th.

In some respects it was the most memorable tour of my forty years in the ministry; it being the most rugged and mountainous region of all my travels, inasmuch that all my goings to and fro had to be on a horse or mule, often along mountain-paths, rocky and steep. But the Baptists in that "hill-country" love the truth as it is in Jesus, and rejoice in Him as the all-sufficient Saviour of lost sinners. I went to them in fear and trembling, wondering whether the Lord had sent me, yet never was His presence and power more comfortingly felt by the people and myself in all my ministry, to the rejoicing of all. And our rejoicing was in Christ Jesus and in His salvation; for the sentiment felt in our hearts was, "The Lord hath done great things for us, whereof we are glad." While many of the people there are illiterate, and live in simple backwoods-style, along those deep and narrow valleys or ravines, where our western people would wonder how they could make a living, still they are "wise unto salvation" and "rich in faith" and "given to hospitality." They give evidence that they have been "taught of God," and that their faith is in Jesus. Therefore they are built on a "sure foundation;" but they now need to go on and build on this foundation, being "careful to maintain good works," as they have believed in God. And unto this end, the home-preachers there need that others "come over and help them;" for they have been sorely tried, and in heart rending ways. In writing to me to come, dear Elder Boyd told me that the able fathers in the ministry had been called from their labors, and said, "We are as a set of orphans." And it is much as he said; yet they have good and true men in the ministry,

who are devoted and self-denying, making many personal and family sacrifices for the gospel's sake and to serve the people. In return, the people should also minister to the needs of their devoted and faithful ministers, "that there be equality," as says the faithful Paul. We believe Paul is good authority in faith; so let us admit that he is also in practice as well, and follow him, "even as he also followed Christ." And when Christ our Master sent out his servants to preach the gospel of the kingdom, He said to them, "The laborer is worthy of his reward." And therefore Paul said to the brethren, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Certainly not; for the riches of the precious gospel of Christ is far greater blessing. If we were deprived of gospel preaching, how great would be our loss!

But, again, it is a real injury to the sacred cause if a man is put in the ministry whom the Lord has not called to the work; therefore the church and faithful brethren in Christ should be very careful about this, lest they injure both the cause and the man-made preacher, by thrusting him in the sacred work of the ministry. We must believe that the exalted HEAD of the church will call and send laborers enough, but not too many, not more than is profitable. Our church should condemn drunkenness and rioting, wantonness and filthiness, for these things are condemned in the gospel, and are a reproach to any people. "And besides 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." The greatest of these is CHARITY." If the dear brethren whom it was my privilege to visit could see this, I would be glad; but I met with but one copy of the Gospel Messenger and one of ZION'S LANDMARK, and no other Baptist paper, in all my visit! Yet numbers of brethren asked me to publish an account of my trip among them. If our Editors would kindly send specimen papers to Elder J. L. Boyd, Honaker, Va., and to Elder J. T. Stinson, Stinson, Va., for free distribution, perhaps some would subscribe; but others are not able, and I feel a kind sympathy for them. Our dear Redeemer was poor for our sakes; and he says, "The poor have the gospel preached to them." "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The dear people of God in that rough and aweinspiring region of the "Old Dominion" warmly received me as a servant of Christ, and took a warm interest in meeting the entire expense of the trip, and more than made it up; and my love and fellowship for them in the truth of the gospel is warm and fervent. They are very desirous that you, brother Gold, and brother Hassell should visit and preach the gospel to them, and you will do a good work to do so.

The Lord bless them with peace and spiritual prosperity, and give them fruitful seasons, contentment and thankfulness, in the precious faith and hope and love of Christ. Your willing servant,
D. BARTLEY.

Crawfordsville, Ind.

MY DEAR SISTER SADIE:—I wrote to you several weeks ago, and as I have not heard from you I thought perhaps you did not get my letter, so I have concluded to write again. Anxiously have I

watched and waited for your letter as I would a visit from a friend, but none came. I correspond with another dear sister whom I have seen, and sometimes I write to a dear good brother, and although we have never seen each others faces, yet you all are our dear people, and I love you all as such. It seems when we are cast down there will be something sent to cheer us up, if it is only a letter. Only a few days ago I was so much cast down almost ready to give up. I was tempted to believe myself a hypocrite, doubted revealed religion, and in fact I doubted every thing. And dear sister, never did I suffer so much in mind for several days. But God who comforteth those who are cast down comforted me with these words, "Whom the Lord loveth he chasteneth." And once more did I feel to be clothed and in my right mind. Ah! then my poor heart felt to praise the Giver of every good and perfect gift, "Bless the Lord on my soul and all that is in me bless his holy name." Some times I am made to rejoice when I read a letter from my spiritual kindred, while at other times I feel too sinful and mean to be taken into their notice. The more I see of the vanity and pomps of religious show in the world the more convinced and confirmed I am in the principles of the dear old doctrine of grace. Surely it is by the grace of God I am what I am, and by His grace alone have I been kept from mingling with what seems to gain the applause of the masses in this nineteenth century. Ah! they try to make us believe the world is getting better. But I cannot see it so. There is a great deal of profession with but little possession I fear, which I think is worse than no pretentions at all. They have a form of Godliness, but deny the power there of,

and we are commanded to turn away from such. I am made to realize every day how lean and poor I am. But we remember that it is written, "I leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. There is a continual warfare within. It seems to me that self and sin are mixed with all I do. Oh! for a pure motive and an eye single to the glory of God. The blood of Jesus reaches to and cleanses even our faulty and imperfect service, else none of it could come before God with acceptance. Dear sister, how often our pleasant things are laid waste, our cherished things torn from us, until we turn our eyes upward knowing and realizing "There's nothing lasts but heaven." "We have no continuing city here but seek one to come." Often our stubborn wills must be subdued, our sinful, rebellious hearts must be cleansed, and purified with the fire of God's love, and, although the ordeal may be a trying one, it will in the end "Yield the peaceful fruits of righteousness," enabling us to realize that it is good for us that we have been afflicted." Before we were afflicted we went astray. Oh! that I was more humble, more obedient, that I could live up to the standard of the Lord, and be a light on the bushel, and not under it. Sometimes I long for the time to draw nigh to depart from sorrow and trouble. I forget to be patient in tribulation, and to run the race with patience looking unto Jesus the author and finisher of our faith. If I could only feel at all times that the promise was for me, could feel that my sins were forgiven, but then I would have nothing to hope for, and we live by hope. Sometimes I wonder if such things ever trouble people in

the other denominations. If it does I never heard them say so. I send you the picture I promised you. Would appreciate one of yours so much if you can spare me one. Write soon. Lovingly, kindly, hopefully your sister.

ANNIE ROBERTSON.

Mr Cross, Va.

"Who is this that cometh up from the wilderness, leaning upon her beloved?"
Song 8:5

Who indeed is this? what are her beauties, her strength, her wisdom, and perfection? What think ye of her? Can it be she that said, The Beloved is not at home, he is gone a long journey, and hath left only a description of the way which he hath trod? Yet there are so many beloved by the way, so much more lovely and worthy to be trusted than he, such as theological schools &c, there is no need of getting out of the way. With a goodly Babylonish garment and enough golden wedges I will ere long reach the city of habitation, bringing a great train with me, that have not the knowledge to come, owing to the neglect of the Beloved in not furnishing them with a description of the way. I am rich and increased with goods, and have need of nothing. I will eat my own bread and wear my own apparel, only let me be called by thy name to take away my reproach. Nay, this can not be her of whom the wise man writes. She does not come this way. It is the way-worn traveler who leans heavily upon his staff, because of his felt need. The strong and wearied one may take it along because of its beauty and worth, in order to excite the admiration of those who see him in possession of such an article, but not because he feels the need of it. Neither can the bride, who has other lovers, lean on and confide in her husband as she may appear to do, for where

the treasure is there will the heart be also. But the true and loving bride unbosoms to her husband all of her joys and sorrows, because he is her all, and he as a faithful husband nourisheth and cherisheth her as he does his own body, and that love which makes them one hides all of her imperfections, no matter how imperfect and unworthy she may feel to be. When first wedded she rests so peacefully in his love she has no fears for the present or future, and does not feel the need of his strong arm to lean upon, and his superior judgment to guide her steps, as she does by and by, when new duties and unexpected trials come upon her, which so soon discovers her weakness and call for more strength, more courage and patience to overcome. As this is true naturally, it is more so spiritually. When one is born into the spiritual family, or married to Christ the christian's Beloved, the knowledge of being an heir of an incorruptable and everlasting inheritance fills the soul with such ecstasy of joy it loses all concern and anxiety about the dearest object of earth, feeling that he who hath done such great things for me is too wise to err and too good to be unkind, and when thus bidden to lean the weary head upon the Beloved's bosom, she says, it is enough, what could now occur to molest or affright the soul, since he hath so securely shut in and protected me from all the ravenous beasts and poisonous reptiles which inhabit the wilderness land, by spreading his priestly skirt or robe of righteousness over me. This is the time of love, the time of rest, when all difficulties are overcome, and being assured that there is now nothing that is able to separate her from her Beloved there seems to be a sufficiency for the journey, forgetting that the manna gathered to day

would not suffice for the morrow. But not many days in the wilderness brings to view many steep and difficult places to ascend, which make the hands weak and the knees feeble. The old sore breaks out afresh, and ere the poor halting one is aware, like Mephibosheth is lame on both feet, unable to stand alone, much less find the way through the trackless wilderness. "Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." Yea such an one cometh up out of the wilderness leaning upon him whom her soul loveth, upon him who is her strength, her wisdom, sanctification and redemption, her everlasting all. As 'tis written, "they that be whole need not a physician, but they that are sick." You who are weary of the troubles by the way, fainthearted, tempest-tossed and not comforted, how often do you realize that no arm is long enough to reach out and apply to the wounded spirit the balm which makes it whole, save that of Jesus the great physician of the soul, the loving, sympathizing and all powerful physician, who does not leave his poor and needy ones to perish in the wilderness because of their felt unworthiness, for though they be blind he gives them sight, though they be naked, he clothes them with the garment of salvation, though they be lame, he maketh them to leap as an hart, though they be dumb, he maketh their tongue to sing, though they be base, he cleanses them from all sin, though they be foolish, he maketh them to be wise, though they be dead, he maketh them to live, for he hath chosen such as these to confound the mighty. Poor, lame Mephibosheth when brought in the presence of the king expressed his felt unworthiness in falling on his

face and exclaiming, "What is thy servant that thou shouldest look upon such a dead dog as I am?" Nevertheless he shall eat at my table, said the king, as one of the king's sons, more over all that pertained to Saul and to his father's house was given into his hands. He was not seeking the king, but because he was of the royal family the king sought him out and fed him with the rich dainties from his own table continually. Still he was lame on both his feet: 2nd Sam. 9. The good shepherd both knows his sheep and will seek them out, and though there be one that has fallen out by the way, his loving watch care is over it still, that everlasting love wherewith he hath loved it will not suffer it to perish in the wilderness, but with loving kindness he draws it to his bosom of love, binds up the wounds it has received by the way, and satisfies the hungry soul with fruit that is sweet to the taste, as 'tis written, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." And those who are pressed with weighty burdens he gently leads, giving them supernatural strength in all of their deeply felt times of need. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat when the blast of the terrible ones is as a storm against the wall." He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." Waiting upon the Lord or doing

his bidding is unlike natural serving, instead of tiring it gives rest and peace and joy in the Holy Ghost. The minister of the gospel may run many miles to preach the preaching he is bidden to preach, and when his journey is ended, he thinks that each will attest that he feels more restful than at the beginning. The outward man may be weary, yet there is such a sweet peace reigning within that the soul is made to mount upward and soar away upon the wings of faith and love. Not only do ministers find this true, but each of God's dear little ones realizes the same while waiting upon him, though each may feel ever so weak, yet in his service their strength shall be renewed. The fact that their strength shall be renewed teaches us that his chosen do not always feel strong, for those that feel strong do not need their strength renewed. But the poor and the needy "go from strength to strength; every one of them in Zion appeareth before God." God's poor and afflicted people in all the ages of the past have realized that they are strangers and pilgrims upon the earth in a strange wilderness—land, and their strength and wisdom far, yea very far from being sufficient to bring them up out of it, hence a knowledge of their insufficiency compels them to cry mightily unto Him whom their soul loveth: and those that call upon him in truth shall be saved with an everlasting salvation. "For the Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness. He led him about, he instructed him, he kept him as the apple of his eye." And though he halted by the way because of his lameness, yet how securely was he kept and borne along even as the apple of

his eye, and as the eagle spreadeth abroad her wings and beareth her young upon them. "So the Lord alone did lead him, and there was no strange God with him." He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock. Thus the impossibilities of God's humble poor are made possible by the hand of Him who saith, I am married unto thee. Therefore, sing O barren, thou that didst not bear: fear not, for thou shalt not be ashamed, neither be confounded: For thy maker is thine husband, the Lord of hosts is his name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." Yea since thou that feeblest weak, barren and unperfect, thou that art black as the tents of Kedar, as the curtains of Solomon, behold, thy beloved says unto thee, thou art all fair my love, behold thou art fair: thou hast doves' eyes. How fair is thy love, my sister, my spouse: how much better is thy love than wine, and the smell of thine ointments than all spices. Rise up, my love, my fair one, and come away.

Dear brother Gold, I feel like enclosing with the above a letter from a dear sister whom I have never met face to face, yet her precious epistles of christian love and fellowship like those of other dear ones, have been gladly received, feeling that God who is rich in mercy has thus seen fit to often refresh my drooping spirits. Do as you think best with each. Asking the prayers of God's humble poor, and with unfeigned love to such, I remain,

Your unworthy little sister,

SADIE D. LIVERMAN.

Columbia, N. C.

ELDER P. D. GOLD, MY DEAR BROTHER IN CHRIST:—If you can allow one who feels so vile and sinful as I to claim such relationship. How the dear Lord blesses me. I feel that I am bountifully blessed, blessed far above measure, and how unworthy I feel of such great blessings. Ten thousand talents in debt and not one farthing to pay with, all unholy, all unclean. So much of my time I am made to grieve and lament over my short comings. When I would do good evil is present, so there is nothing good that I can do. Paul says it is no more I that do it but sin that dwells in me. With the mind I myself serve the law of God, but with the flesh the law of sin. I want to beat my brethren and sisters' feet and esteem them better than myself. Oh that he may keep my feet from falling, keep me in that straight and narrow way. It appears to me that I am made to abhor myself more and more each day I live, full of wounds and bruises and putrifying sores. What a blessed thing we are not to be judged by our outward appearance, but by the heart. The mind is willing, but how to perform that which is good I find not. You know, my dear brother, unless the Holy Comforter comes down we cannot even have a good thought, for every good and perfect gift comes down from above. Our Father is the giver of all good gifts. My soul has long since been in darkness and not a ray of light to brighten my pathway, but all these things lie in the Lord's hands, and we must wait until his appointed time. He says, it is expedient that I go away. If I go not away the comforter will not come. If I go away I will send him. Oh, my dear brother, when we are made to pass through the fiery ordeal we feel that we cannot bear up under the heavy stroke, but our God is a

God of purpose and changes not; works all things after the council of his own will. He is not going to put more on than we can bear. He is our great burden bearer. He was a man of sorrow and acquainted with grief. He says, in the world ye shall have tribulation, but in me peace, and not one of his little ones will he leave or forsake. He who knew no sin came in this low ground of sin and sorrow to redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. My dear brother, may the Lord bless you and enable you to comfort his little ones in the future as he has in the past, is my wish. Remember me to your dear family and pray for me who feel to be the least of all.

MAGGIE A. STATON.

CORRECTION.

In the LANDMARK of Oct. 15th, 1895, page 524, 2nd column, 10th line read, "set" for "sit;" page 525, 1st column, 5th line read "yet" for get;" page 526, 1st column, 27th line read "bind" for "find;" page 526, 2nd line, read: "I do not think the Lord has designed that this kind of unity should exist among his saints; nor that they should have the peace which exists in a bundle of dead sticks;" page 526, 2nd column, 5th line from bottom, read "ever" for "even."

SILAS H. DURAND.

Southampton, Pa.

NOTICE.

If any brother or friend has sent me any money for the LANDMARK, and I have not sent him any receipt, it is evidence that I have not received the money, and such persons will please inform me at once of such fact.

When you can always send money by Express, as the mails are unsafe.

P. D. G.

ZION'S LANDMARK.

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

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

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

VOLUME XXVIII.....No. 74

WILSON, N. C., NOV. 1, 1895.

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

EDITORIAL.

A. JEW.

The Jew is the most honored of any man on earth. Abraham, the father of the faithful, was a Jew—so was Moses by whom the law came—so was David, the typical King, and Solomon the Prince in riches, and the master-builder—so was every prophet, and every apostle, and above them all, and whom they all did typify, was Jesus the prophet, priest, and King. No other nation on earth has been so honored. No other nation on earth has suffered such judgments of God. No other nation has opposed and persecuted the church of Christ as they have. No other people have ever nursed a hate against Christ as they have. No other nation, denationalized, scattered, persecuted, oppressed and proscribed as they are, has been able to endure as they have. No other nation has ever in such circumstances preserved their national traits, stoutly maintained their traditions and religion as have the Jews.

What is the race—stock, strength,

integrity and force of a people so remarkable? 1st. They were separated by the God of heaven from all other nations. He called them out of Egypt, and away from all other nations, to be a peculiar people unto himself. They were never to mingle with other nations in marriage, commerce, language, institutions, laws, nor to have their gods.

2nd. They were hardened to the capacity of enduring burdens by coming through the great and terrible wilderness. They were taught self-denial in the burning sands of the desert. They were taught lessons of economy in the fasts they must observe, and in the dry food they ate. They were taught to depend on God for every thing, and hence the life of faith that crowned their lives gave them an untold strength.

3rd. They were God's people or nation, in whom was shown the great glory of God's deliverance in their faith, and the bitter chastening of the Lord in their transgressions—the happiest people on earth in their obedience—the most miserable in their disobedience, thus showing that God is the Lord in delivering his people out of all their distress, and of delivering them into the hands of their foes in their rebellion.

We find therefore in the Jewish character the principles and habits so commendable as he obeys God, and so reprehensible as he disobeys God, or the most marked and distinct traits by which God illustrates and exemplifies in the Jew that which is to be commended, and

also that which is to be eschewed as evil.

The Jew in obedience is a patient man in trouble as David—he is a cleanley man in his person and conduct as the priest—he is a temperate man in eating and drinking as Daniel—he is an industrious, laboring man as was Paul laboring at a trade with his own hands—he was true to his own people in marriage as was Isaac—he is faithful to his own kin as was Mordecai who took Esther his niece as his own child, and brought her up at his own expense not allowing some society to take care of his poor kin. He was careful to eat no unclean food as was Peter—he was zealous of traditions of his fathers as was Nehemiah—he was devout as Simeon in waiting for the consolation of Israel in the coming of Jesus, he was careful to save and husband all his earnings, or the fruits of the earth that nothing be lost—he was zealous of the law and the worship of God, and ready to fight if need be for the city of his fathers—he took care of a poor Jew and allowed none to fall into decay—he had no poor house or asylum, but made his own home the home of these unfortunates—he was to remember his brother in decay and aid him—he was to remember the poor and minister unto them.

Now what may we expect in the inward, true, spiritual Jew from this type?

We should look for, first of all, one born of God in order to be a spiritual Jew—one born again and a citizen of the heavenly Jerusalem,

or Mt Zion, the city of the living God. Therefore he is partaker of the heavenly trait of patience, having relieved of the God of all patience that love that bears all things, hopes all things, endures all things, and never fails. He is cleansed by the washing of water by the word so that Christ has washed him from all his sins by his own blood, and his conduct and conversation become pure and his garments are white. He lets his moderation be known to all men as one temperate in all things, abstaining from evil, tasting and eating of the precious things of the kingdom of heaven. Christ and him crucified is the bread of heaven he feeds upon. Hence as one clean he eats at the king's table. God works in him both to will and to do of his own good pleasure, and hence he labors night and day, prays without ceasing, is ready unto every good work, and works out his own salvation with fear and trembling, and in the end can say, I have fought a good fight, I have finished my course, I have kept the faith, and now he enters into the joys of his Lord.

He is faithful as one married unto the Lord, and abides laboring and gleaning in the field the Lord has blessed, and knows no god but the God of Israel, and no lord but Jesus, and has all his fruit unto him, hence he cleaves unto the brotherhood or family of God whom he loves in truth, and cannot walk with those without, because he has no fellowship with them. He is no beggar going around teasing

men and women to give money to help the Lord, and calling himself the Lord's beggar, but he honors the Lord with his substance, and the Lord with his increase, and the first fruits of all his increase, by sitting in the king's gate, and ascribing righteousness unto his Maker, and all power unto him.

He has zeal tempered with knowledge in honoring God by observing his statutes and judgments, because the law of his God is written in his heart. He loves the word of God. It is his glory to rejoice in the word of God, and live thereby, and he contends earnestly for the faith once delivered to the saints.

His hope is in heaven, for he is a pilgrim and stranger here, and hence his treasure or home is not in this world. He seeks a city that hath foundations whose builder and maker is God. Therefore he hastens unto that coming as one watching for the coming of his Lord. He builds upon the holy foundation laid in Zion, resting in Jesus the chief corner stone, for he loves this precious temple. He worships in Jesus as his throne of grace and mercy seat. He reigns in the glory and wisdom of Jesus, and belongs to that chosen generation, that holy nation, that royal priesthood that show forth the praises of him who hath called him out of darkness into his marvelous light.

He gathers up the fragments that nothing be lost, and is instructed in his distresses, his joys, his adversity, and his prosperity, and thus he dwells in the abundant provision of Jesus who has paid all his debts, and has redeemed him

from all iniquity by the price of his own precious blood. He loves his brethren and so ministers to the needy, distributes to the necessities of saints, and is careful to bring no trouble in the household, and rejoices when all the family have all things common and all fare well alike.

Nor do the persecutions, trials, losses and crosses, sorrows and burdens by the way cause him to renounce his faith, deny his people, nor join in with his enemies, nor sell his birthright, for he is a Jew inwardly, and loves his own kindred or people, and his God and the God of his fathers.

P. D. G.

WHAT IS YOUR HOPE?

Are you such now as you wish to be, and are you fully satisfied with yourself as you are, and desire nothing beyond what you now are, and what you now have? If so then you have no need of hope. Because hope refers to something we are not in possession of, yet very much desire to have, and we have a reason or basis or foundation for expecting to obtain it. But if one now has all he needs or desires then there is no need of hope, no room for it. No one could so well fill this bill of present satisfaction, and need of no more, as the pharisee or self righteous man who thanks God while he prays with himself that he is not as other men—better than they. He has no petitions to make—no mercies to ask for—no sins to confess. I have heard of persons saying they have no use for a hope religion. Such proclaim themselves as pharisees. What could the

poor, needy child of God do with-
out hope? Has he all he wishes?
Is he such as he desires to be?
Afflicted with a sense of sin and
vileness, tempted by the devil, un-
able to do that which he wishes to
do, and doing what he would not
do, yet fearing that he loves sin or
he would not commit so much of it,
is he satisfied with himself or his
surroundings? No—he is not—
cannot be satisfied; well then what
about it? Does he desire a change
of condition and circumstances?
Yes, he does. He desires to be free
from sin and the body of this
death—or to be like Jesus—or
he hopes for the resurrection of the
dead. Faith is the evidence of
things not seen. Faith gives the
evidence, witness and reason of the
existence and value of that we see
not. Hope concerns that which we
see not. We have a desire or love
for it, and some evidence we shall
attain unto it, and this is our hope.
The stronger our desire for it, and
the clearer our evidence that we
shall attain thereunto the brighter
our hope.

Christ is the hope of those born
of God. Christ in such the hope of
glory causes them to seek above all
things else to attain unto the res-
urrection of the dead. If Christ
be in you the body is dead because
of sin, and therefore we have no
confidence or rejoicing in the flesh
or the body of this death, but our
desire is for the resurrection. The
deeper and heavier our sorrows the
brighter our hope of deliverance,
for life and death are set over once

against the other.

We are saved by hope. For
hope is the anchor to the soul in
the storm, and there must be storms
and trials to cause us to feel the
need of hope, and the severer the
storms the more precious is our
hope or anchor.

Hope is not a notion created or
fancied in our vain mind which we
may originate or cause, for that
would be a vain hope. But Christ
is our hope, and he controls us and
saves us. We need trials and trib-
ulations to cause us to feel the
need and security of this good
hope through grace. In proportion
as we have the evidence or witness
that Christ is our hope we are
saved by hope.

What could we do without
Christ? He is our hope, our life,
our Lord, our all. His blood
cleanses us from all sin. Why art
thou cast down O my soul, and
why art thou disquieted in me.
Hope thou in God, for I shall yet
praise him who is the health of my
countenance and my God.

We esteem the reproach of Christ
greater riches than the treasures of
Egypt. Better is it to suffer afflic-
tion with the people of God than
to enjoy the pleasures of sin for a
season. God is the hope of Israel
and the Savior thereof in the time
of trouble. What a great God
our Lord is to poor, afflicted Isreal
in time of trouble. He that spared
not his own Son, but delivered him
up for us all, how shall he not with
him also freely give us all things.

P. D. G.

Friend Bennett of Va., requests my view of John 12:25,

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Some Greeks desired to see Jesus. His fame was spreading so that the disciples thought it was a good time for him to declare himself a king, and begin to rule on the throne of David. They had pictured to themselves such a king, and now his miracles had given him such fame it would be an easy matter for him to ascend the throne of David and inaugurate his splendid dominion.

But how different the manner of his entrance into his kingdom. Jesus said the hour is come that the Son of man should be glorified. But said he, except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. This he meant concerning himself. He is that corn of wheat, the seed corn. Except it die it shall abide alone, and bear no crop, but if it die it shall yield much fruit. So he that loveth his life shall lose it. He that prefers himself, or loves self shall lose all, or lose his life. There never has been, nor can be, another as Jesus was. He came not to do his own will, but the will of him that sent him. He not only did not attempt to keep anything from or shun the smiters, but he gave himself to them. No man could lay hands on him to take him until his hour came, but then he delivered himself up to his crucifiers, and made provision for the escape of his disciples. For this purpose he came into the world. Christ

died for his enemies, and he reconciled us to God by his own death.

This principle must also be in us so that we lay down our lives, or hate self, and deny self,

Our life is vile—is a vapor, is corrupt. When we see this and feel it we hate this life, and desire to lay it down, or lose it. We cannot seek or desire to save that which we despise and abhor.

The power of Christ crucified and risen must so be in us that we love him, and therefore hate self. No man can serve two masters—self and the Lord. If we serve self we are not serving the Lord. If we serve the Lord we are not serving self.

If we consult nature, and have an eye to laying up for this life, and to gratify self, and lay up as we call it for a rainy day, and thus serve self, and do not love others and seek the glory of the Lord, and deny self by serving the Lord, in ministering to others, we shall lose our life. But we keep our life by denying it, or by serving the Lord. To lose it in this life, or lay it down by denying self and serving the Lord, we keep it in the world to come, or unto life eternal. This is the life of faith—which amounts to a denial of all the lusts of the flesh, and is contrary to our nature.

P. D. G.

END OF VOLUME XXVIII.

This issue closes another volume of ZION'S LANDMARK. For about twenty-four years it has fallen to my lot to edit this paper, making me the oldest Editor among our papers. I mean that no other man

among our people has been an Editor of a paper continuously for the last 24 years.

While it has been my aim to declare the truth in my writings, I feel that my failure to be, do, preach or write as I would wish has been very marked and painful to me. I need mercy and forgiveness from the Lord, and forbearance from my brethren and friends.

Having obtained mercy of the Lord I continue to this present time testifying that Salvation is of the Lord, therefore repentance should be towards God, and faith in our Lord Jesus Christ.

The Lord Jesus said to John, "Write the things which thou hast seen, and the things which shall be hereafter," Rev. 1: 19. To write just what the Lord shows you, and none other things, is so important. Whether the Lord has impressed me to write or not I cannot tell—nor do I know that I am a child of God, or called to preach—as I know things by sight. The importance of writing, and of writing the truth and nothing else weighs on my mind, and if I am not deceived appears to be very important. But who is sufficient for such things?

To point out the Landmarks accurately, running from the Beginning Corner Stone, and embracing the entire possessions according to the ancient settlements of eternity, and square the inheritance according to the compass of truth, is a survey I am not able of myself to make.

Nothing is to be left out that

belongs within the goodly land. Every child is interested in every part. To compass the length and breadth of the land is the work of him whose goings forth have been of old, even Jesus the great Shepherd of the Sheep, and Captain of the Lord's host.

P. D. G.

COMPLAINT.

Complaints are made by some that the LANDMARK is too high-priced. Remember two things. It costs much more to publish it (about 3 times as much) in pamphlet form as it would in newspaper form. Also remember that it comes twice a month, and that for \$1.50 you get twice as much reading matter as you do from a pamphlet published once a month that costs you \$1.00

I am publishing it as cheap as I can.

P. D. G.

ATLANTA'S EXPOSITION.

A few days ago we visited the Atlanta Exposition, over the well managed and elegantly equipped Atlantic Coast Line, and found an exhibit that will well repay any one to visit. The grounds are beautifully laid off, and the exhibits well arranged and classified. You see anything you are likely to be interested in, and it reflects great credit upon Southern people, and Georgians especially. The management is composed almost exclusively of Atlanta's citizens, who have demonstrated the South's ability to conceive and carry into effect the

greatest industrial achievement ever accomplished in the South. The rates to Atlanta are very reasonable and the Atlantic Coast Line offers the best of service and quickest possible connections. All who can do so should visit the South's great Exposition.

In issue of Dec. 1st we expect, the Lord willing, to publish the experience and call to the ministry of the Gospel of Elder L. I. Bodenheimer. It will be highly interesting and occupy almost the entire paper. His likeness will be on the opening page. All that want a copy of that issue, and are not subscribers, would do well to subscribe at once for the LANDMARK, in order to be sure of obtaining it.

P. D. G.

OBITUARIES.

LILLIE B. REAGAN.

By request of her mother I send you for publication in the LANDMARK the death of Miss Lillie B. Reagan, the only daughter, and only child of Roy Reagan and wife, who died in the war when she was only 8 months old. Lillie was born the 22nd of November, 1861 and the Lord called her from time to eternity September the 8th, 1895, making her stay on earth 33 years 9 months and 16 days. Sister Ann Mans was afterwards married to Pacey Mans and lived with him but a short while and he died leaving her and Lillie alone. Lillie was an invalid from her birth; she indeed was a strange child to every body that saw her, she never spoke a word nor walked a step in her life: she could halloo and laugh, but was never known to speak. Lillie was a beautiful lady in the face. I have often remarked that she had as bright black eyes as I ever saw. Lillie seemed to be perfectly devoted to her mother, no one could ever do for her like

she could, though sister Mans has been in feeble health for several months she did all she could with Dr. to keep her, but alas her time had come: she was sick about a month. The doctor said she had bronchitis. She seemed to bear her sickness with patience, her mother said before she died she would look up and laugh, and she would ask her what she was laughing at. She would laugh on, she passed away like falling to sleep without a struggle. Lillie could be tied up in an arm chair some until she was 11 years old, afterward confined to her bed. She always seemed to be lying at ease enjoying herself. I don't think she ever lacked for anything, she was always well waited on and well cared for. Sister Mans carried her to Stories Creek to the Association in 1893 and tented on the ground, there will be a great many people that will remember seeing her there, for she was a curiosity to every body that saw her. Now may the Lord bless her mother in her afflictions and bereavement and if it be his will restore her to health again, and may she look to him, the giver of every good and perfect gift to meet, her child in heaven.

Dearest mother, Lillie has left you.

And the loss you deeply feel,
But 'tis God who has bereft you,

He can all your sorrows heal.

Yet again we hope to meet her

When the day of life has fled

When in heavenly joy we'll greet her

Where no farewell tears are shed.

God in his wisdom has recalled

That boon his love had given,

And though that body slumbers now,

The soul is safe in heaven.

So weep not for the departed one

Whom God saw fit to call.

For ere we learn to value time

He calls us one and all.

NORA ORRIANT.

JOHN W. VERNON.

By request of a dear brother on his death bed I write you for publication in ZION'S LANDMARK his obituary. J. W. Vernon, son of B. T. H. Vernon and Sarah Jane, his wife, was born Dec. 31st 1849, departed this life Aug. the 26th, 1895, aged 45 years 7 months and 26 days. He married the daughter of James and Nancy Barnes, by whom were born to him 4 sons and 2 daughters. Brother John and Julia his wife received a hope and joined the church at Matrimony, and were baptized by brother J. C. Hall, and lived as faithful members to the day of their death. Brother

John meeting with the misfortune to lose his wife he was again married to Polly R. the daughter of J. M. and D. R. Evans, by whom were born 4 children, 2 sons and two daughters, one of the sons died, the other 3 living. Brother John was diseased for a long time with catarrh of the head which terminated in consumption. Brother Vernon suffered a great deal, but seemed to bear his sufferings most of the time with great patience. He talked a great deal about death and seemed to be warned from the first that he would never get well. He would be impressed at times to tell his wife and children what to do for the best after he was gone, and again be impressed to hear the gospel preached, and again to see his brethren and talk with them about heavenly matters, and again for them to sing psalms and hymns of praise to God. On a visit to see the brother I met with Elder W. R. Welborn and brethren Dyer and Carter at his bedside Tuesday evening before he died. Brother Welborn had made an appointment to preach for him at 5 o'clock that evening which he was blessed to fill, to the edification and comfort of the brother and the rest of God's children who had met there. The brother remarked several times while he lived that the preaching and our conversation before preaching had done him more good than all the doctor's medicine. The next morning brother Welborn and he had to take the parting hand. He was more reconciled to the will of God from that day till death than he was at any time before. He was made perfectly willing to die. There seemed to be no fear of death about him. He said brother Joe, I see my self two separate persons. I said you do? Yes said he, it is right before me all the time, and I do not know what to do with it. The interpretation dropping forcibly on my mind, I was bound to speak. I said brother John, do you want me to interpret it for you? He said yes. I said we are taught that the word of God is quick and powerful, and sharper than a two edged sword, even to the dividing asunder of soul and spirit and joints and marrow, and is a discerner of the thoughts and intents of the heart. When that change took place with you there was a division made between these two and there has been a division ever since, but you have never been able to see it so plain as you do now, and I said does this satisfy you? Yes, that is plain. He thought with me, but I did not

say it that the greater separation will soon take place, and the soul will be at rest and the body crumble to the mother dust. He was asked who he wished to preach his funeral, and he replied that he desired that I should do this. During his last sickness he said he was perfectly easy, that there is no excitement in death, and said, as old brother Arthur Eanes, "that is not dying, but living." On Tuesday Aug. 27th, the people met at his house and I tried to preach the gospel.

J. J. JOYCE.

APPOINTMENTS.

ISAAC JONES.

| | |
|---|---------------------|
| Volunteers (Stokes county)..... | Wednesday |
| after 2nd Sunday in Nov. | |
| Zion Hill..... | Thursday |
| Toms Creek..... | Friday |
| Rock House..... | Saturday |
| Russell Creek..... | 3rd Sunday |
| Snow Creek..... | Monday |
| New M. H. (where Association was held last year)..... | Tuesday |
| Sardis..... | Wednesday |
| Hillsdale..... | Thursday |
| Burlington..... | Friday night |
| Durham..... | Sat. and 4th Sunday |

J. F. MILLS.

| | |
|--------------------------------|----------------|
| Iethany..... | Nov. 16 and 17 |
| Tyson's..... | 18 |
| Howard's Chapel..... | 19 |
| Fredon..... | 20 |
| Mountain Creek..... | 21 |
| Big Creek..... | 22 |
| White Oak Spring..... | 23 |
| Sages Creek..... | Sunday 24 |
| Mr. Clay Rileys, at night..... | 25 |
| Toms Creek..... | 26 |
| Flat Creek..... | 27 |
| Bear Creek..... | 28 |
| Liberty Hill..... | 29 |
| Jones Hill..... | 30 |
| Lawyers Spring..... | Sunday, Dec. 1 |

T. C. HART.

| | |
|-------------------------|-------------------------|
| Black Creek..... | Sat and 2nd Sun in Nov. |
| Toisnot (Elm City)..... | Monday |
| Falis..... | Tuesday |
| Hopeland..... | Wednesday night |
| Williams..... | Thursday |
| Deep Creek..... | Friday |
| Kehukee..... | Saturday and 3rd Sunday |
| Conoho..... | Monday |
| Hamilton..... | Monday night |
| Spring Green..... | Tuesday |
| Skewarkey..... | Wednesday |
| Flat Swamp..... | Thursday |
| Great Swamp..... | Friday |
| Red Banks..... | Saturday |
| Cross Roads..... | 4th Sunday |
| Conveyance needed. | |

A. GARDNER.

| | |
|----------------------|---------|
| Pine | Nov. 26 |
| Brother Workman's | 27 |
| Tonis Creek | 28 |
| Riley's School House | 29 |
| Flat Creek | 30 |
| Dear Creek | Dec. 1 |
| Meadow Creek | 2 |
| Crooked Creek | 3 |
| Watson | 4 |
| High Hill | 5 |
| Union Grove | 6 |
| Liberty | 7 |
| Mountain Spring | 8 |
| High Ridge | 9 |
| Bethany | 10 |
| Tyson's School House | 12 |
| Lawyer Spring | 13 |
| Jerusalem | 14 |
| Jones Hill | 15 |
| Liberty Hill | 16 |
| Freedom | 17 |
| Howard's Chapel | 18 |
| Mountain Creek | 19 |
| Big Creek | 20 |
| Sugg's Creek | 21 |
| White Oak Spring | 22 |
| Pleasant Hill | 23 |
| Mount Tabor | 24 |
| Rock Hill | 25 |
| New Shepherd | 26 |
| Conveyances needed. | |

W. R. DIX.

| | |
|--|----------------------|
| Wilson, (Stokes Co N. C.) | November 4 |
| Snow Creek | 5 |
| Pine Grove | 6 |
| Rock House | 7 |
| State Line | 8 |
| Volunteer | 9 |
| Stuart's Creek | 10 |
| Flower Gap | 11 |
| Fishers River | 12 |
| Flat Top | 13 |
| South Fork (near Eld. W. R. Welborn's) | 14 |
| Pilgrim's Rest | 15 |
| Roaring River | 16 and 17 |
| Woodruff | 18 |
| Little River | 19 |
| Antioch | 20 |
| Piny Creek | 21 |
| Rocky Ridge S. H. | 22 |
| South Fork | 23 and 24 |
| Seater | 25 |
| Cranberry | 26 |
| Union | 27 |
| Double Creek | 28 |
| Rock Spring | 29 |
| Reddies River | 30 |
| Cross Roads | Dec. 1 |
| North Wilkesboro | Sunday night, Dec. 1 |
| Elder Dix is dependent for conveyance. | |

J. E. ADAMS.

| | |
|---------------|---------------------------------|
| Neuse | Saturday and 3rd Sunday in Nov. |
| Cedar Grove | Monday |
| Dutehville | Tuesday |
| Eco | Wednesday |
| Durham | at night |
| Burlington | Thursday night |
| Pleasant Hill | Saturday and 4th Sunday |

W. R. CRAFT.

| | |
|--------------------------|-------------------------------|
| Wheeters | Monday after 3rd Sun. in Nov. |
| Prospect Hill | Tuesday |
| Lynch's Creek | Wednesday |
| Arbor | Thursday |
| Country Line | Friday |
| Pleasant Grove | Saturday |
| Reidsville | 4th Sunday |
| Wolf Island | Monday |
| Pleasantville | Tuesday |
| Sardis | Wednesday |
| Buffalo | Thursday |
| Pleasant Grove | Friday |
| Russell Creek | Saturday |
| Snow Creek | 1st Sun. in Dec. |
| Aaron's Fork | Tuesday |
| Tonis Creek | Wednesday |
| Stewarts Creek | Thursday |
| Lambsburg | Friday |
| Good Hope | Saturday |
| Crooked Creek | 2nd Sunday |
| Meadow Creek | Monday |
| Crab Creek | Tuesday |
| Zion | Wednesday |
| He will need conveyance. | |

J. A. ASHBURN.

| | |
|--|----------------------------------|
| Wilson, Stokes Co. | Tuesday after 3rd Sunday in Nov. |
| Pleasantville | Wednesday |
| Wolf Island | Thursday (Reidsville P O) |
| Pleasant Grove | Friday (Lennox Castle P O) |
| Arbor | Saturday (Milesville P O) |
| Prospect Hill | 4th Sunday (Prospect Hill P O) |
| Wheeters | Monday (Gordonton P O) |
| Lebanon | Tuesday (South Lowell P O) |
| Durham | Wednesday (Durham P O) |
| Oak Grove | Thursday (Cary P O) |
| Willow Spring | Friday (Myatt's Mill P O) |
| Good Hope | Saturday (Troyville P O) |
| Dunn | 1st Sunday in Dec. (Dunn P O) |
| Harnett | Monday |
| Seven Mile | Tuesday (Giles Mill P O) |
| If appointment can be arranged wednesday some one please do so. | |
| wilmington | Thursday (wilmington P O) |
| Elder Ashburn desires appointments about 20 miles apart on his way to Ga. near Savannah and thence to Fla. will some one please arrange appointments for him and send me the list. | |
| | P. D. G. |

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| Burlington, N. C. | 18 70 13 70 | 9 00 | | | |
| Burkeville, Va. | 23 25 17 05 | 11 00 | | | |
| Chapeau, Va. | 25 30 18 55 | 13 00 | | | |
| Chatham, Va. | 29 85 15 30 | 10 55 | | | |
| Charlot'ville, Va. | 23 25 17 05 | 12 40 | | | |
| Chapel Hill, N. C. | 29 40 15 00 | 10 55 | | | |
| Concord, N. C. | 14 20 | 10 40 | 6 50 | | |
| Charlotte, N. C. | 13 15 | 9 00 | 5 85 | | |
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| Hendersonville, N. C. | 11 70 | 8 60 | 6 25 | | |
| Hickory, N. C. | 15 50 | 11 25 | 7 25 | | |
| High Point, N. C. | 10 00 | 12 45 | 8 30 | | |
| Hot Springs, N. C. | 14 00 | 10 50 | 6 75 | | |
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| Lynchburg, Va. | 22 50 16 50 | 11 50 | | | |
| Lexington, N. C. | 15 00 | 11 80 | 8 00 | | |
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| Warrenton, Va. | 26 25 19 25 | 14 00 | | | |
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Column A: Tickets will be sold September 5 and 12, and daily from September 15 to December 15, 1895, inclusive, with final limit January 7, 1896.

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

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

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

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