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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.

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

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

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279
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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR BRETHREN:— By the request of brother G. W. Johnson I send you for publication in the LANDMARK what I hope and feel that the Lord, in his great mercy and loving kindness, has done for me; but I feel so little and unworthy of the confidence the brothers and sisters seem to have in me I hardly know how to begin. Up to the time I was twenty years of age, which was in the date 1886, I felt myself to be as good as any one. I had lived a moral life, and I thought that was all that was necessary, and if not I would seek religion after I had seen as much pleasure as I wanted to. I had visited Sunday Schools ever since I was small, and they taught me to believe I could get religion any time I wanted it; and as I had lived a moral life I thought it would be easier for me than some others, but I did not want it yet. I was healthy, and I wanted to enjoy myself, and have what young people call a good time; but about the date above mentioned I was impressed with a feeling that I was not going to live long. Something seemed to tell me I should die young, and when this impression came, instead of feeling myself as good as any one, I felt myself to be a poor, lost and ruined sinner. My sins seemed to roll up before me like mountains, and I saw that if I died in that condition that torment

was my portion. This caused me to shed many bitter tears. Sometimes my burden seemed so heavy I would try to pray, but that seemed to be a sin to me, and I got to feeling so guilty I could not look any one straight in the face while talking to them. I was afraid they would find out what a sinner I was, and would not respect me. I went on in this condition about five or six months growing worse daily. About the middle of August after my troubles came on me in the spring they held a revival at a Methodist church in my neighborhood, and I went and while they were calling for mourners they sang this song,

"Come humble sinners in whose breast,
A thousand thoughts revolve
Come with your guilt and fear oppressed,
And make this last resolve."

And I felt if there was a poor humble sinner who needed praying for it was I. So I knelt to be prayed for, but instead of finding relief when I left I felt worse than I ever had before, and I went on in this condition for several days, and two of the members of the church came to see me and told me to go back to meeting, but my parents would not let me go any more. One evening a few days after this I was picking out cotton, and something seemed to tell me I had to die that night, that was the last day I had to live. I sat down and watched the sun go down, for I did not expect to live to see it rise in the East. I got up

218971

and went to the house, and went to my room. I could not eat any supper. I was too miserable. When I reached my room I fell on my knees beside my bed, and tried to pray, but all I could say was, Lord be merciful to me a poor, lost and ruined sinner. Then I went to bed and I cannot tell how long I lay there, or what time of the night it was, but sometime during the night something like an angel came and rested over my bed bearing a cross, and on that cross was written in letters as bright as gold, "Thy sins are forgiven thee, arise, take up thy cross and follow me." And when I awoke Oh how happy I was. Tongue cannot tell. I felt like I wanted to sing a hymn and praise God for my deliverance. I went about my work next morning singing gaily. Everything seemed to be praising God. The sun seemed to shine brighter. I felt like there was no more trouble for me in this world. In a few days after this they had a revival at a Free Will church near by, and my married sister joined, and I had a desire to go with her. She was my favorite sister and we had clung close together from childhood, so I went to my mother and told her my experience and ask her to let me go but she asked me why I could not go with her? She was a Primitive Baptist, and had been ever since I was small, but I told her I could not go because I did not believe what they preached. So she told me to ask my father, and if he was willing she would say no more about it. I went to him, but he told me no. He said I could go to see my sister baptized, and to hear them preach, but if I joined them I should go no more. I had always obeyed him, and I knew I must obey him in this, but it seemed very hard, and I was in so much trouble my joy was all gone. I went to the baptizing.

Some of them persuaded me to turn my back on my parents and go any how; if I had to give up my home they would see that I had a good home, and sometimes I am sorry to say I was almost tempted to yield, but when I would get to that place something seemed to whisper, honor thy father and thy mother, and that would keep me back. I went on in this condition two or three years, and I would get so oppressed with grief and sorrow I would ask God to take me out of this world; but he did not seem to hear my prayers, so finally I came to the conclusion I would throw it all away, it was nothing but imagination. I was not a fit subject for the church: if I had been this stumbling block would not have been cast in my way: so I went to parties and took part in them; and while the amusements were going on I seemed to enjoy them, but woe was me when I had time to think about it; and the last one I went to I got in such a condition I promised my God if he would forgive me for that I would never go to another so long as I live. I have kept my promise. It has always been my custom to go with my parents to Hannah's Creek to preaching on the 3rd Sunday from childhood, but at that time I would not pay any attention to preaching there. I did not believe it. I had been taught in Sunday Schools that the Baptist doctrine was dangerous, that they had caused many a poor soul to be lost by telling them they could not repent, so I hated the doctrine they preached: but after awhile from some cause my attention seemed to be drawn to listen to them, and on one occasion Elder Lewis Adams preached an experience of grace, and he told my feelings better than I shall ever be able to tell them in this world. After this I became to be halting as it were between two

opinions, and I became so troubled over it that I went to the Lord in prayer, and asked him to show me the right way, that I might walk in it, and I had this dream that I was with the Free Wills, those that had persuaded me so hard to go with them, and we were walking and talking. Suddenly we came to where the road forked and they stopped and told me the right hand was for the Primitive Baptists and the left hand road for the Free Wills, and just beyond the fork of the road I saw a great river, and across this river were two bridgees, the one to the left looked like a pile of rotten boards. It looked like it would sink with one person's weight. I told them that I could not go that way, and I looked at the other bridge. It was made of stone and as white as snow, and on each side the most beautiful fruit and flowers. I went on till I came to the gate of a great city, and the gate was swung open by an angel that said, "I bid you welcome home," and since that time I have believed with all my heart that the Primitive Baptist is the church of God, and the only true church, and after I had this dream I had a strong desire to join them, and told my mother so, and she said she believed they would receive me, and I thought I would go right away; but while I was thinking over the matter something seemed to tell me they would not have me, because all the evidence I had of a hope was before I tried to dance. This made me feel so unfit to be a member of the church. I was ashamed to talk about it to any one, and did not talk to my mother on the subject in a long time. Sometimes my desire to join the church was so strong I felt like I could not stay away: while at other times I felt so unworthy and sinful, I felt like I could never go, and promised my-

self that I would think more about it, and live the best I could on the out side, but my impression would return with such force that I would feel like if I did not comply with what I felt to be my duty the Lord would punish me, and I would promise to go, but would break my promises, and I went on in this way five or six years, but on Friday night before the third Sunday in July 1896 I made up my mind that I would go to preaching next day, and I would not leave that place without relieving my mind; but when I got up next morning my experience seemed so little I felt like I could not tell it if I went, and I was not feeling well so I stayed at home and did not go, but after the time passed I felt like I could not wait until next meeting. My impressions were so strong I could think of but little else, but when the 3rd Sunday in August came I seemed to have a desire to go and hear preaching, and not so much to join the church: but I went and Elder Bryan a visiting minister preached, and if I ever heard the gospel preached I heard it that day. It seemed to me good news and glad tidings, and when he came down out of the stand I felt like I wanted to go and shake hands with him and call him brother, but I knew I could not do this, because I was not a member of the church, and this made me feel very sorrowful and my impression to join the church was stronger than it had ever been before. But I felt like I could not join that day. I felt so unworthy, but while the church were sitting in conference and the door of the church was opened to receive members, felt like I could not stay away, but could not summon up courage to go. While I was thus meditating two others went forward and were received and while they

218971

were talking to the church I was made willing to go. There seemed to be such a power pressing me down felt like I should smother if I did not get relief, so I went, and told part of what I have written and was received, I believed gladly; and that was a happy moment to me. I felt like I could rejoice that the time had come that I had craved so long, but my joy did not last. That night was a miserable night to me. Something seemed to tell me I was deceived, and I had deceived the church. I had made them think I was something and I was nothing. I was so miserable I could not sleep or even lay on my bed, but I sat up a good portion of the night. I went down to the water next morning with as heavy a heart as I ever carried with me to a burying, but after I was baptized my burden was removed, and a calm, sweet, peaceful feeling in its place. My burdens come and go since then, but are not so heavy. I feel like I have got home at last after a long and wearisome journey to live with my friends, and I ask all of God's people to pray for me that I may walk in the way that becomes a child of God, and that the church (old Hannah's Creek) may never have cause to regret the day they received me in full fellowship with them, on account of my disobedience and disorderly walk; for I feel to be a poor, vile sinner still, and if there are any of the brothers and sisters who read what I have written feel that they can receive it as an experience of grace, and feel an impression to drop me a word of comfort I will gladly hear from them.

Your unworthy sister, if one at all,

EFFIE STANCL.

Elevation, N. C.

MELCHISEDEC.

It has come in my mind to give in short my view on Melchisedec. The first account we have of such a man is in Gen. 14:18, when Abraham had returned from the slaughter of the kings. First, the King of Sodom went out to meet Abraham and said to him, give me the persons and keep the goods, but Abraham refused and said he would not take even so much as a thread lest thou shouldst say, I have made Abraham rich. Also next that we have any account of was Melchisedec, king of Salem, came to meet him with bread and wine, and blessed him commending Abraham to be a servant of the most high God, possessor of Heaven and earth. Melchisedec was king of Salem and by interpretation king of righteousness. Now in all of the Bible we do not find that any nation ever did wage war against Salem as I know of, so he (Melchisedec) had a peaceful reign, so he was a king of peace. In like manner it might be said Melchisedec was priest of the most high God. We understand that he was called of God to be a priest, and also he was qualified by the same to execute the office that he was put in charge of. He was without father or mother, or descendent, having neither beginning of life nor end of days, (Paul said) but made like unto the Son of God. Paul spoke again saying, now consider how great this man was. The mystery with a great many is that he had no priestly father or mother. To my mind he has no priestly father or mother, for the office to descend from them to him, after the manner of Aaron, so it was said of him without father or mother as we understand refers to the priest's office alone, for this took place long before Aaron's day. Now it was so

with Jesus relative to the priest's office. He was of the tribe of Judah of which tribe Moses spake nothing concerning priesthood. There was no one to hand it down to him, no one for him to hand it down to, there was no descent to that office. I mean no man. Now the part no end of life we read that God is the God of Abraham, Isaac and Jacob. God is the God of the living and not the God of the dead. In the same manner, he, Melchisedec is living to God. We will speak a few words about Jesus: Psalms 110:4. The Lord hath sworn and will not repent, thou art a priest forever, after the order of Melchisedec. Now Christ was after the same order. According to the statement we have, Jesus had a father and a mother, and as man he calls himself the Son of Man, and he was called the son of David, his mother's name was Mary, but none of these could clothe him with a priestly garment. And being the Saviour of sinners he was the son of God, declared to be so with power according to the spirit of holiness by the resurrection from the dead. We cannot begin to compare Melchisedec with Christ in every order.

Christ was of that order that in him dwelt the God-head bodily, and spake as one having authority, and not as the scribes, and of that order and power that he could speak to the raging sea, peace, be still, and it obeyed him, and there was a great calm, and also to one having the Leprosy, be clean, and he was healed, and he gave sight to the blind. And he was of that order and power of speaking with authority to one dead that had been dead four days, and some others a shorter time, to come forth and the dead obeyed him, and many other things in like manner. But Melchisedec was not of that order, or

if he was we have no account of it in the Bible, and I said before the order in which they are alike refers alone to the priest's office, how it was delivered to them by God himself.

HENRY PEAL.

DEAR ELDER GOLD: — Looking over some correspondence of a number of years ago, I find a letter written by one whom I fondly hope I love for Jesus' sake. It has never been my pleasant lot to meet this highly esteemed one face to face and grasp his warm, loving hand in mine, but I have enjoyed the pleasure of looking at his calm, genial shadow cast upon the rays of the sun, which God has set in the heavens for light to all created beings. More than this I have received and read several comforting epistles traced by his generous hand. These letters have contained spiritual manna which fed and nourished my hungry and thirsty soul which has so often wandered amid the desolations of a waste, howling wilderness, inhabited by vile and unclean birds. I enclose one of these precious letters with a request that, if consistent with your judgment and inclination, it be given a place in the columns of the dear old LANDMARK whence I have drunk so many grateful and refreshing draughts. The desire to see this letter in print I trust is not prompted by selfishness, but because having received so much comfort from it myself, it may also reach the soul of some other poor, lonely and hungry wanderer in a desert land. It is not always for a writer to know before hand, how, when, and to whom the Spirit of the Lord applies the words that fall from his pen to the famished soul as of a coal of living fire. For this reason I would not hide from others that which has caused, if I

am not deceived, my own lean soul to leap with joy and gladness. But if for any private reason you do not feel to comply with this reason please find stamp enclosed for the return of the letter. When I feel unusually lonely and cast down it sometimes gives me relief to re-peruse these precious missives in re-opening the flood-gate of tears over them. I do not wish to be unreasonably exacting or to impose an unpleasant task upon you to appease what may be deemed a mere selfish whim.

I have for sometime felt a lingering desire or impression (but whether from the spirit of the Lord, I know not) to try to write for the LANDMARK, a little of the way I sometimes hope the blessed Lord has been pleased to lead me through the wilderness. But I have from time to time been deterred from the undertaking; mainly because of doubts and fears, and because I realize how limited you are for room, and how pressed you must be at times to find room for matter much more important and vastly more interesting to your dear readers, than anything that might flow from my pen. Furthermore to write as concisely as possible would involve a very lengthy correspondence, necessitating its publication, if published at all, in serial forms. I do not feel it would be just to impose this task upon you and certainly not without your unqualified consent and approval. Hoping to hear from you soon, I remain as ever, yours in the bonds of love and affliction.

HENRY S. STIPP.

Remark.

I would like to receive the matter above referred to by friend Stipp.—Ed.

MY DEAR FRIEND:—I am due you a letter and have been a long

time. Sickness and absence from home, together with other pressing claims on me, must be my apology.

As life spins out towards its close (I am now more than 51) I find my labors increase rather than lessen. When a young man I often found time hanging heavily on me and needed something to occupy and employ my mind and hands, but not so now, for, indeed it is with much difficulty that I can meet my engagements and respond to the many calls made on me.

I thank you for your kindness in sending me names for paper and for your description of California. How different must this eastern country be as we plod along slowly pretty much as our fathers did.

There are quite a number of churches here within 20 miles of Wilson, I mean of the Primitive order. I guess that would interest you some. I have a great desire to know why one that seems to love the truth as you do yet has no bright hope in Jesus. At least I infer from one of your letters that you do not admit that you have such a bright hope. Are you one of the lean and afflicted sort that claim as one of old, my leanness, my leanness?

We cannot determine for ourselves the road our Lord will lead us, nor is our eternal destiny in our own power, yet there is one thing among others still much better than this, namely, that is in the best and safe hands of him who works all things according to the counsel of his own will.

He makes crooked ways straight and the wilderness to blossom as the rose. What a wonderful God. He does not have to change our locality or circumstances, but changes the desert itself into a blooming field and makes the crooked straight.

I find that the more I am taught (if at all) the true meaning of the precious scriptures of truth the more am I impressed with the fullness and completeness of the word of God to counsel and direct the child of God. All scripture is given by inspiration and is profitable that the man of God may be perfect, thoroughly furnished unto all good works.

In wisdom the Lord has made and rules all things, and all his works praise him.

For a few days I have had much peace and delight in dwelling in a scripture written by Peter, For, for this cause was the gospel preached to them that are dead that they also might be judged as men in the flesh, but live unto God in the Spirit. This is about the way it reads if memory is not at fault.

God recognizes us as of the flesh. He remembers that we are flesh. He knoweth our frame. He remembereth that we are dust and so pities us, and suits his providences to that weak, sinful and imperfect state. We are judged as men in the flesh—nor is a christian any better in the flesh than any one else. If he drinks too much liquor it will make him drunk as well as it makes an ungodly man drunk, etc.

But that we should serve the Lord in the Spirit. In the Holy Ghost bearing witness with our spirit that Jesus is our Saviour and life, righteousness and peace, we serve God. We worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Any time you may feel to write me telling something more of your own peculiar case, or writing about anything that may be on your mind that you wish to communicate it will be gladly received.

Affectionately, P. D. GOLD.

Wilson, N. C., May 2nd 1884.

ELDER F. L. OAKLEY, VERY DEAR FRIEND:—You asked me, the 3rd Sunday in July to tell you my experience, but I felt so much like I had nothing to tell, and felt so cold every way, I thought I would not fool any more of God's people, for I felt like I had deceived myself and others too, and would keep my little hope to myself. For it is bad enough for one to be deceived, much more so to deceive others who feels so dear to him.

With the help of God, I'll try, in a brief way to tell you what I hope the Lord has done for me. At the age of ten or eleven years I began to have serious impressions about my soul's future destiny. My father called us around the family altar, and told us we had a sister who had seen her lost and ruined condition, and she felt she was going to hell. I began to think of my soul's welfare that night. I thought if I should die my soul would be lost. Oh! such thoughts as I had about going to hell to burn forever and ever. I said to myself, "I'll try to live better, I'll do all the good I can." So I commenced to try to pray to God to make me a better boy, to live more up to my duty, and to keep me from sinning, etc. And many times when I was in the field at work I would try to ask God to have mercy on me. I went on in this way several years. But I couldn't see, as I was getting worse and worse every day. So I was too young any way, and I would wait till I got grown, then I would get religion. I thought I would go on and have as much pleasure as I wished, while I was young.

When I got grown it would be time enough to think on such things. I commenced to go to dances and play cards for fun, I didn't bet) till I commenced going to school at Gilliam's Academy.

My conscience would whip me for it, but I was determined to conquer. So I kept on till the Lord, as I believe, commenced a work in me. I remember the time so well. I was in the parlor at Mrs. Gilliam's, with a crowd of young folks, joking and making merriment, when in a moment, I was seized with the worst trouble I ever had. I immediately went down in Mr. Gilliam's room and thought I would read the LAND-MARK some to drown my troubles. That was my custom when I got lonesome and felt bad. But I soon found I couldn't do that. I went to my room and that didn't do any good. O! I had so much trouble I didn't know what to do. I felt like I didn't have a friend on earth. My best friends seemed to be enemies to me. They seemed to make light of my ways and actions. I wanted to be alone for I couldn't enjoy any ones company. Right here I want to use a little scripture that suited my case, and I believe suits every one when they are under conviction, whether I was in that condition or not. "She weepeth sore in the night, and her tears are on her cheeks. Among all her lovers she hath none to comfort her. All her friends have dealt treacherously with her. They are become her enemies." Lam. 1: 2. That explains how I felt. Among all my lovers I had none to comfort, and all my friends seemed treacherous, and seemed to be my enemies. A person cannot be comforted while in this condition. Though one may tell them it is conviction (which ought to comfort), they will not believe it. They feel they must die and hell will be their portion, and justly so. I am digressing.

I thought I was going to die and that very soon, and the worst of it all was I felt like I was going to hell; but I knew it would be just. For I felt to be the worst, the vilest

of sinners. I lost my appetite. I couldn't sleep but very little, and it was impossible for me to study. Many, many times have I stole out of the school room to go off about one mile on a high hill, unmolested by any one, and there I would weep and try to ask God to have mercy on me a sinner. Many times when I would get to my secret place—I couldn't pray to save my life. Some worldly thing would get on my mind in spite of me. O, such feelings as I had, no one knows anything about it but the ones that have passed over. This was in the winter and spring of '91. I remained in this condition two or three months. It gradually wore away and I don't know when my troubles left me. That is one reason, Mr. Oakley, I'm so slow to tell people the reason of my hope. For I hear others say they felt the happiest when their burden left, and if they had ten thousand tongues they couldn't praise God enough. I seem to be different from anyone else. I commenced making promises and as often as I made them I would brake them. I tried to live better, but I finally concluded I was mistaken about it all, and I would go on in my old paths again. I thought if that had been conviction I would have known it.

And, Mr. Oakley, what you said yesterday in your sermon made me think how I felt. You said you had felt this year like you wanted to put an end to your existence. When I was in my deepest troubles I felt like I wanted to do the same. But back to my subject. I soon found myself going to parties again, and doing others things that I had done. But my conscience would whip me every time, still I thought I will have my way, and I kept on, and while I was on the floor dancing I was taken sick, oh, so sick I had to leave. I promised the Lord

that night if He would spare me and let me get well I would not dance any more.

Next morning I was well, but I felt so mean. I am not certain, but I believe I went to one more party after that, but God has taken all such desires from me now. I have no desire whatever to participate in any more such sports.

Last 3rd Sunday in May a year ago I was made to feel the happiest I had ever been in my life. It was while Mr. Burch was preaching. It seemed he touched on all the points that I felt so justly accused. I felt like God had shown himself to me the second time.

I love the Primitive Baptists so much, and I want to be with them, but I know I am too vile and sinful to offer myself.

I have been groping my way about ever since. Sometimes I think I have a hope, and then I think I am mistaken about it all. If I wouldn't be so easy to get mad, and would be better every way then I might have some reason to hope. I think I have prayed, or tried so much if I was deceived to undeceive me. For if I am wrong in every thing else I want to be right on that. I could tell you many other things but guess I have told you more now than I ought. I feel like if I just could be good enough to live with the Baptists I would be the happiest man on earth. My will is to be right if I miss it. But when I would do good evil is always present. There is no good thing that dwells in the flesh, and where no good dwells, how can we expect to reap any good? When it goes well with you think of me. But that is the time we don't think of any one but self. If I had asked you to remember me when you get in trouble, you would be more apt to do it.

Joseph told the Butler that, but

he didn't do it. He didn't think of him till the king had a dream that no one could interpret, then the Butler said, I do this day remember my faults.

I have written you only a part of what I have passed through. Have you, please tell me, had any such trials as these? If so, it will be a comfort to me to know it for I believe you are a christian. I have had impressions to join the church for sometime, but unworthiness keeps me back, I have felt it was a duty, but I have not performed it, and I believe sickness has been sent on me to make me willing.

I had a lot of sickness in the spring, and I thought to myself "If I would join the church I would get well." I tried in my feeble way to ask God to give me back my health and if I felt impressed to join the church, I would try to do so by next meeting. Immediately I got better, and I felt so happy I praised the Lord, and I was willing then to join, but when I got to the church on Saturday after, somehow I could not go up. I must desist. Sometime, if the Lord's will, I'll tell you more about my impressions. Oh! I feel so bad to day! I wish I could tell you all.

T. A. STANDFIELD.

Lenox Castle, N. C.

TOUR.

DEAR BRETHREN, GOLD AND LES-
TER:—I PROMISED to write a piece for the LANDMARK when I returned from my tour. I was gone six weeks, had a lovely trip, could say with the disciples that Jesus sent out, I lacked nothing, for which I feel thankful to the Lord and his people, for he was wonderfully good to me through his people. The churches were all in peace and harmony, except two. There was a great gathering in Little River and Seven Mile Associations.

There were 28 members added to five churches on this tour. I never saw the like among old Baptists. I did not baptize any of them, want pastors to do their own work. I do not open the door of any church except asked to do so. I think I know I am called to be a servant, not a Lord. It does me good to see the little ones coming home to Zion telling of their precious faith in the Lord, how he has saved them by his blood from sin and death, made them to love the little ones indeed and in truth. Elder Powell's little church at Cedar Grove is building up. We had a lovely meeting there, four joined. Brother Gold, it looks like if our preachers would go into the destitute places, and gather up the lost sheep it would be better. I want to be at Philadelphia church the 4th Sunday in November, and go to old brother Yelton's in Golden Valley, and have two days' meeting at a meeting house near by him. I got brother J. L. McDaniel to write to them to notify all the old members to meet me there to see if an opening to rebuild those churches again, if it is the Lord's will for them to revive. Remember me in your prayers.

G. BRYAN.

Burlington, N. C.

DEAR BROTHER GOLD:—Looking over the minutes of your association, (Black Creek) there is 1 notice one item in the resolutions that arrested my attention. It relates to the ordination of ministers. I have long thought that brethren had not observed the apostles' directions carefully as they should have done. And there have been what has passed for ordinations that could never have been if the apostles' admonitions had been heeded. But I have never had a thought but what the inspired instructions on this as on all others subjects are so

that the men of God might be thoroughly furnished, and that their work might be perfect and without fault. It looks to me like an entirely new and additional rule that the Black Creek people have recommended to the churches, that if it is a necessary one it must have been entirely overlooked by the apostles, as I can find nothing of the kind in their instructions.

The proposed rule for future action is this: "That no one be ordained to the ministry of the word unless some church request his ordination as her pastor, or that the church of which he is a member would be willing to have him as her pastor, and if she have none she actually choose him as such." If it be suspected that the inspired instructions are inadequate, shall we attempt to add unto them? Will this new rule remedy all difficulties? You know, brother Gold, that some excellent preachers have not shown very much pastoral gifts; and other good faithful pastors have not been distinguished as preachers.

The apostle calls attention to quite a diversity of gifts, and shows that they all have an important place to fill. Pastors are not even named first, but are set quite low down in his list. Will the brethren of Black Creek ignore all other gifts and refuse recognition to able and gifted ministers because there is not immediate call to pastoral office? The Spirit once said, "Separate me Barnabas and Saul unto the work whereunto I have called them." And the brethren at once obeyed. But the work was not to settle down with some church as its pastor. I know of some preachers who were ordained to take pastoral charge at once. But I know of as many who were ordained without reference to pastoral work. I would not here speak

of my own ordination were it not that it was in the hands of three very eminent and approved ministers. The church I belonged had a pastor and there was no call elsewhere. If that new rule had been enforced then of course the ordination would have been delayed indefinitely. I was not called to the pastoral charge for some years, but I found plenty of work during these years as I did afterwards. I presume it did not enter the minds of either the ministers or the brethren that the ordination could not go on until some call to pastoral charge. I don't suppose it would have been possible for that church to have said if they had been asked whether if they should lose their pastor they would make choice for me. I know what the Redeemer said about the honor of a prophet. I think if the brethren of Black Creek and all others will look in the directions carefully given us by inspiration, and then faithfully observe them, they will find themselves thoroughly furnished thereby, without adopting any new or additional rules for their guidance.

If ordinations have at times taken place that should not have been it has undoubtedly resulted from neglect to thoroughly acquaint themselves with the qualifications of the candidate; as many things are named by the apostle that are often entirely overlooked. And he says these things must be, and they must be proved. I do not mean to suggest less carefulness in this matter, but rather to urge more. Placing a person in a place that he is not qualified to fill will never benefit the cause, and often will tend to impair if not destroy a man's usefulness, and deprive him of much of his comfort.

Yours to serve in the gospel,

E. RITTENHOUSE.

State Road, Del.

Remarks.

We should have no difficulty in ordaining such a gift as Elder Rittenhouse, if such lived here in a church where they have a pastor, because our churches esteem his gift as worthy of ordination. The special work of a bishop or pastor appears to be that which specially calls for ordination: See Titus 1:5-9. The description here given of him requires qualifications that are not possessed by every man claiming a call to preach.

The object of this rule in the Black Creek Association is not to add to or take from the apostolic rule, but to see if we can avoid ordaining men that do not possess the gifts and qualifications required for a bishop or pastor to have according to that rule. I know of no instance where it has for a day delayed the ordination of a single brother esteemed worthy of an ordination by the requirements set forth in that apostolic rule.

We consider it important to be careful in the ordination of men to the gospel ministry. Some are ordained as Evangelists and spend their time in traveling when their own churches know but little of them or their gift, because they seldom hear them. A pastor is considered in rank higher than a teacher, and for one to start out as an evangelist who is not apt to teach is certainly not attaining the object set forth by the apostle.

If the churches ordain men to preach that do not make their profiting appear to the church they have not been careful enough in

the ordination of such men to preach.

The apostles were sent every where to preach, not so with pastors of churches. Each church needs a pastor, for pastors or elders were to be ordained in every city. How a church can ordain a man and turn him loose to preach, when she has no pastor, and does not desire him to preach for her, or how one can receive an ordination at her hand, and feel no desire or impression to preach to her, or at home I do not understand. This thing that a prophet is not without honor save in his own country and among his own people does not mean that a gospel preacher has no respectable standing in his own church, or that his own brethren do not desire to hear him preach.

P. D. G.

ELDER P. D. GOLD AND BROTHERS AND SISTERS IN CHRIST:—I will make this attempt, if the will of the Lord that I write. I haven't written a line in a long time, but I hope I shall be able to speak the truth. I can say when I found myself a sinner I was begging for mercy all the day, and all the night and I feel that mercy still my cry shall be till Jesus brings me sweet relief. I feel like he has brought me relief time and again, but I am a sinner still. I love the Baptists, they are a lovely people to me, but if I am one I am the least of all. I believe at times that I have been born again. These words (which I hope were from the Saviour) were presented to my mind, "how careful had you ought to live, with what religious fears, who such a strict account shall give for your behavior here." I feel my vileness and sinfulness is great, but God is

good. I hope He will forgive. I doubt myself and see nothing good that I do. About eight years ago brother John B. Hardee was shown to me in baptism. I offered to the church, was received and baptized by brother Hardee, but I still feel myself a sinner, still beg the Lord for mercy, hoping I will be received the last day, carried to heaven, that is my hope I live with, and the one I hope I'll have when I come to die. I can only beg as beggars often do. These comforting words were applied to my mind, showing my duty in regard to my baptism. There shall I bathe my weary soul, in seas of heavenly rest, And not a wave of trouble roll across my peaceful breast. These words were sweet to me, I felt happy then. I do love this cause, the cause of Christ, if I love anything at all. I fear I have deceived you all and that is my fear to-day, but this promise comes to my mind, God has been with you in the sixth trouble, and will not forsake you in the seventh. Still I doubt, my trouble here is great and so ready to yield to temptation, that I fear I am wrong. I believe the Lord is good, and he will forgive. My daily prayer is, Lord have mercy upon me, a sinner; this is so often my case. I feel that is all I can say, but I pray if I am deceived he will undeceive me, and make me a true believer in Christ Jesus. Brother Gold, I have given you only a small sketch of what I have gone through in passing as I hope from death unto life. I hope, (and sometimes I believe) I have been convicted of sin by the power of God, and I hope by that same power I have been delivered. With this little hope to cheer me on in my journey through this world of sin and sorrow I will close.

Your little sister, I hope, in Christ,
SARAH BRAXTON.

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 XXX..... No. 1.

WILSON, N. C., NOV., 15, 1896.

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EDITORIAL.

ASSOCIATIONS.

These gatherings of Baptists, to make manifest that they are of one accord in one place, are much enjoyed by our people where such assemblies prove that they are of the same mind. The mere act of people assembling does not produce harmony. Some assemblies of people are very discordant and tumultuous. If they are not of the same principle and spirit before they come together in person they will not be so after they assemble. If two or three agree, or have the same mind, when they come together it is proof the Lord has gathered there.

Associations of the Primitive Baptists are founded on the principle of gospel fellowship. They are meetings of churches by as many of the membership of said churches as they wish to attend, and all others that desire are welcome to visit them, and hear the preaching.

Those sent by the churches should

be called messengers, and not delegates, as they are sometimes styled. Delegates are empowered of their own mind to pass laws governing the body that sends them. Messengers have no such authority, but are the method used by the churches to transmit or carry their good will and mind to the Association.

The business done by an Association is not to usurp authority, nor to lord it over the churches, nor to pass any laws governing the churches. All the business they do is to preserve and perpetuate the organization from year to year.

Those who oppose associations do so on the ground that these associations are oppressive to churches, and lord it over them. If any Associations do this the objection is good against such associations. A further ground of objection some urge is that the bible, as they hold, does not warrant them. To decide this question the matter of principle is involved whether the bible does warrant such meetings as Associations for the object it is claimed that calls them forth, namely, to manifest, preserve, enjoy and extend the bond of union and fellowship among churches. We find in the bible it is enjoined that brethren should strive for the unity of the spirit in the bond of peace, and that they should strive together, and this is an Association. We find in the day of the apostles on earth, cordial relations existing between churches, and brotherly greetings communicated from one to another. This is what is aimed

at and sought in correspondence between Associations. It is strengthening and assuring for brethren to meet from various parts of the earth and find in such gatherings, when they hear preaching and speak to each other, that they are one in doctrine, faith and manners or conduct. Furthermore, in publishing their sentiments through circular letters or otherwise they show that their faith is the same. This strengthens them in such bonds as enable them better to preserve this bond of peace.

The objection to Associations is usually made by men who wish to rule, but find Associations or bands of brethren a pretty hard wall to butt against or overcome. Such ambitious, heady men, being unable to carry out their plans because the brethren generally hang together in Associations, turn about and fight Associations, though they were in favor of them until they were defeated in their hobbies or schemes.

Sometimes heady men twist the true purpose of an Association into an engine of power to oppress or rule over a church, but such men will use their power in a church to oppress the needy; and the real mischief is not in the Association, nor in the church, but in the pestilent fellow who sows discord and brings confusion among the brethren.

Brethren should be very careful in Associations in shunning and opposing means or steps that will disturb the correspondence with other Associations. When once

correspondence is severed between two or more Associations it is very difficult to restore it, because usually brethren are more willing to accuse others of causing the trouble than to confess that their own conduct provoked it; as it is easier to blame another for our wrongs than it is to confess our own sins. He is a blessed sinner who confesses his sins and repents of them, and forsakes them. That is just what each one ought to do. Such conduct will speedily end a trouble.

Further, when correspondence is ruptured the breach is so apt to widen and deepen. As swollen water pours through a broken dam constantly enlarging the break, and flooding the fruits of husbandry, so a break in correspondence between churches or Associations opens a wound for filling the minds and hearts of brethren with bitter feelings and evil surmisings, and it becomes exceedingly difficult to close these breaches. Brethren do not like to retract or take back and swallow down their bitter words. They hate to say they are wrong. You love to see another confess his faults, and own I have sinned, but we do not willingly say that of ourselves. That is one reason why we should be so careful of our conduct. The more difficult anything is to heal or make whole, after it is damaged, if it is valuable, the greater the need of carefulness lest it be broken. It is so hard for us to get right when we do wrong that we ought to be very careful that we do nothing wrong.

Sometimes certain phrases be-

come tests of soundness among Baptists. Some of them form a particular phrase to express just what they believe, and to condemn something else that somebody else believes, and they will build up a pretty huge structure on this, and fill it with their choice bits of dainties; and if any others attack it they at once have their suspicions aroused of the unsoundness of such, and they will use undue prominence to defend what they consider embraced in this pet phrase.

Instead of doing this, would it not be wiser and safer to use the form of sound words employed in scripture? (2nd Tim. 1:13.) No better words could be used than such as the Holy Ghost supplies. If we attempt to assert a position which cannot be expressed by scripture language then we should suspect our position to be false in some way.

Take for instance the expression, "Absolute Predestination," which some brethren use. What is the use of the word absolute? It is not a bible word. If the word predestination does not express my view then I am wrong. There cannot be any conditional predestination. You would not change the quality of water by calling it wet water. All predestination is fixed and certain. Those that oppose this expression think those that hold it attach a meaning to it different from the one they attach to it themselves.

The expression, "the soul is born again," is used by some to oppose and condemn a theory held by

a few others that when a man dies that is the end of his soul. But why not use the bible language—the very language of Jesus, "Except a man be born again." That language cannot be improved. Because some deny the faith shall I, in order to fight their heresy, invent a phrase that encroaches on bible truth?

Some hold the phrase, "eternal vital union," which is not a bible phrase, and it is offensive to others. Now none of these expressions disturb my fellowship for any of these Baptists. Those that hold absolute predestination of all things mean that God works all things according to the counsel of his own will. No Baptist can deny that God does work all things according to the counsel of his own will without denying the scriptures. Those holding that the soul is born of God—and not the man—must admit that the man is saved—the man believes in Jesus, the man is changed, the man is received into the church, the man is a new creature: what he once loved he now hates. The Saul that once persecuted now loves the children of God. He that once wasted the church now seeks its comfort. The man is changed not in natural frame—but in principle. If one would go to the church for membership and say I am just the same I was always—no change in my view of things, they would not receive him into the church.

I know that when one says there is no change in the man he does not mean that he is just the same sinner,

dead in trespasses and sins, he was by nature. When one says I believe in eternal vital union he means—not that the child of God is as old as his Father—not that the creature is as old as the creator, but he means that Christ is the eternal life of his people, and that they were all chosen in him before the foundation of the world. It is not a union at all, but unity is the bible word. They are one in Christ Jesus—one body.

We all need to study the word of God more—to notice bible language and bible truth, and bible expressions more.

We need more love towards each other. There are too many big preachers, in their own estimation—too many for one—too many for another. We are carnal. We should all be for Christ, then we all will dwell in love and peace. "Behold how good and how pleasant it is for brethren to dwell together in unity." What a shame to see one class arrayed against another, seeking to damage the other, glorying over the defeat of another class. "If ye bite and devour one another ye shall be consumed one of another." If we love our brethren we do not see their faults. If we hate ourselves it is because we see our own vileness.

True spiritual life is manifested in laying down our lives for the brethren—dying to live. He that will save his life shall lose it. He that seeks his own glory, and would triumph over his brethren, and that rejoices to see them cast down, shall lose his life. If we

love only those that love us what do we more than the heathen? All that is nature only. If we have the love of God in us we pray for our enemies, and love them, and surely we will love our brethren. Does love seek any advantage over those we love? No. Does love wish to embarrass them? No. Does love wish to utter false charges against them? No. It utters no slanderous charge. Nor does it demand that which cannot be rendered. It is easy to be entreated.

We should strive together for the unity of the Spirit in the bond of peace. As in the days of the Apostles' churches were all of one mind and dwelling together in one mind and heart, whether they dwelt in Jerusalem or Antioch, Rome or Corinth, all associated together, whether Jews or Gentiles, all living under the law of Jesus, and contending earnestly for the faith once delivered to the saints; so we desire to see Baptists in our day, each one being careful not to thrust any thing in the camp that will disturb the peace of the brotherhood, but all every where in brotherly correspondence.

I have been favored of the Lord to visit twelve Associations this year. The first one is called Fisher's River. Elder M. G. Harbour is the moderator. This Association is blest with a good, loving moderator, and a peaceable, kind brotherhood.

The next Association is the Pig River. Elder Peter Corn is the moderator—an old fashioned, honest, good brother, who seeks the

honor of God and the peace of his brethren. This Association is a good one to visit, and is in peace and love.

The Staunton River Association I next visited. Elder G. W. Hundley is its moderator, a humble, sincere brother. This Association is in peace and good order. Four were received into fellowship during a precious meeting of this Association.

The Country Line Association I next visited. Elder J. A. Burch is its Mod. This is a very large Association. Elder Burch is much beloved by the brethren. He is a lover of peace and good order among the Baptists, and the Association enjoys the fellowship of its neighboring Associations.

The next Association I visited is Ebenezer. Elder T. S. Dalton is its moderator. He impressed me as not only an able preacher, but, better still, as a humble, meek lover of peace in the brotherhood. While it is good to have a great gift in the ministry charity is so much better, that without it one is nothing, whatever his gifts may be. The brethren of Ebenezer Association impressed me as good, sound, faithful brethren.

The next Association I visited is the Seven Mile. Elder L. P. Adams is the moderator, a sincere, quiet, humble brother. The Holiness people, as they style themselves, have been parading considerably in this section, and have so disgusted the sober, truth-loving people among the Missionary Baptists and Methodists that some of them, be-

holding the steadfastness and good order of our people, have become members with us. When the chief preacher of the Holiness sect said he had not committed a sin in word, thought or deed in seven years, and he did not bother the Lord to ask him to forgive his sins, for he had none to be forgiven, it so disgusted lovers of truth that they sought a home with the Primitive Baptists. How good it is that our hearts be established with grace, and that we be quiet and unmoved, not carried about with every wind of doctrine of men that lie in wait to deceive. These winds of false doctrines are very puffy, and they will swell up vain man with the airy notion he is something, and he will swell up like a frog, and consider himself some great one.

This Association is a good one and in peace and love.

The next Association I visited is the Little River. Elder J. T. Coats is its moderator, who enjoys the full confidence and esteem of his brethren, not only in a useful gift in the ministry, and a lovable spirit, but in an upright walk. This Association has also been blest with considerable increase of membership of late, and is in peace throughout her borders. This Association has an excellent brotherhood.

The next Association I visited is the Kehukee. Elder S. Hassell is the moderator. Brother Hassell is the most scholarly of our preachers in the South, and the author in chief of the Church History. The theme of his preaching is not hu-

man learning, but it is Jesus. His ability is directed with much earnestness in laboring in the cause of Christ. There are many lovely brethren in this, the oldest Association in our midst, and the one I first joined. It is a dear Association to me as my mother.

The next Association I visited is the Contentnea. Elder John W. Gardner is its moderator. He is a straight-forward, bold and noble man whose heart is warm in defense of the truth—not that sort of defense as some suppose of attacking all other denominations and fighting them, but that best of all defense in living out the doctrine of Christ, and showing its virtue in causing him to live right, and thus give no offence to his people, and constraining his enemies to say, "Behold how he loves Jesus and his family." This Association has good, lovely brethren in it, and enjoys the peace of the brotherhood. I was for several years a member of this Association.

The next Association I attended is the White Oak. Elder Isaac Jones is its moderator, who is a very warm preacher. His gift is experimental chiefly in preaching the experience and feelings of the child of God, and he is a genial favorite of our people, and travels and preaches much. He recently lost his wife and is sorely bereaved. His wife had a hope for about twelve years, but was never baptized. During her last sickness she greatly desired to be baptized. She was received into the church a few days before she died much to

her comfort. She told her husband that she dreamed that she and myself were walking locked-armed beside the most beautiful river she ever saw, and that I baptized her. The only regret she had was that she could not be baptized. Let those that love Jesus and his people deny self and take up the cross and be baptized, while they are in health.

The White Oak Association is in peace in her borders and has many good brethren in her churches. Two were received into fellowship at the Association.

The next Association I visited is the Black Creek where my membership now is. Elder J. T. Edgerton is its very acceptable moderator. He is a preacher of rare spiritual gifts and of excellent spirit and character, a great gift to the churches. This Association is in peace in her borders.

The last association I visited is the Mill Branch. Elder Thomas Bell is its moderator. He is a deeply experienced man in the things of the kingdom of heaven, and therefore he is strong in the might and power of the Lord. The strength of a child of God is only in what God has given him. The gifts of Elder Bell are wonderful. This Association has good brethren and enjoys the peace of the Associations of her correspondence.

How brethren that love the truth and are humble could object to such Associations as I have visited this year I am at a loss to see. Much love was manifested. Many of our best gifts in the preaching

visited them, and preached to the comfort of the people of God, and the refreshings from the Lord enriched many.

P. D. G.

MORE DIFFICULT.

A man that can cut off a servant's ear and punch him with bitter words, cannot watch in prayer one hour. A man that can talk for days in the way of fault-finding cannot hold his peace for one hour, only as he has exhausted all his power of speech.

Strength of character does not exercise itself in attacking others so much as restraining self. He that ruleth his own spirit is greater than he that taketh a city. Patience endures that which it does not love because its behavior under affliction is to be meek and prudent. We begin as Peter with professions of great faithfulness: we end as Job, "I have sinned * * * The words of Job are ended." Let not him who putteth on his armor boast as he that takes it off. A coward boasts before the battle of his courage; a courageous man after the battle is over rests in the field.

P. D. G.

VOLUME 30.

This issue opens another volume of ZION'S LANDMARK. Unlike the book sealed that none could open and read save one, is this little book, but if the spirit of him who is worthy—because he is the Lion of the tribe of Judah—prevails in the

writers and readers of this paper then its contents will be uttered in honor of the King, and to the profit of its readers.

We desire that the King in his beauty may reign in us, and display the glories of his Kingdom in the defense of his people, and that it may be a year of gladness in Israel.

We also desire that ZION'S LANDMARK may be a blessing to its readers, and that both those that write and those that read may be faithful to him who is King of kings and Lord of lords. It is the desire of its Editors to contend as in the past for the faith once delivered to the saints.

Will our friends help us also by endeavoring to increase the circulation of this paper. We are the only editors that supply you with a paper in pamphlet form published twice per month. If we could double our subscription we could reduce the price of it, but unless that were done we could not do so and pay expenses. We do not suppose any of you wish us to publish it at a constant loss of money.

P. D. G.

ORGANIZATION.

The brethren and sisters desiring to be constituted into a church met at No Creek meeting house in Davie county, N. C., on Saturday before the 5th Sunday in August 1896 and a Presbytery was organized consisting of Elders to wit: T. S. Hall, of Ga.; Eli Kane, of Va.; and J. C. Williams, of N. C. Jst, Elder T. S. Hall was chosen moderator

and J. C. Williams Clerk. 2nd, the brethren and sisters wishing to be constituted into a church were requested to hand in their letters, when a letter from Pine Church embracing the names of the following named brethren and sisters was read: W. T. Broadway and wife, Henry Monsess and wife, William D. Snider and wife, John Deadmond and wife, M. S. Forrest and son, J. A. Forrest, M. A. Young, Franklin Burriage, Harriet Younce and S. E. Forrest. All present came forward and the moderator gave them the right hand of fellowship and delivered to them the charge and pronounced them a church in gospel order.

T. S. HALL, Moderator.

The newly constituted church then went into conference, Elder T. S. Hall moderator and, Elder J. C. Williams Clerk, Protém. 1st, visiting members invited to seats. 2nd, the door of the church was opened for the reception of members and none came forward. The church adopted the same articles of faith, rules of decorum, etc., as the Pine church. 4th, brethren Henry Monsess and John Deadmond were chosen deacons of the church and brother J. A. Forrest clerk. 5th. It was agreed to appoint the 3rd Sunday in each month and Saturday before as the time of our monthly meetings. 6th, the church called Elder J. C. Williams to serve them as pastor and he accepted the call. 7th, agreed to ordain the Deacons chosen before this meeting adjourns which was complied with in order, then adjourned.

T. S. HALL, Moderator.

J. C. WILLIAMS, Clerk, Protém.

Elder L. H. Hardy's Postoffice address is changed to Roxboro, Person county, N. C. His correspondents will please notice this change from Durham, N. C.

UNION MEETINGS.

The Mill Branch Union is appointed to be held with the church at Mill Branch on Saturday and 5th Sunday in Nov.

M. MEARES.

The Toisnot Union is appointed to be held with the church at Moores, Wilson county, N. C., Sat. and 5th Sunday in Nov.

A. J. MOORE.

MARRIED

Oct. 28th, 1896, at Mr. J. A. Stephenson's, Wilson county, N. C., Mr. W. E. Stanley and Miss Florence Stephenson, by P. D. Gold.

A NEW BOOK.

Elder Lee Hanks has a book of about 200 pages published concerning his life, experience, call to the ministry, and the important subjects connected with the faith of God's elect.

The book is a good one, and interesting to lovers of truth. Price, 50 cents for single copy; a dozen for \$4.50. Send for same, if you desire it, either to,

ELDER LEE HANKS,
Boston, Ga.,

Or to me at Wilson, N. C.,
P. D. GOLD.

OXYGENOR.

The price of Oxygenor has been reduced to Ten Dollars. Agents wanted for N. C. Write to me for particulars.

P. D. Gold, General Agent,
Wilson, N. C.

OBITUARIES.

ELDER GEORGE W. KELLY.
(Re-published by request.)

By request of the family of the deceased, I send you the following obituary for publication in the LANDMARK :

Elder Geo. W. Kelly departed this life at his residence in Floyd county, Va., Nov. 17th, 1878. He was born in the State of North Carolina on the 9th day of March, 1794, and was therefore 84 years 8 months and 8 days old at the time of his death. He was the son of James and Elizabeth Kelly, of Stokes county, N. C. Whether his parents were professors of religion or not is unknown to the writer. Elder Kelly had two or three brothers who were preachers, one of them a Missionary Baptist, the others Primitive Baptists. Elder Kelly was, in his youth, quite a small and weakly man, but notwithstanding his weakly condition he enlisted as a soldier in the army, and was under General Andrew Jackson, and participated in the famous battle of New Orleans. After the battle was fought he was stricken down with disease, and to all human appearance came near dying, but upon recovering and being discharged, made his way back to his home in North Carolina. And here he was smitten by the Spirit of the living God, and after a deep and pungent conviction was led by the Spirit to the foot of the cross, and found peace with God in the year 1816. How long he remained out of the church is unknown by the family, but it could not have been very long. He joined the church at Clear Spring, N. C., and was baptized by Elder John Wilson of whom he always spoke in high terms. After his union with the church he moved to Franklin county, Virginia, where on the 23rd of December, 1819 he married his first wife, Miss Sarah Webster, by whom he had ten children, 7 boys and 3 girls. Five of his sons and two of his daughters are yet living. The same year of his married his first wife, Miss Sarah Webster, by whom he had ten children, 7 boys and 3 girls. Five of his sons and two of his daughters are yet living. The same year of his marriage with Miss Webster he joined the church by letter at Pig River Meeting House, in Franklin county. With this church he continued up to his death. The Missionary Spirit had not troubled the Baptist church up to the time of his

union with Pig River church. Shortly after union with this church he became impressed with the belief that it was his duty to preach, but kept the matter to himself. But the Lord worketh all things after the counsel of his own will, and while he would not reveal his thoughts to his brethren, the Lord impressed the church to request him to exercise his feelings in a public way, and he commenced by opening meeting by prayer, and as the Master directed he continued to exhort and warn his fellow men, much to the comfort of the church, which soon licensed him to preach, for his gift improved and the church saw that it was of God as they believed. His ordination was asked for in the year 1833. He was ordained to the work the 4th Saturday in September 1833, by Elders Moses Greer and Joseph Pedigo. Of these old soldiers of the cross Elder Kelly always spoke with pride. After his ordination he traveled and preached in several states. He notwithstanding labored when at home for the support of his family, and by honest industry acquired an ample support. He was licensed by the court to solemnize marriages Jan. 6th 1834, and up to the time of his death he had united in marriage upwards of 800 couples. He served as pastor the churches at Pig River, Little Creek, Buck Creek and others: was regular in attendance at his different appointments: visited a great number of Associations, and always counseled for peace. In the year 1846 he lost his wife, but God had blessed him with dutiful daughters, who kept house for him so that while he mourned her loss, yet he continued to blow the gospel trumpet in Zion. He was chosen Moderator of the Pig River Association in August 1850, and in the discharge of his duties as Moderator probably no man could have been more faithful. He held the high station in the Association until it was his pleasure to resign on account of a partial deafness and other infirmities. He married his second wife Mrs. Nancy Green in the year 1856. They had no children.

Probably no man of the 19th century ever stood more firm in the doctrine of salvation by grace. He had no fellowship for the new fangled schemes introduced among the Baptists in the present century; but when these peace and union dividing heresies were troubling the church, he stood as firm as a rock, and when the time had fully come for the church to de-

CLINTON R. LIVERMAN.

clear non-fellowship with the unscriptural and God-dishonoring schemes of man's devising he stood firm.

Elder Kelly stood on the old platform, and never swerved to the right or left. The golden bait of popularity had no charms for him. His Master's honor and glory was uppermost in his mind and next to it was the union of the churches. The slanderer's tongue nor the scorner's frowns did not stop him for a moment. He gloried not save in the cross of Jesus Christ. The latter part of his ministry seemed to be the brightest. The remark was often made by professor and non-professor that as he advanced in years he also advanced in the work of the ministry. He was partially blind for a number of years before his death, a portion of the time nearly entirely so but with a guide he still went on and preached the glorious gospel. But now his work here is over, his brethren will hear his voice in counsel no more, his Master has bid him come up higher. He attended the last session of the Mayo Association held at Sagar Tree, spoke his last words of counsel to that Association and preached his last sermon at Leatherwood church in Henry county, then returned to his family to die, told his beloved wife that the world had no more use for him, nor have I for it. Said to physician when asked if he wanted to get well, I am willing to get well or I am willing to die, and was perfectly sensible to the last.

In his death the writer has lost a friend, indeed a brother beloved, the Association a wise counsellor, the churches a sound and faithful minister, his wife a kind husband, and his children a loving father, the poor a benefactor, and the community a good citizen.

May the good Lord bless his afflicted family, and sanctify the affliction to their good. May the churches be blessed with another to fill his place clothed with a double portion of the Spirit, if God wills.

His funeral was attended by a large number of friends and brethren who showed how deep they felt his loss by their tears. The writer tried to preach on the occasion from 2nd Tim. 4th chapter 6 to 9 verses inclusive, after which his body was deposited in his family burying ground, where it waits for the final summons in the morning of the resurrection.

Peace be to his ashes.

J. C. HALL.

It becomes my sad duty to chronicle the death of my dear brother Clinton R. Liverman, youngest son of W. B. and Sarah A. Liverman, of Tyrrell county, N. C., who was born Nov. 10th, 1875, departed this life July 16th, 1896, making his earthly stay 20 years 8 months and 6 days. He died of typhoid fever. His sufferings for 13 days and nights were beyond description. All that anxious hearts and willing hands could do with the assistance of two skillful physicians could not alleviate his pain, much less stay the hand of death. It is sad indeed to give up one so young and promising, so kind and useful in the home of his widowed and afflicted mother who together with myself and little orphan niece had placed so many fond hopes upon the darling of our hearts for our own safety and happiness. Nine months previous to his death we three were committed to his care our older brother having married, leaving him as our only earthly protector, and while he was young yet few who are much older could have managed better or been more thoughtful and careful for the comfort of those under his care. He was industrious, honest and truthful and very obedient to his parents from childhood. The attention shown him during his illness and the many tears that were shed around his suffering and lifeless form told the tale that he was loved by many. He never made an open profession of religion, but for six months previous to his death we had good reason to hope that the Lord had begun a good work in his heart. He was not like his former self, though he was always a moral boy. The most of his leisure time was spent in reading the Bible and singing and he was a strong contender for the doctrine of election as believed and preached by the Primitive Baptists. The evening of his death he quoted several texts of scripture correctly and said to a brother who was standing by him "put up my Testament, I shall need it no more." And a little while after sang in a clear, sweet, musical strain these words, "Oh Jesus, I am traveling home to thee." He then seemed too weak to utter words but kept on humming the tune Oh, so sweetly. All through his sufferings which were so great, I never heard a murmur escape his lips, but was the most patient and submissive creature I ever saw. Just before his spirit took its flight I was holding his cold hand in

mine listening with eagerness for his last words, when he turned his eyes upward with a steady gaze, as though he was viewing something beyond our sight and repeated "joy, joy" as long as he could utter the words, then a few more struggles and the painracked body is calm and peaceful, and the spirit, as I believe, wafted in the sweet embrace of Jesus which is far better for our loved one: but Oh how strong were the ties that bound our hearts with his. How sad to realize that poor mother and sister on whom the stroke falls so heavily, must now dwell without him in the desolate home, which was once so pleasant to us, but now so comfortless. Oh that I could truly realize that even this dispensation of Divine Providence is working for my good. But one by one my earthly comforts have been torn from my heart 'till I am so overwhelmed with sorrow that I know not how to appreciate the natural blessings that I daily receive, much less the spiritual ones. But while I thus write with blinding tears I know that the Father of mercies and the God of all comfort is able to wipe all tears from the weeping eye and bind up the wounded heart, and my only strength and submission is in him. May the six brothers and sisters, together with our aged mother and all concerned be comforted, upheld and strengthened by the healing influence of the Holy Spirit and at last prepared to meet our loved ones in that sinless land where the wicked cease from troubling and the weary are at rest.

SAIDE D. LIVERMAN.

Columbia, N. C.

C. T. GROGAN.

Son of Thomas Grogan was born in Rockingham county, N. C. Sept. 15 1837, departed this life May 18th, 1896. Making his stay on earth fifty-eight years eight months and three days.

Brother Grogan and his companion sister, Frances Grogan, both came to the Primitive Baptist church at Matrimony in this county the 3rd Saturday in August 1885, if I am not mistaken in the date, and related the dealings of God with them, were received into the church in full fellowship by the church and were baptized the next day by the writer of this notice. Brother Grogan lived an orderly member of the church up to his death. In the early spring before his death his health commenced to give way with something like cancer of the stomach. In March be-

fore his death he dreamed that his fleshly body was dead, he looked back at his old sinful body and it was entirely dead, but his live body that he then had in his dream was perfectly sound and well, from that time he was satisfied that he would never get up again.

He bore his great sufferings with much patience, did not fear to die, thinking it would be a happy exchange to leave this wicked world of sin, and trouble to be in heaven above with his dear Jesus who had done so much for him. I visited him several times during his sickness. He expressed himself as being entirely willing to die if it was the Lord's will to take him. All that he dreaded about dying was to leave his devoted wife and children. He spoke to me to make such remarks at his grave as I thought proper, but being away from home at the Mayo Mayo Association at the time of his death did not reach home until after his interment. He left a devoted wife, seven sons and one daughter to mourn his loss.

May we all be reconciled to the will of God in his dealings. Sons and daughters of men, may the blessings of our Lord and Saviour Jesus Christ hover around his sorrowing widow and bereaved children is my desire, if according to the good Lord's will.

F. J. STONE.

MARY HENRY DALLAS.

Five miles from Whittemell, Va., there stands an old Virginia country home. This home was once full of sunshine and happiness, but death entered and all is transformed into gloom and sadness. Yes, the mother's heart is crushed and the father bends beneath a load which no tongue can express.

Mary Henry, the only child of Henry and Nannie Dallas is missed for her seat is vacant. To-day she sleeps in her narrow home, cold and silent. She died July 29th 1893, aged 6 years and 9 months. Her sudden and violent illness, which terminated fatally in a few days, was a great shock to her parents, relatives and many friends. All that human effort and loving kindness could do was done, but He who said, "Suffer little children to come unto Me, and forbid them not," had need for her in that upper and brighter world where sorrow and death are felt and feared no more. She was kind, affectionate, bright and attractive, and was almost idolized in her home.

May this act of God's providence be sanctified to the good of home and kindred. Let us gather life's sunshine and be cheered with the idea of glad reunion when the time of the Lord shall appear.

"Farewell Mary, Oh we miss thee:
Miss thy sweet and winning smile,
Miss thy arms that did embrace us,
And thy kiss so soft and mild.

Thou hast gone on just before us
O'er the river dark and cold;
And ere long we'll go and meet thee
On the streets of shining gold.

But while waiting here we miss thee,
Miss the songs we used to sing,
Yet we know we soon shall meet thee
While the heavenly arches ring.

Oh my Saviour, how we miss her,
But she is before thy throne,
Help us to submit, dear Saviour,
Gracious Lord, thy will be done."

M. E. T.

APPOINTMENTS.

J. E. WILLIAMS.

Mullis Stand	Nov. 29
Jones Hill	30
Liberty Hill	Dec. 1
Freedom	2
Howard's Chapel	3
Mountain Creek	4
Flat Creek	5 and 6
Bear Creek	7
Meadow Creek	8
Union Grove M. H.	9

A GARDNER.

Walnut Grove	Nov. 21
Hillsdale	21
Sardis	23
Pleasant Hill	24
Shiloh	25
Buffalo	25
Wilson	27
North View	28
Snow Creek	29
Piney Grove	30
Rock House	Dec. 1
Tom's Creek	2

J. E. ADAMS.

Neils Creek	Sat. and 5th Sun. in Nov.
Broadway	Monday night and Tues.
Lawyers Springs	Wednesday
Pelzer S. C.	Thursday night
Mill Creek S. C.	Sat. and 1st Sun. in Dec.
Cool Spring	Saturday and 2nd Sunday
Philadelphia	Saturday and 3rd Sunday
Pleasant Hill	Saturday and 4th Sunday

J. C. WILLIAMS.

Pleasant Hill. Saturday and 4th Sun. in Nov.
Warrens's Chapel at night.

No Creek	Tuesday
Pine	Wednesday
Mount Vernon	Thursday
Saints Delight	Friday
Hillsdale	Saturday and 5th Sunday
Sardis	Monday
Pleasantville	Tuesday
Wolf Island	Wednesday
Lick Fork	Thursday
Pleasant Grove	Friday
Arbor	Sat. and 1st Sun. in Dec.
Lynch's Creek	Monday
Prospect Hill	Tuesday
Wheeler	Wednesday
Flat River	Thursday
Surl	Friday
Wheeler	Saturday and 2nd Sunday
Harmony	Monday

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BEWARE OF IMITATIONS

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

James Harrison
1897
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.

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All names and post-offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—In the LANDMARK of Aug. 1st brother Durand replies to two paragraphs of my article of April 1st. I would have preferred that the dear brother had replied directly to the whole of it, for in so doing I would be saved at this time from going over much of my first article. My position then and now is, that sin is a thing, for from it comes every woe in earth and hell, and if God predestinates all things, sin being a thing, he predestinated that also. From such a thought I then and do now dissent. I held then and do now that Adam kept the law till he broke it, and his keeping it shows that he had the power to do so, that he is a type of Christ, and if God predestinated him under the law, the type is broken, unless God predestinates Christ under the law also, and if so, the covenant is destroyed and we are without hope in God. I used in the above reference the word forced instead of predestinated. My brother makes a difference in these two words, but his difference is more special than lucid. For God to predestinate a thing is to purpose the thing and his purpose without the power and will of consummation is a mere myth. Also if predestination and creation are equivalent, then He fore-knew the devil predestinatively and he, satan, will be made conformable to the Son. "For whom he did fore-

know, he did predestinate to be made conformable to his Son." But I hold there is a difference between creation and predestination. I know no predestination beyond Christ and the church and believe the devil is a created thing and that sin is man's act—a transgression—and so being it is a result and not even a creation.

Had my brother noticed the foregoing in the same brotherly spirit he did the two paragraphs he and I might be nearer together on little Joseph going down to Egypt to save life, an illustrious type of his Master, who came to save men's lives and not to destroy them—death also being a thing.

I do not deny that God has frequently used wicked men and even their wickedness for the accomplishment of his purposes as in the case of Joseph's brethren selling him in Egypt and the Jews in the crucifixion of Christ, and uses the wicked as his sword. But there is a marked difference between his use of a thing and his predestination of the thing used. The confusion that springs from the blending of a use of a thing and the predestination is where the great difficulty lies in the doctrine of the absolute predestination of all things. I know that great is the mystery of godliness and that God has created vicious beasts and vipers reptiles, together with ten thousand other things, the reason why no man can

solve. But all of this does not obviate the fact that God says that sin is the transgression of the law. I can go no farther back than this declaration. All beyond lies in the domain of wild conjecture and all argument whether of reason or faith from this domain is biblically untenable and therefore unsavory to the cause of Christ. So much in regard to the first paragraph. 2nd. It was a sentence used not by brother Durand but by another good, dear and devoted brother that mainly brought out my first article, but as brother Durand has virtually adopted it and honored me with a reply he will take no exception if I refer to the sentence again. The sentence is, "The law was not given to keep." As I before said, I wish the dear brother had been more particular in the word law, and its keeping by whom. If he referred to Adam in Eden and the law of works given to him, the conflict is between the brother and his Maker.

It would certainly be an anomaly in the economy of grace or creation, for God to speak of the transgression of a law He never meant to be kept. We will remember that it was Adam's obedience and not his ability that was on trial. If the brother meant that the covenant of works was never given to Adam's posterity to keep, I agree with him; for that covenant was never given to but one man, and when he broke it, it was never renewed. But if he meant the moral law was never given to be kept by Jew or Gentile, I as firmly as I do brotherly differ with him. This is an individual law and without a surety. Adam was not placed on trial for this law and it therefore remained unsullied in his fall. "By the spirit of the law of life in Christ Jesus I am made free from the law of sin and death."

The law of sin and death came by the transgression of the covenant of works, and not by the moral law. Cain when he slew Abel did not transgress the covenant of works; for by that law he was already dead. Paul shows us where God universally placed the moral law when he says, "The Gentiles who have not the law, are a law unto themselves, which show the law written in their hearts."

What law did the antediluvians transgress to that extent that God overthrew them in a flood? It was not by the law of works, for by that law Noah was as dead as they. It could only have been for the transgression of that moral law, written by the finger of God in the hearts of all men. It is useless to say in one breath, that I fell in Adam, and in the next to say, I am on trial for the keeping of the same law I am already dead under. All men by the law of works are already and equally dead. It is true that this hitherto unwritten law was not codified and formed into a statutory covenant until Sinai, when and where the chosen people were put on trial for their obedience. And was it not for the transgression of this covenant that God sent them to Babylon?

Why then, single out the Jew for punishment if this law is given to all men: because he had the greater advantage of the written law, and this fact aggravated his transgression, "Where much is given, much is required." Would God have exiled the Jew for the transgression of a law that He never meant to be kept? When God specified the moral law at Sinai every Jew was put on trial for its keeping. Could he not keep the moral law of adultery, of murder, etc.? This holy unwritten law no man's paladium from Adam to Moses. Without obedience to

it there is no separation in the characters of our mothers, wives and daughters from that wicked class who set all law at defiance. If it be true that the law was not given to be kept then the citadel of all virtue is destroyed. Is woman without chastity or man without integrity? The writer of that fearful sentence is as devoted to the purity of the one and to the virtue of the other as I. He knows there is not a human polity, nor a pen dipped in honor, or a sword pointed with chivalry but what vies in rendering homage to the fidelity of the one and the sincerity of the other. He would not teach that these virtues are found alone with the christian; for that would be an admission that our mothers are without chastity and our fathers without integrity until they were born christians. Such a thought is as revolting to him as it is to me. Him I have met and know him to be not only one of our ablest gifts, but a gentleman of honor and true manhood. Then from whence come these virtues? Has not God said "Thou shalt not kill? Thou shalt not bear false witnesses. Thou shalt not steal. Thou shalt not commit adultery," etc. And are there not millions of men and women in the church and out of it who are faithful to these commands? Were these statutes given not to be morally kept? Why inanimate takes up the refrain of this holy obedience as is shown by David when he says, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

I love to preach this holy moral law to the boys and girls and tell them to obey their parents, for I know they can, and that it is safe for them so to do. I know there is

no eternal death in its breaking or eternal life in its keeping; but there is a blessed preservation in this world to the man who obeys its command. He will not die a drunkard, on the gallows, nor in the chain-gang.

I should hate to hear a young man on the gibbet say, "My father and mother died when I was young. I have had no advantages in this life, no education only what I have learned from hearing Mr. Cleveland preach, and he told me that the law wasn't given of God to keep." I would further hate for some devoted sister to say, "brother Cleveland, my husband, though a member of the church has wrecked my life and pleads for an excuse that God's law of sobriety was not given to be kept." Suppose the Supreme Court of the United States should decide that the moral law was not given to be kept. As all of our jurisprudence is based upon that law would not the decision unfetter every criminal and thereby endanger every hearthstone?

If a decision of a heathen court would be fraught with such consequences, can the church of God afford to tear from its masthead this virtuous law, the force and power of which God wrote in the heart of man the world over.

Christ shows us the love of God for this law when he says, "Heaven and earth shall pass away before one jot or tittle shall pass." When Paul said we are not under law but under grace he did not mean that our moral obligations were removed, for if he had it would have contradicted the above quotation from Christ. Neither is he speaking of our obligations to the moral law but that the covenant of it is removed. No writer in the Bible teaches that the moral law is a nullity or that it

was given not to be kept. Paul attaches a further significance to this law when he says, it is spiritual, so being it has higher, nobler and greater obligations than in its moral sphere and such as none but Christ ever can or will fulfill. In this application of the law is where one of Paul's quotations comes in. The law entered that sin might abound, and applies nowhere else. As proof of this, he said, I had not known lust had the law not said, "thou shalt not covet," and I may add he never knew it in its spirit until born of the spirit, but he certainly did know it morally while Saul of Tarsus, for he said as touching the law he was blameless. Again he says, "when I would do good evil is with me." Did he mean that he was cursing, getting drunk, etc., when said that? Did he not mean that, though he was faithful to his moral obligations, yet when tested by the spirit of the law he was unholy. Christ explains this difference in the law's application when he says, "He who looketh upon a woman to lust after her has already committed adultery with her in his heart," though as a moral transgression the man may be innocent. Hence, we see the law has a complex purpose: it is written in the heart of all men, it was formed in a covenant at Sinai and made spiritual in the new covenant. The Bible recognizes these divisions of the law. Paul speaks of it as written in the hearts of all men in the 14th and 15th verses of 2nd chapter of Romans, and speaks of it spiritually when he says, "By the deeds of the law shall no man be justified," and the writer of Hebrews speaks of it morally in the 2nd verse of 2nd chapter. So far as the London Confession is concerned, it was born of man and rises no higher than man, and if I mistake not it comes

to us second handed any way; and has wrought in an hour more confusion than of peace. Perhaps the greatest bane of the Primitive Baptist church is in its clinging to traditions whether written or unwritten.

If it would unfetter itself of all else save Christ, the prophets and apostles, it could then feel assured that the gates of hell shall not prevail against it. The foregoing are mainly my views on the word LAW, and I trust I have given them in an humble spirit and for the glory of God and the good of our cause.

In conclusion I will say for brother Durand I have I trust a brother's love—his and my God is the same. Neither he or I believe that our God has ever met with any disappointment. Our difference is in the interpretation of scripture.

From the gospel lips of Elder John R. Respass I learned to revere the great ability of brother Durand as a teacher, and his humble spirit as a christian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."

Brotherly,

WILDE C. CLEVELAND.

Culloden, Ga.

MISS MARY PARKER, DEAR SISTER IN CHRIST, If one so vile as I may be allowed to address you thus: I have long had a desire to write you and tell you that there is another greatly afflicted and "shut in," as you call it, that has been much edified, comforted and instructed by your valuable writings in the Signs of the Times and your book.

We are entire strangers in the flesh, but when I read your writings I am made to feel that we have been made nigh by the precious blood of Christ, "that we are no more strangers and foreigners, but

fellow citizens with the saints of the household of God," though a poor, unworthy worm of the dust I feel myself to be. When we receive *The Times* the first thing on opening is to look anxiously for your name, and if there, to read what you say, or what is said of you, that we may know how you are getting along. Oh how my heart goes out in love and sympathy for you when I read of your severe suffering. Would that I could lend a helping hand, or speak a comforting word in time of need. But alas! I feel that I am almost a blank as to accomplishing anything that is beneficial.

Bear with me a little and I will give you an outline of my unprofitable life, physical strength, afflictions, and so on. I am in my 59th year of age. I have been married over 41 years and have been in very feeble health, not able to sit up all day, for 38 years, a portion of the time seemingly near death, the remainder looking and feeling better, very changeable in weight, varying from 60 lbs to 160 lbs. Perhaps I would now weigh 140 or 150 lbs. I have been confined to my bed about 20 years almost constantly embracing three different periods, unable to turn myself in bed about 15 years of the time.

My pulse for many years has been irregular, intermittant and feeble. About 35 years ago I was considered by physicians the worst dyspeptic known to live. I have suffered some from indigestion ever since, and was dropsical at the same time, but was soon relieved of that, and have suffered from spinal irritation 24 years or more. My nerves are or at least have been considered among the weakest for one to live, though steady. You can see they are steady as I am writing this with my own hand lying in bed. I have many years of this time been

so nervously affected at different periods as to be unable to bear much sound, not even the ticking of a clock or watch in my room, and at times so weak I could not bear the sound of reading or much conversation, without injury, and could read but very little myself much of the time, or almost none. Never had I strength to write any scarcely in bed, sometimes none.

My eyes are so weak I have to wear glasses as old as people generally do at 70, and can look at any thing closely but a very short time without feeling very weak. A few years since I so far recovered as to be up and around some, rode out in a buggy a few times, and could do considerable light work. I think now I taxed my strength too heavily. Five years ago I was again prostrated, and have only been in a chair three times since, and can sit in bed very little at any time, could not turn myself until lately, and could not walk a step alone until the past few days. I am beginning to walk by holding to the back of a chair and pushing it like a baby learning to walk, and am now slowly improving in strength, but do not know that I am any better in some respects. I have seemed to improve much of the time but relapse so often I make very slow progress. My case has been very complicated, baffling the skill of all earthly physicians that have attended, at least all that have seen me. I have not told you all as to my disease, but enough to give you a faint idea of what I have gone through physically.

Now my dear sister in hope, I want to tell you that I feel that I am wonderfully blessed of the Lord amid all my afflictions, and the complication of diseases that are still holding me; yes blessed in so many ways, for which I desire

to be thankful. I have one of the kindest, if not the very kindest, most devoted husband that ever lived, ever willing and anxious to make me happy if in his power; and while his name is not recorded with the church militant, I sincerely hope and believe it is written in the Lambs' book of life. He believes as firmly in the doctrine held by the Primitive Baptists as I do. If it had been in his power, or in the power of kind relatives, friends, nurses and physicians that have attended, to have restored me to health, I should have been well long, long ago. But God in infinite wisdom and love saw fit to order it otherwise, and I pray him to ever enable us to be resigned to His will in all things, and under all circumstances. He is too wise to err and too good to be unkind.

My mind is now carried back about 37 years to the time that the burden of my sins was so heavily upon me. Yes, I thought of all creatures I was the most sinful and miserable. Gladly would I have changed conditions with beast or bird, or any living creature that had not sin. My physical afflictions at that time were so very great that nearly or quite every one thought I could live but a very short time (only weighed about 60 pounds); but my bodily sufferings were nothing to compare with my sin sick soul with no hope of mercy. Though the very breathing of my soul was for mercy. Yet I could not see how it could extend to me. I could not see how God could be just and save such a wretch as I, and thought I had committed the unpardonable sin, but I did not know in what way. I had like Esau sold my birthright, I did not know how or when. I could read very little, just enough to think the scriptures condemned me, that I was described as one of the wicked-

est ones, and that my doom was forever fixed, no chance to change now, all was settled, only that every thought and act was adding that much more sin to my sinful life, and that much more to be accounted for by me. I craved to die. I thought I soon would, not that I thought I would be saved, but to keep from sinning any more. No tongue can speak or pen describe my distress of mind for weeks and months. I was held tightly in the clutches of giant despair. But glory to God in the highest, in His own good time in much love and mercy, He delivered me out of my great burden, and gave me the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

What a glorious change. Just a little while before I was viewing myself as lost, lost, forever lost: now I was trusting in the Saviour's love, hoping and believing he had atoned for all my sins. O blessed hope! I feel that of all persons I have the greatest cause to be thankful for His mercy. Would that I could praise Him as I ought for His wonderful works to the children of men. Would that I could in my daily life bear more of His image, if indeed I bear any, by letting my light shine as cometh one of my profession, and that I could grow in grace and in the knowledge of Him.

I so often do the things I would not, and fail to do the things I would, that it causes me much regret, sorrow and trouble: yet I hope I can say with the apostle, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

But to return: after being blessed with a hope, notwithstanding my feeling of unworthiness and fears of being deceived and of deceiving others, I had a desire and felt that it was my duty to offer myself

to the Primitive Baptist church, believing them to be the true church of the living God. So about 35 years ago I did so, and was received and baptized by the late Elder J. R. Martin. Since that time I have had a name with them, though it seems to me the name is about all, so far as the visible church is concerned. I feel to be so poor, so weak, so ignorant, so unprofitable, so full of short comings, so unworthy the least of God's blessings, that if I am a child at all surely I am the least of all. I am more than twenty miles from the church of my membership, and have not been able to meet with them for twenty-four years, having moved just before the second long spell of sickness. I often wonder if any one that has never been deprived the great privilege of meeting together in church capacity, and hearing the glorious gospel of the Son of God preached in its purity, knows how to appreciate these great blessings? But my dear sister, I need not tell you anything about it, you know from experience what it is to be thus deprived. I have only heard seven or eight sermons preached in the last 24 years. The most of them were at our house. Truly it seems like a long time.

No church of our faith is in less than ten miles. No preacher of our faith that is near, and very few members.

How comforting the words, "we know that we have passed from death unto life because we love the brethren." Oh how I miss their dear company. But the Lord is good and merciful. Oh yes, he has been so good and merciful to us all the days of our life. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." "He is a very present help in trouble." Yea, hath he not

made all my bed in my sickness. I feel to say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name."

Since the foregoing we have received the Signs of the Times, our beloved family paper. Oh how could I do without it, containing your good letter to Elder Jenkins. I had been and was so anxious to hear how you had been this cold winter that you have no idea how glad I was to see your name, and was truly sorry to learn of your increased suffering. But my dear sister, while our afflictions are so very great, seemingly more than any one could bear and live so long, how consoling to know, or confidently believe that our kind heavenly Father knows what is best for us, and deals with us accordingly. Yes, I do not believe He suffers us to have one pang unnecessarily, 'tis all for our good. If it had not been for our faith in Him I do not believe you or I could have survived until now. You know the apostle Paul said he could do all things through Christ that strengtheneth him, and I feel this language is oft expressive of my feelings, only I ought to use the word bear instead of do. How oft when in deep trouble does the good Lord cause some sweet scripture to pass through our minds bringing with it relief, thanksgiving and praise.

Your book is spoken of in very high terms here, though money is scarce and but few will buy, all seem to enjoy reading it.

Sister, I would not have you tax your strength too heavily, so as to cause fatigue in any way, but you have been, and are so wonderfully blessed in spiritual things, and liberty given you to tell so much of the godness, mercy and wonderful workings of God, that I want to

say to you, write on for publication whenever you feel able.

I believe your writings are as bread cast upon the waters. You know not how far they will go, or how many poor souls will thereby be fed and encouraged to "press toward the mark for the high calling of God in Christ Jesus."

Often when reading them, have I been made to feel to bear witness in my own soul and say that I too have been there. Thus my hope would be strengthened and I encouraged. Much of your letter to Elder Jenkins and many others express my feelings much better than I can.

No doubt you will think strange to receive my photo with this, but I had such a great desire to see yours before I saw it that I thought perhaps you might like to see mine. I send it as a token of my love and sympathy for you. People say it does not do me justice, but that is as much like me as could be expected with me in my bed in my shaded room.

Now my afflicted sister, I hope I have not worried you with this long imperfect and I fear uninteresting scribble, and that you will be enabled to cast the mantle of charity over all the imperfections and pray for me and mine.

I have had strength to write very little any day. The quotations of scripture may not be exact. I could not look them up.

If you have strength and feel so inclined a letter from you will be much appreciated by me.

If consistent with the will of God may he relieve your pain, raise you from your bed of affliction, continue to bless you and give you grace for every need is the desire of your much afflicted, unworthy sister in hope,

S. J. BASHAM.

Stewartsville, Bedford Co., Va.—February 23rd 1883.

MY BELOVED SISTER AND FELLOW-SUFFERER IN THIS LIFE OF AFFLICTION:—Your dear, kind letter reached me a few days ago. Yes dear sister, I did receive a long, very interesting letter, together with your picture over one year ago. I was very ill at the time, so ill indeed that I was days reading your letter through, as I could only read a few moments at the time. But I was pleased to get it and also your picture, and I longed to answer it, but have had a year of such unabated and almost unparalleled sufferings, laboring as I have been and still am, under a complication of diseases, that I have been obliged to neglect or refrain rather from writing scarcely any letters; and Oh how it has grieved me, and how I have missed the many comforting messages that used to come to me through the mails. Aside from my sufferings dear sister, there are many hindrances in my way of writing often. My case being a peculiar one, and so severe, it excites the curiosity, as well as sympathy, of the community, and living in town as we do my room is seldom free from callers at any time during the day, so that often when I could write I am forced to listen or engage in conversation by all means not at all times congenial or suited to my tastes and feelings. I am very glad to have your picture. I often look at your calm face, so indicative of serene mind, a sweet Christian resignation to the will of Him who appoints to each his or her portion, and orders all our footsteps in infinite wisdom and love. But Oh my sister, how difficult it often is for me after sitting here so long amid the trouble and awful pain to realize that all this comes to me to help make up the "all things that work together for good" through infinite love, for I so often feel that it must be to

punish me for all my corruptness of heart, and to purge me of such loads of guilt and dross that the dear Master thus afflicts me so long and so sorely. But in this, as well as in the awful trial itself, what can I say, but "Lord as thou wilt: Thy will, not mine, be done."

I am sorry to learn that you and your dear husband have suffered more than usual on account of the grippe for it is a very distressing ailment.

How glad I am dear sister, that in your long continued affliction your dear husband is spared to you. You like myself are not left alone during the long painful nights, neither do you when one need is supplied have to often worry and weep because you know not how any future or coming need is to be met and supplied. What a world of trouble and lesson it is when one is orphaned, helpless and almost, if not entirely, penniless. But He who has promised to provide, to be a father to the fatherless, will not forsake. He will care for us, and Oh that I may trust Him more fully, rely more strongly on His dear everlasting arm.

I beg you to pardon me for not replying to your first very excellent letter, and to accept my thanks for the stamps and photo.

Oh do pray for me, dear afflicted sister, that I may be more resigned, more willing to wait the Master's call, "Home." Oh how sweet and restful is the word; home, eternal Home, where we can be free from every stain, free from every pain, and enjoy the smile of our dear Redeemer, uniting with the white-robed angels in their song of endless and redeeming love.

I cannot write more. My flesh is so sore, so much of it raw and ulcerated, out of which large quantities of water drip constantly that the pain is almost unbearable.

I will be glad to hear from you at any time. May the Lord be with you sanctifying your affliction to your good and His eternal glory, is my prayer.

Affectionately,

MARY PARKER.

New Holland, Pickaway county, Ohio.—
March 21st, 1894.

Remark.

Sister Mary Parker has been released from pain, sorrow, sickness and distress, and has gone home—absent from this body of death—and present with the Lord.

P. D. G.

DEAR BROTHER GOLD:—I passed through Bedtord in company with brother W. S. Minter and brother T. N. Walton on a preaching tour, we called and brother Minter and Walton preached for sister Basham, who has been much afflicted for a long while. While we were there she read some correspondence that took place with her and sister Mary Parker which was very comforting to us, and I send you the same for publication in the LANDMARK, if you think proper.

A. B. PHILLIPS.

DEAR BROTHER GOLD:—It has been on my mind for some time to try to write something that I hope the good Lord has done for poor, unworthy me. I have been solicited by a good many of the brethren to do this. I never have felt like I could. I am a poor worm of the dust of the earth, and will soon have to return to it. I am now in my eighty-first year, and very much afflicted. Dear brethren, sisters and friends, when I was about 25 years old I believe the good Lord showed me my condition by reason of sin, which pierced me to the heart. I remained in that con-

dition for some time, and was made to beg for mercy, and felt to torment I must go if I died in that condition. I did all I could and could do nothing but mourn, weep, lament and cry for mercy. Mercy was what I wanted. I was made to go to some secret place to try to pray, and would find no relief, could only say, God be merciful to me, a sinner, and found no relief. I thought to torment I must go. I was often made to inquire is there any one else like me, poor unworthy me. By and by at an unexpected time I was constrained to get down on my knees in the field at my work. I remember well begging the good Lord to give me faith as a grain of mustard seed, and I rose up. A most glorious light shone around me, and in me, which showed to me the power of God. Right then I was delivered of my burden that I had borne so long, and I must say I believe that the good Lord revealed Himself to poor unworthy me, the chiefest among ten thousand and altogether lovely. I was made to rejoice in the hope of the glory of God. Right then I was made to believe in the power of God, and I have never doubted his power since, but often doubt myself. I know I am a poor sinner saved by grace, if saved at all, for it is by grace ye are saved through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast. I feel that I have seen, and felt that in my experience. So after this my mind was directed to the church and to be baptized, and I joined the Missionary church, and lived with them about twenty-two years. Some part of that time I enjoyed myself, but after awhile my mind was directed to the Primitive Baptist church. I went to hear them preach and they preached the doctrine I believed, salvation by grace,

and by grace alone. My love was drawn to them with a three fold cord which never can be broken. I have no doubt in my mind about the true church, but often doubt myself. Then again some sweet evidence comes and I can say with Paul, not by works of righteousness that I have done, but according to his mercy he saves us. Soon after this my mind was so impressed that I went before the church, and told them a part of what I have written and was received and baptized by Elder L. W. Brown next day, in the date of '66, thirty years ago last Saturday and Sunday. Though unworthy I feel to be, I have a home with them yet, and hope to die with them, for where they live I want to live, and where they die I want to die. I want to live in the Lord and die in the Lord. John says, "I heard a voice from heaven saying, write, blessed are the dead that die in the Lord, yea sayeth the Spirit, they rest from their labors, and their works do follow them."

To die in the Lord we must live in the Lord. While here let us adorn the professions we have made by a well ordered life, and a godly conversation, speaking the things that become sound doctrine. We are commanded to take heed to the self and to the doctrine, continue in them, and by so doing thou shalt both save thyself and them that hear thee; earnestly contend for the faith once delivered to the saints.

I have written a part of what I hope the good Lord has done for me. I feel like I desire to write briefly of the call to the gospel ministry, if I have been so called, before I close this sketch.

Brother Gold, about the time I was delivered of my burden of sin there was a burden came on me about preaching, and I knew I

could not preach, but this burden continued and I could imagine that I could view something ahead that had to be accomplished. How to attain it, I knew not, for I was so ignorant and timid in learning, I could hardly read. But the command was, go, and I will be with them, and teach them what thou shalt say, and again he said, think not what thou shalt say, for it shall be given you in the self same hour. Dear brethren and sisters, I never shall be able to express my feelings concerning that matter; but God is able to call and qualify. I was made willing to try, and to-day I can say with the apostle Paul, if I have ever preached I did not receive of man, neither was I taught it, but by the revelation of Jesus Christ: God is able to qualify a poor sinner to preach the gospel to the glory of God, and to the comfort of his people. That has been my great desire for lo, these thirty years, and is my desire yet. I am not so much concerned about my eternal salvation, for that is in Christ, but my true salvation that I may adorn the profession I have made by a well-ordered walk and a Godly conversation. Brother Gold, this is a part of my experience, though I feel to be less than the least of all saints, if a saint at all. I have the care of four churches to serve in my weak way. Two of them monthly and two quarterly. I feel to close this imperfect scribble for the present. Brother Gold, when the Lord gives you the spirit of prayer remember me at a throne of grace.

Yours in the bonds of love,

JAMES CAVENAUGH.

Pasley, N. C., May 31, 1896.

ELDER P. D. GOLD:—As I have received a great many good letters from the dear brethren and sisters and friends in my sad bereavement

and great trouble telling me how much they sympathize with me and have not answered but few of them, I concluded to write a short letter to the LANDMARK in answer to the dear brethren and sisters and friends to let them know how much I appreciated their comforting letters. While I have been cast down so low it has been a great consolation to me to get their good letters, and sit down and read them. I have shed many tears while reading them, to think and know that God's people had not forgotten me for I had got to where I could not see how any christian could remember such a poor vile sinner as I am. I can't see any mark of a christian about me. My troubles are more than I can describe. I am yet a poor mourner, and feel like I will be while I live. Oh the lonesome days and hours I pass through. You don't know. I did not know how pleasant my poor humble home was until I lost my dear wife, but Oh how lonesome now. It can never be what it one time was to me. Dear brethren and sisters, while I have often thought that I had passed through many sorrows and trials, and felt my lot was a hard one, but now it seems to me that every stroke gets harder. It has always been a cross to me to leave home and go and preach when my family was all living and well, but Oh how much worse now. I expect to leave home in the morning to be away about two weeks, and no mother to leave with my children. I have felt that I left all in the hand of the Lord, and that is all I can do now. I don't know anything only by experience, and it is said that is a dear lesson, but that is the way I learn. I said I felt like my preaching was done, but I find more comfort in trying to preach than anything else. Our

Association was the second meeting that I went to after the death of my wife. While it was the saddest Association I was ever at, it was a remarkable one to me. I don't think I ever saw such attention paid to preaching where there were so many people, and the brethren preached wonderfully. I felt that I could say, surely these are the men that show us the way of salvation, and I feel that the time is close at hand of the reviving of the church in this part of the vineyard. I have baptized eight since the Association. So you see it is mixtures of joys and sorrows we pass through. You have often written to me to come to see you. I don't see much chance to come or go anywhere. The Lord must prepare the way. I can say to the brethren in the ministry, go on and preach wherever the Lord says go. You may think that you have a hard time, you that have wives, but oh how much worse it can be. Do not wait to get ready to enjoy the blessings of God. You must enjoy them as they come. Let every day provide for itself. Now dear brethren and sisters and friends, while I have received letters from some that I don't recollect ever having seen, I was glad to hear from you. Take this as your letter. I would be glad to hear from you at any time, and may the good Lord give us grace and faith sufficient for the day of our trial, and keep us from the evil of this world, and finally take us to Himself where we will see him as he is, and be like Christ.

ISAAC JONES.

Maple Hill, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—We, the brethren of Aury's Creek church, wish to thank all of our brethren and friends through the LANDMARK for their kindness

in rendering us help to rebuild our church house. We wish to call attention to the fact that our church house has been moved just one mile nearer the creek than it was before. We have a very good house now to meet in, and we heartily thank all of our friends and brethren for their kindness in giving us money to build with, and not only giving us money, but helping us work on the house as well.

Our meetings are held as usual, 1st Sunday and Saturday before in each month. Our beloved pastor Elder B. C. Pitt is very feeble and low in health, and not able physically to preach for us now; and we desire the prayers of all christian people in his behalf, that if it can be the Lord's will that he may be enabled to preach for us again, and that we cordially invite all brethren and sisters to stop with us, and especially ministers. Still we have not had but few Sundays but what we have had some brother to preach for us.

Your brother in Christ, I hope,
W. H. BROWN.

P. S.—Your view on St. Matthew 24th chapter, 22nd verse.

DEAR BROTHER GOLD:—I wish you would see the M. S. of our minutes (the Contentnea) and if I made the mistake in the form of the letter attached thereto. I am so ignorant and imperfect I reckon I must have left the word "excluded" in line there between the words dismissed by letter and restored out. If I did, or did not, please make a little correction through the LANDMARK of it, as I am sure whoever did it did it not intentionally. There has to be an exclusion before a restoration, therefore the form is not correct as it is.

Your little brother, I hope,

L. J. H. MEWBORN.

Jason, N. C.

ZION'S LANDMARK.

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

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

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

VOLUME XXX,..... No. 2.

WILSON, N. C., DEC., 1st, 1896.

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

EDITORIAL.

DEAR BROTHER GOLD:—I would like to have your views on the book of Esther.

1st. What is the spiritual meaning of king Ahasuerus giving a feast, and on the 7th day he commanded the queen Vashti to be brought in before the people that they might look upon her and behold her beauty?

2nd. She refuses and Esther is chosen queen in her stead.

3rd. What is meant by Haman's wickedness towards the Jews?

4th. What is meant by Mordecai's pleading with Esther, his cousin, (note the relationship) and the queen going before the king, which was unlawful to go into the inner court unless called for by the king, and she invited the king and Haman to two successive banquets?

This has been on my mind for sometime. I have thought I would like to write on this subject but comprehending that there are so many that could explain it to the comfort and edification of the brethren and sisters scattered abroad so much better than I could, I tremble at the thought. And then, too, I fear what I have seen

in this subject might not be the views of others.

Hoping you may explain this through the LANDMARK SOON, I remain one of the least.

T. A. STANFIELD.

Lenox Castle, N. C.

Remarks.

It seems to me it would be well for brother Stanfield to write on this portion of scripture, as it has arrested his mind. Let him do so if he feels so impressed. I will as the Lord may open the matter to me make some statements.

1st. King Ahasuerus was raised up to protect God's people, the Jews. We consider that all things work together for good to them that love God, to them that are called according to his purpose. While he chastises them for their good, and to bring their sins to their remembrance, yet he delivers and preserves them in his loving kindness and faithfulness.

The wealth of Ahasuerus is noted as very great. The feast he makes to all his people both great and small, sets forth his great riches. The unheard of display of wealth and grandeur in his kingdom is typical of the grace of God. The liberty each guest enjoyed of drinking or abstaining as it pleased him, (for so was the law that each man should do according to his pleasure,) sets forth the character of the gospel feast where one does not compel another to eat and drink, but each eats and drinks according to the law within him or his desire.

When the king had well feasted he calls for Vashti, the queen, to show her beauty. She refuses to

obey the king, whereupon the king was wrath, and it is decreed that she shall come no more before the king, and Esther is chosen in her place.

The law is here set forth, and the works of the flesh under the law, wherein it is made manifest that the flesh is not subject to the law of God, and place must be given to that which finds favor before the king. There is no way in which God is honored and the law maintained, except by grace, and that is manifested in Esther, the Jew, which means a star or bright and shining felicity, or great favor of God.

It was the purpose of God to exalt Esther in behalf of the Jews to royal favor, and thus promote their peace and prosperity. Hence Esther, a virgin maiden, fair and beautiful, without father or mother living, whom Mordecai her cousin had adopted as his own child, is chosen as the king's wife.

According to wise counsel each wife hearing of the refusal of Vashti to honor the king and how she was dishonored and deposed should give due honor to her own head or husband, and thus peace and tranquility should prevail in the land. Also Esther, coming before the king with only such preparation as was given her for purification, found favor in the king's sight, and was chosen queen, for the king loved her, and made a great feast, and he made a release to the provinces, and gave gifts according to his state.

Thus grace prevails and she is

elect according to the king's choice, and obtains favor even as God's people find mercy and obtain favor of the Lord, and are beloved in his eyes.

It was the purpose of God that this captive Jewess, an orphan and helpless, should find favor of the Lord, and should be chosen queen, and the Jews should be promoted, and the enemies of God, and therefore the enemies of Israel should be slain. Also the beauty of Esther in honoring Mordecai (a type of Christ,) and loving her own people, and seeking their good, and also the good of their realm and the peace and honor of the king is richly displayed showing that electing grace always causes good works, peace and tranquility to abound.

3rd. What is meant by Haman's wickedness towards the Jews?'

Haman was an Amalekite, the old enemy of Israel, and all that bitterness of Agag or Amalek against Israel was nursed in the heart of Haman. The king promotes him to great honors setting him above all his ministers, and all his servants revered Haman. However Mordecai, the Jew, refused to bow to Haman, and sat in the king's gate, a public place, seeming thus to disobey the king's commandment, and the matter was reported to Haman, and the people watched to see how the matter of the Jew would go, whether Haman or Mordecai would triumph. For Haman despised Mordecai, and determined to destroy him, and not him alone, but all the Jews. Which shall pre-

vail? Here is Haman, the chief man, next to the king. The lot is cast before Haman for a year to devise the destruction of all the Jews. Then he obtains a decree from the king which is unchangeable, and it is sealed with the king's ring, that all the Jews shall be destroyed. Thus Haman is backed by the king's decree, and all the wealth of the kingdom to destroy all the Jews who are considered as the king's enemies. It seems that everything is against the Jews. Mordecai openly refuses to obey the king in honoring Haman, and the Jews are reported as the king's enemies.

Now what is there in favor of the Jews. Much. All—but it is hidden. 1st Mordecai has saved the king's life—therefore he could not be his enemy. 2nd. The queen is a Jew, therefore the king himself is involved in this cruel decree in the sense that if it is executed it will be much to the king's damage, even to the destruction of the bride. 3rd. Haman is really the king's enemy plotting the destruction of the people who are the king's true friends. 4th. While Haman rules there is trouble in the palace at Shushan.

But the plot of Haman proceeds seemingly prosperously. He anticipates the slaughter of all the Jews, and he prepares a high gallows to hang Mordecai upon. His pride is flattering him, and his success is emboldening him. But the higher an enemy of God and his people soars the longer and harder will be his fall when it comes.

Truth is on the scaffold seemingly to be slain. Wickedness is on the throne apparently, reigning, yet truth rises and wickedness is hung on the scaffold of its own hewing and providing, of his own as well as the destruction of falsehood. For as Haman comes into the palace to ask that Mordecai be hung, the king, not being able to sleep that night, has the records searched and has just learned that Mordecai had saved his life, and yet that no reward had been given to Mordecai. Haman could not have asked the death of Mordecai at a better time for Mordecai's safety, nor for his own destruction.

As Haman stands without ready to ask for the death of Mordecai, and the king is ready to honor Mordecai above all others, he is brought in before the king, and asked what shall be done to the man whom the king delights to honor. Haman, in his pride and vanity thinking none are such favorites as himself, names the highest honors of the kingdom supposing he will receive them all. The king commands Haman to confer all these honors on Mordecai. Thus Haman himself is forced to ascribe greatness to Mordecai, and then he is hanged on his own gallows.

Satan is shadowed forth in this device of Haman's as the enemy of God and Israel, the adversary and accuser of the brethren, plotting the destruction of Jesus and all his people. While the fair show is made by the rulers of the Jews, and they exclaim against Christ as

the enemy of Moses and of God, they are the real enemies of righteousness, and therefore of Moses and of God.

Satan impelling them plots the destruction of Jesus, yet digs the pit into which himself falls.

4th. What is meant by Mordecai's pleading with Esther," etc.?

There is a mystery to the king and to Esther in this matter. Mordecai is the guide in the wonderful matter instructing Esther how to conduct herself, and to make supplication with fasting and sackcloth in behalf of herself and all her people. He tells her she must not think because she is the queen that she shall escape more than any other Jew. The fact that she is excluded from a sight of the king's face since Haman rules is proof that she is also involved in the decree. He assures her that deliverance shall come, though if she fails it will come from another quarter. He also reminds her that it may be she has come to the throne at this time for the very purpose of saving his people, which was true. His faith never deserted him. He maintains the faith and attitude of the Jew in glorious serenity in all that stormy time, and shines forth a sublime type of Jesus sitting in the king's gate, the place of justice, and bowing not to iniquity; but upholding the honor of truth, and the king's true friend—the true and faithful friend of the law of God.

He also exhibited that faith that is not dead, but works or obeys God, and does his will. Instead of

saying, if we are going to be saved we will be saved, it matters not what we do, he commands Esther to make supplication, and arranges that the Jews make supplication for their deliverance. Thus directed the queen enters unbidden in the king's presence. She lays down her life for the nation. If she finds favor in the king's sight then she lives: if not then she dies. When she comes before the king to make her request for her life, and the life of her people, how amazed is the king that any should dare to seek her life, and therefore his life.

She further pleads for the life of her people, for after the death of Haman the decree still stands against the Jews that the king cannot reverse.

The queen finds favor in the king's eyes, and strength is given the Jews to stand up in their own behalf, and fight for their lives. They are strengthened and gather in bodies and their terror falls on their enemies, and they overcome and prevail, and the king's anger is appeased and pacified, and the enemies of Israel are slain and the Jews prevail.

This must be. Every true interest of the kingdom is allied to the Jews. Their death would have been to the damage of the entire kingdom and to the king. Their prosperity is the happiness of the kingdom. For as the closest relationship in life is that of marriage, when the twain become one, so in the marriage of the chaste virgin to Jesus every interest of the church

is secured and made safe, and happiness abounds in all the realm of Israel.

The decree of the Medes and Persians, that whosoever asked a petition save of the king for thirty days, caused Daniel to be cast into the den of lions. The king could not reverse this decree, but the true spirit of it was attained when the real enemies of the king were cast in the den of lions and devoured. It was proven that Daniel was not the king's enemy, but that those men who sought Daniel's death were the king's enemies. The spirit of the law was fulfilled when they were slain.

When Peter was cast into prison out of which no man could have rescued him without transgressing the law, but when the angel who is above law smote Peter and he arose and the jail opened of its own accord, and the great iron gate of the city also opened of its own accord, no one transgressed the law of the land.

When Pilate sealed the tomb of Jesus and the soldier guard was stationed around it to keep watch there was no transgression of law when a mighty angel rolled away the stone, but justice and truth were vindicated, and the law was fulfilled. So in the death and resurrection of Jesus, justice is satisfied, the law remains pure, all the enemies of God are slain, the church is set free, Satan is destroyed as to the church, and there is no more condemnation. The law of the Spirit of life in Christ Jesus has made me free from the law of

sin and death, and strength is given to every Jew to rise up and contend earnestly for the faith once delivered to the saints, and Jesus sits in the gate seeking peace to all his people, and seeking the good of all his seed; and no principle of the law has been ignored, but every principle of it is fulfilled. There is no law forbidding a resurrection. He that is dead is freed from sin which can have no further dominion, therefore when God raises him from the dead who was delivered for our offenses there is no law to condemn, nor is the law frustrated but fulfilled. The strength of the resurrection is manifest in giving power to those raised, and glory to God who quickeneth the dead. For in the principles of salvation by grace the law is established, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

P. D. G.

Sister Mary Williamson requests my view of Gen. 44:12: "And he searched and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack."

In this sweet and touching history of Joseph there is a rich cluster of the types of good things of the kingdom of heaven. Joseph, the fruitful bough, shadows forth Jesus—his brethren, sad and sorrowful, seeking bread for their hungry families, set forth the wandering, hungry and distressed people of God seeking the bread of life. Benjamin sets forth the gospel preacher in the figure with the cup,

out of which Joseph drank and with which he divined, found in his sack's mouth. The steward of Joseph, who directed the search and managed all the matter, and spake at times so comfortingly, and knew all the matter, sets forth the spirit of God as he operates in the gospel preacher, and sets in order things of the kingdom of heaven.

The many things taught are to exalt Joseph, and save much people alive. Nothing useless is employed in accomplishing this. Things in themselves cruel and corrupt are employed, but the doers thereof, Joseph's brethren, are led to abhor themselves, and their doings, and to justify Joseph in all the matter. Not a circumstance would wisdom leave out that is employed, not anything would Joseph's brethren afterward give themselves any credit for doing.

The spirit that directed the search knew every man's age and made no blunders. Beginning at the eldest to search is in accord with principles of justice and sound reason. Finding the silver cup in the possession of the youngest causes the deepest sorrow to all the company. He is Joseph's own brother—and Jacob's darling. That he should be found harboring that 'precious cup' was so disastrous. It would bring down their father's gray hairs and tottering frame so speedily to the grave.

He should be the servant of the governor. While that seemed so fraught with evil, yet truly what a blessing when its import is known.

It meant to bring him near to his own brother and cause him to enjoy much more of the blessings of his presence and fellowship.

When the preaching gift, shadowed forth by this cup of blessing, is found in one how does that one tremble as he feels to be a prisoner, and having that which he is so unfit to hold, and being so unqualified to thus serve. The shame of stealing often causes him to blush, as it seems to him he has undertaken that which he is so unfit for that it cannot be required of him.

This he must feel or he would glory in self, but self must be stained and laid in the dust.

This cup with which Joseph blest, and out of which he drank—sets forth preaching which is a blessing to all such as it is sent unto. They that have the gospel preached to them are blest. All that hear this joyful sound that our spiritual Joseph lives and reigns over all the land are blest. Here they eat and drink out of this cup.

It is found in his possession without his knowledge or his procuring. It is found with him that is least—least in his own estimation and youngest. The youngest is always nearest the breast of consolation. Out of the mouth of babes and sucklings Jesus ordains praise to still the enemy and silence all disputation by showing that it is not by might nor power but by the spirit of the Lord.

P. D. G.

MR. GOLD:—Will you please give me your views on 1st Tim. 2: 3-5. I went to-day to hear a Methodist

preach, and this was his text, and he said that it was plain to him that human on earth could be saved if he would, and that all man has to do is to turn from his evil ways, and turn to God and he would be saved; and that man's salvation is with himself, and if he is lost it is his own fault; that salvation is at every man's door. I could not think as he does, and as my wife and I are the only Primitive Baptist believers around here we have a large host to contend with, but my prayer to God is to keep me in the way he would have me go, and that I may do his will and follow his commands. I feel so unworthy of his blessings. I some times feel that if I am one of his that of all I am the most unworthy. I am still out of the church, as it seems to me that I cannot get the consent of my mind to be baptized again. I am not satisfied with any other people. I want to ask the prayers of God's children that I may see my way plain, and that my duty shall be shown unto me.

May God bless you, and may you live long to declare his goodness and blessings to his people. If his will, pray for me. Your unworthy friend,
W. W. WORK.

Castor, Va.

Remarks:

Why should our friend still cling to the denomination he once belonged to if he thinks the Primitive Baptists are God's people—the church of Jesus Christ. If the people he once joined are right, and he loves them as the church of God, then why does he not remain with them? If they are right their baptism is good. Christ is not divided. It is not that the Methodists are right on one thing, and in that particular (for instance, falling from

grace or sprinkling infants,) they are God's church, and the Presbyterians are right in their notions of election, and the Missionaries correct in their form of baptism, and the Primitive Baptists correct only in predestination or some one particular. If that were so then one must belong to all these denominations in order to be right in every respect. It would be a queer sort of creature so composite as to have the head of one man, the body of another, the legs of another, and the arms of still another. Where would be the unity of that body?

If the Primitive Baptists have the true doctrine and fellowship of Christ and the apostles, they also have the proper baptism, and all else that belongs to the church of Jesus Christ. To receive baptism at their hands would not be a baptizing of one over. If he has been baptized once that is enough.

If your heart is with the Primitive Baptists, go to them and receive baptism of those that preach and love the truth, and you will have the answer of a good conscience toward God, and go on your way rejoicing.

P. D. G.

ONE WAY TO SHOW ONESELF.

Men display their natures and characters by their opposition to persons, principles or characters, as well as by their attachments. For instance if a man loves good men that proves his own nature to be good. If a man loves wicked men that proves his nature is vile. When a boy [I knew] Elder] Drury

Dobbins, of Rutherford county, N. C. the most gifted preacher, and a man of as clean, stainless a record as any man of that country. Such was his integrity, and his gifts were so bright and excellent, that the man that loved and honored him honored himself, and the man that reproached him disgraced himself.

There was a lawsuit pending in court at Rutherfordton, and a witness was asked if he would believe the statement of a certain man on oath. He replied no, I would not believe that statement if Dury Dobbins were to make it. That man's evidence was not believed by the court and jury after he made that statement. He proved there was no love of honor and truth in him by his opposition to such a man as Dury Dobbins.

Wicked men often make slanderous charges against others thinking to dishonor such persons when they speak to their own hurt.

A man honors himself by honoring worthy men, and damages himself by hating good men quite as much as by loving vile men. The Jews hated Christ without a cause, and showed their wickedness by seeking his death. It is to their everlasting shame that they rejected Jesus.

It is easy to find fault and hate if your heart is filled with wickedness. Men are stamping disgrace on their own names and proclaiming their own vileness by opposing those that are worthy.

P. D. G.

THINK.

The children of God are far more active in cherishing the principles of the flesh than in abusing the spirit of forbearance. They oftener fail to forgive an erring one than in forgiving those that fail to repent as they should. We seldom forgive too much. To err on the side of being too merciful is so seldom, if ever committed, that we do not expect to find one thus guilty. It is natural to resist an injury—to hold malice—to refuse mercy—to nurse prejudice.

It is so seldom we find one loving truly that when we do there is no doubt in our minds of the salvation of all such.

Yet we need so much love, mercy and pity from God to usward that we cannot measure its amount. Why should we be so slow to show to others that which we need so much of shown to ourselves.

P. D. G.

MARRIED.

On Nov. 11, 1896, at the residence of the bride's mothers, in the town of Durham, N. C., Mr. Louis N. Smith and Miss Lizzie O. May, by L. H. Hardy.

November 11, 1896, Mr. R. H. Pittman and Miss Bettie Barnes, at her father's residence, in the town of Wilson, N. C., Elder A. J. Moore officiating, and Elder P. D. Gold assisting.

My collections are very poor. Please send me what you are due the LANDMARK.

P. D. G.

OBITUARIES.

CHRISTOPHER SHEPPARD.

Death! Is there a sadder word in the English language? A word that will wound the heart of any human being, and open his 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. Among the many faithful standard bearers in the camps of Israel who have laid their armor by, and now are singing the song of Moses, the servant of God, and the song of the Lamb, we record the name of our beloved brother Christopher Sheppard, who on the night of the 28th of April, 1896, in the presence of a loving and heart-broken wife and sad friends breathed his last mortal breath, aged about 61 years, and his spirit took its flight, we believe, to a world of eternal bliss. On the 14th day of April he was stricken with severe pain in his arm while in the field at work. He had a doctor to attend him, and good nursing by his wife and relatives and friends. This did not do any good. His sickness was dropsy and typhoid fever. He was reconciled to the Lord's will. He bore his sickness with all patience. The writer heard him say he was willing for the Lord's will to be done. "If any thing they want to give me, give it, I am willing if the Lord is in it." He joined the Primitive Baptist Church at Bay Meeting House, N. C., and remained there from about the year 1869 to his death. He was chosen deacon at said church, and served his place faithfully, and went on his way rejoicing, adorning his walk with a meek and quiet spirit, which is, in the sight of God, of great price. If there was any thing in this life he did enjoy to the fullest extent it was hearing the Word preached. He never allowed an opportunity to hear preaching escape him, unless providentially hindered. But he has gone to reap his reward, to receive a crown of righteousness which the Lord, the righteous judge, has laid up for all who love his appearing. To his dear wife and 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 the dear husband and father, whose heart was 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. 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 Sheppard was a kind husband and father, a good neighbor, and faithful church member, ever filling his seat unless providentially hindered. May we all be enabled to truly say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." J. D. GUTHRIE.

Saead's Ferry, N. C.

JOHN ADDISON POWELL.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—By request of my dear old mother, I send for publication an obituary notice of my dear father, John Addison Powell.

Pa was born September 5th, 1830, and died on the 31st of October, 1896, in the 66th year of his age. He was married to my mother, Miss Seraphna Wiggins, on the eighth day of December, 1858, and to them were born eleven children, four of whom have passed from time into eternity, where we feel that they are happy with the Lord. The other seven, three girls and four boys, are left here, feeling the sad loss of a good, dear old father who, we feel, is happy now with the four who have gone before. Pa was a very useful man in his neighborhood, being called upon often to transact business of various kinds for his neighbors, such as write deeds, wills, agreements, bargains, etc. In this line he did a great deal of business, and will be greatly missed. He was always looked upon from his youth up as being a very moral, good man. He united with the Primitive Baptist Church at Cedar Grove, Wake county, N. C., on Saturday before the 1st Sunday in last June, and was gladly received. He had a hope in Christ many years before he went to the church, and his house was always a welcome home to the Primitive Baptists. He was afflicted from childhood with spinal affection, and was a sufferer all his life. As he grew older he grew more and more crooked in his back, until during many of his last years he was very crooked, and suffered

untold misery. In his young days he taught vocal music right much, and in many favorite songs one of his special favorites was,

"Afflictions though they seem severe,
Are oft' in mercy sent," etc.

A good, kind husband and father is gone, but we feel that our loss is his eternal gain. Brother Gold please pray for us. Your unworthy brother, I hope, in Christ.

GASTON T. POWELL.

Pett, N. C.

MRS. LOCKEY MARTIN.

Mrs. Lockey Martin, wife of Jere Martin, was born in Stokes county, N. C., March 23, 1817, and married to Jere Martin January 6, 1836, and died October 6, 1896. She was a daughter of the late Benjamin Hutcheson, and spent her whole life in this country. She became concerned about a future life and her soul's salvation very early in life, and had evidence to believe that she was a subject of God's amazing grace very early in life, and made a public acknowledgment of her hope, and connected herself with the Presbyterian church at Sandy Ridge at the age of 16 years, but was a strong believer in the doctrine held and proclaimed by the Primitive Baptists, but for some reason never connected herself with the church of her choice. Her husband, who is about one year her senior, survives, together with three sons and four daughters, all brought up in the same faith. Her aged and grief stricken husband is a firm believer in the doctrine of salvation by grace alone, but is not a member of the church. The sympathy of all the people of this community goes out to the aged husband, and bereaved children and grandchildren, several of whom reside in the far distant West. The family is one of great respectability, and enjoyed the esteem of the people of his community, in which they have lived such long and useful lives. The subject of this notice was a model wife, mother, and neighbor, and seemed to be naturally amiable and kind, and nearly always wore a smile on her comely face, and will be greatly missed by all.

May the good Lord deal kindly with the survivors, and unite all in a home in heaven is the sincere wish of a

FRIEND OF THE FAMILY.

MRS. FANNIE KING.

By request I write and send you for publication the death of Mrs. Fannie King,

who departed this life May 12th, 1896. Mrs. King was a great sufferer the last few weeks before she died. She could not stay on bed to do any good until a few days previous to her death, but would sit in her rocking chair and talk of her hope in Christ. She would often ask those around her to help her praise God. Sometimes while I was there, I was made to wonder why it was that she, suffering so, could get so happy, but I believe the good Lord would visit her with his comforting grace. While amidst her afflictions she would say she ought to be more submissive to God, let his will be done, and would speak of Jesus her Saviour. She bore her sufferings with christian fortitude. She was a member of the Primitive Baptist Church at Bush Arbor, and truly she was a mother in Israel. She was a kind mother and a good neighbor. Those who knew her most loved her best. People of other denominations would love to hear her talk. My sympathetic desire is that her surviving children will heed the admonition of their mother and follow her footsteps.

T. W. WALKER.

JAMES BRINN.

By request of brother Riley and Sister Sallie Brinn, I send you for publication the death of their precious and dutiful son, James, who was born June 3rd, 1877, and died July 29th, 1896. It is said that death loves a shining mark. In the death of my young friend Jimmie it is really so. For many years I have known him to be moral and kind to all around him. He never made a public profession of Jesus, but we have reason to believe that he had a hope in the Redeemer of sinners. I have often enjoyed the fireside of his parents, who are warm Baptists, and James' delight was to sing the praises of God, and his favorite hymn was "All hail the power of Jesus name." He bore his sickness without a murmur, and was often heard to say,

"I'll bear the toil, endure the pain,
Supported by Thy word."

Many friends assembled together at the old homestead, where my husband, Elder D. W. Topping, made appropriate remarks, after which his body was placed in the family grave yard. The bereaved have the sympathy of the church, relatives and friends. Your sister in Christ, as I hope,

MRS. D. W. TOPPING.

Pantego, N. C.

MARTHA GENTRY.

At her home, near Buchanan's Mill, on October 6th, Mrs. Martha Gentry fell asleep in Jesus. Sister Gentry was born April 22d, 1856. She was a faithful and devout member of the Primitive Baptist Church at Roxboro, N. C. She had been in feeble health for some time, and her sufferings, though severe, were borne with christian meekness and resignation. She spoke freely of dying, said she was willing to go at the call of the Master. Her greatest regret was, in leaving her little infant daughter, only six weeks old. She leaves a much-loved husband, four daughters and one son to mourn her departure, but thank God they feel that their loss is her gain. May the Heavenly Father give them grace to bow submissively to His will, and strive to meet her where parting is no more. The funeral services were conducted at her home by Elder David Moore, and her remains were laid to rest in the family burial ground, where she awaits the resurrection morn.

MRS. BETTIE J. BUCHANAN.
Roxboro, Person Co., N. C.

MALINDA G. HUBBARD.

The subject of this obituary was born February 10, 1814, was married to Mr. A. D. Hubbard December 7th, 1837, and died in Reidsville, N. C., April 6th, 1896. She was the mother of seven children, four sons and three daughters. None of her children are living, except brother S. W. Hubbard and sister Martha J. Brackin. Sister Hubbard was for many years prior to her death an invalid, but her devotion to the church was such that she filled her seat in our meetings when she could. She was well established in the doctrine of salvation by grace, and her orderly walk and godly conversation were worthy of the imitation of all who knew her. She was noted for kindness to the poor and afflicted about her. Elder J. A. Burch visited her the day she died, and she became so happy that she shouted aloud in praising the God of her salvation. Those who knew her best loved her most. The bereaved ones have our sympathy, and may the Lord enable all of us who survive sister Hubbard to follow her good example.

A BROTHER.

LONNIE RICKS.

Lonnie Ricks, formerly of Rocky Mount, departed this life August 31st, 1895, in

Pitt county, near Falkland, of typhoid fever, aged 13 years. He was the son of W. A. and R. H. Ricks. Lonnie seemed to have a revelation of his death in February, and he wrote to me that he knew it made no difference where he was, the God that ruled on his throne was with him all the while. Man has a little while on this earth. He is sent forth like a flower, and soon cut down. It had been shown plainly to him, as daylight from night, it was not his home, and that his past life seemed like a dream, and the Lord was revealing himself to him every day. God seemed to be his trust, and that alone is a good hope. It is Scripture. "Blessed is the man who trusteth in the Lord, and whose hope the Lord is."

His Aunt,
A. I. AVERA.

Rocky Mo. mt, N. C.

APPOINTMENTS.

E. E. LUNDY.

Durham	.....	Dec. 9 at night
Brother J. R. Youngs	.....	" 10 at night
Oak Grove	.....	Dec. 11
Willow Spring	.....	.....12
Middle Creek	.....	.....13
Fellowship	.....	.....14
Sandy Grove	.....	.....15
Bethel	.....	.....16
New Hope	.....	.....17
Bethany	.....	.....18
Hannahs Creek	.....	.....19
Rehoboth	.....	.....20
Clement	.....	.....21
Little Creek	.....	.....22
Smithfield	.....	.....23
Union	.....	.....24
Cross Roads	.....	.....25
Pine Level	.....	.....26
Benson at night	.....	.....27
Oak Forest	.....	.....28
Hickory Grove	.....	.....29
Reedy Prong	.....	.....30
Seven Mile	.....	.....31

Conveyance needed. Will brother J. K. Young meet him at Cary on December 10th.

J. M. WYATT.

Suggs Creek	.....	.....Dec. 1
White Oak Springs	.....	.....2
Pleasant Hill	.....	.....3
Mt. Tabor	.....	.....4
Bear Creek	.....	.....5
Big Meadow	.....	.....6 & 7
Burlington	.....	.....at night 7
Arbor	.....	.....8
Pleasant Grove	.....	.....9
Dan River	.....	.....11
Wolf Island	.....	.....12
Pleasantville	.....	.....13
North View	.....	.....14
Piney Grove	.....	.....15

G. BRYAN.

Bethel.....	3rd Sun. in Dec.
Muddy Creek.....	4th Sun.
South West.....	Tuesday after
Bay.....	Wednesday
Yopps.....	Thursday
Wards Will.....	Friday
Stump Sound.....	Sat. and 4th Sun.
Blacks S. H.....	Monday
Wilmington.....	Tuesday night
Brother Hons.....	Wednesday night

Will need conveyance.

E. C. SMITH.

Big Meadow, Thursday after 5th Sun. in Nov.	
Burlington.....	Thursday night
McKays.....	Friday
Lynch's Creek.....	Saturday
Prospect Hill.....	1st Sun. in Dec.
Wheelers.....	Monday
Flat River.....	Tuesday
Stories Creek.....	Wednesday
Roxboro.....	Thursday
Shiloh.....	Friday
Surl.....	Saturday
Tar River.....	2d Sunday
Mt. Lebanon.....	Monday
Eno.....	Tuesday
Durham.....	At night

Conveyance needed.

REMEMBER we do all kinds of commercial printing in first-class style at lowest possible prices. Write for prices.

LANDMARK JOB OFFICE,

Wilson, N. C.

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

TRAINS GOING SOUTH.

DATED Nov. 15, 1896.	No. 35 Daily	No. 36 Daily	No. 41 Daily	No. 42 Daily
Lv Weldon.....	A. M.	P. M.	A. M.	P. M.
Ar Rocky Mt.....	11 45	9 44	10 30	.....
Lv Tarboro.....	12 12	.....	.....	.....
Lv. Rocky Mt.....	1 00	10 30	5 40	12 45
Lv. Selma.....	2 05	11 35	6 15	2 12
Lv Fayetteville.....	3 50	.....	.....	.....
Ar. Florence.....	4 15	1 07	.....	.....
.....	6 55	3 14	.....	.....
Lv Goldsboro.....	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	7 00	3 10
Ar Wilmington.....	.....	.....	5 01	4 05
.....	.....	.....	9 30	5 45
.....	P. M.	.....	A. M.	.....

TRAINS GOING NORTH.

DATED Nov. 15, 1896.	No. 35 Daily	No. 36 Daily	No. 41 Daily	No. 42 Daily
Lv Florence.....	A. M.	P. M.	.....	.....
Lv Fayetteville.....	8 45	8 15	.....	.....
Lv. Selma.....	12 30	10 33	.....	.....
Ar. Wilson.....	1 00	.....	.....	.....
.....	1 42	12 21	.....	.....
Lv Wilmington.....	.....	.....	P. M.	A. M.
Lv Magnolia.....	.....	.....	7 00	9 25
Lv Goldsboro.....	.....	.....	8 30	10 52
.....	.....	.....	9 35	12 01
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.....	4 42	12 21	10 23	12 42
.....	2 31	12 55	11 05	1 30
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	2 31	12 55	.....	.....
Ar Weldon.....	3 50	.....	.....	.....
.....	P. M.	A. M.	P. M.	.....

*Daily except Monday. †Daily except Sunday.
 Train on Scotland Neck Branch Road leaves Weldon 4.30 p. m., Halifax 4.25 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.47 p. m., Kinston, 7.55 p. m. Returning leaves Kinston, 7.20 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20 a. m., daily except Sunday.
 Trains on Washington branch leave Washington 5.00 a. m. and 2.00 p. m. Arrive Parnoke 8.30 a. m. and 3.40 p. m., returning leave Parnoke 9.50 a. m. and 6.30 p. m., arrive at Washington 11.25 a. m. and 3.20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m. arrives Plymouth 7.35 p. m. Returning leaves Plymouth daily at 7.30 a. m. Arrives Tarboro 9.50 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7.00 a. m., arriving Smithfield, N. C., 8.30 a. m. Returning, leaves Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N. C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 5.05 p. m., Spring Hope 5.30 p. m., Returning leave Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.20 a. m. and 5.15 p. m., Returning leaves Clinton at 7.00 a. m. and 5.00 p. m.

Train No. 25 makes close connection at Weldon for all points North, daily, all rail via Roanoke, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE,

General Sup't.

T. M. EMERSON, Traffic Manager.

UNION MEETINGS.

The Mill Branch Union is appointed to be held with the church at Mill Branch on Saturday and 5th Sunday in Nov.

VOL. 30.

DECEMBER 15, 1896.

NO. ³

Zion's Landmark.

James Harrison Library
PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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

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All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—With a glad heart, I, unworthy one, received your letter and photograph. Words often fail to express my appreciation, and this is one of the times. I have not language to express how much I appreciate the ownership of one's likeness who is so full of "truth and soberness."

You say your photograph is but a shadow, that is not half so vile as the original, which you cannot call a substance. I believe it is the image of one whose countenance bespeaks the true substance of the "Word," and shines forth that true "Light" which enlightens every child of God. I now send you my photograph. I think I ought to pay you boot, the original of it is so much viler than yourself. You have already ere this, given me so much comfort I am largely indebted to you, and I, a poor beggar, with not a farthing to pay.

I feel so unworthy of the love you and others of God's dear children have manifested towards me. I have met so many this Autumn at Associations, with their hearts full of love and praise toward me for the little things I have written. It seems to have magnified my many evil ways. I feel my insignificance more and esteem myself less.

On Saturday evening of the Little River Association I became burdened on account of the praise I was receiving. I felt so sin-stained, so far beneath all of God's

loved ones, I could but hang my head and

"Turn mine eyes within,
All was dark and vain and wild,
Filled with unbelief and sin,
Could I deem myself a child?"

I could but try to pray the prayer of David, "Have mercy upon me oh God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquities and cleanse me from sin, for my sin is ever before me," etc. Brother Gold, I am but a vile woman. My tongue "deviseth mischief," and I am afraid, like a sharp razor it is working deceitfully. I fear I love evil more than good, and lying rather than speaking righteousness; and I do entreat you and all the rest of God's children to "beware" lest I harm some of the pure in heart, before God plucks me from my dwelling place and "roots me out of the land of the living." If I have any spiritual robe at all it is filthy, black and ragged with sin and unfaithfulness, and as a christian or servant of God I am a slug-gard. I let thistles grow instead of wheat, and cockles instead of barley, and many times have to say, "I have eaten ashes like bread and mingled my cup with weeping." Since Associations are over, and I have met so many lovely brethren and sisters and heard so many good sermons I feel "my strength re-

newed," and my evidences brightened, and can look back at the times I have written for publication and believe I slept in quiet repose, each time, the sweet sleep the Lord giveth his beloved. "The sleep of a laboring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep." The sleep of a laboring man naturally is sweet whether he eats little or much, just so he eats enough to supply him with needed strength. After his days' work is done he sleeps sweetly, knowing he has wrought the work he should to supply himself with necessary food, let it be little or much, his duty is then done as a workman. He is tired, he rests from his labors, and sleeps sweetly. But the rich man in natural things don't labor, and is always tired too, in mind on account of the abundance of his riches and business, and instead of his sleep being sweet he is wakeful, his mind being overtaxed with his business: So it is with a spiritual laborer. God's children are all laborers of His. They are all poor in spirit, feel so if they are robed in the right spirit. When God's ministers feel that they are impressed to go to a place and preach, if they follow their impressions, then they sleep that sleep of a laboring man. When any of God's children feel impressed to do a duty, let it be to fill their seat at meetings, write, visit the sick, administer to the needy, read the Bible, or what it may, and then follow their impressions and do the thing, whether they eat little spiritual things or great spiritual things they will eat their part of that "spiritual food" and sleep the sweet sleep of their labors, and receive rest in their obedience, their strength is renewed, the rock of their salvation is shown them, and they can trust the Lord and say,

"Behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength, and my song. He also is become my salvation." Many times when God impresses His servants with a duty the tempter comes and entreats them not to believe. In this way there is many a doubting Thomas and with sore trials they are almost forced to thrust their hands in Jesus' bleeding side, and listen to His voice, "Be not faithless, but believing." Some of God's children do, (and I am afraid I am of this class.) They never sleep this sleep much, and feel these easy satisfied moments. They only sleep as the sluggard without much to eat or resting from their labors, and they often hear the scourge, "Thou wicked and slothful servant," and hear the command, "Go to the ant, thou sluggard, consider her ways and be wise." Those who feel rich in mercy are not God's servants, are they Brother Gold? If one of God's servants ever gets to feeling rich I am sure he is in darkness and is unwise, and sooner or later will stumble and fall. "The wise man's eyes are in his head, but the fool walketh in darkness." "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." The one who feels rich and that he has great abundance in store for the Lord, "Lo! this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness;" and really he never sleeps the sleep which is spoken of, "the sleep of a laboring man is sweet." But they are always awake to their good works in their own strength, and they are the characters that will in the end be spoken to thus, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your

riches are corrupt, and your garments moth-eaten. Brother Gold, I don't know where I have been since I been writing this letter. I sat down since dinner and have kept writing as my thoughts have drifted. In conclusion I want to say a little about what I meant when I wrote my experience, by saying my spiritual birth was premature; as a few brethren have asked me this fall what I meant by it. It is on my mind a great deal. I thought I made it plain in a letter I wrote you in June after I wrote my experience. I did not mean that God did anything prematurely in His work, but worked everything after the council of His own will. The fear of death and hell only was upon me ten weeks. Then I felt the Lord had spoken peace to me in pardon of my sins. I believe it was He who spoke at His own appointed time. He then made me weak that He might convict me further, and in the meantime teach me His will, His ways, that I might grow stronger in Him. It is preached by most of old Baptist ministers that when one receives a hope he is mature, ripe, and ready for the church. I believe the Lord intended for such doctrine to be preached or it would not be preached as it is. I meant this, that at the time I first felt I had received a hope that my birth was premature in accordance with other's experience. I was not ripe or ready for the church. But was convicted again the second time, and again the third time and when I was delivered the third time, which was one Sunday, and I united with the church the next Sunday, I was for several days as though I was reciting a lesson that I had studied twelve long years, and Jesus Christ was my school master, and every evil thing that had befallen me, every trial I had undergone, was

brought up in my mind, and each one identified to me which of God's labors they prepared me for, which of His will it was to teach me, each and every one was indelibly written in my mind, what it was for; but one trial and it too, the bitterest trial of my life. I never have told it to saint nor sinner but what they have wept. I believe in April after I united with the church this sad trial was made plain, what it was to prepare me for. While the Lord has let evil things befall me I can say as Joseph said, "They thought evil against me, but God meant it for good." When Brother Williard at the Seven Mile Association spoke of, and explained the three's spoken of in the Bible, it filled my cup full and ran it over. I was convicted the third time of all things I ever did and I do believe I did not tarry out of my duty one day in joining the church. Our young friend or brother, he now is, whose letter to me is printed in August 15th LANDMARK, told how it was with me. He says, "It appears to me that during your conviction you doubted it being of God, and you were somewhat disobedient, and tried to get rid of such convictions and there is nothing strange in it. I believe that is the way with all God's children. It shows up their carnal principles, that the natural mind is not subject to the law of God neither indeed can be. It shows we are dead to righteousness, sold unto sin, that we are helpless without God," etc.

I differed from many convicted in this way. Like two natural children we are trying to learn to do a piece of work. We don't expect either of those children to take the responsibility of doing the work, but are going to learn them how; then they will be ready to take their part in it. One of the children runs from the work, is

disobedient, will not try to learn his Master's will, and has to bear the lash, not because he is thick-headed and can't learn, but because he is disobedient. The other child is obedient and yields to his master's instructions; he learns without so much lash. I in my convictions was that disobedient child, and by being lashed with many stripes hope I learned some of my Heavenly Father's instructions. This is quite a lengthy and deficient letter. Pardon errors. I have written it at one sitting down, and I feel like it will be an imposition on your time to read it. The time I have spent with you of late was sweet and will ever be cherished with fond remembrance. Should I never meet you and the many loved ones I have met at Associations this season, may we all meet in that blest abode where the Lord will forever be our shepherd, and we will never want, where He will make us to ever lie down in green pastures, and lead us by the still waters; there where we will happily abide in the House of the Lord forever, where congregations never break, no farewell tears will be shed; but all will be joined in one happy choir, to sing praise forever more. Again I say, if not asking too much, remember me in your petitions.

Affectionately,

LOLA PENDER BROWN.

MY DEAR BROTHER GOLD:—I have been thinking that I would try in my weak and humble way, ever since I joined the church to write a few lines to you. But the responsibilities of life have deprived me, so it seemed that I could not get the chance. My object for writing you and to the readers of the LANDMARK now is to state what some of God's people have to bear in this world. In the neighborhood I live in myself and wife are the

only Primitive Baptists. We are accused of everything that mortal tongue can say, accused of preaching infants to hell, and many other things that I could mention that are not true. They don't have any thing to do with us, and think less of us than if we were Roman Catholics. Through ignorance I sold my horse and wagon and buggy last year, left our home, and came down here to make tobacco. My wife's health is very bad. She has not been able to go to her church but once this year, that was the time I joined the church. She walked back up there the next Saturday to see me baptized on Sunday. I could not get any way to carry her. It is a distance of about 10 miles. Cedar Grove is our church. I joined the 1st Sunday in July, was baptized 2nd Sunday by my wife's uncle, Elder G. B. Powell, also her uncle, T. C. Powell and wife, were baptized the same time I was. There are but one or two people in this neighborhood that have ever heard a Primitive Baptist sermon. Before I move back home this fall I want some travelling brother to come and preach at my house for the benefit of some around here. I live four miles from Youngsville, N. C. Would be glad for any minister to make an appointment to preach at my house at any time. If the Lord wills I shall move back to Pernell some time this fall. I want all the brethren and sisters that can, to come to see me. I expect to send my experience to the LANDMARK before long if the Lord is willing. If I know my own heart I don't want to do or say anything, that is not right, and as for the persecution I have to bear I shall try to take it to the Lord in prayer. I shall try to bear it all with patience. Christ had to bear them. I am no better than Christ. I am willing to

bear it all for Christ's sake. I hope to see you dear brother some day, I want to meet you face to face and have the blessed pleasure of shaking your hand. Your unworthy brother in faith I hope.

W. L. YOUNG.

Youngsville, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Enclose you will find three dollars to pay you for two years subscription for ZION'S LANDMARK. The Lord has blessed me with means and a mind to use it I hope in honor to his name. A few words to the household of faith. After my return home from a tour last fall and winter my health gave way and I was prostrated upon my bed for seven weeks. A good many of my brethren doubted my recovery. They manifested much love to me in visiting and nursing me, for which I feel thankful. I also received many letters from those I met while I was gone that was soul cheering to poor me. For several months after I got up from my sickness I was so nervous I could not write. After being restored to health again it seems to me the tempter came and made an impression on my mind that I had left it off too long, and if I answered them then they would think I did not care for them, or I would have written sooner. I have been trying to preach nearly every week to the churches I have been trying to serve as pastor. They are all in peace and love one with another. May we ever labor to keep the unity of the spirit in the bonds of peace. My mind now is to visit some of the churches abroad in the near future. May the blessings of heaven rest upon us all. Your humble servant, if one at all in hope of eternal life.

H. F. PREDIN.

DEAR BROTHER GOLD:—I have been travelling in the wilderness for many years, and I sometimes feel that my journey is just commencing. I travel on day after day, with no light to guide me. O the rugged paths, briars and thorns piercing my flesh, yea my very heart. Sometimes I think I shall be compelled to give up in despair. Look which way I may in the rear, front, on all sides, all is dark and drear, no friend who is able to lend a helping hand. The wilderness is a long journey, perhaps to go back would be death, no way of escape but to travel through, endure the heat and the cold for days and weeks until I am so hungry and thirsty and fatigued, and the way so dark I cannot go any farther. What shall I do? I will try to pray to God to take me out of the wilderness and I cry day after day, and He will not hear, or He will not answer my prayer, and I am bound to travel out in the dark and suffer every thing it seems, but death; but thanks be to God, by and by, at a time unexpected, when I have all it seems that I can bear, my blessed Saviour sends his spirit into my heart, and speaks peace to my troubled soul. Then I feel that I know that my Redeemer liveth, and he will stand in the latter day upon the earth; and though the worms destroy this body, yet in my flesh shall I see God, whom my eyes will behold, and not another. Then my reins are consumed within me. O! blessed thought to have a hope of one day seeing my dear Jesus, and not only see Him, but make my abode with Him in heaven forever more. O how much better travelling on flowery beds of ease than away down in the valley, but poor, helpless creature that I am, have I got to grope my way in the dark again, so many trials, troubles and tribu-

lations to pass in this wilderness! This wilderness is a wilderness of woe through which pilgrims have to go. The path is long and narrow, grown up with briars and thorns. We often become sick and faint, almost give up in despair, but Jesus is our captain, and will not leave us there. O, we often think if we were christians our way would be more smooth. My travels have been so bitter, they never will be told; but while the way has been rugged there has been some spots of gold. I have found through all my journey that the more piercing the storms, brighter the hope, stronger the faith, Faith, Hope, Charity, but the greatest of these is Charity. Charity suffereth long and is kind. Charity erreth not, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. O God give me Charity, let her be my daily companion through this wilderness. My trials are so severe I never could have borne up with them alone, for I have traveled day after day so sick, so tired; not even my dear pilgrims would come and speak one word of comfort to my troubled soul; but may God bless them. I love them just the same. When Charity is my companion, O my soul, I do feel willing to suffer for my blessed Saviour, knowing I shall reap if I faint not. Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. There are hills and valleys all through this wilderness. We may be years getting through, but if God be for us who can be against us. "Therefore let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, ever looking unto

Jesus the author and finisher of our faith." Dear pilgrims may you never feel the troubles I have seen of late. The sorrows I have waded through only my God and Christ can know. If I had ten thousand tongues I could not express my sorrows. To know them, one must experience them, but thanks be to my blessed Redeemer, through all these fiery trials He has given me Faith, Hope and Charity. O, that I could thank and praise my God for His spiritual blessings as I desire. O that our thoughts and thanks may rise as grateful incense to the skies, and draw from Heaven that sweet repose, which none but he that feels it knows.

JANE WARD.

Fremont, N. C.

MR. J. M. HARRIS, BELOVED BROTHER:—I have often thought of you since the Association at La-Grange. I could not write, because you only asked me to write after I had united with the Baptists; if I ever should. Praise the Lord I can now write, with a light heart and easy pen. The Lord has enabled me to go home to my friends and tell them what the Lord has done for me. Brother Gardner came to the Union Sunday and I was made willing to go, and be baptized. "Surely the Lord is my shepherd I shall not want." That day, the (2nd Sunday) was the prettiest and happiest day I ever spent. O, the Lord has blessed me so. I want to sing his praise forever and ever. It seemed to me I wanted to see every Baptist in the world. I thank God I am what I am. I would not give my little hope for the world. Why have I not known such hope before? When I look back over my dark hours spiritually, it makes me rejoice the more. How precious has the Lord been to me. O when I joined the church the first time I

feel like I made a mock of God's work. "For by grace are ye saved, and not by works." What good things have I ever done to save myself. O if I am saved at all it was mercy and not justice. Without His mercy I am lost. I am young and surrounded by the young and gay of this world, by people who mention religion only as a pass word, and who think I have stooped by uniting with the Baptists, but praise the Lord, it only makes my faith stronger. "Marvel not that they hate you, for they hated me, before they hated you." If God be for me, who can be against me. I can feel like this is for me. "And you hath he quickened who were dead in trespasses and in sin. Where in time past ye walked according to this world, according to the Prince of power of the air; the spirit that now worketh in the children of disobedience." I once believed we must work for the Lord and help him convert souls. How blind I was. "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." My prayer is to God that I may adorn the profession I have made with a well ordered walk and godly conversation.

I received a letter from sister Hinton from Clayton, the sweetest letter I ever read. She sent me a piece of poetry that is daily ringing in my mind, it reads thus.

Guide me O thou great Jehovah,
Through this lone and barren land,
If deceived do thou correct me,
Draw me with thy mighty hand.

I am vile and full of weakness,
Nothing good within me dwells,
Therefore may I draw salvation,
From thy great and glorious well.

In the path of duty keep me,
May I worship at thy shrine
Thou art full of love and beauty,
Thou art holy and divine.

I know my letter is not interesting to an able minister, but pardon me Brother Harris, I was bound to express a part of my feelings, I had no idea of being so lengthy. Write soon if you can afford to answer this scribble from one who feels to be a sinner saved by grace if saved at all. Your unworthy sister.

ZILPHIA WHITLEY.

Smithfield, N. C.

ELDER P. D. GOLD, BELOVED IN THE LORD:—It is in much weakness that I attempt to resume my article of June 15th. As I before intimated, there is no period in my experience that I can refer to, as some brethren assert of any special time of great rejoicing, if indeed I can claim such. There are some incidents relating to my travail that I must omit. I will quote a little of our blessed Saviour's conversation to Nicodemus. (John 3) which seems to me to illustrate my case, viz. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." In process of time my burden of sin was gone, and I knew not how nor where, but this I did know, that whereas I was blind, now saw, was lost but now I was found. I never saw a time that I hated the Primitive Baptists in a literal sense, yet my deportment would say with the vanity of my thoughts, that I was an enemy to every thing pertaining to righteousness. Now I desire to pass through the same ordeal again, notwithstanding my distress was so intense while under conviction. I wanted a brighter evidence that my sins had been pardoned, but my affections were not centered upon those whom I regarded as being the chosen people of God, and I desire above every thing else to be one

of their number. But when I would consider the fact that I was but a mere child, I could not bear the idea of attempting such a thing as imposing myself upon such good people as I esteemed them to be. After a while it got on my mind with great weight that I must tell a favorite uncle of mine of what I had been brought to feel and realize. So one day I embraced a suitable opportunity and related to him a portion of what I have written here. It was the late Elder M. A. Sawyer that I have reference to. He gave me a good deal of consolation, saying that I had a good experience of grace, and admonished me not to confer with the flesh, but to take the cross upon me and learn of the blessed Saviour, learn of that peace that cannot be gained in any other way than by an act of obedience. Thus showing to the world that I appreciated what I hope the Lord had done for me. But ah, it was to my own hurt that I regarded not the earnest entreaties of a devoted uncle and a noble christian, and the teachings of the spirit as well. I had nothing to plead but a sense of unworthiness. When I would compare myself with the church of God, or the people of God, viewing the beauty of their countenance, and the visible marks of the blessed Lord Jesus Christ, then turn my eyes within, and view the sink of sin and rebellion of my own heart, the contrast would be so great. Ah words are inadequate to express the deep emotion of soul at that time; only suffice to say that I did not unite with the church at that time, but continued in open rebellion against that pure and holy Character for thirteen long years, when at the expiration of that time, being sufficiently chastened by the rod and the staff of the Almighty, I was made a willing subject to go home to my friends and tell them what

great things the Lord had done for my soul, and how he had compassion on me, forsaking all. Yes, five years ago last April, on the fourth Sunday, every obstacle was removed from the way, the door of the church being opened while the brethren sang the precious and animating song.

"How firm a foundation, ye saints, of the Lord,
Is laid for your faith in his excellent word."

My self together with another good brother went forward, and after uttering a few words in broken accents of the reason of my little hope, I was unexpectedly received into fellowship, and likewise our dear brother was received upon the same confession, to wit, Wallace Gaskill: The next day being Monday we were baptized by our devoted and beloved pastor, J. R. Rowe. Then for a short time my soul abounded with rejoicings. I felt that peace which passeth all understanding. I thought then that the days of my mourning were ended, that the winter was past, and the rain was over, and gone, that the beautiful spring-time had come, when the singing of birds, and the voice of the turtle, would never cease. I then could adopt the language of poor doubting Thomas and exclaim. "My Lord and my God." I thought I would go on to the height of perfection. But alas, how soon my condition was changed, for the enemy of souls attacked me, and suggested to me that I was deceived and had deceived the church. I concluded that I was just mistaken in the whole matter, that I had missed the substance, and caught the shadow, so to speak. At this point, I also had doubts to assail me, and fears to perplex. Dear brethren and sisters in the Lord, you who have been in the same straits, in similar cir-

cumstances, know what such sore temptations mean. So alarming is the nature of my fears, and sore conflicts from that time, even down to the present, sometimes I am almost driven to the point of hopeless despair, which at times renders me unfit to attend to any business. Sometimes I am made to cry out in the bitterness of my soul, and say, Lord I yield myself to thee, for it is then at this point that I realize the fact that I am passive matter in the hands of a sovereign God to dispose of me as seemeth good unto him. I find in myself a rebellious disposition, a slackness in duty to perform it, as the children of Israel, being a type of the Lord's spiritual people, when they offered incense to vanity, and worshipped strange gods they forsook the God of heaven, He who so wonderfully delivered them out of their distress. Therefore the Lord suffered them to be taken captive by the enemy and carried off into strange lands, and sorely oppressed by the enemy in every conceivable manner, until they were sufficiently humbled—even so the children of God to-day, when we forget the most High God, the rock of our salvation, and run after strange things, we become worldly minded, and put up with the vanities of this life. Then it is that the Lord visits us with terrible things in righteousness, clouds of darkness hover over us, and we are launched forth upon the billowy waves of despair, so to speak in a figure. Violent storms arise and gather over us, the lightnings flash, the thunders roar, thus oyerwhelming us in hopeless destruction. Then it is that we cry unto the Lord in our distress, and he delivers us out of them all. It seems to me that David furnishes us with a lively illustration of our calamities, and trying conflicts, when he gives

vent to that lofty and sublime utterance, saying, Deep calleth unto deep, at the noise of thy water spouts. All thy waves, and thy billows are gone over me. Therefore when we are submerged in similar afflictions, deep sorrow, and waves of trouble, then it is that we can truly claim fellowship with those tried worthies of ancient days and rejoice in hope of the glory of God. We glory in tribulation also. Then we can say with David again, the Lord made darkness his secret place, his pavilion round about him were dark waters and thick clouds of skies. Then dear children of God, we have the blessed assurance and are comforted with the thought that our blessed Lord is with us in our greatest perils, though it seems to us at times, that he in anger hath shut up his tender mercies so that they are clean gone forever. We seem to be forgetful of the fact that the clouds we so much dread are big with mercy, and shall break in blessings on our heads. He deals with his little children in grace as a faithful and loving father, for as spoiled children we often cry for that which would be to our own hurt, if the father of mercies should grant us our requests. So our prayer should more often be, "Lord not my will, but thine be done." It is said, that as truly as winter is necessary in the natural kingdom, so a withdrawal of our Saviour's presence from his little ones for a season is necessary to their spiritual growth, in the sense that the cold, blasting winds of our spiritual winter prepare us to endure hardness as good soldiers of Jesus Christ. Then it is while we are tossed to and fro and hedged in on every side, as we think for the time being, and no way for our escape, that the Lord in his own time and pleasure, opens a way for our escape. The manifold afflic-

tions which are peculiar to the Lord's people, are good. As soon as the Lord withdraws his presence from us, do we realize how frail and weak we are in the flesh. Then are we strong, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me: 2nd Cor. 12 : 9.

So we have learned by painful experience that it is only when we have suffered in the flesh, and seen our own strength exhausted that we can reflect the image of Jesus, our risen Redeemer, thus showing forth the praise of the glory of his grace in the salvation of poor lost sinners. We should remember that we are chosen in the furnace of afflictions, and with much tribulation we shall enter the kingdom. Then dear children of God, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, 1st Peter 4 : 12. Then we are comforted by the thought that Jesus, the captain of our salvation, has gone before us, and led the way through this unfriendly world, endured the cross, yet counting the shame as nothing. Because of the joy that was set before him, he suffered infinitely more than we are able to endure. Yes, the Lord hath laid on him the iniquity of us all, and he carried our griefs and sorrows all the days of old. Then does He not know our every condition? Does He not know our every sorrow? Are we poor in things as pertaining to this world's goods? He has felt the same. The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head. Do we weep and mourn at the loss of our loved ones whose hearts are entwined with our own by the tender cords of pa-

rental affection. Behold him at the grave of Lazarus. Jesus wept. Then He knows our frame and remembers that we are dust. Are we sometimes troubled, and spend anxious moments to know as to how it will be with us when we are called to pass through the fiery ordeal of death? Behold the promise of Him who cannot lie. Lo I am with these always, even unto the end of the world. Then we should not be dismayed, but trust Him for His grace. Then oh, blessed thought that this state of suffering is not our home, but ere long we expect a glorious and happy change of all those things which are in part, for that which is perfect and eternal, where we shall see Jesus as He is, and be like Him. What! I a poor vile sinner shall be like the holy Son of God? Whata wonder. Hear oh earth; and be astonished ye heavens. "For such love as this let rocks and hills their lasting silence break, and all harmonious human tongues their Saviour's praises speak." O then our sins and imperfections, ignorance and weakness, corruptibility and mortality, afflictions and sorrows, weeping and mourning, distress and death, all these cease and vanish away when that which is perfect is come; but we ourselves shall abide forever in the perfection of charity, and in the life and holiness of Jesus, the Father's Son, and in the infinite possession of heaven. A little brother in love to you.

T. R. SAWYER.

Lowland, Pamlico Co., N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I received a very pretty letter from Elder L. H. Hardy sometime ago and with his consent I send it for publication.

I have just re-read it, and it is so fresh and new that I feel like I want others to read and enjoy it as

I have, and am sure all lovers of the truth will after reading brother Hardy's letter feel like I have after hearing him preach a sermon, and I can never tell how much I have enjoyed his letters for the past year and appreciate his writing to me so much, for I know I can never repay him for his most excellent letters which I have received, and feel like mine are such poor answers, that he receives very poor encouragement to keep up our correspondence, but hope he will bear with me, in my weakness, and continue to correspond with me.

Brother Gold, pray for me and come to see us when you can. Mamma wishes to be remembered by you. Your sister in hope of eternal life.

FANNIE MOORE.

Old Sparta, N. C.

DEAR SISTER FANNIE:—Doubtless you will soon be expecting a letter from me for I so promised when I was at your home. I had to leave the Contentnea Association on Saturday and come home in answer to a telegram informing me of the severe illness of my wife and daughter. I found them quite sick and had to play both cook and house-maid for four days, but I am glad to say that they are both better now so I could get off to preaching on last Saturday and Sunday. The rest of us are in usual health.

I have been blessed some few times to look back to the meeting we had at Sparta and to my very pleasant visit with you all and can say I am glad I was there. When I look back over my past life it is so varied that it seems almost impossible that one person should have lived such a life of contradictions, some times in the dense wilderness with no possible way of escape, and then in the garden of the Lord eating of the pleasant

fruits and drinking the sweet waters from the crystal fountain of grace. At another time I find myself in the desert parched in the heat of the sun, and then so suddenly the Lord passes by and spreads the skirt of His garment over me, and my heart leaps for joy because of the presence of Him whom my soul loveth. Sometimes a thick and dark cloud is hovering over me and I see the lightnings flashing and hear the terrible voice of thunder, while this whole frame quakes and trembles with fear and my whole heart goes out in prayer to God for protection, until prayer ceases for want of power to express my heart-felt necessity, and thus I am compelled to lie and weep and mourn; but suddenly and unexpectedly the Sun of Righteousness rises with healing in His wings, the dark and thick cloud is forced to recede, the lightnings flash far past me, the low muttering thunder is now in the distant and drawn across the face of the cloud is the blessed bow of promise in which I read these blessed words written in letters of blood by the finger of God, "For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be wroth with thee nor rebuke thee. In a little wroth I hid my face from thee for a moment, but with everlasting kindness have I returned unto thee saith your God." The brightness of the glorious sun-light shining about me enables me to see the true surroundings and to my surprise the cloud which so thickly darkened my skies is light.

What a rich blessing in deep disguise? What do I now see in the blessed sun-light? Why when the cloud was hovering over me and the thunders were making me quake and tremble with fear it had rained.

The rain was a refreshing shower from heaven and every plant in my experience is refreshed and with the blessed sun-light comes heat from the spirit. These tender plants bend their heads heavenward in praise of Him who maketh the clouds His chariot and rides upon the wind at one time and holds it in His fist at another. Did this cloud, this terrible lightning, this thunder come by mere chance? God forbid that I should so lightly esteem the rich blessings of His grace. No, it came by His Majesty's command and accomplished just what and no more than was His pleasure. It came as one of the special purposes of His grace, and I trust I have so learned Christ in all my short experience.

Thus you see that my life is to me a life of crosses and confusion, such as I cannot harmonize, but with our God there is no confusion. He looks through the darkness as He does through the light and has declared the end from the beginning. Not only the end of time from the beginning of time, but the end of my confusion and darkness from the beginning of that same confusion and darkness in me. He thus knows the end of, and my salvation from all my troubles in all the pathway of life and death so that not a shadow shall at all thwart His purpose.

These things, dear sister, I know to be true for I have felt them; they are a part of my continual experience. Please remember me to your mother and all the family. Your brother is in hope. L. H. HARDY.
Roxboro, N C.

DEAR BROTHER GOLD:—Your precious paper ever finds a hearty welcome in the homes of those who know and love the truth. How anxiously I await the coming of each issue; by perusing its pages,

I often find comfort. The truth it so earnestly contends for and the experiences of the dear brethren and sisters, serves as "oil upon the troubled waters," causes our sorrows to subside, and enables us to praise God, that he has given us a witness, to testify that we too (as we trust) are travelling the narrow way that will at last lead to realms of bliss above.

Through this medium we become more acquainted in spirit; our hearts are drawn out in love for each other, as we read of how the Lord is leading them, and often tears of love and sympathy are shed for the poor, little, way-faring pilgrims, as they walk along this solitary way.

I hope you are enjoying spiritual gifts. May it please the Lord to spare you many long years, to serve him, and proclaim the good tidings and feed the hungry flock that longs for spiritual food, and at last when your work on earth is done, may your soul be wafted above and be permitted to sit down around God's throne, and praise his name forever, is the prayer of your unworthy sister in hope of future happiness.

NANNIE GRAVES.

Bunker Hill, Va.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—I find that my subscription to the LANDMARK has expired, and desiring to continue to take it I herewith enclose a money order for one dollar and a half to pay for the same for another year, hoping that all your subscribers will send in what they owe you and renew their subscriptions and thus relieve you and enable you to continue the publication for the comfort of the household of faith. As ever your brother in tribulation, hope and fellowship.

F. M. McLEROY.

Athens, Ga.,

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

JEPHTHAH!

"And Jephthah uttered all his words before the Lord in Mizpeh." Judges 11: 11.

Jephthah was a mighty man of valor. The word Jephthah means whom or what God makes free. We have a right to hold that when God makes one free that one will be valorous for those that have felt bondage, and whom the Lord God Almighty has made free will love freedom and fight for liberty.

He is honorably named among the worthies in Israel. Among those most famous in the Old Testament history recorded in the eleventh chapter of Hebrew we find Jephthah's name associated with such as Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Gideon, Samson and David. There is not another such a galaxy of worthies that ever lived on earth before the manifestation of the Son of Man.

Jephthah uttered all his words before the Lord in Mizpeh. The place Mizpeh means a watch-tower

where the Lord gives witness. Then this must be a place of truth—high above the earth. Jephthah uttered all his words before the Lord here. Could there then have been falsehood or rashness in his mouth. To utter one's words before the Lord is to speak the truth that shall stand forever, and the truth that is above all selfish aims.

Further, we are told that the Spirit of the Lord came upon Jephthah and he passed over Gilead, or the place of witness, where the Lord appeared to him with the blessed witness of his sonship. With the Spirit of the Lord upon him he vowed a vow unto the Lord, that if he would deliver Ammon into his hands then whatsoever came forth of the doors of his house to meet him when he returned in peace should surely be the Lord's to be offered for a burnt-offering.

Commentators call this Jephthah's rash vow. Was it rash? The Spirit of the Lord was upon him. He uttered all his words before the Lord. The Lord gave the children of Ammon into his hand. Then was it a rash vow? We say not. A most noted case of lofty statesmanship and valorous pleading is fet forth here in Jephthah's masterly argument, Why Israel should hold the land of the Amorites. The king of the children of Ammon charged Israel with taking their lands. But Jephthah showed that they did not, but passed around the possessions of Moab, and Ammon, leaving them undisturbed. But when the king of the

Amorites made war on Israel that God delivered the land of the king of the Amorites into the possession of Israel. Did not that give Israel a good title to those lands? Would not the king of the Amorites contend for what his god gave him? If one's god cannot give a good title to any thing then who could. If the God of Israel gives me a blessing and that does not bestow a good title, then who could give a good title? Shall we not contend for that which our God gives us? If God be for us who can be against us? 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.

Then Jephthah said, we have had possession of this land which God gave us for three hundred years. If it was yours why did you not claim it earlier? The oldest title, other things being equal, is the best. But here there was not only the oldest title, but all the title in favor of Israel. It was sin in the Amorites to claim this land. Is not the hope of God's elect older than any other hope? They were chosen in Christ Jesus before the world began. A glorious high throne from the beginning is the place of our sanctuary. This title rests in the eternal life of God's people who is Jesus Christ, the same yesterday, to day and forever. Should not we then contend earnestly, seriously, zealously, faithfully for this faith once delivered to the Saints?

This was the marvelous spirit of Jephthah. Though he had been rejected by his brethren, yet when

they were distressed and called on him he became their deliverer. He uttered all his words before the Lord. He spake the truth. There was no lie in his words. The wisdom of God inspired them. None of them fell to the ground. Then he vowed that if the Lord would deliver the Amorites into his hand he would sacrifice that to the Lord which came first out of the doors of his house.

The Lord gave Jephthah the victory over the enemy of Israel, and as he returned home his only child came with rejoicing to meet him with trimbrels and dances. This was his daughter. Great grief falls on the father, but the daughter acts with wonderful submission, and encourages her father not to withhold her as an offering to the Lord, inasmuch as he had thus opened his mouth to the Lord. It is the only instance recorded in the bible of such an offering. She bewailed her virginity with her companions for two months and then she returned to her father and he offered her to the Lord as a burnt offering. It became a custom of Israel for the daughters of the land to lament the daughter of Jephthah yearly for four days.

There is perhaps no greater manifestation of heroism and fidelity to a vow unto God than this on record. When God commands Abraham to offer his only son he falters not at God's command, but prepares in all sincerity to obey God.

Frail human nature would plead in its own behalf many excuses to release it from such a sacrifice. Some

would call this a stern, heartless religion of Jephthah that compelled him to sacrifice his only child rather than violate his vow to the Lord. But Jephthah proved that all things are the Lord's and nothing to be withheld from him. Every principle of natural affection is laid on the altar of obedience to God. Jonah said, I will pay that which I have vowed, Salvation is of the Lord. It is better not to vow than to vow and not pay.

Great victories are accompanied with great humiliation. We must die if we would live. He that loses his life shall find it. He that would save his life shall lose it. The power that led Jephthah to vow after this manner did not forsake him in his great trial. Very lovely too was his faithful daughter.

Does this principle in us yield our dearest joys and greatest delights to the Lord rather than vow and not pay.

The fullest manifestation of faithfulness is in God who withheld not his only Son that he had promised before the world began, and though the basest ingratitude, as well as the most shocking cruelty, were inflicted on his Son by those who professed to obey him, yet not even the strong cries of his own Son, as well as his innocence, could for a moment change the purpose of God that his Son must die. He too delighted to do his Father's will, and showed a love surpassing that of woman, and he was cut off in the midst of his days, and who shall declare his generation. Perhaps no nearer approach to the offering

up of Jesus under the divine purpose of God is found on record than Jephthah's offering his only daughter and only child. As Jephthah's offering his child seems to the carnal mind to be an outrage on all fatherly instincts, and in violation of every principle of law, so the offering up of Jesus, as the one on whom the reproaches of the sinful people fell, and who must be offered in order that every promise of God should be confirmed, since without the shedding of his blood, and his sacrifice as a whole burnt-offering no purpose of scripture could be verified, but in the offering up of Christ the truth of God is established and all the promises of God are confirmed. Without the shedding of his blood is no remission, but in the offering up of Jesus the holiness and justice of God shine clearly and gloriously, and prove that God cannot lie. It was the delight of God's only and well beloved Son to die and fulfill his Father's decree, so that if God gives you his Son you need not fear his eternal and unchangeable faithfulness in all that he has declared.

We at times may bewail our being cut off from all worldly pleasures, and it may seem as the strange death of Jephthah's daughter, yet we are cheered by the hope that we are journeying with Israel and going to the God of our fathers, and to that land that the Lord God has spoken good concerning. Our life may be one of mourning here as of those who have no power to bring forth, but remain as Eunuchs

in the kingdom of God, yet the Eunuchs shall no more be called a dry tree.

P. D. G.

A WORD.

We are exhorted by the spirit of inspiration to hold fast the form of sound words, and to not condemn a brother for a word.

While this admonition is as positive, authoritative and important as any other composing a part of the scriptures of divine truth, yet like many others it is not at all times as readily and fully heeded as it should be. No scripture is of any private interpretation, but is of special and general import, and should not therefore be looked over, nor lightly considered. Sometimes certain words through force of circumstance are allowed to assume local importance to the eclipsing of other words of equal force and importance which renders expressions extreme and hurtful, making the position taken appear to be void of love and onesided. When the gospel form of words setting forth doctrine is not strictly observed the failure to do so is liable to impress the audience with the idea that the one so failing is neglectful of the importance of holding fast the form of sound words, or that he does not feel to rely altogether upon the sufficiency of inspiration to furnish him words sufficiently sound with which to clearly and forcibly set forth the doctrine. No other language is to my mind so forcible and sublime as that employed by inspiration in

setting forth the exceeding riches of the grace of God, in glory, by Jesus Christ.

But if one feels that he can better explain what he wishes to set forth by employing the use of other words and yet claims to mean the same as others mean by the direct use of bible words, his explanation should be accepted, and he should not be condemned for a word. It is better to use the word "predestination" without prefixing the word "absolute," but if the brother so using it disclaims to mean that God is the author of sin, or that he works in wicked men to do evil, but that in working all things after the counsel of his own will he works by means of his own ordination and to the end which he himself has predestinated, he should not be condemned, but treated as a brother.

The word "union" cannot be as strong as used in setting forth the oneness in life of Christ and his people as is the word "unity." from the simple fact inspiration does use the word unity.

Why should we persist in using these words which are not in all the book of the generation of him who spake as never man spake? We know the Lord did not command their use in giving the scriptures and we cannot claim any new inspiration, besides we know that good brethren for some reason do not claim to understand just what we mean by their use, and we fail for some cause to explain our meaning, and our soundness is questioned, occasion is given for contention,

which breeds prejudice, hatred and malice, and finally non-fellowship is declared and generally the people divided are the people of God.

It seems to me that the capacity of the gifts of God to the church is fully accommodated by the scriptures, so that the smallest is without a surplus and the largest lacks nothing. I do not mean that nothing but bible words should at all be used, but that we do not have to coin words with which to give force to or better explain that which inspiration has set forth in its own words.

Personally I do not object to my brethren using these words because I do not understand them to mean other than what I and others mean in the use of other words, besides I feel willing to accept the explanation, and do not feel to condemn them for a word: and I am often made to wonder why others whom I esteem as children of God and ministers of the gospel do not exercise this same charity. Could it be that they are better than I am, and therefore touch not? Do I mistake the idea that only perfection constitutes the evidences of spiritual heirship for charity which covereth the multitude of sins? Why should some brethren be able to bear with this or that in certain brethren for which other brethren have declared non-fellowship? Do I gain and save my erring brother by charging him with heresy and declaring non-fellowship for him? Has it ever occurred to me that I may be actuated by a spirit of envy, jealousy and prejudice, and

am incapable of judging righteously?

Is it not a fact that all non-fellowship resolutions which now exist among Primitive Baptists as by one church against another, or one association against another, or churches or association against individuals, or individual doctrine, or declarations the result of years of heated controversy fraught with the spirit of the flesh, to a great extent?

The smoke of the battle having cleared away do we not see signs of earth works which were thrown up for defense? Shall we remain behind those works because the fathers cast them up? Must I fellowship a man now because my father in his life time fellowshiped him, or because the fathers who are dead declared non-fellowship for actions of their day? Shall we their children keep these bars up at the same time seeing that we are brethren? Is that the way to let brotherly love continue? Is that the fervent charity which above all things we should have among ourselves?

Is not fellowship an individual, personal matter? Does one fellowship another because someone else does? Do we receive and exclude members upon the judgment of our fathers who are dead? Have they left anything to affect our fellowship save these resolutions of non-fellowship? Shall we resort to the witch of Endor to call up the fathers that they may as gods ascend out of the earth and determine for us, or shall we flee to

David, that he may become a captain over us?

Upon the other hand those who will not have "eternal union" and "absolute predestination," and seem to find great fault in those who use the words, because they are not in the scriptures, are not themselves altogether without sin, because they too have their pet words and phrases which are not found in the scriptures, but does that make any difference they may say, seeing we are sound against certain heresies held by some of our brethren?

The term, "regeneration of the soul" or a change in the soul in the new birth," are not bible terms. The idea, that in the resurrection the soul comes back from heaven or paradise and reunites with the body, is not declared by words in the scriptures. These and other words, phrases and ideas, while they are no more scripture words and phrases than are "eternal union" and "absolute predestination," and a few other expression and ideas, yet a great majority of our people hold to some or all of them, for which there is not so far as I have been able to learn a non-fellowship resolution among those who do not so hold.

It does seem to me that all lovers of truth and peace in a blessed experience of the riches of the grace of God in Christ Jesus our Lord should seek peace and pursue it. And there could be no better way surely to start than by first rescinding all resolutions of non-fellowship held against any who are

recognized as Primitive Baptists, that the peace and general welfare of those who hold these resolutions may be enhanced, and the peace of others be not disturbed.

It would not be well in my judgment to attempt an immediate correspondence between those so long estranged from each other, but let the resolutions of non-fellowship be rescinded, and time and the proper time associations by visitation will bring about the proper feeling and desire for more cordial relations. In fact the relations now attempted to be maintained between associations by way of correspondence are not and perhaps never have been just what it is reasonable to suppose the fathers designed in its organization, as indicated by the constitution and rules of decorum adopted to govern their deliberations.

Many of our people hold the idea that where correspondence is dropped non fellowship is thereby declared. If fellowship is based upon correspondence then such an idea is correct, otherwise it is erroneous and hurtful. The history of our people, I think, would show that no other one thing has been more fruitful of confusion, distress, division, non-fellowship and general disorder among the churches than correspondence, gotten up between associations for the expressed purpose of maintaining and perpetuating the Union of the churches. The association of brethren for the worship of God is according to divine authority, and is good and profitable, but the gen-

eral idea of correspondence is without the desired effect, if not without divine warrant.

Could it not be that we might become for some cause over zealous in contending for certain points of doctrine and for certain set words and phrases which we are accustomed to use in clothing our ideas, as though the welfare, if not the visibility of the church, depended upon it, and therefore aid in the destruction of that visibility rather than the preserving of it! Or could we not become so exceedingly apprehensive of the bringing in of something by some brother which might prove to be a damnable heresy, and conclude that it is our especial business to defend the gospel, and allow our zeal to run riot and eat up the very peace, if not the organized church itself? Again in summing up our claims, or in making demands of others as to what they should pay, or what will satisfy us, may we not, for some cause, make the debt too large or demand too much, and thus render ourselves unjust, and bankrupt our debtors? Or upon the other hand might we not underestimate our indebtedness, or for some reason deny the debt, or refuse to pay it at all, and thus render ourselves unjust and defraud our creditors? If the debtor were always as willing to pay as the creditor would have him be, or if the creditor were always as willing to indulge the debtor as his circumstances might justly require, there would be no use of courts for litigation between creditor and debtor,

and the unpleasant features attendant upon suits at law would be avoided. So also if brethren in matters of consideration between them were each as willing and ready to do his whole duty as he is to require the same of the other, the settlement of all questions would become pleasant duties, even though they should involve sacrifices.

When difficulties between churches or associations are allowed to continue for a long time it is conclusive evidence first that one or both parties are greatly at fault, and second, that they of themselves are for some one or more reasons, unable to settle it. This being the case they, desiring peace, should be willing and not only willing, but should actually call for help from churches unaffected by the causes which have led up to the difficulty and consider the matter in their presence that in the multitude of counsellors safety might be followed by the restoration of peace. Where the parties at variance do not attempt to bring about reconciliation and peace, it is the privilege of others, though not directly affected, to make advancements looking to such settlement of the matter at issue as shall at least prevent enlargement of the breach, if peace cannot be had. According to the doctrine of the unity of the church, as members one of another, composing the mystical body of Christ, it must be true that as organized bodies called churches they must be so peculiarly joined together as that one part

of the body or some of the members cannot be in distress, or in any sense severed from the others, and the others however remote from those directly affected, be not sensible of the disturbance, and to some extent pained because of it, and desirous that the wound be healed, and interested as to the proper remedy to be applied for its healing. If the people of God are one people, then that saying about one passing by and meddling the matters not his own being like one taking a dog by the ear does not apply. If matters which affect the general welfare of the Primitive Baptists do not belong to them to whom do they belong? If we are not interested in our own business who is; and if we do not attend to it who is going to do it for us?

If there is a felon on ones finger of the left hand shall the other fingers of that hand object to the right hand applying a remedy to the afflicted finger? Or shall the right hand apply a remedy that shall disable the other fingers, or to prevent this, cut them off?

While it is the privilege of the individual churches and associations to manifest an interest in the welfare of those distressed or whose condition or position does, or is liable to distress others, yet they should do so with all possible regard for all concerned, doing nothing hastily or rashly, but with due consideration in order that all may be provoked unto love and good works, those provoking making themselves a pattern, so that none be lost, but all saved, and the Lord be praised.

P. G. L.

A SAMPLE.

Politics in religion and religion in politics are apt to both be of a bad sort. An instance is manifesting itself in N. C., and has been for years simmering, but is now about leavened. The leaders of the Missionary Baptists, Methodists and other denominations have been working for years to gain control over the education of the state. They have begged money until they are pretty liberally endowed and become strong in numbers &c, and have recently elected enough members in opposition to aiding the State University, an undenominational school, to embolden them to decide in their late deliberations to oppose all further state aid to the University. About 20 christian colleges (they call themselves) are uniting for this purpose.

At their recent Convention at Morgantou, the Missionaries resolved to oppose state aid to said University. This denomination has the most oppressive spirit (give them the power) of any denomination in the state excepting the Catholics. If they can rule as their leaders wish they will compel all young men seeking an education to attend their colleges. Such illiberality is very shameful in men professing to do to others as they would have others to do to them.

There are many of our people that do not want to send their sons to such a college, do not want their sons taught such religion as men can impart. They want a State University to send their boys to. If this measure of destruction

to the University is adopted such will send their sons abroad for education to the hurt of the state. There is not an instance in the New Testament of any school mentioned except that of one Tyrannus, a school of oppression, in which the disciples disputed instead of teaching.

The plea upon which these denominations urge their measure is the need of better Free Schools. We freely admit this, and have for years desired to see better free schools. Every neighborhood in the state ought to have a good school. Every child ought to learn to read and write, &c. We should have these and also a State University. But suppose the State University is destroyed, then the teachers that are to teach these Free Schools are to come from these Sectarian Schools, and thus they will poison all the fountains by getting all the children of the country under their control—an object they have long been laboring for. We do not desire to see any religion controlling this state, because the religion of Jesus has never sought to do this. Render unto Cesar what is his, and unto God what is his. Political preachers are a curse to any people.

Schools of human learning are to teach children in arts and sciences of human needs for this life. Jesus sends his preachers to teach the people or children of God what they ought to do, and how they should behave themselves in the house of God.

P. D. G.

END OF YEAR 1896.

Rapid is the flight of time:
"My days, my weeks, my months, my
years,
Fly rapid as the whirling spheres."

Time never stops with us. In the days of Joshua is stood still one whole day, and no darkness covered the fleeing enemies of Israel until they were slain.

It turned back once in the days of Hezekiah ten degrees, denoting God's absolute power over the past as well as the present and the future; for God requireth that which is past.

What are we? An Atom—less than the small dust of balance, floating on the troubled sea of time. But as we are assured that all our times are in the Lord's hand we commit our way unto him in hope. For he hath preserved us and not we ourselves.

P. D. G.

CHANGE.

Brother Morgan Brown's Post Office is changed from Woodberry, Ga. to Ty Ty, Ga.

At a meeting of the churches at Durham on Saturday and 4th Sunday in this month brethren J. J. Whittfield, G. C. Farthing and John Herndon were ordained Deacons by Elders J. J. Hall and L. H. Hardy.

Brother T. M. Standley, at Inanda, P. O. Buncombe Co. N. C. requests some preacher when travelling through that country to make an appointment at his place. He thinks there are some lovers of truth in that section.

Dear brother Gold, Please state in the LANDMARK that I have received some letters since I reached home which I appreciate very much. My excuse for not answering is this, the next day after I got home my little boy nine years old was taken down with Typhoid fever, and for three weeks I had little rest day or night, and being already fatigued I have not felt like writing. I hope those who have written me will bear with me and I will answer them after a while, if the Lord will. My boy I am glad to say is better so he walks about the house a little.

J. T. ROWE.

Elizabeth City, N. C.

OBITUARIES.

ELDER JOHN B. HARDEE.

ELDER P. D. GOLD:—Four months of sorrow have passed since the Lord in his wisdom sent the death angel to our little home and took therefrom its choicest jewel my precious companion, Elder John B. Hardee, and O, it is with a heart crushed with sorrow, and eyes suffused with tears that I attempt to write his obituary. He was the son of Abram and Polina Hardee, was born March 19th, 1841, and died June the 25th 1895, making his stay on earth 55 years 3 months and 8 days. On the 23rd of June, 1892, he was attacked with paralysis in the right hip, rendering that side almost useless. From the time he was taken, until his death, he never walked another step without crutches. He suffered scarcely any pain, was generally cheerful, and was enabled to attend almost every meeting at the Banks during that time. In the spring of 82, he professed a hope in Christ, and was baptized the following September. Soon after uniting with the church, he had impressions to preach, which gave him much trouble. Often while sitting around the fireside I have heard him speak aloud the words; Go feed my sheep, and similar words, while the tears freely coursed down his cheeks. Much he suffered, feeling his unworthiness, yet like Paul he was not disobedient to the heavenly calling. In Aug. 84, he was liberated

by the church to exercise his gift, and in March 86 was ordained to the work of the gospel ministry. Two or three years later our pastor Elder John A. Williams, moving to another county, the church at Red Banks chose him as their pastor, which office he filled most faithfully as long as he lived. So anxious was he for the welfare of the church, that he never could feel satisfied before closing service without admonishing the members to their duty, and O, how we all did prize his faithful love, his kind and tender care. Alas he is gone. The deep tones of his beloved voice we shall no more hear. Frequently his text was little children love one another. Let us not forget this; He loved us all; let us try to emulate his example, heed his admonitions, believing it was the love of Christ constraining him to watch over and feed the flock of which He had made him overseer. In his death the church has sustained a great loss; the neighbors have lost a kind and obliging friend; his family the kindest and best of husbands and fathers, and the community a faithful and law-abiding citizen. I can truthfully say I don't think he had an enemy on earth except it was for the doctrine he so much loved, and for which he was so strong an advocate. Daily with anxious heart I watched his feeble footsteps, and felt that the time was approaching when this afflicted but faithful servant of the Lord, this loving companion, would hear the summons, child thy Father calls, come home. Nights have I lain down by his side thinking of this, feeling it would soon come. I would become cold, my heart would almost cease to beat, and I would cry with stifled anguish Lord, I never can bear it and live; nor could I had I not been strengthened, and upheld as I hope by the loving hand of a heavenly Father who has promised to be with us in our troubles, and who has commanded us to cast our care on Him, for He careth for us. Dear brethren and sisters, pray for me, yet I know none can truly sympathise only those who like myself have quaffed the bitter dregs of separation. O, if I could say with the Poet, Thou art gone to the grave, but I'll not deplore thee, but I can't, I can't; yet like poor brother Isaac Jones, may the Lord comfort him, I can say my tears are my meat and drink. Few had such a companion as I had; none had better. We were married in Dec. 62. Two children were the fruits of our union. A daughter 33 years old, a son 20. We

lived happily together 34 years during which time he never gave me a cross or unkind word. Two or three days before he died, he was speaking of this and said, I have never spoken angrily to you, and he says darling, you know I have never even spoke in a commanding way to you, and how thankful I am that I never have. O! I know he loved me most tenderly; day by day I had renewed assurances of his faithful and unchanging love, and as the outer man was slowly perishing his love became almost idolatrous. He would sit for minutes gazing intently on me with those precious eyes that spoke volumes of love and say darling, to be sure you don't love me as well as I do you. I would say to him that he loved me too well; no, no, he would say, I don't think I can, then quote this scripture, "Husbands, love your wives, even as Christ loved the church, and gave himself for it." He has often said to me darling, I do believe the Lord selected my little wife for me. I would tell him, I could not think so, for He would have selected a much better companion than I. O! I felt so unworthy of such love and tender care, as has been so lavishly bestowed on me all the years of my married life. Loving, humble, patient, kind and considerate; these were his characteristics. Truly he bore about in that precious body daily the marks of the Lord Jesus. As to whether he is now happy or not, has never given me any trouble, no, no, I believe and have every assurance that he is now with that Jesus whom I loved while here, and tried so faithfully to serve and obey. I sorrow, because I shall see him no more on earth. Brother Gold, you will please pardon me for writing so lengthy, but as you said in writing the obituary of your dear mother, it was in my mind to so write. Your little sister I hope but in affliction and sorrow.

JANE E. HARDEE.

Brother Gold, I send you a little letter written to me from my dear husband, over six years ago, while on a tour of two weeks preaching, which you will please publish in connection with this obituary. It is the only letter I have of his.

DEAR LITTLE DARLING:—This morning I am alone. I am stopping with brother Baker, and he is a brother indeed, Darling, I have been getting along very well since I left home. You will have to judge the last two days preaching by my first, for I am sure brother Henry told you how I was

at Tyson's. I am this morning in four miles of LaGrange. I told you in the outset of my letter I was getting along very well; so I am in one sense of the word; in another I am not, for I am suffering with my rising. I am somewhat like brother Ross. Lord, what shall I do to day? I can't tell whether I shall be successful in getting to all my appointments or not. Brother Gold has made a long jump from West Point; I go twenty five miles below New Berne. Darling, I would be so glad if I could hear from you, and my little boy, and how you are getting along. Tell Leon he must be papa's little man while I am gone. Darling I want to see so bad, but I know I can't, so I will have to do the best I can, go on and trust in the Lord who works all things after the council of his own will. I want you to pray for me, that I may go through safe. I hav'nt anything new to write you, only I felt good last evening, I seemed to be in a great mood for talking, which was unusual for me. I was cut off from praying last night just before retiring, so that cast me down in feeling. I must soon bring my short letter to a close. Give my love to brother Henry and family, and tell him I am doing the very best I can, that I am getting along better so far than I expected before I left home. If I get along as well in the future, as I have in past, I can't have much trouble in getting through. Give my love to all my enquiring friends, if there should be any. My dear, good bye, from one who loves you so well.

J. E. HARDEE.

APPOINTMENTS.

A. GARDNER.

Tom's Creek.....	Dec. 20
State Line.....	21
Russel Creek.....	22
Pleasant Grove.....	23
Spoon Creek.....	24
Center.....	25
Reed Creek.....	26
Camp Branch.....	27
Leatherwood.....	28
North Fork.....	29
Axton.....	Dec. 30
Cascade.....	Jan. 1
Mt. Ararat.....	2
Malmaison.....	3
Mill.....	4
Cain Creek.....	5
Moon's Creek.....	6
Country Line.....	7
Arbor.....	8
Pleasant Grove.....	9

Lick Fork	10
Dan River	11
Wolf's Island	12
Hillsdale	13
Saints Delight	14
White Roads	15
Clear Springs	16
Flat Shoals	17
He will need conveyance	

ELI KANE.

High Hill	Dec. 19 and 20
Liberty	21
Mountain Spring	23
Smith School House	24
High Ridge	25
Lawyer Spring	26 and 27
Bethany	29
Jerusalem	31
Watson	Jan. 2 and 3
Union Grove	4
Crooked Creek	5
Meadow Creek	6
Bear Creek	8
Jones Hill	9
Liberty Hill	10
Freedom	12
Howard's Chapel	13
Mountain Creek	14
Flat Creek	15
Tom's Creek	16 and 17
Rock Hill	19
Mount Labor	30
Abbott's Creek	21
Saints Delight	22
Mount Vernon	23 and 24
No Creek	25

E. E. LUNDY.

Wilmington	1st Sunday in Jan.
Black's School House	Monday
Stump Sound	Tuesday
Yopps	Wednesday
Bay	Thursday
South West	Friday
Old Maple Hill	Saturday
Cypress Creek	2nd Sunday
Muddy Creek	Monday
Sand Hills	Tuesday
Beaver Dam	Wednesday
White Oak	Thursday
Hadnotts Creek	Friday
Newport	Saturday
Morehead	3rd Sunday
Harkers Island	Monday
North River	Tuesday
Nelsons Bay	Wednesday
Hunting Quarter	Thursday
Cedar Island	Friday and Saturday
Portsmouth	4th Sunday
Persons wishing to write to Elder Lundy will direct letters as follows.	
Jan. 1st 1897 to Wilmington care of brother	
E. J. Littleton 312 queen St.	
To Jan. 20 Newport N. C.	
He will need conveyance.	

J. C. WILLIAMS.

Big Meadow	Wednesday after 2nd Sun. in Dec
Bear Creek	Thursday
White Oak Spring	Friday

Suggs Creek	Sat. and 3rd Sun
Rileys School House	at night
Tom's Creek	Monday
Flat Creek	Tuesday
Bear Creek	Thursday
Meadow Creek	Sat. and 4th Sun.

J. E. ADAMS.

No Creek	Tuesday after 4th Sun. in Dec.
Pine	Wednesday
Abbott's Creek	Thursday
Burlington	Sat. and 1st Sun. in Jan.
Some one will please meet him at Salisbury on Monday evening.	

ELI BRYAN

Sandy Hill	Wed. after the 3rd Sun in Dec.
Haskins Chapel	Thursday
Sandy Bottom	Friday
Beaver Dam	Sat. and 4th Sun.

JOSIAH ELDRIGE.

Muddy Creek	Wed. after the 4th Sun. in Dec
Thursday	Sand Hill
Friday	Bethel
Saturday	Cypress Creek
Sunday	Old Maple Hill
Monday	South West
Tuesday	Bay
Wednesday	Stump Sound
Thursday	Yopps
Friday	Ward's Hill
Saturday	North East
2nd. Sunday	White Oak
Monday	Hadnots Creek
Tuesday	Newport
He will need conveyance.	

E. E. LUNDY

Bethel	16
Newhope	17
Bethany	18
Hannabs Creek	19
Rehoboth	20
Clement	21
Little Creek	22
Smithfield	23
Union	24
Cross Roads	25
Pine Level	26
Benson at night	27
Oak Forest	28
Hickory Grove	29
Reedy Prong	30
Seven Mile	31
Conveyance needed. Will brother J. R.	
Young meet him at Cary on December 10th.	

G. BRYAN.

Bethel	3rd Sun. in Dec.
Muddy Creek	4th Sun.
South West	Tuesday after
Bay	Wednesday
Yopps	Thursday
Wards Will	Friday
Stump Sound	Sat. and 4th Sun.
Blacks S. H.	Monday
Wilmington	Tuesday night
Brother Hons.	Wednesday night
Will need conveyance.	

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST)

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

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

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

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.

MR. GOLD:—This is a piece of poetry that my mother, Mrs. M. H. Wilson composed on her mother's death who was Mrs. Nancy R. Howerton. She died the 18th of June 1873, but the poetry was composed in January 1874. Grandma was sick for 15 months, not able to walk a step.

I wish you would please publish this in the LANDMARK as I am anxious to see it in print. Your little friend.

PATTIE WILSON.

Ringgold, Va.

My ma is dead and gone, and left me below.
How often was it my wish, that I might go before.

But our father in heaven knew what to do best,

And he has taken my ma to heaven to be forever at rest.

Fifteen long months of suffering she bore.
So patiently in this world of sorrow and woe.
But now she has gone to the home of the blessed,

And there oh there! my my mother is at rest.

When the news came that my ma was no more,

I thought to poor me that this world was no more:

But then I thought of the heavenly rest,
And there oh there! my mother was at rest.

I know to wish to get her back is nothing but vain,

For she has gone never to return again.
But if I could get her I would not, to come to the test,

For now in heaven our mother is at rest.
But I intend to try to meet her in heaven above,

There too, is my dear little babe that I love.

But they have both gone home to rest.
Ma said; she was going home to rest.

She did not mind dying leaving this world,
But for husband and children, and especially Pearl.

But God will provide for the babe of her breast,

For he has taken her mother to rest.
She met with trials of life without a frown,

And now in heaven is wearing a crown.
She has left us and gone to the blessed,

There oh there! she is now at rest.
I am truly sorry for those who have lost father or mother.

For those that have experience can pity another,

But I will close by saying that I am yet blessed.

To think of my mother being in heaven at rest.

DEAR BRETHREN GOLD AND LESTER:—Being annoyed in my own mind that at the Kehukee Association I so imperfectly presented the subject I had under consideration, I have determined for my own satisfaction, and that I trust it may be for the good of God's people, and for His glory, not only to explain what I then said, but to more fully present the subject. The text I read may be found in James 1:14, and reads, "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."

Our beloved Lord tells by whom sin entered into the world. By the transgression of one man (Adam) sin entered into the world. As I understand James in my text tells us how, or the cause of it entering into the world. Lust conceived, and the result was it brought forth sin. Now as sin entered in by Adam it seems logical to conclude that the cause must have been in Adam. But logic alone will not do

for God's people to rest upon. What does the word say? That must do in the face of all theories: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." I call special attention to the fact that it reads, "And a tree to be desired," and that desire is lust, that they are one and the same thing—inseparable, that this desire or lust was in the woman before the fall cannot be gainsaid, for it is so written. That there was nothing in her then that was not in her original creation needs no argument. But it may be said the devil tempted her: So he did. But could she be tempted if not subject to temptation? Nothing in her upon which temptation would have effect? That it did have effect we must acknowledge. That it could not unless there was a place found to sow the seed is unquestionable. But she had not sinned, neither was she a sinner, for sin is the transgression of the law. Lust had only conceived, not brought forth. To sin, an act must be committed, the fruit eaten. The law did not say she should not desire it, but she should not eat it. Before the fall nothing was sinful, only one forbidden act. After the fall all was sin. Let this be kept in mind. But she should not eat it. God made Adam good, and there was no sin in him, but desire—lust—was in him. God is not the author of sin. It is man's own act. Sin cannot be made to antedate the act of transgression. Therefore it originates with man. But to say the lust was not in him before is to deny the scriptures. What kind of a creature would man be without desire? Could Adam have loved Eve? It is only when

desire has conceived to do evil that it brings forth sin. In Eve this was the work of the devil. It cannot be said that it was the work of God to tempt the lust that was in her to bring forth sin. But it can be said that which the devil found in Eve subject to temptation was created by God. I am not going to philosophize whether God predestinated the devil to do this or not. But a few things I will say by way of calling the attention of my brethren. It is written, I will do all my pleasure. The Lord hath made all things for himself. Now if there is anything the devil did in the garden except tempt Eve I have not read it. That the effect of his work was tremendous and revolutionary is beyond question. Now the question arises, if God is God would he permit a purpose to arise against his purpose to overthrow his purpose? And if so upon what absolute certainty could he predict that the God of heaven shall set up a kingdom which shall never be destroyed? But it shall break in pieces and consume all these kingdoms, and shall stand forever: Daniel 2:44. Again, if the effect of his sin was so radical as to require that God should send his Son into the world to put it (sin) away by the sacrifice of himself that His purpose might be carried out, was it not contemplated in this eternal counsel which was ordered in all things and sure? Again, if the transgression did not change the laws of nature, were not the laws of nature in the creation adapted to the change wrought by the transgression? If so did not God make preparation for this great revolution? If so was it not in His counsel before the foundation of the world. That the laws of creation, the law by which all things created (man included) are governed was changed by the transgression there

is no evidence to prove, or reason to believe. That all things continue as they were from the beginning of the creation, according to the scoffers' doctrine, is true concerning nature and its laws, concerning which alone they have knowledge, not seeing, nor knowing, nor believing the invisible things of God, though clearly seen, being understood by the things that are made. Why? Because by the spiritual, or eye of faith only are they seen. From the creation to the fall of man there were centuries it is probable. But be that as it may, his fall did not change the law of his creation, nor the law of nature that controls and governs every thing that God created, is I think evident. What was the change then? The change in the condition of creation, not the laws or nature of creation. Every thing went under the curse into bondage, under the law of sin and condemnation, that is sin and condemnation had universal rule, control—dominion. Where this is not true there is no law. Now when a man is arrested for a crime however guilty, cast into prison, condemned to death, does this change the nature of the man? No, but his condition. In this condition of sin and condemnation, under the law, man remained until the coming of Christ. The law given after by Moses helped him none, but only by way of explanation showed more clearly the justice of his condemnation, and the impossibility of his escape. Keep in mind now the central thought that this changed condition made no change in man's nature, or nature of any thing but being now, on account of transgression, brought under a law that pronounced the whole man cursed, even the imagination of the thoughts of heart, as well as every wicked act is sin. The heart, soul, mind and body all cursed, all under law, all

sinned, and this because the law passed judgment, and not because of the change in the nature of the man. Keep these two distinct, the law of creation, and the law of sin and condemnation. This is the man and his condition that Christ finds when he comes into the world. What did he come for, and what was necessary to be done that this man should be delivered? Let him speak. "I come to seek and to save that which was lost. The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." All this shows that he came to change man's condition, that he did this we believe. But where is it stated that in this redemption he changed the sinner's nature, or any part of it? At this one redemption all the nation of Israel were redeemed, a nation born at once: (Isa. 66: 8,) or quickened together with Christ, raised up together: Eph. 2: 5-6. Thy dead men shall live, together with my dead body they shall arise: Isa. 26: 19. This is proof evident that all the redeemed were delivered at the same time. Were they left under the old law of sin and condemnation? Let the Apostle tell. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death: Rom. 8: 2. Are we then without law? No, not without law to God, but under law to Christ, that we should serve Christ who has made us free. Prior to this spiritual deliverance did we find any change, though delivered by the redemption in Christ? Until brought under the law of the Spirit of life we were without God and without hope in the world. Had our con-

versation in the lust of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others, yet we were at that very time redeemed vessels of mercy, prepared unto glory, yet not yet revealed. Now if the fall made no change, and the redemption made no change in the Adamic sinner, why should we suppose the simple teaching or revelation should make such a wonderful change that the sinner's sinful soul is regenerated and made divine? It is not so, nor anywhere taught in scriptures. But it is taught the man is born again, and that birth is spiritual. As Jesus says that which is born of the Spirit is spirit. In the new birth is revealed Jesus, his work of redemption, by which we are made the righteousness of God, a new creature, regenerated. If the work itself made no change in the sinner, and no man can claim that it did, who is born again? How can we believe the revelation if that work has wrought such a change as to cause the regeneration of the man's soul? The regeneration of the soul is no where written in the bible. To the law and to the testimony. What authority then have we for it? Certainly not bible authority. But it has come down to us like many other things from tradition, perhaps Catholicism. John expressly charges not to add to or take from the prophecy of the book. Is not the soul regenerating theory an addition? There is as much difference between the law that the whole nation of Israel were brought under when with Christ they were raised from the dead, and the law from which they were brought under or delivered, as between the law of creation and the law of sin and condemnation. So the condition of the redeemed is as radically different as when in the fall they

came under the curse lost then, saved now: and the law of this salvation is as effectual in its power to save as was the law given to Adam in its power to curse. As sin has reigned unto death (and who will question it)? so shall grace reign through righteousness unto eternal life by Jesus Christ to every one of Adam's fallen family included in this salvation of all nations, kindreds and tongues under heaven, die where they may, when they may, or under whatsoever conditions they may, they will be as certainly saved as they will certainly die. Not one of all the Father has given Christ can be lost. The Father who gave them is greater than all, and no man is able to pluck them out of the Father's hands. All this we believe and rejoice in. Yet we have not found in the bible, nor in our experience, a change of the nature of the man in the new birth, or birth of the Spirit. But we have found a great change in our condition. We have found ourselves brought under a law that constrains us to do what we never thought of doing before, and not doing what we thought to do before, and this law, not like the old law, is written in our minds and put in our hearts so we can in truth say, we delight in the law of God after the inner man, not the outer man: for we have no delight or confidence in him, but delight when he is bound and his goods spoiled. We are sure that we have something we never had before, a law within us. While we cannot say that we have lost any thing we did have. We know that we still have a sinful, carnal mind, a deceitful, wicked heart, and so far as we have been enabled to diagnose the case in us, that is in our flesh, there dwells no good thing and we often have to say, O wretched man that I am, who

shall deliver me from the body of this death! This regenerated soul we have never been able to find. It occurs to us that regeneration is applied to the soul because the soul is an undefinable something as generally used. Now I must insist that regeneration has no application in this connection, but only applies to the personal work of our dear Redeemer while in the flesh: Matt. 19:28, "That ye which have followed me in the regeneration," &c. It is only used once more in the Bible: Titus 3:5. Here it is spoken of as a washing. "Washing of regeneration." Under the law washing was a part of the cleansing process for leprosy, the type of sin. (See Lev. 13:54-55, and 14:52; Eph. 5:26 and connections.) The Apostle says, Christ loved the church, and gave himself for it. This was the time of regeneration as shown by Matt. 19:28, What for? That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. The work of regeneration has the effect of washing, that is cleansing the church, washing away every blemish, every spot, every wrinkle, and such things; so she comes out of the regeneration a holy church, without blame or blemish: "Behold thou art fair my love, behold thou art fair, thou hast doves' eyes within thy locks. Thy teeth are like a flock of sheep that are even shorn, which come up from the washing. Whereof every one bear twins, and none is barren among them:" Canticles 4:1-2. Solomon by prophetic vision was given to see the church coming up from the washing clean and beautiful, and all bearing fruit, none barren. Not only has Christ regenerated the church, but the

Father sends the Holy Ghost in Christ's name to teach the regeneration. It is not received through works of righteousness which we have done, but as Isaiah tells us, by the Spirit of judgment and by the Spirit of burning: "When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment and by the Spirit of burning:" Isa. 4:4. When the Spirit applies Christ's regenerating work that is the day of judgment, and of burning. Fierce and terrible struggles, clouds of sin appear black and threatening. It is the Spirit of judgment and of burning. As often as the Spirit applies the blood, so often is the washing of regeneration. The end thereof is to cleanse the conscience from dead works to serve the living God: Heb. 9:14. The Spirit's application of regeneration washes away all stains and spots, wrinkles and blemishes with which we have soiled ourselves in our vain efforts to regenerate ourselves by the deeds of the law or by works of righteousness that we have done.

We will now consider how or why the obedience of our Lord Jesus Christ has made us (his people) righteous. (This also we spoke of at the Kehukee Association.) Here again we will run against another traditional theory. "Substitution," long held by the Baptists, but we learn from Elihu (a gospel preacher,) that great men are not always wise, neither do the aged understand judgment: Job. 32:9. That is it is not always safe to trust men because they are great, nor theories because they are old. But what says the Lord? Let this be the foundation upon which alone we stand. That the death of Jesus atoned for the sins of his

people, and his resurrection is their justification is a wonderful mystery. Great is the mystery of Godliness. It seems to us so great is this mystery that brethren may differ as to some things connected therewith, and still hold each other in sweet and loving fellowship, remembering that we only know in part. It is evident that the sinner could not make an atonement for himself, neither could any part of himself, soul, spirit, or body enter into the atonement. Yet we do believe that we were in Christ during his work of redemption, even in his death and in his resurrection. Known ye not so many of us as were (not are) baptized into Jesus Christ were baptized into his death: Rom. 6:3. If there was not another scripture to prove that we were in him when he suffered on the cross, this would be sufficient. In the next verse the Apostles gives this as the reason why we are baptized; Therefore (or for this reason) we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. If our faith comprehends not this truth that in him we were baptized into his death, then why are we baptized in his name? It seems to us evident if Christ died simply as our substitute then we were not baptized into his death, and our baptism is a notion in which there is no truth. How could Christ be the first fruits of them that sleep if there were none asleep but himself? But the Apostle assures us such was the nature of his death that when he was dead all were dead, 2nd Cor. 5:14. To give further Scriptural evidence that we were in Christ, I will quote again, Ephes. 2:5-6, where it is said, Even when we were dead in sins hath he quickened us together with

Christ (not separate and apart from him,) but together. Not only so, but hath raised us up together. If the substitute theory be right ought it not to read quickened us because he was quickened, raised us up because he was raised up? Again, "Thy dead men shall live; together with thy dead body shall they arise:" Isa. 26:19. Would not the substitute theory read, Thy dead men shall live when I for them have risen? Not only do the Scriptures teach that we were in him before his death, in his death, and in his resurrection, "But that thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth, or the world:" Psa. 90:1-2. We think these Scriptures not only sufficient to prove the life of the church in Christ in all time, but before time, or ever the earth was formed, or the world. Now as we have said no part of the Adamic sinner was in him, the question arises, in what sense were we in him? We answer in a life sense, but not Adamic, that was given us in Adam. While Christ died to atone for the sins that this life or man had done, he could not as a substitute: for a substitute is in no sense different from the principal. He only takes his place: but it is written, Christ was separate from sinners. Jesus says, he did not come to break, but to fulfill the law. The law says, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. 17:5. If the wicked were justified by putting Christ to death as their substitute both of these provisions were violated. We have the authority of John for believing that we had a life given) us long antedating the life given in Adam: "And this is the record,

that God has given to us eternal life, and this life is in his Son:" 1st John 5:11. This life was given us. Not eternal life given to eternal life or Spirit, but us, those whom God did foreknow, vessels of mercy afore prepared He unto glory, chosen sons and daughters of Adam's race, typically set forth in Israel, the very people who were also given natural life in Adam. One is in Adam, the other is in Christ. And as the life of Adam wherever or in whomsoever found is sin, because of his disobedience, even so all whose life is in Christ become righteous, because of his obedience. Or as the Apostle puts it, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;" Rom. 5:19. Why did the obedience of Christ put away the sin of Adam? Because his very life, for "Christ who is our life;" Col. 3:4, not a substitute for that life, rendered perfect satisfaction to the law, that this man who was given life in Christ had violated. Man in his original innocency, muchless after his fall, did not inherit eternal life: "Flesh and blood cannot inherit the kingdom of God; 1st Cor. 15:50. Nor did Christ die to give man eternal life, but he died for the sins of man. Nor did he rise from the dead to give eternal life, but for his justification. His death and resurrection brought life and immortality to light. Let it be remembered that eternal life is the gift of God. The gift of God is eternal life through Jesus Christ our Lord: Rom. 6:23. This life was given, and is found no where else but in Christ. No hope of eternal life which God that cannot lie promised before the world began. Titus 1:2. We live in the hope of this life by faith in Jesus Christ. We cannot understand

how man could ever come into possession of it had he not come under death. Certainly not by living the life of Adam though he should have lived through all eternity. Man being reconciled unto God through the obedience of Christ in the resurrection is changed into life, swallowed up of life. Now he in Christ is righteous, holy and sinless, but in himself still a sinner and as a sinner must die. We do not yet see all things put under him. But after that sin has no power; for the strength of sin is the law. Christ has redeemed him from the law and claims him as his own. Then, and not till then, shall come to pass the saying that is written, "Death is swallowed up in victory. Then shall mortal put on immortality, corruption put on incorruption, and the Adamic man himself in this change become eternal life which God gave him in Christ before he was fashioned of the dust. There is no change of the Adamic man spoken of in the scripture until then, except that of condition. If the Adam man was given life in Christ before the world, and when born of the Spirit this life is revealed and he lives by the faith of it, and when quickened and raised from the dead receives it is not eternal vital unity of the church with Christ the true doctrine of the Bible, and the truth upon which hangs his redemption and salvation, and his eternal and immortal glory? We [call it eternal because it is eternal life given us in Christ. For this we have John as authority. We call it vital, because without it there could have been no salvation for sinners, and we call it unity because it is the vital cord that united Christ and his people. The gift of God is eternal life through Jesus Christ our Lord. Is it not in life—the

life of Adam, that all the human family are in unity and eternally so far as time is concerned? Nor is there an interregnum between the time life was given Adam in the garden and the manifestation of the last son or daughter of Adam that shall be born in time. Had there been, the multiplication of man would have ceased at that very time. In this sense Adam is the figure of him that was to come—that is Christ, the life of the acorn is the very life of every branch of the tree, though they be tens of thousands, and every leaf thereof, no matter how numerous. The difference is only in manifestation, not in the life itself. I speak of the life itself, not of that which life organizes. Every life organizes its own kind or nature. Natural life organizes that which is natural. Hence that which it organizes dies. Eternal life organizes that which is eternal, therefore does not die. "He that liveth and believe in me shall never die. Believest thou this?" That the eternal life takes the Adamic soul and out of that organizes eternal life is contrary to all law of nature and is not found written anywhere in the Bible. It is of the Spirit which is eternal of which we are born, and that Spirit produces that which is spiritual, that is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. He that is joined to the Lord is one spirit, 1st Cor. 6: 17. Not of one, but one spirit. The same spirit. Is not here unity? We never have preached, nor believed the unity of eternal children with Christ, but we do believe that all who were chosen in Christ were given eternal life in Christ, and this bond of union has brought to them every blessing in time, and will every blessing in eternity, that the elect vessels of

mercy which were predestinated unto the adoption of children were given life in Adam and also in Christ. The one he now lives, the other he has by faith in Christ, and hopes in eternity he will live. Faith is the life the man of God has here, but in eternity life itself.

Your brother I hope,
E. V. WHITE.

Leesburg, Va.,

MISS NANNIE GRAVES, MY DEAR SISTER IN CHRIST, AND COUSIN IN THE FLESH:—Your good letter dated April 20th was received last Tuesday, and was very highly appreciated.

Your letter cheered me, encouraged me, and confirmed me. The spirit of humble fear and joyful praise towards God that pervaded your language from beginning to end manifested you to me in my feelings as one of the dear children of God. And it seems to me that the loving hand of God has been made very plain in your case, in leading you in the right way. I know I love those whom I regard as christians, love the beautiful and lovely image of Jesus, which is the image of righteousness, humility, love and self-denial, and this encourages me to hope and believe that I am a christian myself, for the word of the Lord says, "We know that we have passed from death unto life because we love the brethren." The same blessed book says also, "As face answereth to face in water, so the heart of man to the heart of man." What we see and admire in others we ourselves possess in a greater or less measure. This truth often cheers me.

All of God's dear people are taught of Him, and He teaches them all the very same lesson, and that is that their righteousness is insufficient, and that the righteousness of

Christ is sufficient. The Bible teaches that the righteousness of Christ is imputed to all His redeemed, and that all the sins of His redeemed are imputed to Him. The sins of all redeemed were put upon Christ when He died for them, and they were completely redeemed from the curse of the law. His perfect righteousness is put upon them, and they appear before God the Father as perfect as He does. We are accepted in the Beloved, which is Jesus the Son of God, the Mediator between God and man. Jesus was God and man, and a suitable Mediator between God and man—suitable to bring about a reconciliation. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." Notice it was God that was effecting the reconciliation, working it in Christ. He evidently did not reconcile the whole world, for if He did then the universal doctrine would be true, for all that are reconciled to God by the death of Christ are certainly redeemed and saved. This is evident, for surely God would not hold any thing against those to whom He was reconciled, or rather that were reconciled to Him. Then this brings us to the doctrine of election and special redemption. And the Bible certainly does teach that God has a chosen people, chosen in Christ before the world began, not according to their works foreseen otherwise, but according to His own purpose and grace which was given them in Christ Jesus before the world began. This is a great mystery, but it is abundantly taught in the Bible as well as in our experience. If salvation is of grace, and the Bible says it is, then it is of the favor of God, and not of or according to the works of those saved, which the Bible also says is true. Then if it is all of grace, all of God, which is the case if the Bible is

true, and some are saved and others not, it is evident, it cannot be denied, that the doctrine of election is true. If salvation is altogether by the favor of God, and not otherwise, then He certainly has chosen those who are saved. This doctrine is true if anything is true, but the carnal mind cannot understand or receive it. Our dear friends who differ with us religiously, and who cannot receive this doctrine, judge us wrongfully in one particular. They say because we believe and advocate it, that we are selfish, illiberal, narrow-minded, and consider ourselves better than other people. But in this they are greatly mistaken. They seem to forget that it is not our doctrine, but the doctrine of God; that we did not arrange the plan of salvation; that it is wonderful, mysterious and surprising to us who have a hope that we belong to that blessed number that was chosen and saved in Christ. It is a great mystery to us that the plan is as it is, and a great one that we should be known and saved in that plan. We are not the authors, but the humble, unworth recipients of this salvation. Neither do we, if we have the Spirit of Christ, have a feeling of harshness or bitterness towards those who oppose the truth. We know, but we may sometimes forget it, that none can know the truth in the love of it except they be taught it by the revelation of the Holy Spirit unto and in them. All of us who have this hope within us know and feel and can say, "By the grace of God I am what I am."

And because we walk according to this doctrine, giving God all the praise for our salvation, in our preaching, praying, singing, and church practice, and conversation, and oppose everything that would give the praise to man or any of his works, our friends who differ with us do not like it, and say that we

are opposed to good works and advocate a do nothing doctrine. We are not opposed to good works. We are very much in favor of doing what the Lord has commanded us to do, not to make us christians, or to make any one else so, but to know that God who has done so much for us. We are opposed to the commandments of men, which they call good works. We do this from two considerations. We do it because the Lord has told us that we should obey God rather than man. And we do it because we love the Lord, because we feel grateful to Him for His great favor to us. In this way we not only know, believe and love the truth as it is in Jesus, but we obey it. We walk as well as talk according to the gospel rule, when we show forth in our practice that we glory alone in the cross of Christ, knowing nothing among the people save Jesus Christ and him crucified. I know this strips man of his many inventions and devices, and sets forth in simplicity the path of the humble way-faring man. But be it so. Let God be true, and every man a liar. Let God be exalted, and every man abased. We who have this humble hope of salvation in us, this hope in Christ, our advocate the doctrine of God Saviour, know very well that we do not feel to be better of ourselves than others, that we are not selfish, that we are not illiberal, but only desire to obey the truth. We know and feel daily that we are poor, needy sinners, and must take heed unto the word of the Lord, that we may live to the praise of Him who has called us to virtue and glory; not only in believing and advocating the doctrine of God our Saviour, and obeying it in our church practice, but that we may live righteously in our private and personal lives, adding to our faith virtue, and to virtue knowledge, and to

knowledge temperance, and temperance patience, and to patience brotherly kindness, and to brotherly kindness charity, striving to have these things to abound in us to the glory of God and to our good in this life. If we thus live as the dear children of God, then the peace and mercy of God rest upon us in our experience as we journey on through this world of sin and sorrow, unto our heavenly home. But if we be disobedient and live after the flesh as the children of God, we shall die to the joys of salvation in this life and receive the chastisement of our Heavenly Father who cannot deny Himself, and whose love fails not. I will now leave this subject, wishing you prosperity in the Lord. Your brother in hope.

T. J. BAZEMORE.

TRIP IN NORTHERN VA., AND MARYLAND.

To the readers of the LANDMARK. I wish to give a little narrative of a very pleasant trip to Va. Myself, wife and little son left our home on the 6th day of August. My first appointment was at Seneca church. There we met our highly esteemed brother C. H. Waters who is the pastor of that church. The Baptists have a splendid church at this place, and if I am any judge they have a good, loving, sounding body of Baptists to meet there for the worship of God. I tried to preach there Saturday, Sunday and Sunday night. We visited Gaithersburg, the home of Elder C. H. Waters, who runs a good large female school at this place.

We attended the Ketcokton Association at Bethel church, sixteen miles from Washington City. This Association meet on Friday before the 3rd Sunday. Indeed we had a lovely meeting. Elder C. H. Waters

is the Moderator of this Association. I met a goodly number of ministers here. For the first time I met Elder Lemuel Potter from Indiana who is a very able defender of the truth as it is in Jesus. Elder J. J. Gilbert from Ky., was also at this meeting, who is a warm, lovely preacher. All the preaching at this Association I thought was good. Elder T. N. Alderton from Patterson Creek Association, in West Va., is the pastor of Bethel church. After the preaching closed Saturday evening an invitation was given to any one who felt that the Lord had done great things for them to come forward, when four willing subjects came forward and related their feelings and were received in fellowship, and among them was my dear companion, who had been weighted with this duty for months, but on account of her unworthy feelings could not take up her cross: but at this meeting she was so much built up that she did not wish to put it off any longer. So on Sunday evening after preaching I had the pleasure of leading my wife, and a brother and sister from Alexander down into the water, and baptize them according to the command of our Lord and Master, Jesus Christ.

Tuesday night we had an appointment at Bethel Church, and preached to a respectable congregation of people who appeared to love the truth. We then went to Luray where we met Elders P. D. Gold and J. S. Dameron of North Carolina. I felt proud to meet with them, as they were from my own State. Elder Gold preached a good discourse in the Baptist church in town that night. Friday we all went out to Mill Creek church, a few miles from town to attend the Ebenezer Old School Baptists Association. Elder T. S. Dalton is Moderator of this noble body of Baptists. Here for the first time

I met with Elder George Bretz of Indiana, who is a promising young minister of Jesus Christ, if I am any judge. Elders Potter, Alderton, Norton, Alexander, Booten and others were at this meeting. I felt that we had a feast of fat things at this Association.

Tuesday we came on to Boons Mill where I filled my last appointment on this pleasant trip. Spoke to an attentive congregation. Reached home Wednesday evening and felt that the good Lord had abundantly blessed us. Yours in hope of life eternal.

F. J. STONE.

Stoneville, N. C.

"AND THE LORD SHUT HIM IN."

"And they that went in, went in male and female of all flesh, as God had commanded him, and the Lord shut him in."

This is language concerning the Ark and the saving of Noah and his family. God had commanded Noah to build an Ark and it was built according to God's order.

When he had finished it the Lord said unto Noah, come thou and all thy house into the ark, and he commanded him to take of the clean beasts by sevens and unclean by twos, and Noah did according unto all the Lord commanded him. They went by two, the male and the female of the Lord's own choosing, and he shut him in, Noah and his family in. We do not know what point of the earth Noah built the ark at, that much was shut in when God shut him in. The earth or dry land might have been where the seas are now, and the seas where the land is. The Bible is our best and truest history. It says the ark rested on the mountain of Ararat. The ark went upon the face of the waters, and all the high hills that rose under the whole heaven were covered. Fifty cubits upward did the waters

prevail, and the mountains were covered.

I think one of the greatest times since the creation was then going on in the bowels of the earth. So great no man has ever been able to fathom it. This is one of the unrevealed secrets of God. It might be imperfectly compared to our trials and troubles while under conviction, or passing through the dark valley. We know there was going on a great upheaving, and this old body was being cast upon the face of deep troubles and sore trials and a great time was going on. All our trusts were being taken and destroyed. So great was it that no one has ever been able to tell it.

Noah passed from the old world through the flood to the new world, and no doubt he could not tell the way he traveled, nor the points of the old world he started at. The Ark, according to history, was a very comely shaped vessel, compared with the modern vessels of to-day, and it floated upon the face of the grandest body of waters ever known, and passed some of the severest trials, for the Bible teaches the fountains of the great deep were broken up, and the windows of heaven were opened, and the rains descended, and the wind blew, but still the ark kept above, for God's strong arm was protecting her, and she was laden with a special load of God's own selection, and floated above the highest hills and mountains, and landed her precious load from the parts of the old world to the haven of the new. No doubt it was a trying time to Noah, for we have no account that he saw the light of the sun after God shut him in, until the ark rested upon the mountain of Ararat. Those were dark trying times to him. Our experience teaches us the same: while we were passing that great flood of trouble we saw no light or way of

escape from the great flood of trouble, until the Lord Jesus opened the window of his love to us. Noah sent forth a raven that returned no more. A raven is an unclean bird. When the Lord Jesus opened the window of his love he sent forth that old burden of sin (sin is unclean) and it returned no more to destroy the peace and joy of the new-born child. Noah sent forth a dove also. It found no place to rest the sole of her feet, for the waters were not dried up, and she did not wish to light upon the dead carcasses that might be floating, therefore she returned (the dove is a clean bird.) In seven days more (seven is a complete number.) He sent forth the dove again. She returned in the evening bringing an olive leaf. Now when we were forced from being shut in by that old burden, and the Lord Jesus opened the window of his love we traveled in an unknown region like the dove, she was neither in the old nor the new world, and we could not return to our old burden, for it was gone. Those Egyptians whom ye see to-day you shall see no more forever. We have no place to rest much at, though we at times feel free and light, but we were not in the new world. We had no resting place. We had not gone to our friends, and told them what great things had been done for us. The floods of the great deep we had passed through and how we were tossed about. The big mountains of our self-righteousness were being knocked from us, and we had no where to rest our weary feet; but when we complied with our duty and went home to the church, the new world, and laid our case before the inhabitants thereof, and asked them to pass upon our case, for we were without home, or without friend; and if they could receive us into their happy family,

the loveliest family upon earth, though we felt to be unfit or unworthy of a home in so happy family; yet we wanted them to be faithful to us; then we could go back (dove like) to our faithful Noah, and with olive leaf in our mouths that we had complied with our duty.

I feel every new-born soul who has passed through the floods and been delivered is out of the world. They are neither in the old nor the new, they are trying to feed upon the dead carcasses, and its no food for the new-born soul, and they cannot partake of the full nourishment of the new world, though they get a crumb occasionally, for they are not inhabitants thereof. For one to enjoy the full benefits of a country he must be a citizen of that country. They may be residents of it, but they cannot enjoy the full benefits or protection thereof until they become citizens thereof. They look on and see the beautiful scenery, but cannot claim any part as their own. So my advice to you dear little children, is to go home to your best friends and honor your Father and Deliverer. Your well-wisher,

L. J. H. MEWBORN.

Jason, N. C.

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EDITORIAL.

Elder White stated, while preaching at the Kehukee Association, that he was not authorized to speak for any others, nor represent any others, but declared only his view. His communication, published in this issue of the LANDMARK, is in explanation and elaboration of what he there preached.

We are to fairly consider what each brother states and allow each one to make his own explanations. It is not for one to misrepresent another and make him say what he does not believe, but allow each one to give utterance to his own thoughts. We should patiently consider the views and opinions of a brother, and seek to understand what he means. It is a pretty fair way for us to learn something ourselves.

We consider the word lust in Scripture as having a corrupt meaning usually. According to the declaration of James when it conceives it always brings forth sin. Then is its nature not corrupt?

God made man upright. The devil, who sins from the beginning, deceives or beguiles—Eve—puts guile in her—sin then comes from the devil by man into the world, because Adam hearkened unto Eve, instead of obeying God, and sinned. Thus man's nature becomes corrupt, passing into a state of death.

Adam is called Adam after the transgression, but appears in a different character and condition after the transgression. Jacob's name is changed to Israel after a time, yet Jacob's nature remains. Saul is called Paul after the Lord appears to him, and how different his character and conduct?

It seems to me that James is considering man as he is now, or since the transgression, and declares the man blest that endures temptation, saying, Let no man say when he is tempted he is tempted of God but when he is drawn away of his own lust, or of the evil of his nature, etc.

Brother White presents some very deep and interesting matter well worth considering. We can see what his view of nature is, and wish our brethren to carefully read his view.

We should say it is the same man born blind that sees, yet old things have passed away, and all things are become new, as he has a different life manifest in him. Suppose one were come before a conference for membership and state that he is just what he always has been, and loves what he always did—loves sin as much as ever, and hates

holiness as much as he ever did, would any church receive him? No. Suppose he were to say every thought of his mind is holy, and he never has a lust of evil in him, no warfare—nothing in his nature wrong, that he knows his nature is changed so that he has no corruption in it, would the church fellowship him? No. What causes a warfare? If there is no natural mind, lust, purpose or thought, or will in the flesh opposing the inner man then what constitutes the old man, or outter man? How can there be a man without a mind? How can there be warfare where all is the same?

We think the difficulty among us consists very much in attempting to explain what is a mystery. Certainly we all need forbearance one toward another. I can see how brethren from different standpoints, and holding different traditions arrive at different conclusions.

We consider that one died for the many, and not that the many died for the one, except that as one died for all and thus the all are as the one, as the surety pays the debt for all and thus all pay it. As death passed upon all men because all sinned in Adam, so righteousness passed upon all in Christ in obtaining pardon of sins and justification unto life through the death and resurrection of Jesus: so he is their life. The revelation of that life in me by faith causes me to say, I am crucified with Christ, yet I live, yet not I, but Christ liveth in me. This produces that wonderful change in my condition and state. So that

instead of feeling I am a better man in nature than I once was, I feel to be far worse, vile, as the light of God in the face of Jesus Christ shines in me to show me what I truly am. But the more I feel and see that I am vile the more careful of my conduct I am and the more righteous is my life by faith. For this body of death is thus kept under by me, and my members on earth are mortified.

Any one that knew brother White before the revelation of Jesus in him and since would be constrained to say his conduct is not at all as it once was, and therefore the conclusion is that he is in spirit and hope, life and desire altogether unlike what he once was, and that his trouble now is that he cannot do as well as he would. If this is not what the brethren who contend for the regeneration of the soul mean, then what is it?

We consider the manifestation of Jesus in a sinner as the best evidence of regeneration, and his love of truth as set forth in godly living in Christ Jesus as better than theories of doctrine: and that we should not make one an offender for a word, if we are satisfied he feels as vile as we do, and both of us feel the need of and love the same Jesus confessing that he is come in the flesh.

P. D. G.

RESURRECTION.

Sister Jennie Thomas requests my view of 2nd Kings 6:1-7: see text.

A double portion of the Spirit

of Elijah rested on Elisha to whom God is salvation, or the fulness of blessing. The character therefore of the miracles of Elisha sets forth wonderfully the gospel or resurrection day, the day of restoration of all things. The very bones of this prophet in his grave shadow forth the resurrection, for the body of the dead man put hastily into his sepulchre sprang into life as it touched his bones. The healing of bitter waters proclaims the nature of Christ's kingdom. The cursing of mocking children shows the punishment of those that reject Christ.

The relief given to the widow, oppressed with debt, shadows forth the riches of those poor in Spirit as Jesus is revealed in these vessels of mercy; for the oil of joy flows while there is an empty vessel to be found.

Naaman's recovery of leprosy, as he rises from the waters of Jordan, proclaims the healing waters of the gospel. The raising of the Shunemite's son brightly proclaims the resurrection, even as it was shown to Elisha as he beheld Elijah pass away from earth directly to heaven without seeing death. Also the unforeseen plenty in Samaria, after such a sore famine, and the death of the lord who did not believe the prophet, typifies gospel plenty, and death that follows unbelief. So that we see the gospel character of the miracles God wrought by the hand of Elisha indicative of the double portion in the gospel, as Job's blessings are doubled, and Jerusalem receives

double at the Lord's hand for all her sins, not double punishment, but comfort, comfort.

Enlargement or growth is of the gospel. More room, greater liberty, increase, is the order of the gospel, because it is life. Hence the young men, sons of the prophets, strong to labor, desire more room. They state to Elisha that the place where they dwell is too narrow or strait for them. They obtain his consent to go to Jordan, and cut down timber to build a place to dwell in. He also goes with them. Jordan is the place they go to cut timber for the house. This river is a boundary, a place of separation. Here is manifested God's power in the priesthood. To pass over it is to enter into the goodly land. Here Jesus was revealed in baptism. Here John made ready those people prepared for the Lord. Here baptism sets forth death and resurrection.

As these young men fell their timbers—ones ax—an instrument without life falls into the water and sinks. The young man is all the more troubled because it is borrowed. Man is not his own and has no right to transgress. Some do not care much for the loss of another, or that which is borrowed. But an honest man would be more distressed for the loss of another's in his hand than for the loss of his own.

When the young man shows Elisha the place where it fell he cuts down a stick, and casts it in the water, and the ax swims and is taken up.

It was strange to put clay on a man's eyes that he might see. Man is but dust. The application of clay made of spittle by Jesus manifests his own humiliation to reach the case of man, and give him sight and understanding. Since by man comes death, so by man comes the resurrection.

As one was cutting a piece of wood his ax fell and sank in the river, so Elisha cut down a stick of wood, and casts it into the river, and the iron did swim.

Jesus appears as man, the Branch, and he was cut off out of the land of the living. He is put to death, or goes where the transgressors have gone. As the stick was cut down by the prophet and cast into the Jordan, which means descending, going down: (for Jordan falls into the dead sea, and there is its end,) so Jesus goes into death, and behold the end of death, and the resurrection follows. The iron swims. How contrary to nature. Impossible in nature is it for iron to swim. Impossible it is for the dead to rise of themselves. But Messiah, the tree of life, is found in fashion as a man, and shall be cut off, but not for himself. By or according to prophecy through grace, represented by Elisha, was this set forth. Here is victory symbolized setting forth rising from the waters of affliction and death.

God requires that which is past. Jesus restores that which he had not taken away. Nothing of the law under which he came is lost by his obedience, but all is fulfilled

and magnified. In the gospel all the law is fulfilled. The man who attempts to substitute his performances under the law for Christ's obedience dishonors the law, and denies Christ, and attempts to exalt self. But the man that honors and trusts Jesus is justified from all things from which he could not be by the law of Moses. When a soul has the love of Jesus in him the law is fulfilled therein. In the resurrection the law appears under the feet of the church clothed with the sun. How beautiful are the feet of the prince's daughter. Fair as the moon, clear as the sun, and terrible as an army with banners, or in triumph, does she appear as she rises above all her adversaries.

P. D. G.

1897.

Who can write its events? No man. The future wraps up its matters too securely for mortal to gaze into its face, or divine what is within its folded curtains.

It is well for vain, poor, sinful man that he knows not what a day will bring forth.

The natural reason of man, if it admits God's foreknowledge at all, only allows it to foresee what is going to be, without suffering God to determine what shall be. Suppose it were shown to me that a certain matter, that would give me great pain and distress, would come to pass in 1897, would not that foreknowledge give me great distress? I merely foreknow that such a thing is to be, but have no power to cause it, or prevent it. Is not my con-

dition far worse than if I had not foreknown it? Now if God foresees what is going to be, but he hates it, and it is contrary to his will that it should be, does he do all his pleasure or will? Is there a cause or power older than God, or above him, or stronger that causes something which he foresees and hates, yet cannot prevent? The carnal mind says God foresaw that some would do good, therefore he predestinated to save them, because he foresaw they would be good. Is God forced to allow the actions of wicked men, or devils, or sin to determine his course concerning anything, or does he work all things according to the fore-ordination of his own will or purpose? Does he choose his own methods as a sovering independently of all others in working out his will, or is he subject to others, good or evil, in determining the end he will accomplish, or the means by which he does this?

Does God determine what shall be, or does he merely foresee what is going to be independent of his power or will? There is a difference between foreknowledge and predestination. The text, "For whom he did foreknow he did predestinate," proves this. One act is not the other, but leads to the other. There is a sense in which God's foreknowledge applies only to his people—in the sense that only those he foreknows he predestinates to salvation: nor have we any scriptural use of the word predestination except concerning salvation. It is not used

with reference to the damnation of any one. Known—or foreknown unto God—are all his works from the beginning. God never does anything he did not foreknow from the beginning he would do, and all this is his pleasure.

Now if the precious faith of Jesus works in me that guides me according to God's foreknowledge, and his will is done in me.

It is not at all necessary that I should know what a day or an hour may bring forth. My Father knows it—has determined it—and it comes to pass as he wills it. When he blesses me to pray that his will may be done in earth as in heaven I have the spirit of life and happiness in me. God is eyes to me, and life to me and I am his servant, blind in the sense that I do not walk after the light of my own natural eyes, nor judge according to the hearing of my own natural ears, nor according to my own thoughts.

So that the year of 1897 belongs to God, and all my times are in his hand. Thou wilt keep him in perfect peace whose mind is stayed on Thee. But as for me I am vile. I have not attained unto this blessed rule, neither am I perfect.

P. D. G.

THE TWAIN ONE FLESH.

See Mark¹⁰: 1-12.

The Pharisees, tempting Jesus, ask if it is lawful for a man to put away his wife. What was the trap in this question! Their object was to get him to teach something contrary to Moses so they might accuse

him to the Jews. Jesus said to them, "What did Moses command you?" They reply that Moses suffered them to write a bill of divorce and put her away. Jesus answered and said, "Because of the hardness of your hearts he wrote you this precept." It was then to their shame. If they had been right there had been no need of it. Permission given to a disobedient man to do that which proclaims his corruption is no honor to him, nor vindication of God's holiness.

Jesus expounds the great and true nature of marriage to be, that when God made man and woman he made them male and female. For this cause shall a man leave his father, and mother, and cleave to his wife, and they twain shall be one flesh. What therefore God hath joined together let not man put asunder. The man and his wife are one flesh, and when God hath joined them together, or made them one, then let no man put them asunder.

A man has no right to sin against his wife by adultery. If he puts away his wife he commits adultery against her. If a woman puts away her husband and marries another man she commits adultery.

A man of the right principle, if he should be unfaithful to his wife, would feel that he had committed adultery against her. This would also be true of a woman married.

Then marriage is a safe guard—ordained of God for man's good, and he should honor God in honoring marriage.

Jesus so expounds the law of

God. Read Mark 10:1-12.

Marriage is the first type of Christ and the church, and there are none more beautiful, wonderful or complete. Marriage is the only relation preserved unto man that was given him before sin stained his nature. It locks within its embrace the best affections of men and women, and gathers the highest instincts in its honorable vow. Upon its faithful observance hang the greatest interests of the families of earth. It is directly ordained of God, beautifully blest by Jesus with his holy presence and the cheering wine he graciously supplied, and pronounced honorable in all by the Holy Ghost.

The bible repeatedly uses it as the blessed emblem of unity of Christ and the church.

God hates putting away. Whom he loves he loves to the end, and whom he gives and brings to his beloved Son are betrothed to him in the holy bonds of everlasting unity. Neither life, death, principalities, nor powers, things present, nor things to come, nor any other creature, nor power shall ever separate those betrothed to Jesus in faithfulness, and endowed with his garments of salvation. He shall present this bride, chaste and glorified, to his Father without spot, or wrinkle, or any such thing with exceeding joy.

Such is the doctrine taught in marriage. Then let us honor it as given of God for man's good. God's people are under law to God. That is to them above all other law. They submit to the powers that be which are ordained of God. But whether we should obey God or man judge ye, when this question is raised and we cannot obey both.

P. D. G.

DEAR MR. GOLD:— Will you please give your views through the LANDMARK on this scripture "Some men's sins are open beforehand going before to judgment; and some they follow after." In the final judgment, in the last great day will the sins of those who have been forgiven be brought up against them? Also give your view of this clause, "Prepare to meet thy God." Amos 4:12.

Remarks.

When man's sins are open before going to judgment, this brings that sense of condemnation and guilt that humbles him in the dust. There is nothing so humbles a man as the fact of his own sins condemning him, or his eating the fruit of his own doing, or being open before hand going before to judgment. This will bring him to a humble, heart-felt confession of guilt. Such a man feels the guilt and punishment of sin, and owns the justice of God in this condemnation. Such souls are pardoned and justified through the faith of Jesus from all things from which they could not be justified by the law of Moses.

Will such ever come into trial again, or their sins thus forgiven ever rise to condemn them again? No, never. What then is meant by the judgment of the last day. As it is appointed unto man once to die and after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

As by appointment man is to die, so Jesus died once the just for the

unjust. This judgment of God makes an end of sin. The conviction that God's people are blest with, by which they feel and own God's righteous judgment, is to prepare them to trust in Jesus, and give all the glory of their salvation to whom it belongs. Now is there any more condemnation for those in Christ Jesus by faith? There is not. He has made an end of sin, and brought in everlasting righteousness.

The last day, or the resurrection—the General Judgment, as they call it, is not to bring the sins of those that love and look for the second coming of Christ to remembrance, for God remembers their sins no more forever. But Jesus will come without sin unto their salvation, or to present the (when this corruptible shall put on incorruption, and this mortal shall put on immortality,) without fault before his Father's throne with exceeding joy. The judgment is bringing God's people into the possession of that kingdom which was prepared for them before the foundation of the world.

“Prepare to meet thy God, O Israel.” Amos 4: 12.

God brings his people into judgment here in this life for their sins. He chastises his people because they are his, that they may not be condemned with the world. The ungodly shall receive their evil things after death. For there shall be a resurrection of the unjust also, or a resurrection of the wicked to shame and everlasting contempt.

But because God chastises his people and brings everything into

judgment, therefore Israel, or God's people, are commanded to prepare to meet their God.

There must be a preparation, or the people of God must be made ready and found ready. Set thy house in order, for thou shalt die and not live, was God's command to Hezekiah. The word of the Lord God goes in power, nor does it return void, or as a failure to God, but it accomplishes that which he pleases. Nor is the child of God indifferent or careless when such a message comes to him, but he is deeply and sorely exercised in repentance towards God, and faith in the Lord Jesus, or giving diligence to make his calling and election sure. The true Israelite has the sentence of death in himself, that he should not trust in himself, but in God that raiseth the dead.

But how slow we are to obey God, and how disobedient unto the heavenly vision, and what folly marks our conduct here in this world. To be sure we must receive the rebukes of a faithful and merciful God in order to be found ready when he shall come.

The hope of the preparation needed by Israel to meet God rests in the provision of God's mercy. We call especial attention to the language of the text, “Prepare to meet thy God, O Israel.” It is the God that owns Israel—not some other god—the God that loves Israel—their God that thus commands them. The God that loves them, corrects and rebukes them. Israel is God's people, his portion. It is his good pleasure to give them the kingdom.

How good then that he should thus command them.

Then how blessed it will be for Israel when prepared to meet God in peace and see his face. None but Israel shall ever thus meet their God. The wicked shall be driven away in their wickedness, and never thus meet God. It is God's people that shall appear before him in glory and be forever blest.

P. D. G.

A REQUEST.

This we request of our subscribers - that they will, all that are behind, endeavor to pay up and help me to publish the paper free of debt, or impediment. We will all feel better about the matter then. It is so much easier to keep paid up than to allow it to get behind one, two or three years, or more. Then it is such a relief to me. I do not want anyone to stop taking it. I believe it is a benefit to God's people—a comfort to them in this sorrowful world to read of the trials and deliverances of their brethren—of the sorrows and joys of others like-minded with themselves. Instead of stopping your paper renew it and get others also to take and read it, for it will benefit them.

My labor is intended to be for the glory of God and the good of Zion. My desire is that my life may be spent in God's service. If I can provide an honest living for my family, and owe no man a cent of money when I die, this all I wish of this world's goods. I do not desire to lay up treasure on earth, nor am I doing it. It is difficult for me to pay my expenses.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—"Thanks to the giver of every good and perfect gift, and in whom we live, move and have our being." My health and condition is improving since I have been here, (at brother Jefferson's.) I am encouraged to again hope in God's mercy, and that He will yet deliver me from the power of darkness, and that I may be enabled to enjoy the light and liberty of his dear children. Within the last few weeks I have been again blessed with the privilege of trying to preach Jesus (to his people) as the way, the truth and the life. I felt to exclaim in the language of David, "Bless the Lord oh my soul and all that is within me bless his holy name." Oh that men every where would praise the Lord for his goodness and his wonderful works to the children of men. May the Lord bless you and yours to write and preach to the comfort and edification of his poor and afflicted people. My love to you and yours, and, if the Lord will, I hope to write again. When it goes well with you remember me in your prayers. From your brother in affliction and tribulation, if one at all.

J. E. HILLSMAN.

P. S. Brother Gold, if it is not asking too much, please give your views through the LANDMARK on Isaiah 35: 10, chiefly on the word "return."

J. E. H.

Theta Campbell Co., Va.

Remarks.

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: and they shall obtain joy and gladness, and sorrow and sighing shall flee away."

What a terrible place is the desert.

But the deliverance from it is far more glorious. None but God can lead Israel through the desert, therefore when God delivers Israel therefrom they know it is the Lord. They know it is not a chance, or a mere piece of good luck, or that it is the result of man's efforts. Who but the Lord could make the desert blossom as the rose, or cause rivers of water to flow in the desert, or make the wilderness a fruitful field, or glad for God's people, or make darkness light, or crooked things straight, or rough ways smooth? This is done by the God of Israel for his people. This our vile nature is a desert wherein are wild beasts and creeping things—no good—but only evil dwelling in this flesh. But God puts his truth in the inward parts, and causes the fruit of the Spirit to abound, and sheds the oil of joy upon his people. He causes reeds and rushes to spring up where the dragon lay. He shines in the darkness. To those that sat in the region and shadow of death light is sprung up. There is a wonder of grace. It would not be so marvelous to find springs of water in the mountains as to find streams of water in the desert, or that sinners who once persecuted the church now rejoice in the Lord, and so love his people that they suffered the loss of all things to attain unto the resurrection of the dead.

"They shall return and come," &c. The allusion or prophecy is of the coming of Israel to final and complete deliverance in the resurrection, when Israel shall return from

corruption. God turns his people to corruption and commands them to return; "Thou turnest man to destruction: and sayest, return, ye children of men." Psa. 90:3. This declaration explains the sense of returning. This language does not mean that the people here described were once in heaven, and are now returning whence they were before they had an existence on earth. The children of God did not come from heaven in that sense. Christ prays that they may all be with him in glory not to behold the glory they had before the world was, but to behold the glory which he had before the foundation of the world with his Father.

The expression "Return and come to Zion" means they shall return or come away from a state of pollution and distress by the grace and power of God to a state of rejoicing and wherein they come to Zion and to salvation and praise. The end of all this is that they shall be delivered from all sorrow, corruption and death in the resurrection, and shall be in a glorified state where there will be no more sorrow, corruption or death forevermore.

The people thus favored and divinely blest have great suffering and sorrow here in this world. They have come through great tribulation. They suffered with Jesus here and shall reign forever with him in glory.

P. D. G.

The Smithfield Union is appointed to be held with the church at Bethany Sat. and 5th Sun. in Jan.

MY EARLY RELIGIOUS LIFE.

DEAR READERS:—Having just published a little book of 100 pages, divided into an introduction and eleven chapters, under the following heads: Early Impressions—Found Guilty—Lost—Temptations—The Morning Cometh—Saved!—Added to the Church—What is my Duty!—Ordained—Fleeing, Jonah-like—Delivered; in which will be found much that will come home to your heart, interest and help you. It is now offered to you and the public in neat form, ruled pages, printed on good paper with firm paper cover, at the very small price of ten cents a copy, three for twenty-five cents; seven for fifty cents; eleven for seventy-five; sixteen for one dollar; fifty for two dollars and fifty cents, to one address, charges paid by me. Send 10c in silver, well wrapped in paper, and larger orders in registered letter or money order, at my risk. Give name and post-office address full and plain, and name of your express office. Your's in Jesus.

DAVID BARTLEY.

Crawfordsville, Ind.,

MARRIED

At Col. Barron's residence, in Edgecombe Co., N. C. on Dec. 16th 1896, Mr. B. F. Briggs and Miss E. K. Barron, by P. D. Gold.

Elder C. D. Bray's P. O. is changed from Kasey, Va. to Taos, Pittsylvania Co., Va.

UNION MEETING'S.

The Contentnea Union is appointed to be held with the church at La-Grange Sat. and 5th Sun. in Jan.

The Black Creek Union is appointed to be held with the church at Chapel Sat. and 5th Sun. in Jan.

OBITUARIES.

BETTIE BARNES.

By request of the bereaved mother I in much weakness will attempt to chronicle the sad and almost sudden death of little Bettie, the 3 year old daughter of brother and sister Monroe Barnes of Johnston county N. C. The date of birth unknown to the writer, Bettie was badly burned Nov. 9th 1896 if memory is right, which brought death to her relief on the morning of the 10th after spending the night a quiet, submissive sufferer. Much love and affection was lavished upon her not only by devoted parents, but by many others who knew of her bright, attractive, and lovable traits of character which were plainly manifested in her young life. All that loving hearts and willing hands could do availed nothing, the little bud was taken by a loving Heavenly Father to bloom in a fairer clime, where it needeth not the care of earthly loved ones. As she was almost idolized in her home, this sad affliction was a great shock to her parents, relatives, and friends: but dear parents, while you are bowed in grief, and sympathizing friends fail to heal the bleeding wound you still have much to comfort you. I feel that Bettie, though young, was endued with knowledge from on high, and manifested it in a very touching manner when you found her alone in the attitude of prayer asking Jesus to be merciful to her, also in telling you at different times she had to die, Jesus was coming for her. May this wise dispensation of God's providence prove a blessing to home and loved ones.

Farewell little Bettie, so pure and fair,
So affectionate and good was thy short life here,
That our dear loving Father manifested his desire,
By taking thee to live with Him beyond the sky.

APPOINTMENTS.

T. C. HART.

Lower Black Creek Sat. and 2nd Sun. in Jan.
Eim City..... Monday
Falls..... Tuesday
Hopland..... Wednesday night
Williams..... Thursday
Deep Creek..... Friday
Kehukee..... Sat. and 3rd Sun.
Conoho..... Monday
Hamilton..... Monday night

Spring Green.....Tuesday
 Shewarkey.....Wednesday
 Flat Swamp.....Thursday
 Great Swamp.....Friday
 Red Banks.....Saturday
 Hancock.....4th Sun. Conveyance
 needed.

A. N. HALL.

Falls of Tar River2nd Sun. in Jan.
 Mill Branch.....Monday
 Nashville.....Wednesday
 Peach Tree.....Thursday and with P. D.
 Gold at Tar River.....Monday after 3rd
 Sunday in Jan.
 Camp Creek.....Tuesday
 Dutchville.....Wednesday
 Harris School House.....Thursday
 They will need conveyance when off the
 R. R.

P. G. LESTER & P. D. GOLD.

Tarboro.....Sat. & 1st Sunday in Jan.
 Skewarkey.....Monday
 Spring Green.....Tuesday
 Hamilton.....at night
 Conoho.....Wednesday
 Kehukee.....Thursday
 Lawrence.....Friday
 Falls.....Sat. & 2nd Sun.
 Pleasant Hill.....Monday
 Old Town Creek.....Tuesday
 Sparta.....Wednesday
 They will need conveyance
 Thence Elder Lester Autry's Creek Thursday
 Conetoa.....Sat. & 3rd Sunday
 Flat Swamp.....Monday
 Bear Grass.....Tuesday
 Smithwicks Creek.....Wednesday
 Great Swamp.....Thursday
 Wilson.....Sat. & 4th Sunday
 He will need conveyance.

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Dec. 13, 1896.	No. 23 Daily	No. 41 North Daily	No. 41 Daily	No. 42 Daily
	A. M.	P. M.	A. M.	P. M.
Lv. Weldon.....	11 45	9 44	.....	.....
Ar. Rocky Mt.....	12 32	10 39	.....	.....
Lv. Tarboro.....	12 12	.....	.....	.....
Lv. Rocky Mt.....	1 00	10 39	5 40	12 45
Lv. Wilson.....	2 05	11 15	6 15	3 12
Lv. Selma.....	3 50	1 02	.....	.....
Lv. Fayetteville.....	4 15	.....	.....	.....
Ar. Florence.....	5 55	3 14	.....	.....
Lv. Goldsboro.....	.....	.....	A. M.	P. M.
Lv. Magnolia.....	.....	.....	7 00	3 10
Ar. Wilmington.....	.....	.....	9 30	4 10
	P. M.	A. M.	5 45	5 45

TRAINS GOING NORTH.

DATED Dec. 13, 1896.	No. 23 Daily	No. 41 North Daily	No. 41 Daily	No. 42 Daily
	A. M.	P. M.	.....	.....
Lv. Florence.....	8 45	8 25	.....	.....
Lv. Fayetteville.....	12 30	11 20	.....	.....
Lv. Selma.....	1 00	.....	.....	.....
Ar. Wilson.....	1 45	2 10	.....	.....
Lv. Wilmington.....	.....	.....	P. M.	A. M.
Lv. Magnolia.....	.....	.....	7 11	9 25
Lv. Goldsboro.....	.....	.....	8 55	10 50
	P. M.	P. M.	P. M.	P. M.
Lv. Wilson.....	1 45	12 2	11 43	1 49
Ar. Fayetteville.....	2 31	14 53	11 51	1 47
Lv. Tarboro.....	12 12	.....	.....	.....
Lv. Rocky Mt.....	2 11	12 51	.....	.....
Ar. Weldon.....	.....	.....	P. M.	A. M.

4 Daily except Monday, 1 Daily except Sunday.
 Train on Scotland Neck Branch (good leaves
 Weldon 4.10 p. m., Halifax 4.25 p. m., arrives Scot-
 land Neck at 5.40 p. m., Greenville 6.57 p. m., Kin-
 sion 7.55 p. m., returning leaves Kinson, 7.30 a.
 m., Greenville 8.22 a. m., arriving Halifax at 11.00
 a. m., Weldon 12.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington
 8.00 a. m. and 2.00 p. m., arrive Parme 8.30 a. m. and
 2.40 p. m., returning leave Parme 9.40 a. m. and
 3.30 p. m., arrive at Washington 11.2 a. m. and
 7.20 p. m., daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m.
 arrives Plymouth 7.35 p. m., returning leaves
 Plymouth daily at 7.30 a. m., arrives Tarboro
 9.30 a. m.

Train on Midland N. C. Branch leaves Goldsboro,
 N. C., daily, except Sunday, 7.20 a. m., arriving
 Southfield, N. C., 8.30 a. m., returning, leaves
 Southfield, N. C., 9.00 a. m., arrive Goldsboro, N.
 C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount
 at 4.20 p. m., arrive Nashville 6.00 p. m., Spring
 Hope 5.30 p. m., returning leave 8.12 p. m., Hope
 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky
 Mount 9.25 a. m., daily except Sunday.

Train on Clinton branch leaves Waco for Clin-
 ton, daily, except Sunday, at 11.00 a. m. and 5.15
 p. m., returning leaves Clinton at 7.00 a. m. and
 3.00 p. m.

Train No. 75 makes direct connection at Weldon
 for all points North daily, at 7.15 a. m. It is used,
 also at Rocky Mount with Norfolk and Carolina
 R. R. for Norfolk and all points North via Norfolk.

J. N. F. DIVINE.

General Supt.

J. R. KENLY, Gen'l Manager.

T. M. EBERSON, Traffic Manager.

REMEMBER we do all kinds of commer-
 cial printing in first-class style at low-
 est possible prices. Write for prices.

LANDMARK JOB OFFICE,

Wilson, N. C.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

state until I even
 there being a God. In just
 three months our baby died sud-
 denly with croup. I was more re-
 bellious than ever if possible. I
 paced the floor and if not in words
 did in my heart curse my God for
 being so unjust. I have wondered
 since why he did not slay me there,
 but God knows best how to deal
 with his disobedient ones. I lived
 to die by inches, my stripes were
 many and often, but not one amiss.
 After nursing my griefs for several
 hours I went unto my baby, stood
 and looked at her lying so sweet
 and the thought came, she is too
 pure for me and thinking of my

in all my associates
 to be honest I was
 evil, so I joined them
 duty and being in the
 I try to be good for
 a time I grew careless.
 science condemned me
 will do better and
 soon. Oft times in
 and playing the voice
 , what a sinner. I
 drown it by diving
 itement, but "as ye
 e reap."
 n I resolved to do bet-
 the Lord had been

P. G.

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.

Each subscriber keep his paper paid up if possible, and when he changes name it has been going in, unless he wishes it

TRAINS GOING SOUTH

DATED	No. 41 Daily		No. 40 Daily	
	A. M.	P. M.	A. M.	P. M.
Dec. 11, 1896				
Lv. Weidon	11 50	9 44	.....	.....
Ar. Rocky Mt.	12 52	10 39	.....	.....
Lv. Tarboro	12 12	.....	.....	.....
Lv. Rocky Mt.	1 00	10 39	5 40	12 45
Lv. Selma	2 05	11 45	6 45	2 12
Lv. Fayetteville	3 50	1 32	.....	.....
Ar. Florence	4 15	3 14	.....	.....
	6 55			
Lv. Goldsboro			A. M.	P. M.
Lv. Magnolia			7 00	1 30
Ar. Wilmington			8 03	4 40
			9 30	5 45
	P. M.		A. M.	

Smithfield, N. C., 5 15 a. m.
Smithfield, N. C., 9 00 a. m.
C., 10 25 a. m.
Trains on Nashville Branch
at 4 30 p. m., arrive Nashville
Hope 5 30 p. m. Returning
5 00 a. m., Nashville 8 35 a. m.
Monday 9 05 a. m., daily except
Trains on Clinton branch leave
ton, daily, except Sunday, at 11
p. m., Returning leaves Clinton
7 00 p. m.

Train No. 35 makes close run
for all points North daily, all
also at Rocky Mount with No
R. R. for Norfolk and all points
J. N. D. P.

P. O. orders,
Wilson, N. C.

J. R. KENLY, Gen'l
T. N. EMBERTON, Traff.

REMEMBER we do all
cial printing in first-
est possible prices.
LANDMARK

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, ESTEEMED BROTHER:—According to the promise given you I will write my experience; as I feel the weight of this scripture, "Be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear."

My experience is little, but little as it is, I have a hope, which is an anchor of the soul both sure and steadfast. From early childhood I can recall the times when I would shudder at the thought, what a sinner I am: as I grew older the consciousness came oftener and lasted longer. I could always in time satisfy myself that I was a pretty good girl—much better than many I knew in the church. At the age of fourteen during a protracted meeting I joined the Missionaries thinking it would please my parents, then all my associates were joining. To be honest I was afraid of the devil, so I joined them between fear, duty and being in the fashion. I did try to be good for a while, but in time I grew careless. When my conscience condemned me I would say I will do better and get religion soon. Oft times in dancing or card playing the voice would whisper, what a sinner. I would try to drown it by diving deeper in excitement, but "as ye sow so shall ye reap."

Near sixteen I resolved to do better. I realized the Lord had been

good to me, to repay his kindness and win his favor or merit salvation I went zealously into the work for two years, taught the bible class in Sunday school, obeyed all the rules. I was an exceptionally good girl I thought, but all my good works profited me nothing. At eighteen I married and moved off, so I drifted into worldly pleasures again, from that my trials began, lost my babies, two in succession, then my dear father and brother. My husband failed in business, my health was bad and in a short time my husband's health failed, then his death a few hours before our baby was born. After his death I was so rebellious, I could see no cause for such treatment. What had I done that God should take my all—?

I grew in that state until I even doubted there being a God. In just three months our baby died suddenly with croup. I was more rebellious than ever if possible. I paced the floor and if not in words did in my heart curse my God for being so unjust. I have wondered since why he did not slay me there, but God knows best how to deal with his disobedient ones. I lived to die by inches, my stripes were many and often, but not one amiss. After nursing my griefs for several hours I went unto my baby, stood and looked at her lying so sweet and the thought came, she is too pure for me and thinking of my

blasphemies I hesitated to kiss the innocent lips, but as I pressed the icy cold face I lost consciousness. When I regained consciousness I was looking heavenward. I could see my baby robed as an angel beckoning me with her little hands to come. I felt then that the Lord had taken her my idol, to show me the state of my heart; and while I felt lonely at times that God had forsaken me I knew it was my just deserts, I was ashamed to ask God for mercy. I began to get restless and tired of myself. I was so full of sin, in three months I went to the Missionaries and asked to join by confession and be baptised, they received me but did not think it necessary to rebaptise me. I was so hungry and thirsty, so tired of pomp, work and style. I had never heard a Primitive sermon, did not even know there was such a people, but I longed to hear the truth preached. I have often cried in my heart for a log cabin far away from all with a few old bald-headed men like the saints of old where I could hear truth and love preached one time. I had never heard of "faith by grace" I was always work, work, work. I worked and worked but found no rest and could not understand why. In 1888 I married Dr. E. W. Green, an old Baptist in belief. In about two years he was baptised. That time a restless fever overcame me again. This time I read my bible a great deal, asked my husband to explain different scriptures to me. It seemed to me that God was further from me than ever, that I was surely lost. I felt more impressed with the idea that there was a work for me to do. I was taken sick, the physicians said heart trouble. I thought I would surely die and be forever banished from the sight of Christ. I felt that it would be just, for not one deed could I re-

member doing for his sake. I realized the more I tried the less I could do. I was as helpless as a babe, all was black and dreary for days. I would steal my bible from under my pillow when left alone and read, Oh! such sweet and comforting scriptures to the child of God, but nothing I thought for me. My last struggle came (my last day I thought,) my husband was sitting with my hand in his praying for me (as he told me afterward he knew wherewith I was diseased) and with one great effort for breath, the comforting word of David came to me, "Cast thy burden on the Lord; he shall sustain thee," and for the first time in my life I prayed, "Oh! Lord be merciful to me a sinner," save or I perish. Oh that calm sweet feeling. I could sleep and be satisfied not wandering about hunting for something and knowing not what, but it was all for my good to try my faith to teach me to wait patiently on the Lord. To me the most precious of the promises "Cast thy burden on the Lord; he shall sustain thee." My winters never get so bleak and dreary, the summer so bright that I forget that promise. After a night of sweet rest I awaked feeling so bright and cheerful. I was up about my housework next morning singing praise to God for his love and mercy. "Tongue cannot express the sweet comfort and peace." In a few days I went to hear preaching to see if it sounded the same or like all else was different. Elder Cook spoke most beautifully and plain in a practical way showing the duty so clearly to all, showing the sinner why they might know they had passed from death unto life, admonished and plead with them. "As ye have received Christ Jesus so walk ye in him."

Two ladies offered and were received. I did not hear one word of

their experience. I was communing with myself. During the service I had a severe attack with my heart and was quite weak but would not leave. I could not, for I wanted to tell what great things the Lord had done for me to the people I loved. I hesitated knowing how unworthy I was. While I was debating with myself, the church being in conference had finished and was singing the doxology when I realized it would soon be too late, that I must talk to the church, if they refused me now, I would try to live a better, more Christ-like walk, so that if they could not fellowship me they might love me and let me meet with them. I said to my husband, "I wanted to go too," he said go, God will give you strength. I went and offered myself, although I asked the church any or all to question me, and if they could not fellowship me I would not feel hurt with them. One question was asked. I was received for baptism to my joy and surprise. I could hardly wait for the next day. Several friends and relatives knowing how sick I had been and still quite weak wanted me to wait a month. No I thought "now is the accepted time." I had been too long out in the cruel world, now that I had found the husband and bride I wanted, the wedding garment, for in no other could I find rest. I with three other dear sisters were baptised by Elder J. T. Jordan our beloved pastor next day, Sunday, June 18th 1892.

Brother Gold, then was truly the time, for if I had postponed my baptism my husband would not have seen it, nor would I have had the sweet comfort of his hand in christian and church fellowship, for it was the last time he ever went out, he was taken quite, ill from which he never recovered, but lingered three months and died. It

was very hard for me to think of giving him up, for this time it was not only husband, but my brother; but when death comes so peacefully. I stood and looked at him and thought truly the Father knows best when to gather the flowers of his planting; while he has taken my choicest he only transplanted it where he could shield and protect it from these cold cruel winds of the earth. I still have its fragrance. Jesus had need of my pure, precious jewel to sparkle in beauty beside his white throne. 'Tis true while resigned to the Father's will I get lonely and sorrowfull at times, "But He who doeth all things well, for a purpose can give to the wounded hearts words that will strengthen and heal." "He has said, I will not leave you comfortless;" "I will be with you always even unto the end." So that I find Christ not only my Saviour, but husband, priest and king. I find in all my sorrow, joy and grief, "A little talk with Jesus makes it right, all right." Such mercies are too good for me, who cannot as much as think a good thought without the aid of the Holy Spirit. How dependent we are upon the Lord for all things. Surely I must say if it is good works that save a sinner eternally I am left without hope, but the Bible says, "it is not by works lest any man shall boast," also "by Grace are ye saved through faith, and not of yourselves, it is the gift of God," also the Bible says, He is the giver of every good and perfect gift. Oh blessed Lord! help me to learn more of, to believe and hope stronger in, this thy own plan of pure grace. Now brother, this is my little experience. How thankful I am that it cannot be mortgaged, bought and sold. Pray for me that I may ever "run [with patience and be found walking

worthy," "ever looking unto Jesus the author and finisher of our Salvation." Yours in sweet hope of eternal life beyond this vale of tears.

MRS. CLYDE GREEN.

Kirkwood, Ga.,

ELDER P. D. GOLD, DEAR BROTHER:—A dear sister in Virginia has some months ago requested me to give through the LANDMARK my views on a portion of the 1st chap. of Ezekiel, beginning at the 13th verse., and ending with the 18th which reads as follow. "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not as they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four."

I own that the subject is too deep and wonderful for me, and I was greatly astonished when I received the dear sister's letter requesting me to write in connection with so mysterious and wonderful a subject. But as the wonderful vision of the Prophet no doubt was given him by the Spirit of God, I am made to hope and I trust earnestly pray to God that he will for Christ's sake

grant unto me some light to speak something of what I understand to be the meaning of the Prophet in his sublime vision. And if so may the Lord have all the glory. First, the vision of Ezekiel was given expressly to him as he seems to be a priest, and it was while he was among the captives by the river Chebar, in the time of Jehoiachin's captivity. He was in the land of the Chaldeans by the river Chebar. It seems that the hand of the Lord was upon him. Here I suppose he first received the spirit of the Prophecy as he is particular to give the day of the month when he beheld a whirl-wind which came out of the north and a cloud, and a fire in fold-itself, and a brightness in the midst as the color of amber etc. Amber is said to be very bright. Out of this fire or brightness he saw four living creatures come, or the likeness of four living creatures. These living creatures had the likeness of a man: every one had four faces. I have thought the living creatures represent the Prophets, and the ministers of the gospel in their order as God sends them forth to testify in his name. It seems that every one had four wings. This may probably mean that each one whom the Lord sends to testify in his name has faith, hope, love and grace coupled with a divine call to the work. And as the Lord sends none to testify in his name without first giving them eternal life the Prophet describes them as living creatures. Their feet were straight denoting the fact that the Prophet or the minister of the gospel must go straight forward in the strength of the Lord, not turning about or walking in the crooked paths of false doctrine, a straight, upright walk in imitation of his divine Master. The sole of their feet was as the sole of a calf's foot. Representing as I suppose those "clean

beasts which parted the hoof." And they sparkled like the color of burnished brass, which I suppose represents durability, unspottedness, firmness, and beauty. Then wings may represent as before said faith etc., and being joined together may represent the oneness in doctrine among the ministers of the gospel, when walking in the light of the Holy Spirit of God, each one endeavoring to hold each other up, and each walking in love and union earnestly contending for the faith of God's elect. Which faith was once delivered to the saints," Jude 3rd. It appears that each one had four faces. First, The face of a man which proves that they were human, and as such dependant and fallible in their nature. They also had the face of lions. This is so unlike man that we think that it represents something supernatural, and shows to my mind that they are endowed with great boldness and courage by the Spirit of their Lord. But going as they are, impelled by the wings of faith and love, the fear of man is not before them. They by grace are strong and bold facing all danger; not the lion's den, the fiery furnace, the headsman's ax, the stake, the rack, or gibbet deterring them, being led by the lion of the tribe of Judah.

They had the face of an ox. This denotes patient endurance, often sore and tired and careworn; drawing heavy burdens—the galling yoke sore to the flesh; frequently falling to their knees, but knowing their owner they dare not give up but patiently endure.

They had the face of an eagle. This, I think, denotes wisdom. The Lord enables them through the light of grace to soar high in the gospel firmament, see the beauties and glories of the doctrine of grace to surmount all difficulty and carry the glad tidings of salvation

wrought out by Christ, even as the eagle soars above the storm. They go with their wings stretched upward showing that they are looking up to their divine Lord for every qualification, and are looking to him for every gift of the Spirit and every blessing. They went straight forward, whither the Spirit was to go, they went, and they turned not as they went. Their appearance was like burning coals of fire, and like the appearance of lamps; showing a burning zeal for truth, righteousness and peace, exhorting to holiness, obedience and love, imparting light in spiritual things that the saints may not be engulfed in the dark pool of error and superstition. As lamps will give no light without oil, so must the living creatures be anointed with the oil of joy, and let their light shine to the glory of God through the Lord Jesus Christ. This light went up and down among the living creatures, showing that when moved by the Spirit they soared high, and when left to themselves they are low down. When the fire of zeal from God is bright, out of this fire of zeal and love the truth of Prophecy and of the gospel flashes forth like lightning, burning every species of the gas of false doctrine, and all to the glory of God.

And the living creatures ran and returned as the appearance of a flash of lightning. This shows that as the Spirit moves them they run in all the glorious light of gospel truth to the comfort of the saints; but when the lightning is past, or the Spirit lifts not up, it is all darkness with them. They could only speak as the Holy Ghost gives them utterance. While the Prophet was beholding the living creatures (See 15th verse) he beheld "one wheel upon the earth by the living creatures with his four faces." I

think the wheel may represent the providence of God, as he moves in his majesty in controlling the events of time after the counsel of his will in ordering the course of the living creatures, as the Law and the Prophets were until John." (See Luke 16-16.) At his coming it seems to me the great wheel of God's purpose in Prophecy brings us up to a new dispensation. For then or shortly after John came, the true light appears, and the prophecies concerning the coming of the true light end. The Lord Jesus is born, and the living creatures of the Prophetic day folded their wings. I think it was at this time that the second wheel shone or began to work. As the Prophet sees (as shown in 16 verse of 1st chapter of Ezekiel) two wheels and their work. I think now the types are withdrawn, and the gospel kingdom is set up, not in opposition to prophecy but in fulfillment of prophecy. The former dispensation ending gloriously, and establishing the truth of the prophets so completely that the old and the new dispensations work as a wheel in the middle of a wheel so beautifully that its appearance resembled, or was as the color of a beryl, exquisitely nice, precious and beautiful. I think that in the workings of these wheels—that both providence and grace are wonderfully displayed. If I am correct in my views in regard to the living creatures, the wheel in the middle of a wheel harmonizes beautifully in showing the wonderful wisdom, power and love of God as it moves these creatures to go in the strength of God, to the comfort of the church in each dispensation. As all the providences of God come according to his purpose and knowledge, and as a wheel in the middle of a wheel, so they shall turn to his glory, and work together for good

to them that love God, and who are the called according to his purpose.

When they went they went upon their four sides. I am of the opinion that this is designed to represent their several abilities, as none can prophesy or preach to the glory of God, only as it is given to them by revelation of God. But as it pleases God to reveal his purpose and deal to each of his called servants of grace, faith, hope charity, or love, so they go straight to the work, not turning as they go, for the way of life is perfect in Christ or through Christ. Hence the Prophets spoke of him as the coming Messiah, and the ministers of the gospel can only declare that he has come, lived, died and risen from the dead, victorious, ascended to his Father, and ever liveth to make intercession for his people. The treasure of the gospel is in earthen vessels that the excellency of the power may be of God, and not of us, or of these living creatures; (See 2nd Cor. 4.7.) "As for their rings' (orstrakes) "their rings were full of eyes round about them four." This it appears to me may mean that as they are lifted up by the Holy Spirit they are enabled to speak of the terrible judgments of God which are to be visited upon all that know not God, whether a false teacher, infidel or devil, that it is dreadful. God in awful majesty works after the counsel of his own will, and the living creatures endowed with wisdom and power from on high set forth his glorious acts of providence and grace to the confusion of his enemies; hence it is dreadful. They have eyes given them to see the beauty in the reign of grace, so that it is described by the Prophet as being full of eyes to see past and future events. Thus it appears that the Lord reveals to his creatures things past, present and future, showing that the Scrip-

tures must be of divine origin. For mortals could never have studied out the wonderful things that are set forth in them. It is or was hid from the sight of men, only as God has thought proper to inspire his servants to set them in order. Hence the Apostle is right when he says, "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." 2nd Tim 3-17. And the saints have the "Eyes of their understanding enlightened," Eph. 1-18. So that they are enabled to see that they cannot understand the deep things of God only as he reveals to them by the Spirit, for only as they are endowed with the Spirit are they perfect in good works. The dear sister who has asked my views upon the scriptures mentioned is no doubt better qualified to write upon this wonderful portion of holy writ than I am. I confess that I do not claim to have any special light upon this wonderful Prophecy, and what I have written is what has in the main been presented to my mind as I penned it down. I would not presume to argue that what I have written sets forth the meaning of the Prophet. So if this is put in print, and any of the brethren who may read it should see proper to dissent from my views, I hope they may be impressed to write and give the true meaning of the subject, so that the sister who requested me to write, together with myself and all others who read, may be comforted and instructed, God glorified, Christ exalted, and the Holy Spirit magnified, and the triune God shall have all the praise.

J. C. HALL.

CALLING A PASTOR.

DEAR BROTHER GOLD:—Of late the above subject has impressed me very much and partly because I have been especially interested in this matter.

There are different gifts in the ministry, not all preachers are pastors. Some might edify the body in a general way and yet not be at all profitable as a pastor.

Can a preacher be a pastor who cannot interest the church enough for the membership to want to go to hear him? A preacher may be sound in doctrine and in practice so that no fault can be found of him in that way, and yet something is lacking that we cannot just explain so that he soon loses his congregation, and those who do attend show no interest in the meetings, and the church becomes cold. Ask the membership how all is and they will say all is peace but very cold.

Generally members are so timid that they will not tell such preachers to resign and for some cause they will not resign, and the result is the wasting of the church or the scattering of the flock.

There is also a difference in the custom of our churches in this section. Some call their pastors for life time or in such a way that his time never runs out, while others call their pastors annually.

Is not this last plan the best for both the preacher and the church?

If I am called to serve a church and no limit to the time, and I see that my services are unprofitable it necessitates a resignation; if I am so blind as to not see my unprofitableness and the church feels it this makes it necessary for the church to call on me for my resignation which is very unpleasant on their part. If the call is but for a year when the year runs out I know that my time has expired and, that, unless the church is favorably im-

pressed with my services so as to impress them to renew the call, I am no longer pastor of that church. Then this leaves the church free to act without leaving any room for hard feelings, so that if she feels that her preacher has not proved successful as a pastor she is free to call another and leave him to labor in whatever part of the Lord's vineyard He may appoint for him.

Again, we are often delicate in expressing our feelings in the presence of brethren unless our feelings are favorable, and even in such a case as that it might be better to express them to the church in conference when the pastor is not there. Therefore would it not be well for the church to call an especial conference on a day when the pastor is not to be present and discuss the matter among themselves and let him know the result. The matter is for the church alone and the former pastor has no right to have any hard feelings if he receive notice that his services as pastor are not wanted any longer.

I do not know of any rule in the scriptures for calling a pastor as to how it should be done, but one thing we know that we are all subject to do wrong and make mistakes in this matter, as well as in other things and this would enable us to correct errors and give no cause for offence.

I hope if any brother knows of any scripture rule for the calling of pastors he will bring it out. I feel open for instruction on this matter.

Wishing the welfare of Zion every where according to the will of God I am, I trust, your brother in hope.

L. H. HARDY.

PERSONAL ELECTION.

"Many are called but few are chosen." Mat. 21. The few are se-

lected and the balance are left. Is not this personal election? Again, Math. 24, if it were possible they would deceive the very elect, the persons chosen and ordained to eternal life. But the immutable will of God interposes that not one of them will ever be lost, but they shall be raised up at the last day, verse 31. "He shall send his angels with a great sound of a trumpet to gather together his elect from the four winds, from the utmost part of the earth to the utmost part of Heaven." I would like for some one to tell us how the angels are going to gather together the elect, if their election is not personal and particular? No individual is elected, yet God sends his angels to gather together his elect. How will the angels find them? Whom will the angels take if the election is not personal and particular? There is no getting around it. Luke 18:7. "Shall not God avenge his own elect which cry day and night to him?" Yes, His own elect, the very particular persons He has chosen and ordained unto eternal life, as testified by John 13:18. "I speak not of you all, I know whom I have chosen." Can God know whom he has chosen and election not be personal? I think not. But how did they become His elect? Was it by their first choosing God, and doing works of obedience by which they became worthy and meritorious in the sight of God? We will let Christ answer. John 15:16. Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and your fruit should remain. Chosen in Christ that they should be holy, that we should be without blame before Him in love.

As we have before said, the choice was not because they were holy. Hence it was not foreseen virtues that procured their election.

It was the grace of God, that all boasting be excluded. But we hear Christ again, John 17:9. "I pray not for the world, but for them thou hast given me, for they are thine, and all thine are mine; and I am glorified in them;" and yet election is not particular and personal is strange reasoning to me. We have a good witness: we will let him speak again: Act. 9:15. "But the Lord said unto him, go thy way, for he is a chosen vessel of mine to bear my name before the Gentiles and Kings and children of Israel." The very individual chosen and pointed out, and sent forth according to his eternal purpose to bring forth fruit.

Paul, the individual here spoken of declares it for he says in Gal. 1:15, but when it pleased God who separated me from my mother's womb, to preach among the heathen I immediately conferred not with flesh and blood. In this case we have personal and particular election and special and effectual calling proven; for the same God who chose him and revealed his Son in him, made him a preacher to the heathen. It was all the work of God of sovereign free and distinguishing grace. This shows very clearly that Paul was a chosen vessel, one of the number spoken of in the Acts 13:46; As many as were ordained to eternal life believed. Cases are brought forth to illustrate general principles. Paul's case illustrates God's way of operation in His elect, and this same Paul fully explains this subject, Rom. 8:28-30. We know that all things work together for good, &c. We will let our witness speak again whether this election is after faith, or on account of foreseen goodness. Now keep the point in view. We will introduce the testimony, then you will know whether we prove our point or not. I will ask my

witness some questions. Question. Was it for foreseen good that they were chosen? Answer. Rom. 9:11-13, "For the children being not yet born, nor done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth: as it was said unto her, The elder shall serve the younger: as it is written Jacob have I loved and Esau have I hated." Question. What shall we say then? Is there unrighteousness with God? God forbid, for He saith to Moses, "I will have mercy on whom I will have mercy, and compassion on whom I will show compassion; So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Question. God has no elect, but has cast them away. Answer. God has not cast away his people whom he fore-knew. Question. But these people were the old covenant people, the Jewish nation; but under the gospel no election. Answer. Rom. 11:5-7. Answer, even so at this present time there is a remnant according to the election of grace. Question. Perhaps these elect were produced by faith or their good work? Answer. If by grace it is no more works, otherwise grace is no more grace. Question. Perhaps Israel sought for his election and obtained it: and if all the world will seek their election they may obtain it. Answer. Israel had not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. It is plain and positive, it is unequivocal and stands unimpeachable; with it I might submit my case to any jury and confidently look for a verdict. But my witness is a good one. I question him a little farther. You say you are elect and the Apostles. Did you ever hear of any other ever chosen in the Lord? Answer. Rom. 16:13.

Salute Rufus, chosen in the Lord. Did you ever know any others chosen in the Lord? Was it after faith, or was it before the world? Eph. 1:4. According as he has chosen us in him before the foundation of the world that we should be without blame before him in love, having predestinated us to the adoption of children &c. In whom we also have obtained an inheritance, being predestinated accordingly to the purpose of Him who worketh all things according to His own will. Question. I will ask you Paul, if you know of any others besides the Apostles and Saints at Ephesus? Answer. 1st Thess. 5:7, Knowing brethren beloved of the Lord, your election. Question. If the brethren of Thessalonica were the elect of God will any of them be lost, or will they obtain salvation by our Lord Jesus Christ? Answer. 1st Thess. 5:9: For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Question. I will ask you, Paul, if the doctrine of eternal and unconditional election be the truth according to the immutable will of God, will it destroy our piety, and cause us to go on in sin? Answer. 2nd Thess. 11:13. We are bound to give thanks to God always, beloved of the Lord, because God has from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. Question. Paul, we wish to know the truth on the subject. Is it according to our works that we are saved? If not how is it? Answer. 1st Tim. 1:9. Who hath saved us, and called us, not according to our works, but according to his own purpose, and grace which was given us in Christ before the world began. One more Question Paul, and we will dismiss you from the stand. If the doctrine of unconditional election be true,

why don't you fold up your hands and sit down on the stool of do-nothing? Or in other words, what do you preach for? Answer. I endure all things for the elect's sake, that they may obtain salvation which is in Christ Jesus with eternal glory. We will ask John the banished disciple. Are God's people chosen people? Yes. Rev. 16:14. He is Lord of lords and King of kings, and they that are with him are the chosen, called and faithful. So it is settled that the doctrine of election is the doctrine of the Bible, and that none but the elect will ever be saved, and every one will be raised up at the last day.

But Christ in every age is proved,
His purchase firm and true.
If the foundation be removed,
What will the righteous do?

Brethren, by this your claim abide,
A title to your bliss.
What ever loss you bear beside,
O never give up this.

Your brother.

C. HAYNES.

Our Knob, Pike Co. Ky.

DEAR BROTHER GOLD:—I could not number the times I have written you. I wrote my experience as I promised you but could not get up the courage to send it. While it is my all, I fear it will seem little to others, especially you who are so accustomed to read and hear so many. Let me say, small as it may seem, I would not exchange it for the world. Memory brings back many thorny places along life's pathway, many dark nights, many sad hours, and many sore trials through which I have safely passed, upheld by my blessed Lord who gently soothes all my sorrows, and enables me to be of good cheer through a knowledge of him whom to know is life eternal. My tribulations have been great, but the grace given has been all sufficient. Brother Gold, I do not under-

stand my experience. I saw myself a sinner without hope and without God in the world, next saw the true church (before I ever knew there was such a people,) loved and wanted to be with them before I saw God's glorious plan of salvation. When do you think the new birth took place? My husband located it at the time of my babe's death. There was certainly a change then, but if born again why did I struggle and make such an effort afterward? I cannot believe the deliverance came until just before joining the church, yet I cannot understand the resignation to the Lord's will, seeing the true church, and loving his people, unless born again; but if it was then why could I not see and understand the scripture, for I read it often, "By Grace are ye saved through faith, and that not of yourselves: it is the gift of God." But after the great struggle ended completely exhausted from my own efforts, I could see He is the giver of every good and perfect gift.

"God moves in a mysterious way,
His wonders to perform."

Have you heard of the death of our father, Dr. H. H. Green? He fell asleep in Jesus Sept. 17th, after an illness of six months of paralysis, suffered greatly for about two weeks towards the last, and could not speak intelligibly for most of the time. While he bore his sickness with patience, he longed to go home. I often sang him to sleep. He would hold my hand, and when I came to a sentence he loved he would press my hand, that was the only way I could commune with him spiritually. We were so anxious for him to be able talk for us. The last intelligible sentence he spoke was most comforting and sweet to me. I sang his favorite hymn, "Home, sweet Home." He repeated "sweet home." I said do you

want to go home? "Yes, and be with Jesus." He was truly a good man, and has gone to that home prepared for every one who loves the blessed truth. I wanted to write a memorial for your paper but found it too great a task for poor me. Yours in christian love.

MRS. CLYDE GREEN.

Remarks.

Dr. H. H. Green, of Atlanta, Ga., was widely known as professing uncommon medical skill in treating Dropsy. Many have been relieved by his services, and gladly remember his skill. His sons, very worthy men, continue the same treatment. They are located in Atlanta, Ga.

Brother Green was a very lovely and useful Baptist. His kindness to the people was proverbial. He loved the nation and built a meeting house for worship in Atlanta, and there is a church in that house.

His friendship was very endearing, and his conversation sweet. He loved Jesus, and has gone to his blessed presence.

We consider sister Green's experience rich and precious. Handfuls are dropt of purpose for little Ruth as she comes out of Moab into the goodly harvest field of Boaz. Life is given and travail follows. Revelation of the way of salvation and beauty of the church is given to some before they are enabled to say, "My Lord and my God." Indeed it is eternal life to know the only true God and Jesus Christ whom he has sent.

God does not tell us so much that we are his children as he reveals his own glory, and the blessed condition of his church. It is the

knowledge we have of the covenant God that inflames us with love and worship toward him.

P. D. G.

DEAR BROTHER GOLD:—I seat myself to pen you a few lines to let you hear I am yet alive. The providential hand has spared my unprofitable life through the second case of typhoid fever. I was confined to my bed four weeks. In 1884 I was confined to my house four months with typhoid fever. It was then that I was made willing to forsake all and try to preach, and felt that my affliction was for good. I was willing to die, feeling that my calling and election were sure. Dear brother, I did not expect to live through this attack. I could not pray to live, but had the feelings to say, thy will be done, willing to live or die. Brother Gold, I am willing to risk the doctrine of grace for time and eternity. There was not a shadow of a doubt on my mind about the doctrine we preach and contend for while I was sick. I had a dream a night or two before I was taken down that was very pleasant to me. I believed that it was the best thing in the world to die and to leave this sinful body behind. I believe that I am saved, or could not have such feelings when it looks like I must die, and the doctors pronounce my death, but goodness and mercy have followed me all the days of my life; and now I am able to walk about, and my doctor said it would do for me to go to Philadelphia. If it is the Lord's will I expect to go. When I come back I want to spend some time in the White Oak Association among my home people. It is those that are chosen in the covenant of grace, and preserved and called to the knowledge of the truth that know their sinfulness, and see their

shame and blackness, and these are bright evidences of their salvation in the Lord. Pray for me, for you know my weakness and ignorance. Your unworthy brother in hope of eternal life.

GARDNER BRYAN.

Burlington, N. C.

ELDER P. D. GOLD, VERY DEAR BROTHER:—I enclose \$1.50 to place to the credit of sister Sarah J. Fulcher for the LANDMARK. It seems to me that it gets better all the time. There is less division, the writers seem to more and more see eye to eye and speak one and the same thing. The editorials in the last issue by both you and brother Lester were especially rich.

I was sorry to hear of the death of Elder J. B. Hardee. I have been a guest at his pleasant home, and was not surprised to know of sister Hardee's expression of great love between them. They manifested it in their daily walk. In much love I am your loving brother.

GEO. M. HARDY.

Atlantic, N. C.

DEAR BROTHER GOLD:—I returned home from my trip down South on the 17th of this month and found all in common health, for which I feel thankful to the giver of all good. The churches in the Bear Creek Association generally are in the most thriving way that I have ever seen them. Several joined while on my trip. I baptised 8 and enjoyed myself very well, except while the snow was on the ground, and I had to travel by myself most of the time for one week. I now have a great desire to visit those people again.

J. M. WYATT.

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 XXX..... No. 4.

WILSON, N. C., JAN., 15, 1897.

Entered at the Post Office at Wilson, North
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EDITORIAL.

THE BIBLICAL RECORDER.

The following is copied from this paper in issue of Dec. 23rd 1896, and written by its Editor, in reply to an article of LANDMARK of Dec. 15th 1896.

PIOUS DODGER GOLD'S OPINION.

"P. D. Gold is the editor of ZION'S LANDMARK, Wilson, N. C., the semi-monthly dream-book of the Hardshells. He is the same pious brother who published an editorial criticising the Recorder's advocacy of educational advantages for preachers, and promised in that editorial that if the Recorder would publish what he said, the LANDMARK would publish the Recorder's answer. We published his editorial, but Editor Gold, pious dodger that he is, broke his word and has never published our reply. Such is his character shown by his own action. This pious hater of Missionary Baptists, opponent of missions and education, is the same brother who got his education at the expense of the Missionary Baptists in their Seminary when located at Greenville,

S. C. This same pious defender of State aid to Higher Education is now educating his son in the State University at the expense of the people of North Carolina.

Now hear him as he delivers himself in the issue of his dream-book for Dec. 15, 1896.

Editor Gold would have no religion in politics; considering the nature of his religion we should all be profoundly grateful. Politics have too many dodgers and hypocrites already.

He says Baptists are oppressive; but in all history he cannot name an instance of Baptist oppression or persecution. We are not surprised, however, at the misrepresentation. It is only natural to the man.

He says we would destroy the University; and therein he shows his ignorance or betrays another hole in his character.

He says we must have a State University in order to equip teachers for the public schools. He knows the State University has not done, does not do, and does not intend to do anything of the kind."

Does not this young man know that his statement that I refused to publish his article would be discovered to be erroneous by many of his own people? I published it—copied it—word for word in the issue of ZION'S LANDMARK of Aug. 15 1896. Now if he wilfully made this false statement he will hardly correct his error in his paper. If he is honestly mistaken he will do himself honor by publicly stating that he was wrong. Which will he do? Who is the dodger? Does a young man professing to be so pure take pleasure in false statements? How strange it would be

ZION'S LANDMARK.

to see him make a plain, simple statement of his wrong.

When I was between twenty and twenty one years of age I left the labor of the farm, and started to school with not as much as one dollar in my pocket, or elsewhere, and but few clothes. I borrowed money and went to school several years. About two years I attended Farman University, of S. C.—a Missionary Baptist college. My tuition only was free, as the sons of Ministers, and young men studying Theology had free tuition. I was about three thousand Dollars in debt at the close of my college course. I received while there about one hundred Dollars aid in money. I have paid this three thousand Dollars, and given Wake Forest one hundred Dollars for their endowment fund.

Would the Recorder like to publish this? When a man considers he is wrong, and turns from his former course and advocates a different one he may expect fierce opposition from those he left if they are wrong. If they loved freedom and opposed persecution would they not be willing for him to follow his convictions? Does a denomination prove it has no persecuting spirit by making false statements persistently, and seeking by ridicule to spread them? The Recorder calls the LANDMARK a dream-book. They said of Joseph, "Behold, this dreamer cometh." God has often spoken to men in dreams and visions, and does even in these last days. Abraham, Jacob, Joseph,

David, Daniel, Pharaoh, Nebuchadnezzar, Peter, Paul and many others are noted examples of this. Would this young man want to be in better company than this?

We judge the young editor to be guilty, or he would not wince so much. Men that are innocent are not disposed to meet an argument by a slur or false statement.

The State University is not making war on other colleges. We do not believe that all the members of any of these denominations oppose state appropriations to the University, but it is the leaders.

If education is a good thing why not have a State University as well as other colleges? We hold that no denomination should control the education of the State. We desire an undenominational, State University to supply scholars that will aid in teaching the schools of the State. We need such a check on denominational schools that desire to control the education, and we say it is right to tax us for that purpose. We also hold that we need better free schools all over the State—not under any religious domination—and that it is right to tax the State for that purpose.

Will the Editor of the Recorder state in a manly argument what he is in favor of?

Wake Forest and Trinity each has an endowment of hundreds of thousands of Dollars. Years ago they were as "Infant Industries" coddled and fed by help. They had agents begging money for their endowments. Now they are gigantic and wishing to cut down and

destroy non-sectarian Schools. President Taylor of Wake Forest had a long series of articles published in the Recorder against taxing the State for education, striking at Chapel Hill. The President of Trinity College has also been active in his opposition to the State University. Columbus Durham made speech after speech against it. In their Associations and Conventions the Missionary Baptists have been fighting the University. They have carried it into politics. Many of their best men deplore such a thing.

Under the disguised hand of condemning taxation for education they are opposing the State University, but actually the desire of these leaders is to obtain the control of education.

P. D. G.

SUNDAY SCHOOLS &c.

I am requested to give my views as to the propriety or consistency of our people sending or allowing their children to attend Sunday Schools, Endeavor societies and Epworth leagues.

For certain reasons, though not of Scripture, I would prefer to see something now and then from brethren who have upon them certain responsibilities connected with the husbanding of a family, as they ought to be interested in the general welfare of their children, and at the same time ought to be as sound and consistent in the faith and doctrine as any one else, but for some reasons among the many, brethren who devote much of their

time criticising Arminians when they ought to be preaching the gospel—reproving, rebuking and exhorting the brethren, we find but few who seem to see the encroachment of Arminianism, as brought about by those of ourselves and therefore warn our own people of the danger consequent upon their own conduct.

I am willing for Arminians to hold and enjoy, if they can, all manner of Arminianism, but I am not willing for it to be rooted by our people nor by other people in our garden, neither am I willing to hold my peace and protest not against our people aiding and abetting in the advancement of the cause of Arminianism by sacrificing their children upon the altar of Arminianism.

There is not a Primitive Baptist in the land but that knows both naturally and spiritually that it is not consistent with the doctrine he holds and the profession he has made before the Lord and his brethren to allow his children, either with or without his approbation, to attend the deliberations of those who believe, practice and teach that which he must believe to be untrue, and which he is not allowed in his own conscience from personal experience and the word of God to either practice or teach.

There being no question in the mind of a Primitive Baptist that the doctrine he expresses is the true doctrine of salvation, he must necessarily believe, and should preach and practice the fact, that each and every doctrine to the con-

trary is untrue and at variance with the truth, and that those who truly espouse them are, and to be consistent must be enemies to the truth and to them who hold to it.

Our people ought to know, and some of them to their sorrow do know, that when one is led to espouse the doctrine taught by men he becomes like his leader or teacher—an enemy—and that their children are not an exception to the rule. Parents cannot make christians of their children, but they can build up in them the true principles of love and esteem for them, and respect for their religion, and thus make friends of them, and so hold their confidence, that though in after years, when they have gone forth in the battle of life for themselves and their children, they should espouse another religion, they will yet respect that of their parents, and will rebuke the dog that might attempt to lift up his tongue against it or them.

Parents cannot be altogether ignorant of the many devices gotten up in the most alluring style in this day, by those who lie in wait to deceive, and they should not fail to point them out to their children, and in the spirit of love and of a sound mind warn them of the dangers which lurk in those ways.

Having been taught what we profess to know of the ways of the flesh and the way of the spirit, we ought to be susceptible of being sufficiently influenced by the simplest principles of common sense, as to be able to readily determine the proper course to be pursued by our-

selves and those under our care, without regard to the principles of the law of the spirit of life by which we claim to be governed, so that when we consider the reasonable influence of both moral and spiritual law we are left without the slightest shadow of excuse for not having let our light properly shine before men, that they may see our good works and glorify our Father who is in heaven.

Knowing the claims of those who advocate the Sunday School—that it is the nursery to the church—which church we regard as false as to gospel authority and doctrine—by what law do we as the true church, or people of God furnish those people material to be placed in their man-made nursery, to be in due time transplanted into the sinking sands of Arminianism which is also an institution of man? Can the church give its assent to its members thus joining houses and lands with those who follow not with it in the work of the Lord, but persist in burning incense unto strange gods?

Does not a man tempt the Lord when he manifests such neglect of his children, when he allows them either by consent or assent to attend Sunday School, Christian Endeavor societies, or anything else gotten up by man and used under the claim of doing work for the Lord? Has he not said "thou shalt not tempt the Lord thy God, but him only shalt thou serve?" Did Jesus cast himself down from the pinnacle of the temple upon the assurance that the angels would

bear him up in their hands? Should a man give his assent unto a thing which he must know is false by allowing his children to be brought into its meshes under the unwarranted claim that "if they are of the elect the Lord will in his own time bring them out?" Is not such a claim as that worse than Arminianism itself? Is that what Paul meant when he said: Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord?

It is to my mind so plainly the duty of parents to keep their children, while under their control away from all such things, and of the churches of our people to see that they observe this duty as well as all others, that it should not require me nor any one else to call their attention to it, therefore I shall desist from further comment upon the subject at this time, submitting these thoughts to the earnest consideration of our readers, hoping that each one may be enabled to commit his way unto the Lord, that his thoughts may be established.

Remarks.

I heartily endorse the above. I endorse brother Lester's views generally, but I wish to specially endorse the above.

P. G. L.

JOSEPH'S COAT.

A friend requests my view of Joseph's Coat:

"Now Israel loved Joseph more than all his children: because he was the son of his old age, and he made him a coat of many colors." Gen. 37:3.

The world may say it was the partiality of dotage in Israel to love Joseph more than all his other sons, and that this caused all the trouble that Joseph, his father, and his brethren passed through afterward, and that if Israel had done right there would have been none of this distress.

But do you think this was all unpurposed of the Lord, and resulted from none of God's providence, but was the jumbled up mess of unforeseen, unforeknown, undetermined and uncontrollable cause?

Why this particularity of statement of things which the world would call trivial in themselves, such as Joseph's dreams, his coat of many colors, his being sent to see his brethren, his being lost in the field, their conduct in making way with him, &c? Were not all these things embraced in the divine purpose of God to save much people alive, and to cause Israel to sojourn four hundred and thirty years in a strange land, and be oppressed and finally delivered with a strong hand and a stretched out arm? So far as men followed their own inclinations, and did what was pleasing to them, their conduct was sinful in making way with Joseph. They sold him of envy and meant ill for evil. In deceiving their father also they did not act in faithfulness. You may say, Israel acted unwisely in loving Joseph so much, and in his manifesting it as he did. Yet God meant it all for good.

Some brethren are so afraid of predestination that they deny that the declaration, "And we know

that all things work together for good to them that love God," &c includes all things, or all events, whether in themselves good or bad. What consolation is there in such a view to Jacob in his trouble? Suppose what Jacob said had been true, "that all these things are against me"? What comfort could there be? Where is any divine wisdom and power if only things good in themselves could work for good to those that love God? What grace would there be in that? Would an innocent sheep bite you as a dog, or gore you as a mad bull? The wonder is when the vicious dog, the strong bull, or the roaring lion do not hurt you. It is to be expected that the lions in their den should have the mastery over Daniel's accusers when thrown therein, but the wonder is that none of these things in themselves hurtful could harm Daniel who loved and served God. It is not astonishing that the flames Nebuchadnezzar kindled should consume the men who threw the three Hebrews into the burning fiery furnace, but the wonderful display of God's predestination appears in quenching the violence of the flames so that it hurt not the Hebrews. It appears that all things, whether good or evil in themselves, or whether men mean them for good or evil, do work together for good to them that love God.

In the history of Joseph there is no event—nothing—of that matter however men may mean it for evil that does not serve the purpose of God in promoting Joseph, and ac-

complishing what God purposed should be done. This does not however make sinful men less guilty, nor do Joseph's brethren, when they see the hand of God in the entire matter, excuse themselves, or accuse God foolishly; but confess their own guilt. Nor does the chief Butler justify himself, but confesses his fault.

We have made the above remarks because men say if Israel had not loved Joseph excessively and foolishly as in his dotage, and shown his love as he did, his brethren would not have envied him. But God caused Joseph to dream those dreams, and God caused them to be fulfilled.

Joseph's coat of beauty or of many colors, that his father's love procured for him, is typical of the beauties and glories of Jesus whom his Father so loved. Joseph's coat dipped in blood of the kid typifies the sacrifice of Jesus whose precious blood should be shed for the remission of sin. Joseph's going down into Egypt and its prison sets forth the humiliation of Jesus unto death. Joseph's exaltation by Egypt's king shadows forth the exaltation of Jesus. His brethren coming in their distress before him when they knew him not, but he knows and loves them, and their confession of their guilt shadows forth the coming of perishing ones to Jesus for bread of heaven. Joseph's receiving them sets forth the manner in which Jesus reveals himself to his brethren and how they receive the salvation of God without money and without price.

P. D. G.

GOOD WILL TOWARD MEN.

This spirit comes from heaven. It was sung by a heavenly host at the announcement to the Shepherds of the birth of Jesus. Then it is a gospel blessing. It was never sung under the law. For before any blessing could come by the law, or any song be sung under its shadow, man must perform all its commands. This he never does.

At the Red Sea the song Israel sang was in celebration of what the Lord, and not man, had done. The gospel shows the Lord's doings, and they are marvelous in our eyes. The birth of Jesus is the incoming of this gospel era of peace and glory. The declaration, "Good will toward men," is the fruit and effect of that coming. When one is born of God, and thus Jesus is manifest in him in his spirit and power, then that one has this good will toward men. This qualifies him to do right. One cannot do right toward men until he has good will toward them. How could you defraud one whom you love? Would you wrong one you have peace and good will toward? No. I am not afraid that one will wrong me if he loves me.

This cures one of that selfish principle to seek his own glory or good. Naturally man desires his own advantage. But when the Spirit of Jesus controls him he desires the good of others. Then he is disposed to do right. Much peace is thus realized and felt where before there was no peace. Those that do good to others are the happiest men on earth.

The indwelling of the Kingdom of heaven brings every principle of usefulness, righteous dealing and happiness to those who know this song of salvation and praise.

P. D. G.

BY GRACE ARE YE SAVED.

Grace is for sinners and saves them. Then all that is saved is lost without grace. It is not something that was never lost that is saved. It is not an eternal Spirit that is born again. It is man—the sinner of Adam's corrupt race—that is born again.

By nature he is corrupt, a child of wrath; by grace he is of God a new creature. Old things are passed away, and behold all things are become new, yet still he is a sinner.

The choice was made by the Lord God in Christ Jesus before the world began—that is they were then chosen in Christ Jesus. This does not mean that they were in Christ Jesus before they were chosen there, but God chose them in Christ Jesus before the world began, and gave them grace in him. In the fullness of time—in due time—Jesus Christ came into the world, made of a woman, made under the law, and in that character fulfilled the law, and offered himself to God a sacrifice for sin, and made an atonement forever for all he died for; that by means of death, for the redemption of the transgressions which were under the first testament, they which are called might receive the promise of eternal inheritance.

Then Jesus saved his people by his death and resurrection, doing

all that God purposed concerning him, and suffering all that was written in the prophets concerning him, thus executing and fulfilling the covenant of grace. God has blessed his chosen people with all spiritual blessings in the gift of Jesus for us, according as he chose us in Christ Jesus before the world began. It is thus that God carries into effect the blessing he promised for us in Christ Jesus before the world began. It was just as needful that Christ should die as it was that grace should be given us before in him. If indeed no grace had been given us in Christ Jesus before hand then there had been no obligation on his part to die for those chosen in him before hand. The one dies for this all, and hence they are all dead in the sense that he has paid their debt, and their living henceforth, is not to themselves, but unto him that loved them and who has given his life for them. He laid down his life that he might take it up again. What life did he lay down? His life as a man under the law, and in the resurrection this same Jesus lives to die no more, death hath no more dominion over him. He is alive forevermore, and because he lives his people also live in him.

To be born again is to be begotten unto a lively hope by the resurrection of Jesus Christ from the dead. That which is born of he that is born of incorruptible seed is holy as a partaker of the heavenly calling. He is a new creature in Christ Jesus. He has eternal life and shall never come into condem-

nation, but is passed out of death into life. These are holy brethren. Blessed and holy is he that hath part in the first resurrection. Death or corruption has no power over such.

When such are called out of this world their souls or spirits go in peace to God who gave them. As Stephen said, as he fell asleep, Lord Jesus, receive my spirit. But it is received by grace. It is always by grace.

How wo we know that we are interested in this great salvation? Is it because we are fond of contention, or others think we can dive deeper, or soar higher in these mysteries than others? No. It is because we love the brethren. He that loveth is born of God. One may stir water and make it muddy, and then call it deep water. It is the water clear as a crystal coming from the throne of God that we love to look into, and behold, as face answers to face in water, seeing the glory of the Lord Jesus.

The fruit of the Spirit is in love, joy, and meekness in the Holy Ghost. Repentance toward God, and faith toward our Lord Jesus Christ are things that truly accompany salvation. A godly life is as good proof that the one thus living is a subject of grace as we desire to find in order to make manifest the grace that bringeth salvation.

P. D. G.

"THE NAKED TRUTH."

We have received the first number of a weekly paper called the Naked Truth, published by Elder L. I. Bodenheiner, at High Point, N. C. at \$1 a year. It has the image and superscription of its originator.

ELDER P. D. GOLD, DEAR FRIEND:—There is a question I have been wanting to ask you for about three years and have written it twice, but laid it aside each time. I will proceed to ask it now, at this late date. Please answer through the LANDMARK. The question is this, What first moved you to print the LANDMARK? Was it for the money alone there was in it, or was it partly for the peace and prosperity of Zion? I have been a reader of the LANDMARK nearly sixteen years. I do not see how I could get along without it. Your friend in a humble hope of eternal life.

J. R. JONES.

Hopper, N. C.

Remarks.

I was brought into the LANDMARK unexpectedly to me, and without my seeking. It all seemed to me as providential. The impression to write has been with me for years, and I have not felt at liberty to withhold from the children of God that which is in my mind. To give is more blessed than to receive, and my mind is eased in this giving.

Of course I need money to pay printers, buy type, paper, and the many other things needful to publish a paper. I consider that the lovers of this doctrine are willing to pay for printing and publishing that which they love to read. I am not receiving enough money in the LANDMARK business to keep me out of debt. If money was my object in publishing this paper I would quit this business, and go at something I could make some money at.

It is my desire to seek above all,

and first of all, the kingdom of God and his righteousness, if not deceived. I love my brethren and wish to benefit them if I can.

P. D. G.

The Biblical Recorder would make the impression that the State of N. C. is educating my son at Chapel Hill. He states I am now educating my son in the State University at the expense of the people of N. C.

Perhaps he would like to make the impression that the State is clothing and boarding my son there, buying his books &c.

I do all this myself. He receives free tuition as the sons of preachers are allowed to do—They do this at other colleges also—but that is a small part of the expenses I pay for his education there.

We call attention to the statement of the Recorder to show what efforts he makes to mislead.

P. D. G.

UNION MEETING NOTICES.

The Skewarkey Union is to be held with the church at Bare Grass, Martin Co. N. C. Friday, Sat. and 5th Sunday in Jan. 1897.

The next session of the Toisnot Union is to be held with the church at White Oak Sat. and 5th Sun. in Jan.

LABORS AND TRAVELS.

This book is written by Elder Lemuel Potter, Fort Branch, Ind. Price \$1. Elder Potter is an interesting writer, and skillful in argument.

P. D. G.

THEODOSIA ERNEST, OR THE HEROINE OF FAITH.

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Through regard for its inestimable worth, and not for gain, it has been reprinted, having been slightly abridged and revised. The style, while plain, is intensely interesting, so that the reader cannot easily lay aside the book until all is read.

One copy, 75 cents; two copies, \$1.40; three copies, \$2.00. In large quantities at 65 cents. Postage prepaid in all cases. If not found satisfactory, please return the book and the price will be cheerfully refunded. Address all orders to Elder J. H. Oliphant, Pimento, Ind. or P. D. Gold, Wilson, N. C.

MISTAKE.

Brother Gold, through misunderstanding of brother Dix he sent you some appointments for me—when I only wrote for a list of churches. Please state the reason. I have not filled them.

A. GARDNER.

"THOUGHTS IN VERSE"

This is an interesting little pamphlet of original poems composed by Elder Geo. A. Bretz, Albion, Ind. Five cents each, or 6 copies for 25 cents.

CHANGED.

Sister Mary C. Stewart's Post Office is changed from Troyville N. C. to Barclaysville N. C.

OBITUARIES.

JAMES FRANKLIN WEST.

Death. Is there a sadder word in the English language? A word that will wound

the heart of any human being, and open the ears to it 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. My brother was born June the 23rd 1879, and died November the 23rd 1896, making his stay on this earth 17 years and 5 months. His sickness was Typhoid fever and heart trouble. He bore his sickness without a murmur, and suffered untold misery. He knew every body that came to see him in all his sickness. He was in bed thirty-four days, and could not sit up any in that time, nor bear his weight on his feet. He has always been a good boy and a dutiful one to his parents, kind to his brothers and sisters, and kind to everybody. He had never made a public profession of Jesus, but we have reason to believe that he had a hope in the Redeemer of sinners. He believed in the Primitive Baptist church. His mother has been a member of the Primitive Baptists for Eight years, and he would often tell her that he believed it was the right church. We all believe that while we are left behind to mourn his loss that he is peacefully asleep in Jesus, but it is so hard for us to give our dear one up, but we trust that we have given him to our Saviour on high, where he will never know sorrow, sickness or pain again. He has left a father and mother, J. H. and Catharine West, one brother and four sisters, one aged grandfather, and two grandmothers, and a large host of relatives and friends to mourn his loss, but we all believe our loss in his eternal gain. He wanted Mr. T. F. Holiday to come and pray for him which he did, and he said that he wished he could have Mr. Holiday stay with him all the time. He had many choice hymns. One was, How tedious and tasteless the hours, When Jesus no longer I see. In his sickness he would often ask the Lord to be with him and bless him. The Lord gave and hath taken away. Blessed be his name. May we all be enabled to bear our sorrows with patience, though we miss him much.

SADIE V. WEST.

PETER SMITH.

At the request of Brother Smith's widow and children, I send this for publication in the LANDMARK, whose pages were as dear to him or more so than anything else,

cept his Bible. This highly esteemed rother was born in Caswell county N. C., in 1840, and died at his home in said county May 26th 1894. He served his country as faithfully in the Confederacy for four years as any man in the south. I am told he was elected first Lieutenant in Company G. 22nd N. C., Regiment at its organization; and remained with them during the war. No man was loved any more by his comrades than he was. He united with the Primitive Baptists, in 1865 at Lickfork, and lived an exemplary life until his death. He was married twice and left a young widow and eight children to mourn their loss. The writer was well acquainted with this brother for thirty years, and a truer hearted man I have never known. His home was a home for the Baptists for thirty years. He met the visiting preachers, took them home with him and conveyed them to their next appointment. As a husband, father, and neighbor he had no superior. He was a very hard working man, trying to bring up his children in credit and to give them a start in life. He was very successful as a farmer. But when the summons to take him from the evil to come came it found him ready and willing to obey. His family tell me that a few weeks before he died, his mind was often taken off of all things here, and placed upon things beyond; talking about dying every day, but apparently in usual health. He did not live an hour after he was taken sick. But he "Fought a good fight and had kept the faith." And I believe he is now resting from his labors. And may the Lord be a husband to the widow and a father to his children, is my heart felt desire and prayer for Christ's sake. May his children remember that "A good name is rather to be chosen than great riches and loving favor rather than silver and gold." And may his widow be enabled to follow his footsteps in righteousness and duty and receive a crown of life in the end.

Reidsville, N. C.

J. M. HARRIS.

NEEDHAM S. HYMAN.

Died in Martin, county N. C., Oct. 13th 1896 Needham S. Hyman. The subject of this notice was born in Martin county Nov. 26th 1830, and was married to Emily Jones on the 26th Oct. 1853, by Elder William Hyman. His wife together with five of their children yet survive him to

mourn their loss. Several of his children have gone before him. He united with the church at Conboho at its April meeting in 1874 and was baptised on Sunday by Elder John W. Purvis. He remained a consistent member of said church at the time of his death, and was always punctual to fill his seat when not providentially hindered. He suffered very much before he died from heart trouble and lay down but very little, and towards the latter part of his sickness would ask sister Hyman to pray for him to die. He bore his sufferings with a great deal of patience, and we feel that we cannot mourn for him as for those who have no hope, but feel his is a blessed exchange. May our Heavenly Father give us the Spirit to bow in humble submission to his divine will, and give to our dear sister and his children grace to support them in this their day of great trial and affliction.

Affectionately yours,

M. T. LAWRENCE.

Hamilton, N. C.

APPOINTMENTS.

J. M. WYATT.

Pleasant Grove	Jan. 16 & 17
Gilliams	18
Burlington	at night
Harmony	19
Wheeler	20
Flat River	21
Mt Lebanon	22
Eno	23
Durham	at night
Brother J. R. Young's	at night 25
Oak Grove	26
Willow Spring	27
Sandy Grove	28
Bethel	29
Middle Creek	30 & 31
Raleigh	at night 31
Cedar Grove	Feb. 2
Dutchville	3
Camp Creek	4
Tar River	5
Surl	6
Roxboro	at night
Shiloh	7
Stories Creek	8
Ebenezer	9
Country Line	10
Moons Creek	11
Cane Creek	12
Mill	13
Malmaison	14

E. E. LUNDY.

Goose Creek Island	Tuesday after 4th
Sunday in Jan.	
Jones Bay	Wednesday
Bethel	Thursday

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Blounts CreekFriday
 Sandy Grove.....Sat. and 5th Sun.
 Beulah Hyde Co.....Tuesday
 Rose Bay.....Wednesday
 Tiny Oak.....Thursday
 Masons Point.....Friday
 North Creek.....Sat. and 1st Sun. in Feb.
 East Lake (Dare Co).....Tuesday
 Kitty Hawk.....Thursday
 School House near No 11 Station.....Friday
 Powells Point.....Saturday
 Coinjock.....2nd Sunday
 Elizabeth City.....Monday night
 Flatty Creek.....Wednesday
 Bethlehem (Tyrrell Co.).....Sat. and 3rd
 Sunday.
 Concord.....Monday
 Moratlock.....Tuesday
 Some of the brethren at Beulah, Hyde Co.
 will please meet him at Makeyville Monday
 after 5th Sunday. Any one wishing to
 write to him till 2nd Sunday in Feb. will
 direct to Elizabeth City N. C. He will need
 conveyance.

W. E. WILLIAMS.

Wilson Tuesday after 4th Sunday in Jan.
 Wednesday.....Aycocks
 Nahunta.....Tuesday
 Mewborns.....Friday
 LaGrange.....Saturday and 5th Sun.

*P. G. LESTER AND P. D. GOLD.

Tarboro.....Sat. and 1st Sunday in Feb.
 Skewakey.....Monday
 Spring Green.....Tuesday
 Hamilton.....at night
 Conoho.....Wednesday
 Kehukee.....Thursday
 Lawrence.....Friday

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Dec. 13, 1896.	No. 21 Daily	No. 32 Daily	No. 41 Daily	No. 49 Daily
	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 59	9 44	.....	.....
Ar Rocky Mt.....	12 52	10 39	.....	.....
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	1 00	10 39	5 40	12 45
Lv Wilson.....	2 05	11 35	6 15	1 12
Lv Selma.....	2 50	.....	.....	.....
Lv Fayetteville.....	4 15	1 02	.....	.....
Ar Florence.....	6 55	3 11	.....	.....
Lv Goldsboro.....	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	7 00	4 10
Ar Wilmington.....	.....	.....	9 30	5 45
	P. M.	.....	A. M.	.....

TRAINS GOING NORTH.

DATED Dec. 13, 1896.	No. 21 Daily	No. 32 Daily	No. 41 Daily	No. 49 Daily
	A. M.	P. M.	.....	.....
Lv Florence.....	8 45	5 35	.....	.....
Lv Fayetteville.....	12 29	10 20	.....	.....
Lv Selma.....	1 00	.....	.....	.....
Ar Wilson.....	1 42	12 10	.....	.....
Lv Wilmington.....	.....	.....	P. M.	A. M.
Lv Magnolia.....	.....	.....	7 15	9 35
Lv Goldsboro.....	.....	.....	8 55	10 50
	.....	.....	11 10	12 01
Lv Wilson.....	.....	.....	P. M.	P. M.
Ar Rocky Mt.....	8 42	12 21	10 23	12 44
	8 33	12 53	11 55	1 23
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	2 31	12 51	.....	.....
Ar Weldon.....	3 29	1 44	.....	.....
	P. M.	A. M.	P. M.	.....

*Daily except Monday, †Daily except Sunday.
 Train on Scotland Neck Branch Road leaves
 Weldon 4.30 p. m., Halifax 4.28 p. m., arrives Scot-
 land Neck at 5.20 p. m., Greenville 6.57 p. m., Kinston,
 7.55 p. m., Returning leaves Kinston, 7.20 a. m.,
 Greenville 8.22 a. m., arriving Halifax at 11.00
 a. m. Weldon 11.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington
 8.00 a. m. and 2.00 p. m. Arrive Parmele 9.50 a. m. and
 3.40 p. m., returning leave Parmele 9.50 a. m. and
 6.30 p. m., arrive at Washington 11.25 a. m. and
 7.20 p. m., Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m.
 arrives Plymouth 7.35 p. m. Returning leaves
 Plymouth daily at 7.30 a. m. Arrives Tarboro
 9.50 a. m.

Train on Midland N. C. Branch leaves Goldsboro,
 N. C., daily, except Sunday, 7.20 a. m., arriving
 Smithfield, N. C., 8.30 a. m., Returning, leaves
 Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N. C.,
 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount
 at 4.30 p. m., arrive Nashville 5.05 p. m., Spring
 Hope 5.30 p. m., Returning leave Spring Hope
 5.00 a. m., Nashville 5.35 a. m., arrive at Rocky
 Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clin-
 ton, daily, except Sunday, at 11.10 a. m. and 5.45
 p. m., Returning leaves Clinton at 7.00 a. m. and
 3.00 p. m.

Train No. 75 makes close connection at Weldon
 for all points North, daily, all rail via Richmond,
 also at Rocky Mount with Norfolk and Carolina
 R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE
 General Supt.

J. R. KELLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

Sent your orders to the LAND-
 MARK Office for neat job work,
 at lowest prices possible.
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Zion's Landmark.

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

P. G. IESTER 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.

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All names and post-offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

PRIDE HUMBLED.

The following is republished by request and is told, as part of the unwritten or traditional history of Eld. John Leland.

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited, in writing, by a widow lady, to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a. m. The lady was a wealthy planter, in Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found any where. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was at this time about thirty five years of age, and had been a widow two years, but knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was, that she might make a display of wealth, and thus have the applause of all her associates; not only to show her wealth but her piety as well; so she went

to a great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting; no expense or pains has been spared, not only to have the best and the finest of everything, but to have everything in the best style.

On the evening preceding the meeting several carriages had already arrived, to be in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once saw in her physiognomy and deportment something of her leading traits of character.

His intention had been to intro-

duce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone;

"Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in a very soft and unassuming tone, said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered: "No; I have company now, and to-morrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further to-night, will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said, "Yes, you may stay there with the negroes if you want to."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found any one to whom he could speak, to ask permission to stay, but came at last to the smallest but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently:

"Good evening, aunty."

His greeting was answered with "Good evin," mosta.

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de lord, mosta, what can that be, fo' please God I've got nuffin to give you?"

"I am very tired from walking

all day. I called at the house of your mistress, but she says she has no room for me in that great house. I am too much fatigued to go further, and so I have come to see if you can allow me to shelter in your house."

"Bress de Lord, mosta, I got no 'commodation for any one; but 'fore a fello' mortal shall stay out does, I lets 'em stay in my cabin sho', ef da can put up wid my plain hut. Uncle Ben be in dree ly; den he can keep you company while I fixes you sumpen to eat, for you looks as tho' you had not eat a morsel for a long time," at the same time pointed to a three legged stool by the side of the door, saying set down dar and rest yourself, for you looks so worn out."

Mr. L. took the seat as directed saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges any one yit for sich commodations as I could giv 'em for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in: Well, you must 'cuse her, for she's lookin' for a mighty heap o' company to-morrow; dar's a great man to be dar to-morrow, what's gwine to preach in her house, an' a good many folks done come a'ready, an' heap mo' comin', to-morrow, so missus is mighty busy fixin' for 'em. But her's Uncle Ben," she continued as an old gray-headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them,

both black, and white, were an old couple who, from age, had for a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, &c. When he saw Mr. L. he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying; "Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out travelin', and come to stay in our cabin, kase missus can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "We's commanded dat if a stranger comes along we's got to take him in an' give him sech as we have to set before him."

While Aunt Dilsey was preparing supper Mr. L. learned much about the lady of the mansion from Uncle Ben; he learned, with other things, they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. L. had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bress God" said both the old folks at the same time, "we allers likes prayin' in our house, and nebber goes to bed 'thout one of us tries to pray."

Mr. L. then took an old well-

worn Bible out of his little bundle and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bress de Lord." When the Psalm was ended Mr. L. fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equaled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say any more than to fix their eyes on their guest, as though they felt that he was something more than mortal man. He retired to a clean pallet in one corner of the cabin, where he soon fell asleep. When morning came he was up early; Aunt Dilsey soon had him a good, plain repast, after which he seated himself to read telling his hostess that he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon any way, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. L. seated himself under a shady tree in the cabin yard, with Bible, waiting to see what the finality would be.

About nine o'clock every thing was in a bustle at the stone mansion; all the servants were called in to dress in their very best. Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large

congregation had ever seen him, but all had heard of him. So every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said.

"Bress de Lord, missus, why dont you git dat ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he prayed in our cabin last night and dis morning,' a 'fore God, in all my born days I nebber heard sich prayin' afore. He's settin' right dar now, under de tall pine tree; an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation, when it was agreed to have the old straggler, as they called him, to come and pray before the congregation broke up. Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispirited bout de preacher comin': he am not cum and da wants you to go down and pray for 'em, 'fore da all breaks up. Mosta, I wants you to pray jis like you did las' night."

Mr. L. walked down to the front door and standing on the steps, repeated a short hymn by memory, sang, and then engaged in prayer: by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk

to them a few minutes; and as a foundation, or starting point he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. L. and would, had he allowed her to have done so, have washed his feet with her tears. It is said that she was so overcome and affected that from that time forward she was a changed woman, so much so that she threw off all her jewelry and ornamental dressing, and became an humble and plain christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—Since I met you in Smithfield and you asked me to write to you, I have attempted several times, but feeling my unworthiness and weakness, I would write a few pages and cast it aside as nothing.

After hearing you expound the word of God so eloquently, and believing you to be a true servant of God, it makes me feel so incompetent to write. In my feeble way I will try and write a part of what I hope our merciful Heavenly Father

has done for my soul. When I was very young I had a desire to be a church member, (not a Primitive Baptist, for I must say though grievous, I disliked them above all others.)

I attended Sunday Schools, and had been taught that the Lord was continually pleading to me to give myself to him just as I was. I must give up my sinful ways and tell him I wanted to be saved, and he would take me in his tender arms and shield me from harm. I believed it then. I thought if I prayed to God every night and morning, went to church and Sunday School, and helped to bring others to the church, that God would surely save me. I could not see how he could be just in damning me. My father and mother were Primitive Baptists, and of course it was grievous to them to see their child being led astray by the foolishness of men. My father objected to my uniting with the Methodists when I was young, or at least, when but a child. I was very much grieved about it, and really thought he was an unkind father. My dear mother suffered me to do many things contrary to her feelings for my pleasure, and no doubt had shed many bitter tears after I was gone, seeking the worldly pleasures of this sinful world, and has uttered many prayers for her wandering child. I never thought any girl but myself had undergone almost my same troubles, until reading sister Effie Stancil's experience. She is a stranger to me, but O how my soul was made to rejoice when I read her letter. I surely can sympathize and witness with her, and may our merciful Heavenly Father bless, protect and comfort her the remainder of her days here on earth. I feel that she was more obedient than I. She

obeyed her father by not uniting with the Free Will church. I yielded to their pleadings and joined the Methodists about three years ago. I was satisfied about a year, and fully thought I was in the right place. I thought if I continued as good as I was then, I would certainly reap Heaven as a reward for my goodness. But O at a time and hour I know not, the love I once thought I possessed fled, and I was alone in the world without friends, hope or anything to look to for comfort. I would go to preaching at my church. I did not enjoy it. The members seemed cold and distant; no one seemed to care for me. I was of all beings most miserable. I felt condemned in the sight of God. I had professed to be a child of God, been baptized and communed, and felt worthy at that time. But now felt condemned, dissatisfied, and no where, nor any one to go to for comfort. I could not go to parents because they warned me of the trouble and danger ahead, but I, so disobedient had gone on in my own way, and felt like I was reaping the fruits of what I had sown. O, no one but those who have an experience of grace know my awful feelings. I would attempt to pray, knowing I had so transgressed I could only say, Lord have mercy on me, father forgive your child. I was burdened with two troubles, one my Heavenly Father, the other my earthly father; I had disobeyed them both. I would make up my mind to fall on my knees and ask my father to forgive me. I did so once and how willingly he forgave me. I was troubled about all to know if my Heavenly Father would forgive. I went on in this way a good while. I knew I was not fit for a church member, yet they would not turn me out. I once felt as good as any

of them, but O, I was made to cry out, Lord what shall I do? I felt myself lost, already condemned, no bright hope in the future. I would hold to the follies of the world as long as there was one happy moment to be found. I would go to parties, dance and appear very happy, then my poor soul was crying—almost an unbearable burden. My troubles would come and go at first, but at last they remained and my burden daily increased. I would often tell my mother I would not live to the age of twenty five, (and I may not, but I have great deal better hope.)

I have danced until late in the night, and spent the remainder of the night in tears. My father would often rebuke me for crying at every thing that was said the least unkind, but I could not prevent it. My heart was always ready to burst forth with a flood of tears. During my troubles I went to a dance one cold bitter night, danced until very late, the next night I was taken very sick with throat trouble and fever. I was sick for a good while. My friends and relatives thronged around my bed, no doubt to see the last of me. I was carefully nursed, and I noticed all my nurses, and friends that came to see me were Primitive Baptists. I do not think but three Methodists came during my sickness. When those good old people would come in I wanted to cover my face, and would sometimes. I felt so unworthy of their kind attention. While in that condition I asked the Lord for a sign that I might know if I was in the right place. The Lord gave me a dream (I believe.) I was in such trouble. I knew I was very sick, and without a hope. My friends were sitting around my bedside waiting the Lord's will to be done. After asking for a dream or sign I closed my

eyes, and I believe He answered my prayer. I dreamed I was in a dark, lonely place. I could see before me a long wall, in the centre was a long narrow door. I desired to view on the other side of the wall. I went to that door, and, not being able to see to my satisfaction, attempted to go through the door, but when I got in the walls began to close in on me. I could not go on through, nor come back. I begged for help, but no one could help me. Those in the room heard me screaming. My mother came to me and tried to wake me. Just before she woke me I fell through on the other side. O I cannot describe the place. It was the most picturesque scene my eyes ever beheld. There were lovely flowers blooming, and old gray-headed men sitting now and then under rose-bushes, white with roses. How I longed to be with them, and pluck flowers. They seemed so happy. When I awoke the first thing I thought of was my dream. I realized my condition. I was in a dark lonely place. My heart seemed frozen. It was a terrible wilderness. After having the dream I was made to doubt and think perhaps it was the medicine that caused me to dream so. I felt like that night I was done with the follies of this world. But after I got well I seemed to lose sight of the past, and wandered back into the world, but not without a conscience that checked me, and made me mourn on account of my wrongs. I was accustomed to taking my guitar and going off to myself and there in the silence mourn, and sing and play, with a heavy heart. It seemed that to me every chord I played sank deeper into my poor heart, and there alone I would pray and mourn, and wonder why I had lived to ever spend such unhappy moments. While meditating on my condition,

and trying to count the stars so as to forget my troubles, this came to me with so much force, (I looked around to see if I was being noticed,) "Come unto me all ye that labor and are heavy laden, and I will give you rest." O I cannot express my feeling. I went on this way, first believing and then doubting for a good while, and in this uncertain condition this was forcibly presented to me, "And you hath he quickened who were dead to trespasses and sins." I quit my work and got my testament, and thought I would let it open where it would, and see if I could find any comfort in the first chapter I should find. It read thus, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." I had read it before. It came to me once before to read the 8th chapter of Romans. But it seemed there was more comfort there for me than ever before. Sometime after that I went to the old Union church, and if I ever heard a comforting sermon brother John Gardner, of Goldsboro, preached it. I was hungry and surely I was fed that day. I thought I would not doubt any more, but I soon got down in the valley of sorrow. I went to the Little River Association with all the trouble it seemed I could bear. In conversation with a brother, I there, for the first time, told of my little hope. After I came home and began to meditate over what I had told, I was still more troubled for fear I had deceived the people of God. While troubled I received a letter from sister Eugenia Hinton, and surely the most comforting letter ever penned to a poor mourner she wrote to me. Before that I had been troubled on account of being evil spoken of and falsely accused, but in her letter she explained,

and made so plain how Christ suffered for his people and was bated, until I become perfectly satisfied. Words would fail me to express my appreciation for such a letter. A few weeks after that I went to the Association at LaGrange. Others were drinking from a pure and purifying fountain, and O, how I desired to drink, or taste of that living water. I was ashamed of myself. I could not prevent the tears in the presence of so many. I had a hope, yet I was not enjoying myself as others. Arise and be baptised was continually sounding louder to me than all I heard or read. The next thing was this song,

"Lord submissive make us go,
Gladly leaving all below,
Only thou our leader be,
And we still will follow thee."

I was stopping with sister Hardy. The memory of her dear face has been a source of comfort to me when I think back of my dark hours spiritually, and remember how she cared for me, tenderly watched over me during my stay with her, as a faithful mother. May our merciful Heavenly Father protect and comfort her and hers in my prayer. I came home shedding tears of joy and sorrow. I made up my mind to offer myself to the church the next church day. It is useless to describe (or at least try) my felings during that month. I was first rejoicing and then sorrowing, doubting and fearing. As the time drew near I tried to tell my parents of what I intended to do, but my heart would fail me. I felt like they had been deceived in me once, and they had no confidence in me. I felt that my past life had aimed at nothing higher than brilliant nonsense. Religiously speaking my works were in vain. The day had come, and I had not yet told them. I awoke that morning

singing God's praise. I felt like I wanted to praise his name forever more. I was so nervous I could not hold my body still. My mother wanted to know what was the matter. I told her I did not know. I asked her to go to church that day. She said it was almost impossible. I would not tell her for fear I might not give in, and she would be disappointed. I went all the way with my father without telling him. I certainly did not want to deceive him. Brother Gold, I joined and was baptised the next day. O my soul was full of rejoicing. I felt that I could say, "The Lord is my shepherd, I shall not want." I left home that evening for my school. O how much difference I found. I felt that I had some one to look to. Even the birds seemed to be helping me sing God's praise. I am young and surrounded with temptations. My young friends seem to think me strange, and shun my company, because I am not as I once have been, (and I thank God for it,) I care not for none of it. Surely all that will live Godly in Christ Jesus shall suffer persecution. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. My prayer is to God that I may bear them patiently, that I may adorn the profession I have made, with a well ordered walk and Godly conversation, that I may let my light shine that others may know I have been with Jesus and learned of Him. Brother Gold, pardon me for writing such a lengthy letter. I feel like the half has never yet been told. I am young in the cause, and would gladly receive any message of comfort from any who should feel disposed to encourage me in the faith. Hoping you will look over all imperfections of this poorly composed letter, and asking you and all praying people to remember me at a

throne of grace, I am your unworthy little sister.

ZULPHIA C WHITLEY
Smithfield, N. C.

Remarks.

I have much enjoyed reading this letter, for I have a special love and sympathy for those the Lord has brought out of Babylon, as I have been there myself. May the Lord still bless, preserve and guide our dear young sister together with all the household of faith, and bring yet many others to his banqueting house.

P. D. G.

DIVINE ADOPTION.

BELOVED EDITORS:—Salvation from sin and death includes Adoption. And because it does, as the scriptures teach, my mind has long been deeply interested upon this feature of our salvation, and I have prayerfully sought to understand it: for it is only according to God's adoption that I, His sinful creature, can be called His son. The testimony concerning the heirs of salvation is, "And were by nature the children of wrath, even as others." So we were not by nature the children of God, but His creatures only, sinful and guilty and under wrath. "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My Father; and shalt not turn away from me." Jer. 3. So the Lord addressed His people. This is adoption. He again said: "I will call them my people, which were not my people; and her beloved, which was not beloved. It shall come to pass, that in the place where it was said unto them, Ye are not my people there shall

they be called the children of the living God." Rom. 9. This is the Lord's own clear and strong definition of His adoption, in both the Old and New Testaments; and a better cannot be given. It is not confusing nor hard to understand; neither is it divided into parts, but simple whole—one adoption. The adopter is God; the adopted are the people of His choice; and being adopted they are His children henceforth and forever. But without His abounding grace in Christ Jesus, they were neither His people nor His children. As chosen in God's new covenant, they are His people; as sealed with the Spirit of adoption in their hearts, they are His children. Hence it is according to the good pleasure of God's will that they are His people, and through His grace of adoption that they are His children. These are plain scriptural truths.

His word of promise to them is: "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This gracious promise presents them both as people and children; for sons and daughters are people—neither angels nor spirits—but the children of men. Yet it is a gospel axiom, a blessed new covenant truth, that the sons and daughters of men are "the children of the living God;" for the Lord has so declared, and who shall disannul it? Indeed the blessed Bible tells of no other children of God. His only begotten and well beloved Son himself was "the son of man," and descended from King David. Ah! He was "a man of sorrows, and acquainted with grief." So we do well to hold fast the form of sound words, and shun theoretical conjectures and "vain philosophy."

It is remarkable that the word adoption occurs only in the Script-

ures written] by] Paul—and this is true also of the word predestination. Paul not only shows a close and inseparable relation between these two acts of God, but also that adoption is the fulfillment of predestination. See Eph. 1, and Rom. 8. He again treats upon adoption in Gal. 4, in connection with redemption. In this place he shows that the relations of the redeemed subjects or people are changed from that of servants to that of sons. This is adoption. The bound servant under the law is redeemed from it and from the curse, that he might receive the adoption of a son. This is by our Lord Jesus Christ, and in and through Him. "Thou art no more a servant, but a son; and if a son then an heir of God through Christ." "If the Son therefore shall make you free, ye shall be free indeed."

Adoption, as the inspired Paul teaches it, is very simple, yet wonderful. It is the act of God; therefore it is forever. It is begun on earth, and finished in heaven. Predestination is its beginning, and Resurrection its ending. Between these first and last links are two others: the precious Redemption-price, and the Spirit of Adoption, applying the Atonement, and sealing the children of the Covenant in their hearts unto the day of their redemption. This done, "we cry, Abba, Father." "We cry." It is ourself. The man is one, and this one is embraced in the Divine Adoption. As the subject or man is one, so the adoption is one. Paul who unfolds it, does not divide it, or speak of it as two or two-fold. Neither does he nor his Divine Master speak of two children in the one man; but as the redeemed man in one, so the child of God is one. "Thou art no more a servant, but a son." And now this one, who was a servant, is a son by the Spirit of

adoption. He is yet the same one, but O how changed! For he is no longer down in the cruel bondage of Egypt, but in the joyous freedom of Canaan! He is passed from death unto life! He was sometime darkness, but now he is light in the Lord! He was an enemy, but now he is the friend of God! He was an outcast, an alien and a stranger, but now he is a fellow-citizen with the saints, and of the household of God. Yet he is all this only by the Spirit of Adoption; for he is not yet adopted—not yet at home with his Father in heaven—but is still on earth—a returning pilgrim-son, a homeward-bound child of "our Father in heaven." When adopted, this dear one, who now longs for heaven, and calls to God, saying, "Abba, Father, will then be presented to the loving Father in the glorious home, and the First born Son from the dead will say to the countless multitude of his brethren, "Come, ye blessed of my Father, inherit the kingdom;" and to His and our God He will say, "Father, behold I and the children whom thou hast given me!"

"Our beloved brother Paul" presents three Divine acts, as making the one complete and glorious adoption—the predestination unto the adoption of children unto God; the Spirit of adoption, which is the earnest, the sealing-witness, in our hearts of our heavenly home; and then the crowning glory, the unspeakably blissful adoption itself—the triumphant rising from the dead, and ascending up from the earth into holy, happy Heaven. This will be our Redemption. When our triumphant Redeemer for us arose from the dead, and the wondering and rejoicing disciples beheld Him "go into heaven," He was then glorified; and it is then, when He shall come again and raise us up from the dead, that we

also shall enter fully into His glory and be glorified together with Him. We shall not anticipate or go before the sorrowing and suffering Son of God, but shall follow after Him; therefore, since He was not glorified at the time of His death, when He commended His spirit to His Father, but when He gloriously arose from the dead and ascended to His Father, our forerunner into heaven; so it shall be with us. Therefore Paul thus testifies saying "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "Christ the first-fruits; afterward they that are Christ's at His coming." This is the order. "Planted together in the likeness of His death, we shall also be in the likeness of His resurrection." Of this the testimony is: "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." It is for this glorious manifestation of the sons of God that we now wait, in the assurance of faith and hope in Jesus, the risen Son of God "waiting for the adoption, to wit, the redemption of our body."

D. BARTLEY.

DEAR BROTHER GOLD, AND THOSE WHO MAY READ THIS:—The year 1896 with its many changes is now a thing of the past. The year 1897 with its unknown future is now dawning upon us. I look back over the past years and wonder how I have endured the severe conflicts through which I have passed. The three years 1894, 1895 and 1896 have been the most trying part of my ministerial experience. The first was trouble that came upon me of which I was forewarned in these words, "Awake, oh North wind." These words rang in my ears for near three months and then the

storm came, but He, who stilled the tempestuous sea of Gallilee and delivered the weary and fearful disciples safe on the other shore, stilled the tempest that then raged and threatened my final destruction. The disciples then were not the cause of the raging of the sea, but the wonderful power of God was revealed to them in sweet deliverance. Even so with this poor worm. I was not the cause, had done nothing to cause the "North wind" to awake, but the power of God must be made known, and in our day as well as when the disciples were in this world. I was the sufferer this time, but as then so now, the sufferer was the one delivered, and the one who felt the power of the most High as He so graciously and mercifully reached down His everlasting arm and took me into the bosom of His everlasting love. Thanks be unto His holy name when the lion roareth He is near the feeblest of His flock and bears them safe from all their foes.

1895 was the year I witnessed the strong impression of the Spirit cutting me loose from that I had loved for so many years, and who had come in the church under my ministry. I loved them as my own children, but there was that deep feeling with the words of our Lord, "I have finished the work thou gavest me to do," and with those words a removing of my field of ministerial labors from that to this section where I now dwell and labor.

I seldom tell a dream, but one was given me at the beginning of my impression that my work in Eastern N. C. was done, and I will give it here. In my dream I owned a wheat patch of three acres, it was the most beautiful wheat I ever saw. The wheat was as high as my head and as thick as it could grow, and not a withered head in it all, nor a stalk fallen down. I had

reaped one fourth of an acre, or one twelfth of the wheat and where I had reaped there was not a stalk left standing, but all lay in perfect order on the ground. That which was not reaped was not quite ripe, and I stood, sickle in hand looking over the little field of ripening wheat. This is the dream. What is the interpretation? Who can tell? With the impression of my mind this was a perfect breaking up my whole being, a crying to God to let me continue with the churches I loved and that I knew loved me as they loved no other living man, but not one word of peace was there in my supplications. I was compelled to resign the pastoral care of those churches, sacrifice at least two thirds of my little estate and come a way. We came to Durham to allow sometime to look around before we finally settled down and there in our hired home, among very warm brethren and friends we spent one year lacking eleven days.

Here I had some of the deepest experience of my life. I cried bitter tears in secret and cried unto God on my bed at night, and sometimes my grief so overcame me that I could not refrain in the presence of my family, for it seemed that my whole heart was so full it would burst. I could not converse with any one of my troubles, nor ask the prayers even of my dear loving mother, for it appeared to me that every impression I had professed was vain, and to ask any of the Lord's people, whom I loved with all my heart, to pray for me would be deception and worse than hypocritical. Oh the darkness that filled my whole being no one can ever know but the alwise God from whose eyes nothing is hid, even though it be our thoughts which he sees afar off. During my troubles several churches wrote me about calling me to serve them

as pastor but with these troubles and this great darkness and unsettled mind I could not give any of them one word of answer, only do not call me for with the present feelings I cannot accept the care of any church.

In my deepest troubles I almost fully determined to move to Florida and enter fully into the carpenter's work, and if there was any opening that offered itself I would preach near around home but devote myself mostly to the support of my family.

Some few scriptures were troubling me and I could not reconcile them. In one place it was said that God had ordained that they that preach the gospel should live of the gospel, and I and my family had lacked many things during the twenty-two years of my ministry, things that were actually necessary to our comfort and I was and had been many times heavily burdened with debt. All these were evidences to me that if I had ever preached the gospel at all it was from some impure motive. Then another said, seek ye first the kingdom of God and his righteousness, and all these things shall be added to you. This was evidence that I had not sought His kingdom nor His righteousness, and these I desired above all things. Another said, He that provideth not for his own and especially for those of his own household, hath denied the faith and is worse than an infidel. I saw and knew in my mind that I was that man for my household had been greatly neglected in my services to the different churches. Now the question was, "Can any man righteously serve any church and he knowing that he has denied the faith and that he is worse than an infidel? And could any church, if they knew such things, desire the services of such a man?"

These were hard questions to me and I have never been able to answer them. These were some of my troubles or the things that led to them. During all this time my ministerial labors did not abate in the least, nor the different calls, nor my desire for the destitute, and I was almost continually engaged that way so that I tried to preach during the year one hundred and eighty three times, or one more than a sermon for every other day in the year. I tried to preach in some sections where no Primitive Baptist had ever preached and where our doctrine is little known. I am now settled here, four and a half miles West of Roxboro on a little farm. I have been regularly installed as pastor of three churches and try to preach monthly to them and three others, besides two other regular monthly appointments, and then I try to visit as many new places as time in the services of the churches will allow. I have received several letters from different sections asking me to visit them and I do not think that any one enjoys visiting the brethren more than I, but the churches I try to serve, I feel, should first engage my attention, and next those places where we are known only by hearsay. I have always during my pastoral life tried to be faithful to the churches I was called to serve and today I have a conscience void of offence in that respect. I want to continue that way for I would not like to do or say any thing to give me remorse among the brethren.

What this year will develop in our experience God only knows, but it is a glorious consolation that whether it be life or death it is all known unto Him. I hope those who feel interested in me and my labors will remember me.

L. H. HARDY.

Roxboro, N. C.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

THE UNIVERSITY.

The question of the extent a state should render aid by way of taxation in the education of the people is being agitated now in N. C. The supposed leaders of the most numerous denominations of the state, Methodist, Missionary Baptist and Presbyterian, having each of them various schools in the state, and of course wishing to monopolize education, and bring the youth of the country under their persuasion, are fiercely opposing the State University which has for many years received aid by appropriations from the State to enable it to help in the education of the sons of N. C.

The wisdom of the State has been to encourage a University so that the people of the State could have a school non-sectarian, not without morality—not denying or ignoring the existence of God—nor the mediation of Christ—not disregarding the bible, but not teaching the

distinctive religion of any sect or denomination. There is a general recognition of the divine government and revealed religion in this School. But the aim of the State is to turn out scholars with good morals—not however as of any particular denomination. We do not understand literary schools are organized to make Baptists, or Methodists, or Presbyterians, or Episcopalians; but they are to train the natural powers of their pupils. Sectarianism is to be eschewed.

Each denomination claims that it has the soundest religion. We therefore expect a Methodist college to teach Methodist religion, and a Missionary Baptist college to teach their religion. We do not expect the State University to be opposed to their religion, or Godless as opposed to God, but to have the honesty to hold that it is not able to reveal the Lord to the darkened mind of man, recognizing that it is by the revelation of Jesus Christ, and not by schools of men, that pure religion is taught.

We were surprised at the unfairness even of the Editor of the Biblical Recorder in his statement that the State had relinquished all ownership of the University. He says, "The University of North Carolina is not the property of the people of North Carolina. It was theirs up to 1873; since then, as the foregoing shows, it has been the property of the trustees."

It is strange to see how far a man's zeal for his pet measures will blind his judgment, and prejudice him until he cannot see the

plain meaning of language. The General Assembly of N. C. appoints Trustees to manage the University for the people of the State. Who ever heard of a man being appointed a trustee to manage his own business? Who ever heard of a trustee rightfully claiming that the property entrusted him is his own?

Trustees of the University are State officers, and cannot even hold any other office. They act for the State.

The Editor of the Recorder would make the impression that the State has abandoned the University, and therefore should not make any more appropriations to help it.

There is plenty of room for these denominational Schools to do their work, and let the State maintain its cherished system of education through the free schools and the University. With all that they are all doing there is still lamentable ignorance in the State.

The Primitive Baptists have been ridiculed as opposed to education, but I hold that we are more in favor of education of the proper kind than these denominational Schools.

P. D. G.

RIGHTEOUS JUDGMENT.

Friend J. E. E. requests my view of Rom. 2:45.

God's judgments are true and righteous altogether. Mankind are all guilty. God is without partiality—nor does he respect the person of any. We flatter ourselves that he will not condemn us though we judge others to be guilty, and we condemn them; yet we are

guilty of the same things. On what principle can we expect to judge and condemn another, and yet think we shall escape punishment when we are guilty of the same things? We prove our pride and self-conceit when we think we shall escape punishment for doing the same thing we condemn others for.

Such characters despise the riches of God's goodness and forbearance towards them, because those that judge others do not feel that they are guilty, and therefore do not consider that God shows any mercy by long-suffering towards them. Such do not feel that it is the goodness of God that leads men to repentance, nor do they feel the need of grace to save sinners. It is God's goodness that leads men to repentance, and his mercy that saves sinners.

But hard-hearted, proud and rebellious men treasure up wrath against the day of wrath, and the revelation of the righteous judgment of God. God's judgment will in due time be revealed and then it will be shown that it is righteous. Men do not now admit the righteous judgment of God that condemns them. But when that judgment is revealed then it will be manifest that it is righteous. That judgment is made, but not yet revealed. The greatest traits ever found in any man's character are humility or meekness. The meeker a man is the nearer to God he is. The opposite to that is pride and rebellion against God, and this leads to all false judgments, blindness, hard-

ness of heart, and the despising of God's goodness. Those that are humble find nothing but blessings and mercies of God. But those that are full of pride are incapable of appreciating blessings.

P. D. G.

MURMURINGS—MANNA.

Brother C. C. Aydlett requests my views of Ex. 16 : 3 and 16 : 31.

The first reads:

"And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness to kill this whole assembly with hunger."

Two very surprising things are manifest in the history of the children of Israel. One is their ingratitude and rebellion against God who wrought such wonders in their deliverance; the other is the wonderful mercy of God continued to such unthankful and rebellious sinners. The ingratitude and wickedness of Israel, and the exceedingly great mercy of God are matters to be deeply considered, the one to show what we are, and the other to show what God is.

Man is flesh. Hence when trouble comes on him he faints. He cannot follow God in truth at all. When asked to walk by faith, and cleave unto God in distress, he then turns back to the flesh-pots of Egypt in his desires and says, we had better have died in Egypt than to come out here in this wilderness. But this was denying God's power and mercy. Could he not feed and preserve his trusting people in the wilderness? He made the wilder-

ness as well as the fruitful field. Man wants ease. He does not like pain or suffering. This first testament exhibits the weakness and sinfulness of the flesh in the first covenant that made nothing perfect, but shows man to be so imperfect.

How weak and sinful man is. Surely he is not worthy of the least of all God's mercies. But God grants mercy to man beyond all his expectations. The sin, or rebellion or murmuring against God is manifested in all their journey through the wilderness. They charge Moses and Aaron with bringing them into that wilderness to perish. But it was God that brought them there. Nor would there be any lack to those that trusted in God. The Spirit that trusts in God cannot think he could do wrong. We are to beware of an evil heart of unbelief in departing from the living God. In any and every event of our lives daily, when we murmur and complain at our hard lot, it is finding fault of God's providence or ways. This shows that we are in the flesh and corrupt, of the earth earthy.

When we are deprived of our signs of salvation, and are shrouded in darkness we are in the wilderness of sin—a place that yields or supplies not one particle of what we think we need. Then we feel that we had better never have made a profession of religion than to be deceived and finally lost. But God does not begin the work of salvation to abandon it, and to cast off his people whom he forknew.

But he leads them into trials and sore distress in order to make it manifest that he will teach them to trust him at all times for all things. By great and sore troubles are they therefore taught to trust in the Lord at all times for all things.

There are a few notable deliverances in ones life, and many vain silly and sinful wanderings of our carnal nature. For instance, God opened the Red Sea for Israel's deliverance, and Pharaoh's destruction. Then he gathered all Israel at Mt. Sinai to hear the law. These notable events could never occur again. But they wandered around forty years in the wilderness of sin. We remember the beginning of days with us when our sins were forgiven. It was the opening of the Red Sea to us; but alas, since that time how we have wandered in sin as a vast burning desert in which we find rebellion and murmuring, dissatisfaction and poverty.

One of the evils of the flesh is the lust for its gratification. The Israelites longed to be again in Egypt by its flesh-pots so that they might eat to the full. Yet this was their shame. To lie among the pots or to gratify the lusts of fleshly righteousness is to the destruction of an Israelite.

God reproves them and teaches them by manna something of the mystery of the life of faith. For it came as a mystery to them, tending to humble them, "And the house of Israel called the name thereof manna; and it was like

coriander seed, white; and the taste of it was like wafers made with honey." It is manna, said they. That is, "what is it? They did not know what it was. It was a mystery. Hence they said, what is it? That is, it is manna. It fell in the night, or they could not see it fall, or understand how it fell. But when the dew passed away in the morning the manna lay on the ground. How good for dew to rest on it. It was round, as denoting that without limit or boundary, beginning or end. It was white, denoting purity. It fell in small quantities, making it the more precious. It was sweet, denoting its savory character. It was to be gathered each day for that day, showing a state of active obedience by each child of God. He that gathered much had none to sell, or keep for next day. He that gathered little had no lack. So that the obedient, poor man had as much as the rich man, and there was a blessed equality.

This was a test of their obedience. One might say, we are exalted above other nations in that we have a constant supply, so that we can do as we please. If I am going to be saved I will be saved any way, it does not matter how I do. Manna comes every night. Ah but grace teaches me to live soberly, righteously and godly in this present world. So if I enjoy the benefits of this salvation I must obey God.

This manna was in no sense to take away the pleasures of labor and watchfulness. It was to be gathered every morning. Nothing

an Israelite did caused it to come, but its coming caused every Israelite to be watchful and obedient in gathering it. Then its coming as it did in the night tended to humble them, for they could not understand the mysterious manner in which it came. They were altogether dependent on God for its continuance. Thus were they favored and fed as no other people ever had been. All this was to teach them that they were not to depend on the flesh-pots of Egypt, nor on man, nor to seek to gratify the fleshly principles of vile nature, but to endure hardness, to forsake the world, and, denying self, live unto God. Your fathers did eat manna in the wilderness and are dead. But he that eats Jesus crucified, the true bread that came down from heaven, shall never die. Manna was typical of Jesus, and was not the true bread. How great is that gift. The gift of God is eternal life. He that eats of this bread shall never die.

P. D. G.

ELDER GOLD:—Will you please give your views on Math. 12:43-46 also Luke 9:42 and of Rev. 17:8-11. See texts.

J. M. VAUGHN.

Round Peak, N. C.

Remarks.

The unclean Spirit goes out of the man and walks (the unclean spirit walks,) through dry places, &c. But the unclean spirit finding no rest, no place suiting as the man or house he went voluntarily out of, says, I will return to my house—the man I went out of. He goes

back and finds no difficulty in getting in again. He also takes seven other unclean spirits worse than himself, and they all eight entered into the man and dwell there, and the last state of that man is worse than the first.

This is in answer to the charge the Pharisees made against Jesus, namely—that he was casting out devils through the power of the chief devil, and his answer also shows the condition of these Jews. Their charge is exceedingly bitter. What could have more fully shown the bitterness of their malice against him. They said he was in league with the devil. Jesus replies that a house divided against itself cannot stand. He also declares to them the nature of their sin against the Holy Ghost, which should never be forgiven. He also states that that wicked generation of the Jews were in the evil case of a man out of whom the devil went of his own accord, (not cast out by a greater power,) and therefore it was still his own house, and he could therefore come back when he pleased.

The Jews as a nation for a time appeared well, acted seemingly all right. Like Judas who was numbered with the twelve, and seemed to be one. But he belonged to the devil all the time. The devil had not been bound and cast out of Judas by a stronger power. For Jesus said, have not I chosen you twelve, and one of you is a devil? When the devil desires he returns to Judas, and enter into him, and he at once does the work of the devil, namely he betrays Jesus.

Then he goes and hangs himself, and the last state of that man is worse than the first. So the Jewish nation being possessed by the devil, and doing his works manifested that they are of the devil. Indeed Jesus said to the Pharisees who were the rulers of the Jews, "Ye are of your father the devil," *See* John 8: 44. They manifest that their last state is worse than the first. For above all their sins the worst of all them was to kill Jesus, the heir of God. Soon that nation was miserably destroyed, and their last state was worse than the first one.

That is true also of men professing to follow Christ, but are not true lovers of God. Every man is to be tried. The Lord's kingdom is not divided against itself. Every thing unclean shall be cast out of the kingdom. Whatever belongs to Satan shall also be manifested as such. It seems to be in Satan's policy to get his men to creep or slip in undisguised into the church of God. But he is not divided in his kingdom when his subjects make a profession of religion. He comes back to them when it suits him.

Also Luke 9: 42. This is a case just the opposite of the one where the devil goes voluntarily out of a man, and, finding no such pleasure any where else, goes back into this man. He is very accommodating seemingly, when he goes out of his own accord. For then the man out of whom he is gone readily makes a profession of religion, and be-

comes very zealous—a very active, good, christian he thinks, and his friends do too. He has no troubles, nor downfalls, no temptations. He promises he will do all the Lord commands—keep the whole law, and considers he is doing much good. But in the case here named Jesus casts out the devil who does all he can to stay in this child, and when he knows he has to come out he attempts to destroy the child, for he tears him. The disciples cannot cast him out. But Jesus commands him to come out and he must obey. Jesus delivers the child to its father who had been greatly grieved on account of the miserable condition of his child. How good Jesus is to deliver this child healed to his father to glorify God by honoring his own father, not by going and joining some society and acting as a drumming agent to sell samples of some so-called religion over the country.

The devil never could enter into this child any more for Jesus bound him and cast him out.

Also Rev. 17. 8-11. This refers to the time when God will judge and destroy that master-piece of the Devil's work of false religion, wherein he has deceived the whole world. For the devil is very religious in his way, and when it suits him. He is an imitator. When God sent Moses to Egypt to work miracles before Pharaoh, Satan wrought his miracles in imitation of Moses. There are gods many, and lords many. Satan in the beginning told Eve she should be as gods

knowing good and evil. Satan presents himself when the sons of God are gathered to worship. Among the Jews he had his gods many. In Elijah's day the false prophets (the devil's prophets) numbered eight hundred and fifty. When Jesus was born Herod controlled by the devil pretended to worship Jesus. When Christ was manifest in the flesh the devil had possession of the Jewish leaders in the name of religion. Paul states that Satan had transformed himself into an angel of light, and so had his ministers. Satan took his seat in the church and exalted himself above all others, or all that is called God, proclaiming that he had power to sell indulgences, or the right to commit sins, changing the word of God and substituting other things in its place, adding many inventions. All the schemes of modern religious worshippers to obtain money, power over men in the merchandise of souls, have their origin in the mother of harlots and abominations of the earth. The devil is a bloody persecutor when that best answers his purpose, or he has the power. But when he has not the power he plays the gentleman of great politeness and accommodation of wonderful power to please by shifting his sails to all winds. His ways are moveable to conceal his true character and motives. Hence the specious plea that one may find in some denomination what is agreeable—that if one does not suit another will. There is therefore a great number or variety within the skirts of this mis-

tress of mankind, but it is the number or combination of a man—holiness of God. Also we see in this mystery of iniquity the devil has power to make an image to the beast that was wounded to death and did live, and to work miracles in the sight of men, and induce all the world to worship the image to this beast. Now here is an imitation of Christ crucified and risen, yet it is a fraud and a counterfeit. For while it presents one wounded to death, yet living, it is not the true Christ that was dead and is alive forevermore, and has power over death and power over all flesh to give eternal life to as many as the Father hath given him.

The power of Jesus in destroying this great power of the devil, and casting down every high thing that exalts itself against all that is called God, so that no more place shall be found for it, so that great lamentation shall be uttered among all the mingled nations of earth that shall bewail their loss, is an event to be much pondered. But God is the blessed power of Jesus unto salvation, not only in the destruction of all that is corrupt in mystery Babylon, but in building up all that is worthy in the blessed name of Jesus.

For at his coming the presence of his power will consume every foe and all that exalts itself against God.

P. D. G.

DEAR MR. GOLD:—I sincerely hope you will answer Papa's letter through the LANDMARK. He is so

hurt about the church, or rather some of the members' acts. The Deacons have not been to church in ten years, and one of the leading members spends most of his time in the saloon gambling for money. He then defies the world and says, God makes him do as he does. He says farther that God foreordains all wicked acts. Please answer through the LANDMARK and oblige a family in great trouble. What we want your views on is this, Is it right for church members to live in adultery, frequent saloons, and gamble for money, get beastly intoxicated and say God makes them do so? Furthermore, is it right for church members to have no discipline at all, and to live in the same church for years and not speak to each other, and at the same time send letters to the Association from year to year saying we are all in peace?

Answer.

No. Any decent man of the world would say this is not right. I would rather live in the society of respectable people of the world that make no pretension to religion, than to live with gamblers, and fornicators, and drunkards: and I would rather live with gamblers, fornicators and drunkards that make no pretension to religion—are not members of any denomination—than with gamblers, fornicators and drunkards that are church members. Above all places where people should be sincere and pure in their profession let it be in the church.

We cannot think of a Baptist church where such members as our friend describes are recognized as a church of Christ. Let no man say when he is tempted he is tempted of God, for God cannot be tempted with evil; neither tempteth

he any man. But every man is tempted when he is drawn away of his own lust. Every man—this does not mean Adam in the garden of Eden—but every man, or any man here in the world, when he is tempted is drawn away of the lust or sinful desire that is in him, (and this comes from the devil,) and when this lust conceives it brings forth sin, &c. What blasphemy to charge God with our sins. Man is in league with the devil, and has a covenant with hell; and when God sweeps away this refuge of lies then we know that God is holy and we are vile. Then we hate sin, abhor that which is evil, and give God glory.

A true church of Jesus Christ does not fellowship the conduct our friend describes above. We should withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness.

When a man loves sin so much that he accuses God of compelling him to do all his vile deeds, he is under the power of a very unclean devil.

P. D. G.

SORROW.

We receive some letters from friends full of expressions of guilt and grief, desolation and misery. If this is because they feel they are receiving the due reward of their deeds then such people are blest. Blessed are they that mourn now because of sin for they shall rejoice in time to come: "Blessed are they that hunger and thirst after righteousness for they shall be filled." God's people have their evil things here. They are judged here and chastened in order that

they may be ripened and prepared for the good things to come in the next world: while the wicked have their good things here. This is a wicked world, and they that love the world show that they are wicked, and have what they love here, and when this world ends with them then their pleasures end forever.

P. D. G.

DISCONTINUED.

The Primitive Baptist Quarterly Review, published by Elder T. J. Bazemore, of Griffin Ga. is discontinued. He published it one year, and, finding that he did not receive compensation enough to enable him to continue it, he has wisely discontinued it. It was sound and good. But a man cannot publish a paper without money. Several of our brethren, who are publishing papers, I think will find it a very up-hill business to publish a paper. You may think it easy until you try it, and learn by experience something of its labors and expenses.

P. D. G.

GOOD NEWS.

A letter from Elder Thomas Bell informs me that the trouble with the church at Simpson's Creek, in the Mill Branch Association, has been settled peaceably. How good this is. Surely it is good for Israel to dwell in safety.

P. D. G.

ELDER BENTON JENKINS.

This gifted preacher, and one of the Editors of the Signs of the Times, has recently departed from

earth. His was an able gift both in preaching and writing. But the inevitable hour awaits us all. The Baptists have sustained a heavy loss in his decease, but God is the strength of his people and cares for them.

P. D. G.

ELDER. B. C. PITT.

This useful brother departed from this world of vexation and sorrow—but the place of needful trial—on Jan. 10th 1897. He was a preacher held deservedly in high estimation because of his gifts, and good behaviour. His father was a very useful preacher in his day.

The following is from the pen of a neighbor of his.

P. D. G.

ELDER P. D. GOLD, DEAR SIR AND FRIEND:—I regret to have to inform you with sorrow that Elder B. C. Pitt departed this life on Sunday morning at 10 A. M. The church sustains a great loss in his death, but I believe it is his eternal gain, as I am reliably informed that he passed easily and calmly away and strong in the faith to the very last.

J. A. DAVIS.

Tarboro, N. C.

OXYGENORS.

The Oxygenor is a very useful, money-saving instrument.

Many people find relief by using it for the aches, pains and ailments of this mortal life. It imparts benefit to the body as a tonic, and is safe and easily applied.

I keep them for sale at ten dollars each.

P. D. GOLD.

UNION NOTICES.

The next session of the Dutch-ville Union is appointed to be held with the church at Eno Sat. and 5th Sunday in Jan.

The Mill Branch Union is appointed to be held with the church at Pireway, on Sat. and 5th Sun. in Jan.

MARRIED.

Jan. 13th 1897, Mr. G. B. Causey and Mrs. M. V. Johnson, at bride's residence, in Edgecombe Co. N. C. by P. D. Gold.

CHANGED.

Elder J. B. Bass's P. O. is changed from Saratoga, N. C. to Wilson, N. C.

Elder W. J. Stepensons P. O. is changed from Polenta, N. C. to Smithfield, N. C.

OBITUARIES.

JOHN PEAL.

The subject of this notice was born July the 18th 1831, and died June the 9th 1896, making his stay on earth sixty four years, ten months and twenty one days. He married the first time to Nurshia Harrison May 1852, but they never had any off-springs. Brother Peal was like a great many others, cast off in the world to live as best he could. Until married he worked as a hireling boy, but by hard work and economy, he accumulated a comfortable home and good living. He like all others was in the world of wild nature until in the late war it pleased God to arrest him by his Spirit, and give him a good hope through grace in the imputed righteousness of Jesus Christ. But feeling his unworthiness, lay out of his duty until Saturday before third Sunday in July 1879 when he came before the church at Bear Grass and was received into the full fellowship of the brethren. He always filled his seat and willingly bore his part of the burden. He was a strong believer in the doc-

trine of salvation by grace. Brother Peal was a remarkably healthy man, until about three three years before his death after which at times his suffering was great. His first wife died Jan. 29th, 1894. He was married to Naomi E. Peal Dec. 5th of the same year who indeed to him was a faithful and loving companion, and never seemed to tire in administering to his afflictions both night and day. While his suffering was great his faith grew stronger all the time. Often he expressed himself as wanting to die, telling his wife the day before he died that she was alarmed, but he was not, for he felt like it would be a happy change with him. Such faith is that which overcometh the world. Brother Peal was strictly honest in all his dealings with his fellow man. But he is no more, and while his widow and the church sustain a great loss, we believe it is his eternal gain. The writer preached on the occasion from Job. 16 : 14, "If a man die shall he live again? All the days of my appointed time will I wait till my change come, amidst a large concourse of people: after which his remains were carried to their last resting place to await the morning of the resurrection, when we believe his body will be raised in the likeness of the glorified body of Christ.

J. N. ROGERSON.

Williamston, N. C.

Gospel Messenger please copy.

AMN J. PATTERSON.

This lonely evening I will try to write something concerning my dear old mother's death. Mother is gone, she departed this life on the 21st of December, 1896 aged 73 years, 3 months and 7 days. She was confined to her bed four months. I never saw any one suffer as she did, but she never murmured at her suffering, and would say, "The Lord's will be done, he knows what I am suffering for." She would beg the Lord to take her before another day past, and at night would say, "I want to go to sleep and wake up with Jesus." She talked a great deal about dying, and would ask her children to meet her in heaven. She called me and said "I want to take hold of you," "I want to gather God's people in my arms and I believe you are one of them." It made my little hope brighter to know that mother thought this of me. She said "I don't want any funeral, let a Primitive Baptist sing and pray at the grave, bury me plain and don't put any thing on me but white."

She said "bury me by your father." Mother would sing lying on the bed and repeat scripture. She would pray aloud for her children. God grant that we may be prepared to meet her. I believe she is now at rest. Mother was the daughter of Jacob Evens, and married W. H. Patterson. She lived with him about 48 years, when it pleased the good Lord to take him from her nine years ago. She was the mother of 14 children of whom 9 survive her, and the grandmother of 34 children. She was a good mother and a good wife, always striving to please her husband. Mother joined the Missionary Church when young. In 1894 she became dissatisfied and went before the Primitive Baptist church at Malmaison on the first Sunday in Sept. 1895, and was received and baptised. I will say dear old W. S. McDowell sang and prayed at the grave.

A dear mother is gone,
Now her loss we deeply feel,
But it's God who has bereaved us
He can all our sorrows heal.

Oh well for the loved and the lost!
The dear one has gone before,
With her tired hands dumbly crossed
On the heart that will ache no more.

Out of trouble and distress
Of the night, she has gone away,
To the glory and blessedness,
Of God's Eternal Day.

Yet we hope to meet her.
When the hours of life have fled,
And in heaven to greet her,
Where no farewell tears are shed.

Her daughter,
Danville, Va

RHODA.

MARY L. BENNETT.

The subject of this obituary was born July 19th 1839; was married to Mr. James H. Bennett Nov. 6th 1862 and died at her home near Reidsville, N. C. Sept 4th 1896. She was the mother of ten children, eight of whom survive her. In her early life she was of Methodist belief, but a few years ago she underwent an exercise of mind which produced a change in her religious views and on the 4th Sunday in August 1894 she was baptised into the fellowship of the Primitive Baptist church at Lick Fork, and lived a circumspect member till the Lord called her home. On account of her deafness she could not enjoy preaching as well as she otherwise would have done, nevertheless she usually went to the place of worship in order to

see the members whom she so much loved. Being of a literary mind she enjoyed the reading of our religious papers very much. She was a strong believer in doctrine of salvation by grace. In her death the poor have lost a kind; her husband has lost a good wife; the children have lost an affectionate mother and the church has lost an excellent member. It is hard to give up our dear ones, yet let us who are bereaved try to bow in humble submission to the will of an all-wise God, and remember that our loss is her eternal gain because she doubtless is now where suffering is not known.

A BROTHER.

CORA LEE FULGHUM.

Little Cora, youngest daughter of John and Nanie Fulghum, was born Oct. 11th 1889, and on Oct. 30th 1896 the tender hand of Jesus which gave her took her away from this world of sin to his home in heaven, where no sin can ever be, making her stay on earth 7 years and 19 days. She was sick 5 weeks and 3 days, during her sickness she bore the pain and suffering without a tear. All day and all night when awake she would ask some one to sing for her. It was her only comfort while sick. She was affectionate and kind to every one, and was loved by all who knew her. She was always a meek, loving and obedient child. It is sad to know that our darling is gone never to be seen or heard on earth again, though we know she is better off. She has crossed the stormy tides, and is resting in peace with God. The cold, icy hands of death have touched the tender bud, and taken it to bloom in a brighter world, where there is no pain or death. It is a sweet consolation when we think of the words that Jesus spake when he said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. May we all prepare to meet our dear one and be at rest with the Lord. The Lord giveth and the Lord taketh, blessed be the name of the Lord.

MARY.

Wilson, N. C.

LEVI PELEG CREECH.

By order of the conference at Union, Johnson county, N. C., on Saturday before second Sunday in Dec. 1896, I send you for publication in ZION'S LANDMARK, the death of brother L. P. Creech. The sub-

ject of this notice was born in Johnson county, N. C., August 4th 1841, and died Aug. 11th 1896. He was received in the church at Union June 10th 1876. baptized Sunday following by the late Elder Wm. Brown, was a son of Joshua and Nancy Creech. Brother Creech served a faithful Confederate Soldier all through the late war between the States, was married to Miss Eveline Braswell in 1865, by whom he had three children, two girls and one boy, Nancy Jane who was a member of Union church, D. T. Creech and Sally Ety, all of whom together with his beloved wife, sister Creech survive him. Soon after the close of the war he was appointed a Justice of the Peace, which office he filled with satisfaction to all concerned up to 1892, when he was elected County Commissioner, two years later re-elected. He exercised some in public with not many words to say, but with satisfaction. Truly he was a precious brother, a consistent member. He often spoke of that great reason of hope, By this shall we know that we have passed from death unto life because we love the brethren. Brother Creech is absent from the body, and we hope present with the Lord. He was an humble man of God. He taught many sessions of school. He died after a short illness of Paralysis of the throat. I do not think I ever saw one more resigned to the will of God dying in the full triumphs of faith. Much might be written of him, and we believe that much is written of him—that his name is written in heaven, and that he has awoke in the likeness of Jesus. So while we sorrow we sorrow not as those without hope, being confident that our loss is his eternal gain. May the Lord prepare us to meet him there.

S. H. BRADY.

Princeton, N. C.

APPOINTMENTS.

E. E. LUNDY.

Jamesville Wednesday after 3rd Sun. in Feb.
Smithwicks Creek.....Thursday
Briery Swamp.....Friday
Great Swamp.....Sat. and 4th Sunday
Flat Swamp.....Monday
Bear Grass.....Tuesday
Shewarky.....Wednesday
Spring Green.....Thursday
Cross Roads.....Friday
Hamilton.....Sat. and 1st Sun. in Mar.
He will need conveyance. Any one wishing to write to him will direct letters to Williamston, N. C. until Feb. 15.

J. M. WYATT.

Banister.....	Feb. 15
White Thorne.....	16
Weatherford.....	17
Mr. Sam Owen will arrange for.....	18
Old Union.....	19
Galilee.....	20
Strawberry.....	21
Fairfield.....	22
North Fork.....	23
Leatherwood.....	24
Camp Branch.....	25
Reed Creek.....	26
River View.....	27 & 28
Center.....	March 1
Spoon Creek.....	2
Russells Creek.....	3
Snow Creek.....	4
Toms Creek.....	5
Flower Gap.....	6 & 7

MY EARLY RELIGIOUS LIFE.

DEAR READERS;—Having just published a little book of 100 pages, divided into an introduction and eleven chapters, under the following heads: Early Impressions—Found Guilty—Lost—Temptations—'The Morning Cometh'—Saved!—Added to the Church—What is my Duty?—Ordained—Fleeing, Jonah-like—Delivered; in which will be found much that will come home to your heart, interest and help you. It is now offered to you and the public in neat form, ruled pages, printed on good paper with firm paper cover, at the very small price of ten cents a copy, three for twenty-five cents; seven for fifty cents; eleven for seventy-five; sixteen for one dollar; fifty for two dollars and fifty cents, to one address, charges paid by me. Send 10c in silver, well wrapped in paper, and larger orders in registered letter or money order, at my risk. Give name and post-office address full and plain, and name of your express office. Yours in Jesus.

DAVID BARTLEY.

Crawfordsville, Ind.

Send your orders for printing of all kind to the LANDMARK Job Office Wilson, N. C.

Zion's Landmark.

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P. G. IESTER 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.

The Subscription Price of Zion's Landmark.

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

ELDERS GOLD AND LESTER, BELOVED BRETHREN:—I have been impressed for sometime to write my experience for the LANDMARK. I hope and trust I have been impressed from above. I feel very unworthy to attempt the task, though I can't resist any longer. I had serious thoughts at a very early age, and would wonder what would become of my soul after death. I went to church one day, and when we got there the congregation was singing, "How tedious and tasteless the hours." I thought it was the sweetest song I ever heard. It continued to ring in my ears for several days, when one day I was alone in the house, and all at once I felt so happy I didn't know what to do. I felt like I loved every body, and went to mama and told her that I wanted to join the church and be baptised. It was a very rainy day, yet it seemed bright to me. I often hear people complain of dreary rainy weather, but it is not so with me, for when the rainy days come it makes my mind wander back to the rainy day that I was so happy. Sometime after this I was at school one day when a very severe looking cloud came up, (though it was not very bad after all) and the thought came to me, Are you prepared to die. I was very much distressed. I began to cry, and my teacher came to me and asked me what was the matter.

I told her I could not tell her now. I felt so bad. She spoke some encouraging words to me and I felt better. Time passed on and I was nearly grown. I began to go out and mingled with the world, going to dances etc. Dancing got to be my chief delight. Yet I always felt condemned after engaging in dancing. I have been out on the floor dancing and at the same time asking God to have mercy on me. I felt that if God took my desire for dancing away I would feel like I was a christian. I am very thankful that he has removed that desire. I went to visit a very good christian lady whom I loved very much. I felt impressed to tell her my feelings, but I thought perhaps I was deceived and would deceive her, so I did not mention it at all. After I went home I got very low down in spirit, Oh I felt to be so vile and sinful. I felt forsaken by all, and that I didn't have a friend in heaven or on earth. I felt unworthy to eat or drink, and could not see how God could shower down so many earthly blessings on me, when I was so sinful. I had a dream soon after this, which gave me great consolation. I dreamed of being in a dark muddy grove, wandering around completely lost, when all at once I found myself in a beautiful place all clothed in white. It seemed that I wondered where I was, when some one spoke and said, you have been led by a

way that you know not. I felt happy and satisfied for sometime after his. Brother Gold, soon after this you preached for us at Cane Creek, when you were through preaching the door of the church was opened for the reception of members, two went forward and were received. I felt that I could not stay away. I thought I would willingly give anything on earth to be with these, they all seemed to be so happy. I didn't go, thinking perhaps I was deceived and would deceive others. I was very anxious for you to come with us home, for I felt that I wanted to talk to you. I enjoyed your sermon so much that day. But after that day it was more than a year before I could go to preaching and hear with an understanding heart, if I have ever really understood, which I hope and trust I have. In the fall of '94 my father sent me off to a boarding school. I felt very sad and low spirited when I left home, for I had again felt it my duty to join the church, but felt my unworthiness, and also that my friends would all look down on me if I were to join the Old Baptist church. After I arrived at school I became more troubled than ever. They were all very kind to me, for which I am very grateful. I would ask God every day in my feeble way if I was a christian to show me in a dream or give me some sign as a token of his love for me, but I got no relief. I had been there 8 or 10 days when I was taken very sick with nervous prostration which was caused by being homesick and my other troubles I reckon. Pen can never describe the trouble I went through. I thought I should never see my home or people any more. I felt that all these troubles had been sent on me for my disobedience in not joining the church. While I was yet sick, (though had gotten

some better,) it seemed that a voice spoke these words to me, If you are ashamed to acknowledge your Saviour before men, He will also be ashamed to acknowledge you before his Holy angels. Right then I was made perfectly willing to go to the church and tell my reasons for a hope. I felt that I had neglected my duty, and if God would spare me until I could get home, I would offer to the church. I kept so sick that papa was sent for. He came and Oh how thankful I was that God had spared my life to see my father once more. Papa carried me home. I was so sick that I could not sit up long at the time. We were all day making the trip home. Oh I was so glad to see my dear home and people once more. Every thing looked different from what it ever had before. I thought I would tell mama and papa my feelings, but I was afraid I was deceived and would deceive them. This song was continually ringing in my ears,

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 next 3rd Sat. being our preaching day, I asked mama if there was any way for me to go to church, that I wanted to join, for I had felt it to be my duty a long time. I went and when the door was open for reception of members, I went and told a part of what I have written, was received and baptised next morning by our beloved pastor, Elder James S Dameron. Oh I felt so happy when I went down into the water, it seemed that a voice spoke these words to me, "It is finished." I didn't go to church that day as I was too sick. I was very happy for several days, and I could think of nothing but praising God for his goodness and mercies to me. After this I began

to have doubts and fears. I thought I had deceived the brethren and sisters. I was in so much trouble that I thought I could bear it no longer, when one night after I had retired I felt that God spoke these words to me, "Thy sins and iniquities I will remember no more forever." I have never felt so low down and sad since, yet I have doubts and fears and wonder if Christ ever shed his precious blood for such a sinful mortal as I.

'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I his or am I not.

If I am a christian I feel to be the least of all, for I fail so far from living the life I think a christian should, but my sincere desire is to live right and I earnestly desire the prayers of God's people. If I am saved at all it will be the mercy of God, not anything good I have ever done to merit salvation, for it seems that sin is mixed with all I do or say. Yours in hope of eternal life.

MAGGIE M. WILSON.

Kinggold, Va.

DEAR BROTHER GOLD:—I take the pleasure this sad evening to write you a few lines. 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 the children of God or not, for I feel to be the chiefest of sinners, but brother Gold I know that eternal life does not arise from personal obedience, nor is there any hope for freedom from punishment found on any compensation which any one has made or can make for their crimes. For when one is seized with an overwhelming sense of guilt, and the misery of eternal banishment from God, and self abhorrence attended with black despair occupies his mind continually, and he becomes as the children of Israel did when they were in the

wilderness disposed to grumble at their lot being so hard, and when God reveals his love to such, for God is love, and he feels whole and without blame in this sinful world, Christ is the chiefest among ten thousand and altogether lovely. Then he can say with the poet,

When frowns appear to veil his face,
And clouds surround his throne,
He hides the purpose of his grace,
To make it better known.

That he should love us at all seems wonderful, but to love us with such pure and holy love, when we were at enmity against him, trampling his divine commandments under our feet is more than we can understand. Dear brethren and sisters, let us love one another. It will make our heart sing for joy when we assemble together if we love one another. Let us strive to keep the unity of the spirit in the bond of peace. The apostle says, let brotherly love continue. This dear saints seems to me the way the church of God should do. Instead of holding malice and acting coldly and indifferently one toward another, let us meet in fellowship and show by our actions that we can look over each others faults, and pray one for another. Oh kindred, we have but a few fleeting moments to spend together here, and let us be in peace, and let us live as true christians, and have that love which passeth all understanding. I am young but my dear brethren and sisters this is my feeling. I am not apt to teach, but have the need to be taught. But may we all strive to live in peace in the love of God and in the memory of his dear son Jesus. When the Lord gives you the spirit of prayer may he enable you to remember me at a throne of grace. Your little sister in hope of a better world.

BETTIE HARRELL.

Conoho, N. C.

DEAR BROTHER GOLD:—I have recently written two or three letters to you, but a feeling sense of their imperfection prevented my sending them. I cannot quite content myself by remaining silent, so I have again taken my pen. Oh how I tremble when I think of the cold condition of my mind toward God and his people. Here a thought suggests one cause. Many times within the past year I have felt impressed to write for the comfort of God's little ones, but would put it off. I have so far neglected every duty that the ear of the Lord is shut to my cry, and I have lost that sweet trust in Him that used to give me sweet relief. The Lord seems so far removed from me that when I cry unto Him it seems only as the howl of a wolf, for I have no faith to believe that I will receive that for which I ask. Perhaps I ask for too much. I am almost constantly crying to Him for something. I suppose I am like a fretful child—crying for many things that are not good for me.

When I look back over my past life and see the amazing goodness of God to me in supplying all—more than all my needs, even while I have rebelled against Him and neglected plain duties, I seem to see the cause of all this gloom. I have been remiss in many things. I desire to live among the Baptists, and have long been impressed to ask for work where I could meet with them. I have had as much work in this State as I could do, but it was generally where I could not meet with my people, and I thought this is the cause of my leanness. I feel sometimes like I would give up everything else to have the assurance of God's love.

I had a position, was getting good wages, and having success, but my mind was restless. I was impressed to ask through the LANDMARK for

a position, but feared it was only a carnal impression. About the middle of the term I was taken sick. I believe the Lord showed me I would die if I stayed there. It was a bitter cross to my nature—a struggle between duty to God and my obligations to my fellow man. Besides I love to earn money, but my nature was subdued, and the Lord gave me strength to get home. I soon regained my usual health, but I was so impressed with a sense of God's displeasure at my being in that place, that I resigned my place in the school.

I loved my profession, and I believe it was God's will that I should take it up, else I should not have been specially favored as I have, but if there is any more work for me, it must be in another field. I would like to correspond with any Baptists who want to engage the service of a teacher. I may be deceived in the whole matter, but God's will be done, and I want to be submissive.

I have written so differently from what I thought when I began. I wrote you a few weeks ago, and my mind ran in the same channel. I cast that aside, and I feel very much like doing this the same way. My mind seems so carnal—so much on the things that must perish, I fear I have never known the grace of God. I would like to know if any one else is like me. If a saint at all, surely I am least of all. I want my brethren to pray for me, that I may be resigned to God's will and live a more devoted life. I have not told you half I wanted to tell, but my letter is too long. Your little sister in a faint hope.

S. E. BROYLES.

Wikel, W. Va.

N. B. Brother Gold, do with this as you please. If you see fit to publish, please do so soon. I do not feel that it is worthy of a place

in our dear paper, so if you see fit to burn it, I will not be offended. Perhaps to send it will relieve my mind.

S. E. B.

EXHORTATION.

DEAR BROTHER GOLD:—Since the two August numbers of your interesting paper, ZION'S LANDMARK, were received, eagerly read and greatly enjoyed, I have felt that I must write and enclose \$1.50 for it. Because I have been so slow don't think my dear brother I want you to labor and toil for me for nothing. "The ways of Zion do mourn." This is strikingly manifest wherever we look. Coldness, worldly mindedness, and covetousness seem to have taken hold of many of the household of faith; but alas! such things ought not to be; and each of us should stop and think what the love of Christ has done. He alone has "Redeemed us from all iniquity and purified unto Himself a people zealous of good works." In Him all fulness dwells, "The same yesterday, today and forever." Oh! can we not trust Him, love Him, and serve Him as we did in our first love? Surely we are fed on the sincere milk of the word. His loving kindness changes not. His promises are true and never failing. Can any of us who by our seeming indifference to the discharge of our christan duties forget the imperative command, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," so far, as to "neglect the assembling of ourselves together as the manner of some is," for filthy lucre's sake? Satan with malicious art watches each unguarded part," and man is by nature prone to put his trust in his own efforts, but "Cursed is man that trusteth in man," &c.

"Obedience is better than sacrifice," and the answer of a good conscience is sure to follow obedience to the law of our Heavenly King. O let us sweetly sing praises to His great name, rejoice in Him as our Saviour, Priest and King, and tell to all around what a dear, faithful, loving friend He is. Let our daily walk and conversation show that we are followers of the meek and lowly Jesus, and have learned of Him. How glorious it is to see the children of God living up to duty, and in the beauty of holiness; and certainly it is one of the debts of home gratitude, and in obedience to the command, "pay what thou owest," to pay promptly for our papers, and to see after the wants of the dear ministers of God. I verily believe we Old School Baptists have the doctrine of the Bible as ours, but are we not sadly deficient in practice? Let us awake to a lively sense of our duty to our preachers, each other, and our God, and show by a more consecrated life in His service that religion is a reality, a God given principle, and our chief concern, moreover, that we are by the grace of God "vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." The church our Blest Redeemer bought, with His own precious blood is the sweetest abode on earth, and the love to Him and His dear little lambs binds our hearts so closely that death itself cannot break the link.

Blest be the tie that binds,
Our hearts in christian love.
The fellowship of kindred minds,
Is like to that above.

You, my dear brother, will ever be held in gratefull remembrance. You took so much pains to talk to me a poor deaf weakling of the flock if one at all. With love I am your unworthy sister in hope.

LUCY G. BRUMBACK.

Mountain Home, Page Co. Va.

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—We are having a great amount of preaching in our country by the lo here, and lo there crowds. I can but adore and praise God that his wrath yet delays. For if his name is not blasphemed to an alarming extent by the pretended sanctified host, then I am forced to confess that the Lord has never spoken by me. We have vehicles passing the road with the words painted on them "Gospel Van." Large tents hoisted with "Gospel Tent" emblazoned on them. Men and women standing on the streets of our town praying and preaching, predicating salvation upon creature efforts, testifying that they have seen the Lord, and he has told them to raise him certain amounts of money, and the people must pay it in, declaring that they are sacrificed soul and body, without sin, perfectly holy &c; and apparently sensible people are giving into it, and following after them, even some who are in the pale of the Primitive Baptist Church are going among them, and even speaking in their favor. I must confess brother Gold, if these things are of the Lord, or according to his word, then I have got the wrong book, or else I am in total darkness of its teaching. I can only speak from what I hear others say of them. I have not heard them and I shall have to be remodeled before I ever intend to. If their cause is right I am lost, lost, lost, for I do not believe it is of the Lord. May the Lord pity the people and if his will may he save them from these blind guides, and lead them in the right way, and his name shall have the praise. In much affliction and grief I will venture to subscribe myself your poor sinful brother in hope of eternal life by grace.

JOHN C. HALL.

ELDER P. D. GOLD DEAR BROTHER:—I hope you will continue to send the LANDMARK as I don't feel like I can do without it as I am away off here one by myself. There are no Baptists any where around near me, and I live a long way from my church, so I don't hear any preaching often. It is a great comfort to me to get the LANDMARK twice a month, as I can't get to my church more than three or four times in a year. Oh what a blessed privilege it is to live close to a church. I feel like I would enjoy it if I could meet with the brothers and sisters once every month, but Oh I am here mixed up with Sunday Schools and Protracted Meetings. Brother Gold, pray for me and my children. I am weak and need the prayers of all the dear children of God. Your sister in love.

DELAH F. VICK.

ELDER P. D. GOLD, DEAR BROTHER:—I feel to address you as one of the true and faithful ministers of God, though I feel unworthy so to do. I can but remember you with many others on this my 51st birthday. And in recounting the blessings of our dear Lord and Saviour, I am lost in wonder and almost overwhelmed in this boundless love and mercy to poor, unworthy, sinful me. How many tokens of love from Him from day to day? Yes my dear brother, I remember with humility and love, I trust, the many hundreds of tokens of love and fellowship of God's dear people manifested toward me in the days and hours of affliction. I cannot forget your kind and tender regard for the aged and afflicted. Your visits to us have been like angels' visits. How sweet and precious have your words been in

the hour of deep trials. Yes, they have been "like apples of gold in pictures of silver." I feel sure my dear brother, that you belong to that kingdom which is not of this world, and that you are a called and sent servant of God, placed upon the walls of Zion to cry aloud and spare not. You are fighting under the banner of Jesus. He is the king of glory, who sways the Scepter in righteousness and truth. I have been the recipient of many blessed manifestations of love and fellowship. In times of affliction and deep adversity and trials it has been extended to me from East to West, from North to South, and it comes to me now even down to old age, and you my dear brother, have extended it to me, a poor pilgrim even to the present time in regard and kindness toward one who feels so unworthy. How many of these dear saints whose fellowship I have realized. Many of them are now on the other side, and have reached that sinless land of peace and blessedness, and are now bathing their weary souls in the ocean of God's love. How does my weary soul pant for this heavenly, holy rest. Jesus is my soul's desire. I hunger and thirst for his perfect righteousness. The world has lost its charms for me; all is empty and vain. It is all as a fading rose. My dear brother, I have not found that an increase of years has brought perfection. I still find that law in my members that when I would do good evil is present with me. And the good I would do I do not. So I still groan, being burdened with this body of sin and death. I cannot say that my confidence in God does not grow stronger. He is a faithful God and his promises are true. And the blood and righteousness of Jesus are more and more precious, my only hope. His precious gospel increases

in glory and wonder. Your sister as I hope in Christ.

M. M. HASSELL.

Williamston, N. C. July 17th 1896.

ELDER P. D. GOLD, MY DEAR BROTHER IN CHRIST:—I tried to write a little on my 81st birthday. I could not write as I desired. I would like to write you one time more, and give expression to my high regard for your labors of love in the Lord. You do not know how refreshing your late visit was, although so short. The words of cheer and comfort as they fell from your lips still abide. How sweet and dear is the fellowship of the Saints, it ought to be cherished and guarded with sacred devotion by all who know its value. It is of heavenly origin, not of earth, it does not grow on earthly soil. The fellowship of saints is far beyond all earthly good. I feel to bless the Lord for the rich blessing he has bestowed on me, a poor unworthy sinner. For over sixty years I have been made to realize the preciousness of the fellowship of God's dear people. I have found among the poor, old despised Baptists this heavenly principle of holy fellowship. There will be no failure or danger of losing a safe retreat when we are sheltered under this blood-stained banner. It will ever be unfurled with the motto. "Jesus, Mighty to Save." "Beautiful for situation is Mount Zion, the joy of the whole earth," and Beautiful indeed are the feet of those that that bring good tidings to the citizens of Zion, God's dear people. We are a tried and afflicted people; and the ministers of the cross are tried and afflicted; they go without the camp bearing the reproach of the cross, being despised by the world because they preach the doctrine of Jesus, which is an offence to the world. "But truth

is mighty and will prevail." How delightful it would be to see all of the servants of Jesus united as companions in tribulation, preaching the word, and preaching the truth from the press, united as one man in the holy cause of truth amid abounding error. What a light would go forth. May peace and love abound and a holy union in the cause of truth, clear and distinct. Our dear Lord knows how to sift and try his dear people and servants, and he will do it. They cannot escape the furnace, for all have got to be purified. So let us bless his holy name. The cause of Zion is precious to every child of grace, and when the ways of Zion mourn they mourn. There is true religion in the world, and there is a false religion; there are true ministers of Christ and there are false ones, and blessed are all those who know the true from the false, and who love the truth. I believe that you brother Gold, are one of the true servants of the sanctuary, and may the Holy Spirit rest upon you with power, and strengthen you to preach Jesus in all his fulness. May he strengthen you and make you mighty in the scriptures in all of your labors through the press as well as the pulpit. May truth, peace, and righteousness more fully prevail in the household of faith. I hope all of our dear brethren Editors will be united in the truth as it is in Jesus. Unity in the truth is blessed. I have often thought that if all the true Old Baptists were fully united in perfect harmony, they would, although a little flock, be as an army with banners. Then would be heard, "Behold how these love one another." My dear brother, why do I thus wander? I cannot write what I desire. I hardly can see to move my pen. My heart is full, but cannot tell it. Will you par-

don my weakness? I hardly ever expect to scribble another letter. I desire to be resigned to God's most blessed will. I do hope ere long to see with immortal vision. Pray for me. I love the gates of Zion. May God bless you and yours with all the faithful. Your aged sister in gospel bonds.

M. M. HASSELL.

Williamston, N. C. Aug. 3rd 1896.

DEAR BROTHER GOLD:—Will you pardon me for sending you such a scrawl of a letter as you will find. You will see how badly it is done without my telling you. I hardly expect you can make it out. I was feeble when I wrote and did it in a hurry, and thought I would not send it, but it may be the last I will ever be able to write. My sight is failing me so, and some days it is worse than others. You will see and know by my poor letter that I appreciate you as a dear servant of Christ. May your labors still be abundantly blest of Him who has called you. May great grace still rest upon you, and may the Holy Spirit uphold, teach and strengthen you. I am sure dear brother, your mantle of charity is large enough to cover all my imperfections. Pray for me, I am poor and needy. My love to dear sister Gold and all of your dear family. May they all ere long be brought into the fold if it be the will of the Lord. God is our portion and our hope, bless his holy name. Your humble sister in the fellowship of the gospel.

M. M. HASSELL.

Williamston, N. C. Aug. 14th 1896.

Remarks.

Sister Hassell has been a Baptist since her youth. She is one of the oldest members in our country. She has seen and heard Elder John

Leland preach—the celebrated preacher that walked to the house of the rich Va. widow, and spent the night with Uncle Ben and Aunt Dilsey, as stated in the last issue of the LANDMARK. He was a Primitive Baptist preacher of great ability.

She is one of the most loving Baptists in my knowledge. If all were as she is what one would there be to mar the peace of Israel?

P. D. G.

DEAR ELDER GOLD:—I was deeply touched by the recent article of Elder W. C. Cleveland in the LANDMARK in reply to Elder Durand's article on the subject of "Predestination of all things," and have felt ever since reading it a strong impression to express my feelings in regard to it. My first thought was to write Elder C. privately, but inas, much as a letter of mine published nearly a year ago gave rise to the discussion between Elders Durand and Cleveland, I thought better to write through the LANDMARK. When Elder C. replied to my letter in the LANDMARK I wrote a short reply thereto, but upon mature reflection I decided not to send it off, merely contenting myself with the fact that what I had written I had written, and that the readers could be their own judges as to who was right in the premises, besides I am opposed to anything like heated controversies in our papers; and what I want to say now is this, if Elder C. and all others who speak and write on this subject, will at all times manifest the same kind, humble and loving spirit manifested in the recent article of Elder C. there need be no further trouble among the Baptists upon this subject, and like the

"race question" it will in time adjust itself. Who could help loving a brother manifesting the spirit Elder C. manifests in his reply to Elder Durand? When I had read his letter I felt that I loved him as I never loved him before, and felt a strong desire to grasp his hand in token of my love and fellowship for him, although differing with him on the subject of predestination. One of the best Baptists I ever knew, and of one the best neighbors too, differed with me on this same subject, but that did not affect our love and fellowship for each other. I will say in conclusion that I agreed with Elder C. that moral law is binding upon all men, but I have never felt it to be my duty as a called minister of the gospel to spend my time in delivering moral lectures to either old or young, believing, that the very highest type of morality is embraced in the gospel of Christ, and enforced by Almighty grace. With love and fellowship for Elder C. and all the dear saints of our God, I am yours in gospel bonds.

H. J. REDD.

River View, Ala.

Remarks.

I love to publish such a letter of love as this. ED.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I will try through the tender mercies of a kind and merciful Redeemer to tell you how much I am comforted in reading the precious LANDMARK. I anxiously await its coming, laden with the precious truth of God. It strengthens the feeble minded to hear others tell of their trials, and the reason of their hope, and helps to feed poor, hungry, starving sheep that have to live without a shepherd. Dear brother there is a chord of love that twines around my

heart for the Primitive Baptists that is so strong I fain would fly if I could, and be one in the midst of you when you are gathered for worship. The LANDMARK is all the preaching I get this winter. It is free grace, and gives God all the glory. I don't feel to take one good act to myself, for most sincerely do I feel the insufficiency of my own efforts. I feel forcibly the truth of the Saviour's words, "Without me ye can do nothing." Therefore if I am saved it is all the mercy of God. I am compelled to say, "Nothing Lord, I bring to thee, only to thee I look for mercy. God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, has I humbly trust, enabled me by the light of his grace to see, and illuminating the eyes of my understanding taught me the exceeding sinfulness of sin, and by the sweet tender irresistible drawings of the chords of his love translated me from the power of darkness into the kingdom of his dear son. I believe the LANDMARK is a welcome visitor in all the homes of those that are lovers of the truth. Much love to the household of faith. Your unworthy sister.

JANES. CUNDIFF.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—Enclosed please find check to the amount of \$1.50 for which you will please send me the LANDMARK, of which I have seen a few copies and have read them with comfort and edification. If in my limited knowledge, I am capable of judging, I believe it to be a work of God, as it contains refreshing food to the hungry pilgrim in this world of sorrow and desolation.

The little flock in and around our town are well and having much cause to praise the Lord for his

watchfulness over us, and for his kind Providence in sparing our unprofitable lives and providing for us in both spiritual and temporal things. Our faithful pastor and beloved brother, Elder A. B. Francis visits us once a month laden with good things, to those who know the gospel sound. How unworthy and ungrateful are we for the blessings we receive at the hand of God. He is an ever faithful and merciful Father and we unfaithful and ungrateful sons and daughters. O may he give us grace, and make us humble, that we may ever be found at his feet, and there may we be assured as Mary, was that we have chosen that good part which shall not be taken from us. How we are made to rejoice when he reveals himself to us, our only and complete salvation, and without this revelation no man can know the Lord. You remember Jesus asked his disciples on one occasion, after the Pharisees and Sadducees had asked him for sign from heaven, because they knew him not. "Whom do men say that I, the Son of man am? They said, some say that thou art John the Baptist: some Elias, and others Jeremias, or one of the Prophets: he said unto them, but whom say ye that I am. And Simon Peter answered, and said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, "Blessed art thou Simon, Bar-Jona; For flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

We often hear of men talking and telling about Jesus and advising others to surrender themselves to him and he will then save them. When you ask them the question, what evidence they have that Jesus is the Christ, they answer, the Bible tells me so, or my mother taught me when a child, and we teach it in our Sunday Schools. We find

recorded in the Scriptures, "No man can say Jesus is the Lord, but by the Holy Ghost. Flesh and blood did not reveal it unto Peter, but he knew Jesus was the Christ, the Son of the living God; and how did he know it! By revelation from God. If those who were in the flesh and eye witnesses to the great and wonderful miracles he wrought did not know and believe he was the Christ, how shall man believe it in this day, by being taught of the flesh or by reading the Bible. Is what we hear one say, or what we read, evidence? Do we not have to see and feel before we are qualified witnesses and established in the truth. Reading the Bible does not impart life. The natural man knows no more after reading it than before, only the letter. He cannot understand it because it is spiritually discerned and consequently he cannot believe it. But the heaven born soul reads with understanding and believes what he reads because he has the witness within him testifying to the truth thereof. "Hereby know ye the spirit of God, every spirit that confesseth that Jesus is come in the flesh is of God. 1 Jno. 4:2. Can we confess he is come in the flesh except we feel the power of his Spirit in us and see it in the brethren. Thus we know it by revelation and not by mother's teachings or Sunday School lessons. Hence let Old Baptists keep their children from such places as they themselves would not visit, and trust alone in God for their Salvation. If they are the chosen vessels of God's mercy they are saved, if not, all the means of man can never unite one of them to the family of God. But let us tell our children at home that there is a God, who is the creator and preserver of all things. And that he is the Alpha and Omega, the beginning and the end, the first and

the last, and that he is the only true and living God, that he is the author and finisher of our faith. And also let us tell them the works of man are nothing and less than nothing and vanity and if they are saved it is through the boundless grace and mercy of God and not of their works. But stop, I only intended to write a few lines. Please pardon me for writing so much, and if I have said anything amiss attribute it to the weakness of the flesh. Would be glad to hear from you if you could find time to write me a few lines. Your brother in affliction.

H. CLAUD KER.

Delaware, Sussex Co. Delaware.

DEAR BROTHER GOLD:—Enclosed please find \$1. I so much wish it could be more. But it seems that all, or most of us, are poor and afflicted. I do not wish to find fault, for I know I have far more than I deserve. If I could only live a more consecrated life—come nearer walking in the foot-steps of our blessed Lord and Master—could feel that I was living as I should—that would be a consolation; but instead, I feel that I get farther from the way. Often I wonder if a child of God can feel as I do. I know I have no help but the Lord. Vain is the help of man, and cursed is man that trusteth in men. I have heard but three sermons this year and you do not know how hungry I am. I want to meet with the church so much, but am hindered by afflictions and other trials. I do hope all is for my good, and God's glory. I hope this may reach you in safety. If you ever feel so inclined please remember me at a throne of grace. Your sister I hope.

EMMA HUDSON.

DEAR BROTHERS AND SISTERS:—I wish I could tell all the world what I hope the Lord has done for me, a poor weak sinner.

From my early childhood I wanted to be a christian and often prayed God to have mercy on me a sinner. I thought in my soul, I would give the whole world if it was mine, only to feel the joy of a Saviour love. As time passed on, my sins pressed on my heart, with greater heaviness until I thought I was the most miserable sinner in existence. I asked God to have mercy and give me a heart to pray but it did not seem to help me.

My mother often talked with me about the "Life Beyond" and I thank God that I have a dear christian mother, for her loving counsel was a balm to my poor aching heart. I prayed with all my heart to become a christian, that I might not be separated from my loved ones, in eternity. It seemed that I was the vilest sinner on earth. I thought I could not live and my soul cried out "Wash me Saviour, or I die." I fully trusted in Him and oh! the joy my heart experienced. I felt that I was separated from my sins and I loved every body. I am trusting in the promises, and I want you to pray I may, by the divine help of God, live near to Him and at last be received in that land of love.

ANNIE DORYUS.

Clandville, Patrick, Co. Va.

DEAR BRETHERN:—We have been a subscriber and reader of the LAND-MARK since its first issue, and have read much that we could endorse and say amen to, and some we could not understand, though we attributed the want of understanding to us, not to the fault of the writer.

We have seen and read many questions asked by the readers on

various subjects, and generally we thought the answers were good and correct. Now we wish for your views on exhortation, and the best and proper time for a preacher to exhort the members to their duty. I do not recollect of ever seeing anything written on the subject as to the proper time.

Now I hope I will not be imposing on your valuable time, and I know I will not sway your mind in the least by stating something that has come under my observation, and what I have heard others say has come to their knowledge. I feel that we are all imperfect beings, and need exhorting often, and if I see some of my brethren growing cool and indifferent, or they see me getting in the same condition, or our pastor sees the church growing lukewarm and cold and negligent, it seems the most proper time and way is in our church meetings, and a lovely way when the church is generally alone, and not wait until Sunday to get a crowd together that are eager to catch every word of discord or unpleasantness, and then fire in, in an unbrotherly tone, and tell the brethren of faults in such a way the world goes off and says, "well some of the members at Mr. "A's" meeting must be doing very bad, for he just dropped a blessing on them to-day, he fired in on Mr. "B." or "C." or "D." about the way their children are doing, and what he would do if he had children, and they were to do so, and I thought they were some of the best members he had in his church." So brother or sister B. C. or D. feels much mortified, for they have always tried to raise their children right, and took them to preaching, and in the house when they were young, and tried to instruct them in the way they should go: so brother or sister B. C. or D. when they get home (at the proper place they think,) want

to know of their children what is the matter, or what causes them to go and do like they do. The children, who have always tried to obey their wishes, say "Pa or Ma, we have tried to do as you have instructed us. We went in the house and listened to Mr. "A." and paid attention to what he said, and love to hear him, but he does not preach now like he used to. He has got to quarelling and grumbling too much. He is worse than the other demoninations telling what some one else said or did, and we have seen his children do as bad as we and worse, go in, sit and whisper a while, then jump up, and go out to the disturbing of others. Now these are some reports I hear, of which I am sorry. We are all so ready to err, and so seldom do right. O for grace to lead us right above the reproches of the world, that our light may shine with the true brightness, and we may have eyes to look within and turn from that darkness that can be felt.

Please give us your views on exhortation, and the time, for we esteem you a teacher in Israel, and oblige.

A. SUBSCRIBER.

(Answered on Editorial page 169.)

The church at Sandy Grove, Nash Co. N. C. are endeavoring to build a meeting house, and will be thankful for any help rendered them. Any one wishing to aid will send same to Elder M. B. Williams, their pastor, at Elm City, N. C.

Treatise on the Book of Joshua by P. D. Gold. Price 25 cts per copy.

Elder A. B. Whatley's address is 83 Fort St. Atlanta, Ga.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

HOW.

How shall we counteract the effect of the various devices brought to bear upon our children by other denominations to bring them under Arminian influences, is a question now agitating the minds of many of our people, and a very important question it is. Not only is it an important question in itself but the treatment of it is of equal importance. The same skill required to diagnose a case is necessary to determine the proper remedy to be applied and the manner of its application. The saying that the devil should be fought with fire is not good theology. It is not to the credit of wisdom for one to bet with a juggler against his own jugglery. It would not be to our advantage to imbibe any of their principles, nor would it be wise in us to adopt any of their devices or attempt to use any of their rods of divination.

What the children need and

ought to have is good wholesome society, growing out of companionship which is congenial and ennobling, and I know of no better society for them that that which they themselves are capable of forming or producing. They could have no more congenial and profitable associates than those to be found among themselves. The best specimens of youth are to be found among our people, and among the young men and women exists principles of virtue productive of the best elements of society, and therefore the only thing to be done is to inaugurate and maintain—where it has not been done—the most feasible scriptural means of bringing them together that the essential qualities inherent in them for good society may be cultivated.

There can be no question of the fact that there may be found among our people all that is desirable among others, which seems to produce the best results to be derived from society, therefore we can accept no suggestion intimating the slightest necessity for our children going beyond the domain presided over by their own mothers to obtain that training which readily indicates the proper exercise of the function of good breeding. If the fathers do not fully arm themselves and stand in battle array against, and beat back the attempted encroachments of all evil affecting elements of the world, the flesh and the devil, which are a constant menace to the maintenance of good, pure, wholesome society, and thus afford the broadest possible lati-

tude and the most free and full opportunity for the mothers to thoroughly disseminate among the children those ennobling traits of character, and to infuse into their hearts an abiding fullness of that pure characterizing virtue of which their very being is a never failing fountain, it is poorly worth their while to place them under the care of others, or to bring to their aid the alienating influence of others, or to adopt the use of anything not in harmony with those God-given institutions which have ever made home and its influences lasting, wholesome and desirable.

There are many elements in what is now termed society by the world which are as foreign from the prime elements of society and as unnecessary, and as uncongenial with them, and as repugnant to them as are the need, taste and effect of opium and tobacco with respect to their general use by men. And this is not only true of the world but is true with respect to much that is called religion by the religious part of the world. Primitive Baptists should keep their children from these evil influences as much as is possible for them to do, but the question is, how is this to be done? I will answer by making their homes, and their church organizations what they have the right to make them, what they can make them, and what they therefore ought to be, where children are so governed and instructed from the start as that when they grow up to be men and women they regard the saying that—"there is

no place like home" as possessing a meaning deeper than mere sentiment. In such a home you may find much, if not all, the elements and auxiliaries essential to a well regulated and happy home. And you will find that there the children love to be, and if there are children of other parents who furnish not these home essentials you will often find them there, and if you have neglected your children in not providing them with these things with which to make your home what it should be, you may often find them also at your neighbor's house.

Now what is true with reference to the home is also largely true with reference to the church. You tell me of a home in which there are no books and papers full of wholesome literature, no books for music either with hymns or tunes, no musical instruments of any kind, no pictures on the walls, and a like lack of other things which go to make home desirable to the comfort of the children, and I will tell you of a home in which young people do not gather. Why should not the natural home be as dear to the children of men as is the heavenly home to the children of God? Do not the wonderful provisions of our heavenly Father beautifully and gloriously portray the riches of his grace in his kindness toward us through Christ Jesus our Lord, and is not the central, the most absorbing, the most inspiring, comforting thought couched in the blessed assurance that we shall one day dwell with

Jesus in the Paradise of God, the one which comes to us that it is our everlasting, eternal and glorious home? Could a father better show his care of his children than by making home home-like? Could members of the church make their meetings more desirable for their children than by making them home-like? Could parents obtain and retain the confidence and respect of their children in a better way than by maintaining a tender and faithful regard for them by furnishing comfortable meeting houses and making their services desirable by providing plenty of some one of our books from which to sing, and by encouraging the children to go to meeting both Saturday and Sunday, and by having them come into the house and sit together and sing? Could there be any thing nicer, and could the children do any thing to better please their parents, except if they were children of God and engaged in his worship and praise? In this matter we may not only say in deed and in truth that "we are no better than our Fathers," but with equal truth we may say we are not as good. With the fathers it was the rule to take their children to meeting with them Saturday and Sunday and to teach them to respect their parents and honor them and their religion, but with us it is the exception. Tell me of a Primitive Baptist who now makes his Saturday meeting day a holiday for his children and takes them with him to his church meeting and again on Sunday, and I will tell you of a

man whose children honor him and obey him, and they have confidence in him and his religion, and they respect him and show it by going to meetings and behaving themselves. These children are friends and helpers to the church. But you tell me of a Primitive Baptist who does not thus act toward his children, and I will tell you of a man whose children do not respect him nor his religion, but are generally very little different from natural born, full-fledged, mocking, scoffing Ishmaelites.

Parents cannot make christians of their children but they can make friends of them, and can bring them up to respect true religion—and thus respect themselves—and honor their parents. How little real comfort must parents derive from their children which have gone off among other denominations and have become ashamed of their parents and their religion?

In maintaining the proper environments for the development of good character in our children much depends upon the course pursued by our pastors. Their positions are such that they may gather together or they drive away—they may build up and ennoble in the minds of the young people of the congregation a high regard for the church and the cause, or they may so deport themselves as to lower the standard of religion in the minds of the young people, and cause them to treat it and the church with cold indifference, and in many instances with utter contempt. Tell me of a pastor who

encourages the young people to come in the house and sing and give attention to the preaching, and who frequently addresses them with good wholesome words, directing their minds to a consideration of the higher aims and ends of this life, and who recognizes their good qualities and gives them full credit for their good behaviour and respect shown to him, and the church and the cause, and I will tell you of a model pastor, one who holds his congregation in his heart and has the respect of the people, young and old, one whom the children love and one who lives among his people and in their hearts—one in whose congregation you find the old people, the young people, the children and the little babies, and you will find that there they have good order, good singing, good preaching, and lack nothing that is good.

P. G. L.

ANSWER TO A SUBSCRIBER.

We consider the ones needing reproofs to better living are the ones that are slack or wrong in their conduct, and should amend their course, and attain to this better living. We consider the time to deliver the rebuke is when the offenders or delinquents are present so that they can hear the admonition. We have noticed that if reproof or rebuke is delivered in a general crowd, or promiscuous assembly that the guilty will hide behind others, and seem not to receive the reproof, while the best, most faithful members will take the reproof to them-

selves, and own their short comings, and deplore their failures.

A personal, direct reproof, as Nathan said to David, when no other was present, "Thou art the man," does not shoot over nor under the mark, but hits the offender.

The one qualified to do the re-proving must so live himself as to be able to rebuke and reprove with authority. How would it look for a man to condemn other people for allowing their children to engage in doing, what he condemns—for instance he holds to salvation by grace, and allows his children to attend a Sunday School where they teach salvation by works! Could such a man warn the brethren to shun contact with evil communications which corrupt good manners? How could one exhort others to sobriety when it is known that he himself is at times drunken? How could one exhort people to patience and meekness who does not himself keep his own body under, and does not himself return good for evil, but returns railing for railing?

But suppose the preacher says he acts so badly himself he cannot reprove or exhort others. Perhaps those preachers that scold and fault others the most are themselves the least prudent about their own conduct, as loafers and loungers about town complain most of hard times, and those that work the least have the most time to meddle with other people's business; and such as do not seriously endeavor to do right themselves are the readiest to condemn others for their wrong

doing. We do not think at a general meeting on Sunday, or any other day, when others are present besides church members offenders should be dealt with, and open rebuke should be administered to them with the aim and hope of benefiting them.

Is there not though a difference between a rebuke and an exhortation? Exhortation are the stirring words of encouragement founded on the doctrine of Christ that are to stimulate and arouse believers to enter into the land, and occupy it, and to eat the fruits thereof. Every time you hear a gospel sermon preached you feel a desire that you may be more faithful and diligent in business, fervent in spirit, serving the Lord, and thus enter into the joys of the Lord. Truly the spirit and word of truth contain exhortation in them, not so much to the guilty, as to all to be faithful, and grow in grace, and in the knowledge of the Lord Jesus. It is a stimulant urging the best and most diligent of the flock to do the very things better that they have been endeavoring to do, and that every gospel sermon or word of grace coming into their souls inflames their hearts with love to seek to do right.

It seems to me that a preacher that has no gift of exhortation, if we have such, would be as the difference between a picture and a living reality, between a shadow however beautiful it might appear, and the substance, or that exhortation is the evidence of life. Every gospel sermon therefore arouses the

desire in the hearer to holy living.

There is also the distinct gift of exhortation found in some brethren, which comes in after a gospel sermon. For instance after hearing a sermon on the doctrine of God our Saviour an exhorter following will stir the hearers up to holy living, or stir up their pure minds to living after the godly manner of those born of God. There is no rebuke or reproof in exhortation, but an urging of the holy brethren to dwell in the garden of the Lord and eat its pleasant fruits.

Where are the exhorters? Is it not taken for granted to much that we are not planted soundly and firmly in the doctrine, and therefore need to be instructed in the doctrine, and that we are all living as we ought to do, and therefore need not any more to be told how we ought to live?

It is true that some preachers think there is no ability displayed in exhortation? Some brethren think if we only exhort it is no preaching. At some of our Saturday meetings I endeavor to instruct and exhort the brethren to proper living, and I have heard some of them say brother Gold, I want you to preach on Sunday. We do not so much like to hear how we ought to live. Is it because our lives appear so crooked and such a failure that we do not like to be told how we ought to live?

Preachers should seek to serve the Lord, and in so doing they most benefit the brethren. Love is the rule that should guide and control us in our speech.

Reproofs condemn what is wrong. Exhortations encourage us to what is good and right. The pastor of a church is the most proper one to reprove and rebuke. Paul in his letter to Timothy instructing him how to live, and what to preach sets this forth.

P. D. G.

L. H. F. requests my view of Matt. 16: 18, 19. I suppose the chief question with our friend is concerning authority given unto Peter with the keys of the kingdom of heaven to bind and loose: "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." If there were no other scripture bearing on this point we should think a preference is given to Peter, but in Matt. 18: 18 we see the same power given to all the apostles: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." This gives to the apostles the same power it does to Peter. It means that the apostles are inspired to declare (not make) the law in Zion. Peter by revelation was enabled to declare that Jesus is the Christ, the Son of the living God, and it is on this rock—(Christ revealed as the Son of God) that the church is built.

The Father revealed this unto Peter, and this is the keys of the kingdom of heaven. With keys people do not build houses, but open and shut them, lock them

and unlock them, so that to give one the keys is to give him this power. When Jesus gave Peter the keys of the kingdom of heaven he gave him power and authority to declare the law of Zion, which binds or makes free. If one is blest with a scripture applied to him, written or uttered by Peter, that frees him in heaven as well as on earth: also if the word that Peter uttered or wrote binds one on earth it binds him also in heaven. This is equally true of the preaching and writing of Paul, James, John, or any one of the writers of the new Testament. So that no pre-eminence is given to Peter above the other apostles.

The pretence therefore that any man is the successor of Peter as Pope of Rome is a delusion. None of the apostles were popes, or claimed any such power as the popes. The apostles have never had any successors, because their word is as good since their departure from earth as it was while they were living men on earth.

P. D. G.

LAW RELIGION.

The subtle spirit that works in men to impose by force of law on others the religion which they profess, in order to obtain a support and control others is manifesting itself in this day. A false religion is very sure to lead those under its control to impose on others in some unrighteous manner. It led the Pharisees of old to consider themselves better than other men, and to bind burdens on others heavy to

be borne, which they would not touch with one of their little fingers.

When Jesus was on earth he declared the nature and spirit of those professors. In the light of his teaching every thing false is exposed, and every secret thing is brought into judgment, and its character declared. These wicked men robbed the fatherless and widow, and for a pretense, or to cover up their wicked doings by an appearance of much righteousness they made long prayers. They omitted the weightier matters of judgment and mercy, truth and righteousness, and tithed mint, anise and cummin. They wished their income or gain to be sure.

Preachers of some denominations are now advocating the tithing system under the law of Moses, in order that they may receive a support. Such preachers do not labor at all with their hands, but hold that they and their families shall be supported by the people, and hence they desire that tithes should be paid them. Such persons would like to have a law passed in order that such taxes or tithes could be collected without trouble to them.

The spirit of their profession is that law religion is desirable, or that politics should be so directed and controlled by them that there should be a law to compel the observance of tithing.

We see Saul of Tarsus armed with power from the authorities of law to arrest men and women confessing the name of Jesus, and committing them to prison. We also see others attempting to com-

pel men to worship the goddess Diana of the Ephesians. Here two things are attempted by law—one is that man shall confess the name of Jesus—the other is that they shall worship a certain goddess. Hence the spirit of false religion is to compel others to do religiously what the votaries of false religion wish to be done, and it is for their gain. For Paul says he profited much by the Jew's religion.

True religion seeks not to dictate to others, or to have dominion over their faith. It desires the good of others—not their good. It desires each one to be fully persuaded in his own mind, and that every man that worships God should do so according to the dictates of his own conscience or with the liberty of following his own convictions.

Church and State should be separated. Religion if pure and undefiled proves its purity by relieving or ministering to the needy, and keeping itself unspotted from the world. We do not know of any quarter or department of the world in which there is more un-mixed corruption than there is in politics. Do you wish to see men eager for office and use power to oppress others, and the selfish forms of corruption in buying or selling votes, corrupting the ballot box, tampering with the liberties of the people, trading the trusts reposed in them by the deceived people for money—deceiving voters by false promises, hating others and slandering them, and many other forms of wickedness. You can see all such things practiced by men in

politics, so that the rights and liberties of the people are trampled under foot, under the pretence of serving the dear people, and so that men who respect their characters and the rights of others flee from politics almost as one would shun a den of thieves. Pure religion keeps itself from such a pest-hole and sink of iniquity.

A form of religion that seeks alliance with such earthly government is as a man that would join himself to a harlot. A church that would be joined to such a state shows its defiled character in such an alliance. Well may we be afraid of such a church. Well may we dread its oppressing grip.

While the denominations of men are kept apart by their mutual jealousies, and remain distinct and separate, they are a check and balance against the overgrown power of any one of them; and thus the safety of the weak is guaranteed; for then no one denomination can obtain unlimited power; but whenever the leading denominations so unite that they throw their strength together, and obtain control of education so that they can by authority exclude un-denominational schools, and chop them to death, and thus compel people to send their children to their sectarian schools, they will soon obtain control of the minds of the young, and poison the springs or fountains, and shape the minds, thoughts and sentiments of the country so that the next generation will be ready to execute the schemes of these religious teachers,

and enact such laws as they desire, and thus fasten their forms of religion on the people through the laws, and the people will be taxed or tithed to support their religion.

That which has been may be again. Our fathers were under such a law. America has been free for some time, but the leaven of false religion, active and insidious, subtle and scheming, selfish and covetous, oppressive and haughty, is now working. The final battle between truth and error, liberty and oppression, the camp of the saints and the power of Satan, is to be waged in the character of antichrist attacking the saints of the most High God, and for a while bringing them into great oppression, but to end in the destruction of the wicked by the mouth of the Lord.

The religion of Jesus does not change Catholicism into christianity, does not leaven the hypocrisy of false religion into that of the true, but it calls God's people out of Babylon, and puts them into the peaceable habitation of Jerusalem. It beats the sword of oppression into the plough-share that sets one to examining himself, and converts the spear, with which he pierces others, into the pruning hook with which he is himself pruned and purged. It calls him out of the rotten carcass of the service of Caesar, and causes him to serve Jesus the King of kings, so that he obeys the powers that be without seeking to control them, and worship God in spirit.

P. D. G.

DEAR BROTHER GOLD:—I send a short form of a church letter to the Association which I think if it were adopted (or something on that order) would save much time in the business of our Associations as we do not meet to transact business but to see each other and hear preaching. Each church could change to suit their circumstances. If there has been any change in pastors or times of quarterly meetings they state it, if not no use to mention it. If you feel the form would be of any service you can put it in the LANDMARK, if not all will be right, you know what long letters are generally used that tell nothing. The church at—in conference appoints A. B. C. D., and E. F., messengers to the next session of the Contentnea Association. Our table stands thus:

Rec'd by baptism _____
 Rec'd by letter _____
 Dismissed by letter _____
 Excluded _____
 Restored _____
 Died _____
 No. in fellowship _____
 Contribution _____

We refer you to them for any further information needed of us. Signed by order of the church.

L. J., Mod.

G. H., Clerk.

REQUEST.

If each subscriber to the LANDMARK will obtain me one or more subscribers it will greatly aid me in publishing it: and if the number of subscribers could be doubled I could reduce the price of the paper. It requires the same amount of type-setting for one paper that it does for one thousand. Now if our brethren and friends will bestir themselves so as to thus help me it

will greatly relieve my embarrassment.

Let each one that is in arrears please send forward his renewal also—that I may, without so much perplexity carry on the publication of the paper.

P. D. G.

DEACON RANSOM GULLEY.

This aged Baptist departed this life Feb. 1st 1897. He had for a long time been a Deacon of the church, and was a noted man for uprightness, integrity, manliness, courage and many of the noble and lovely traits of those led by the Spirit of God. He belonged to the Old School of Primitive Baptists that contended for what he considered faithful discipline in the church.

P. D. G.

NOTICE.

The hotel at which I have made my home for some years was burned Dec. 15th last, in which I sustained some loss, among which were letters containing requests for my views. If these brethren and friends will renew their requests I will try to comply with them.

P. G. L.

CHANGED.

George M. Hardy's P. O. is changed from Atlantic, N. C. to Idalia, N. C.

Don't forget the LANDMARK Job Office when in need of any kind of printing.

OBITUARIES.

MARY POWELL.

This sister was born Oct. 18th 1810 and died Jan. 26th 1897 in her 87th year. Her membership was at the Falls of Tar River, Nash county N. C. She was the first wife of brother J. J. Battle a noted and useful Baptist, and member of the same church. Her last husband was brother Jesse Powell, likewise a member of the same church, and a man of sterling integrity, and famous for his uprightness, and sound judgment. When such men as Jesse Powell lead in matters of business, there is peace and prosperity in the country. Sister Powell was the mother of a large and lovely set of children, and they with many grand-children rise up and call her blessed. She was a faithful church member, much devoted to it, prompt to attend, and aiding liberally in bearing the expenses. She was a model of neatness, industry, economy, righteous and prudent dealing, and excelled in every virtue. It is so common to laud the virtues, and ignore the vices and sins of subjects of obituaries that the reader often considers praise of the dead as a mere compliment. But I have known sister Powell for many years, and have never known or heard of her being in a bad temper, or finding any fault of any one, or making any remark against any one that needed any apology; yet she had no fellowship for improper conduct, and always manifested her approbation of what is right, and condemnation of what is wrong. She spoke evil of no man, and did no man wrong. Her liberality and kindness to the needy, were proverbial. She was as true a type of the old fashioned southern lady of noble instincts and lovely conduct as I have ever known. When asked in her last sickness what were her feelings as to death, she replied, "All is well." The night before her death she spent much time quoting scripture, singing and repeating hymns, and asked if those in the room did not see a light above her head. A moment before her departure she said, "Come Jesus." Such a sweet character as hers was so peacefully crowned in her last days with the brightness of the coming of Jesus warrants us to say, "Precious in the sight of the Lord is the death of his saints." We would thank God for

setting forth in her life such a precious display of what grace does.

P. D. GOLD.

WALTER K. COBB.

Walter K. Cobb departed this life the 16th of December 1896. On Feb. before that he was taken down with the measles, and did not get entirely well until he went into the Consumption. He gradually grew weaker and weaker until he got so weak he could not go any where. As soon as his physical health failed him, the doctor was sent for who did all he could, together with his mother, brothers and friends. But alas his time had come to go. Walter did not seem to be any professor of religion, but while his body was racked with pain and scorched with fever, he was made to see himself a lost sinner in the sight of a just God, and would often say if he was prepared to die he would be willing to go. Kind friends and neighbors would visit him and would try to comfort him and he would cry and tell them he felt like he would be lost, and I have been told he was heard praying to God in behalf of his soul. One night while his mother was in the dining-room at supper he was talking and seemed to be overjoyed; his mother went into the room; he said to his mother, "Ma, give me your hand." She handed him her hand and he said ma, if I just could take you right on to heaven, how happy would we feel. Soon after that Elder J. M. Wyatt was on a preaching tour in that section, he said he wanted to see him, asked him to sing and told him the next time he saw him he hoped he could call him brother. A short while before he died he said he felt so happy, and told his mother not to grieve after him; and at another time he asked his mother if she doubted his case. His mother said no. He replied, "If you do I dont," and I think he left evidence enough for his mother, brothers and friends not to grieve after him. If I could feel as sure I would be at rest, as I feel he is, I would not be afraid to die, I think. The writer is not informed of his birth, although I think he was nearing 22. He had just grown up to the prime of life. I have known him from a little boy. He leaves a kind mother, three brothers, and one sister, together with many friends to mourn their loss. Yet I trust that their loss is his eternal gain. And may this

providence work together for good to his dear mother. May she adopt the language of old, "The Lord gave and the Lord taketh away, blessed be his name." The scriptures said, "Blessed are the dead who die in the Lord," &c. My impression is that the subject of this notice is at rest, "to wait the resurrection morn to enter that house not made with hands eternal in the heavens, where the wicked cease from trouble and the weary are at rest."

T. W. WALKER.

Ruffin, N. C.

APPOINTMENTS.

E. E. LUNDY.

Conoho.....Monday after 1st Sunday in March.
 Kehukee.....Tuesday
 Deep Creek.....Wednesday
 Williams.....Thursday
 Lawrences.....Friday
 Mt Zion.....Saturday
 Cross Roads.....2nd Sunday
 Conoeta.....Monday
 Tarboro.....Tuesday
 Old Town Creek.....Wednesday
 Sparta.....Thursday
 Autry's Creek.....Friday
 Tysons.....Sat and 3rd Sunnay
 He will need conveyance. Persons wishing to write will address him at Tarboro until March 10th.

A. GARDNER.

Toms Creek.....Feb 28
 State Line.....Mar. 1
 Russells Creek.....2
 Pleasant Grove.....3
 Spoon Creek.....4
 Old Center.....5
 Reed Creek.....6
 Camp Branch.....7
 Leatherwood.....8
 North Fork.....9
 Axton.....10
 Casende.....11
 Mt Ararat.....12
 Malunaison.....13
 Old Mill.....14
 Cain Creek.....15
 Mooons Creek.....16
 Country Line.....17
 Arbor.....18
 Gilliams.....19
 Pleasant Grove.....20
 Lick Fork.....21
 Dan River.....22
 Wolf Island.....23
 Hillsdale.....24
 Saints Delight.....25
 He will need conveyance.

**WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.**
TRAINS GOING SOUTH.

DATED Jan. 19, 1897.	No. 23 Daily	No. 41 Daily	No. 40 Daily	No. 49 Daily
Lv Weldon	A. M.	P. M.	A. M.	P. M.
Ar Rocky Mt.....	11 59	9 44	.....	.....
Lv Tarboro	12 12	.....	.....	.....
Lv Rocky Mt.....	12 53	10 35	8 45	12 45
Lv Selma.....	2 05	11 15	9 25	3 12
Lv Fayetteville.....	4 50	1 10	.....	.....
Ar Florence	6 55	3 45	.....	.....
Lv Goldsboro.....	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	9 01	3 10
Ar Wilmington.....	.....	.....	9 05	4 45
			A. M.	5 45

TRAINS GOING NORTH.

DATED Jan. 19, 1897.	No. 25 Daily	No. 36 Daily	No. 40 Daily	No. 45 Daily
Lv Florence.....	A. M.	P. M.	.....	.....
Lv Fayetteville.....	5 45	8 15	.....	.....
Lv Selma.....	11 20	11 40	.....	.....
Lv Wilmington.....	1 00	.....	.....	.....
Ar Wilson.....	1 42	12 15	.....	.....
Lv Weldon.....	.....	.....	P. M.	A. M.
Lv Rocky Mt.....	.....	.....	7 11	9 35
Lv Magnolia.....	.....	.....	8 55	12 50
Lv Goldsboro.....	.....	.....	1 10	11 04
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.....	1 44	12 15	10 31	12 45
Lv Tarboro.....	3 27	12 52	11 55	1 29
Lv Rocky Mt.....	.....	.....	.....	.....
Ar Weldon.....	.....	.....	.....	.....

†Daily except Monday. ‡Daily except Sunday.
Train on hoodland Neck Branch Road leaves
Weldon 1.10 p. m., Halifax 1.25 p. m., arrives Scot-
t and Neck at 5.20 p. m., Greenville @ 6 p. m. Kin-
ston, 7.55 p. m. Returning leaves Kinston, 7.20 a.
m., Greenville 8.22 a. m., arriving Halifax at 11.00
a. m. Weldon 11.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington
5.00 a. m. and 2.00 p. m. Arrive Parmele 5.50 a. m. and
2.40 p. m., returning leave Parmele 6.50 a. m. and
6.30 p. m., arrive at Washington 11.25 a. m. and
7.20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m.
arrives Plymouth 7.45 p. m. Returning leaves
Plymouth daily at 7.30 a. m. Arrives Tarboro
9.50 a. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 7.30 a. m., arriving
Smithfield, N. C., 8.30 a. m. Returning leaves
Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N.
C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount
at 4.30 p. m., arrive Nashville 5.05 p. m., Spring
Hope 5.30 p. m. Returning leave Spring Hope
5.00 a. m., Nashville 5.35 a. m., arrive at Rocky
Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 11.10 a. m. and 5.15
p. m., Returning leaves Clinton at 7.00 a. m. and
3.00 p. m.

Train No. 75 makes close connection at Weldon
for all points North daily, all rail via Rich-
mond, also at Rocky Mount with Norfolk and Carolina
R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pass. Ag't.

J. R. KENLY, Gen'l Manager.
T. M. EMMERSON, Traffic Manager.

THE PERFECTED OXYGENOR.

This simple and handy little in-
strument truly assists nature in cur-
ing diseases, by increasing and
strengthening the vital force. It
does this by taking from air and
water in contact with it their
oxygen, and sending it into the
blood of the veins by capillary
absorption through the pores of
the skin. Oxygen is the only
thing that purifies and revitalizes
the diseased venous blood, and
thus maintains and restores health.
Oxygen is the supporter of all
natural or animal life on earth.
Shut it off from the body, and we
die.

The oxygenor costs but ten dol-
lars; the family can use it as need-
ed; it is both safe and pleasant; it
relieves suffering, quiets nervous-
ness, and induces restful sleep.
The instrument will last a lifetime,
by renewing the cord every year or
two, at the small cost of one dollar.
Every family would do well to own
and properly use the oxygenor. I
keep them for sale.

P. D. GOLD.

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MARCH 1, 1897.

NO. 8.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

JRCompletion
1895

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.

COMPLETE IN CHRIST.

ELDERS GOLD AND LESTER:—I will submit a few thoughts for consideration of the readers of the LANDMARK, feeling sure however that you will withhold it from the public if in your better judgment it will not be unto edification.

I was in company yesterday with a number of Baptist sisters including my mother and wife, at the home of sister Miller, and among many things said, "we talked about the depravity of the flesh and how often we are tempted to do things that the law written in our hearts would condemn." So I have been somewhat exercised in regard to our completeness in Christ. Now I am sure we can never realize the exalted goodness and everlasting unchangeableness of God without knowing something of wickedness, weakness, imperfection and ungodliness. In order to apprehend the believer's present completeness in Christ it is needful that we understand the two natures of the child of God—"that which is born of the flesh is flesh, and that which is born of the spirit is spirit." The apostle tells us in Rom. 8:1, "There is now no condemnation to them that are in Christ" &c, carrying the idea that the believer is beautified with Christ's beauty—made righteous in His righteousness. The apostle sets forth the position of every christian, with one master

stroke of inspiration: "Ye are complete in Him." Col. 2:10. Not ye may be, or seek to be, but positively says, "Ye are complete." This is God's word and shows us God's estimate of His people. This indeed is consoling that He gives us faith which overcomes the world (the flesh) and "justifies us from all things, from which we could not be justified by the law of Moses," and constantly insures us victory over sins. This is how I understand we are "made Kings unto God." The unbeliever is under condemnation, being only "born of the flesh," but the child of grace is identified with a new nature, being "born of an incorruptible seed by the word of God which liveth and abideth forever;" hence the expression, "Ye are complete in Him." The believer's completeness is not in himself nor even in, (or caused by) acts of obedience, but in Christ. I sometimes think the "flesh" is in the child of God, but he is not in the flesh. I don't think the "flesh" spoken of so much, especially in Rom. 8th chapter, particularly means the body composed of flesh and blood, but is the synonym of the carnal mind in 7th verse, which is not alone, "at enmity," but is the very worst form of enmity itself, "not subject to the Law of God neither indeed can be." Carnality is resentful and writhes, when subdued by the Just, Holy and Good Law of God, and just here I wish to

say that I am constantly annoyed with this monster (carnality) which sometimes is quiet, then like an enraged beast breaks through his enclosure to kill or hurt whatever comes in his way, and being lawless he naturally seeks to destroy that which is good; "the mind of the spirit." What miserable creatures we would be, left wholly to ourselves in the "Flesh," without the sweet thought of our "completeness in Him;" which preceded our existence. When we look on the pages of the History of man "in the flesh," what a horrible spectacle! Almost as soon as he was driven from Eden, he raised the bloody weapon and slew the first faithful worshipper, and afterwards actuated by the vile working of the flesh, he built a city that he might have a dominion of his own, independent of God. The vileness of man prompted him to build a "tower" whose dome should reach the heaven, bringing God's disfavor on him—confounding his language. It was vileness of the flesh that prompted all the idolatry of ancient as well as modern times. Even the Jews unto whom were committed the oracles of God, and the Law, were often obedient to the demands of the flesh, or carnal mind, became very zealous and desired a king like other nations, thereby incurring the just displeasure of God. "Carnality" feeds upon corruption, is vain, selfish, presumptuous, self-willed, hateful to the spiritual mind. No wonder the Apostle speaks in such plain terms, saying: "The works of the flesh are manifest which are these? Adultery, uncleanness, hatred, idolatry, witchcraft, wrath, strife &c. When he read the bloody, black record of man in the flesh, as well as having his own personal experience, knowing "that in my flesh dwelleth no good thing, as much as to say: "In

my carnal mind dwells no good thing," he called by various names, as "the old man," the heart of man is deceitful and desperately wicked," showing that it is evil continually. And proving that our completeness in Christ is not the improvement of the flesh, for if that were our dependence we know that we ourselves would be left out of God's favor, and we have no record of any of the patriarchs who were "completed" in the works of the flesh. Now what makes me rejoice is, not that I am not a sinner, or that I have no carnality in me, but that, while groaning in this "body of death," that my completeness is in Christ. God looks on me through Christ, and sees His children in Christ, and as Christ is loved by the Father, "so are the children loved, accepted in the beloved, sanctified by God the Father;" sealed with the Holy Spirit of promise; all these being freely given to us of God, produce love, joy, peace, long suffering, gentleness, goodness, and faith. No doubt the works of the flesh are the great enemies that the Psalmist prayed so constantly to be delivered from, if so the possibilities of sinful practices are still in us, or in the apostle's words; "The motions of sin in us," don't we often feel it! Often say, Oh wretched man that I am? The christian then still has the flesh in him, his completeness does not consist in sinless perfection, but "Ye are complete in Him" already, and he is a new creature, and has Holy desires, feeling that in Jesus he has wisdom, righteousness and sanctification and redemption. Oh what a glorious completeness! Can it be improved! Every child properly informed says, no. All the good I may do cannot make me more "complete in Him." Does this license us to do

wrong? Does it justify us in fulfilling unholy desires, to the satisfaction of the lust of the "carnal mind?" Nay verily, but to the contrary stimulates the child of grace to live in honor to Him in whom he is complete. It also causes the believer to have such peace of soul, that he strives to overcome the works of the flesh, and our welfare in this life as christians necessitates loyal obedience to the Laws of our King. I may be mistaken, but I believe it is possible that a child of God may make a "growth," in manifesting what grace has done for him. "We who were afar off are made nigh "we who were sometimes darkness are made light in the Lord," are commanded to exhibit that "light," to let our light shine. "Walk as children of light," Eph. 5 : 8. The knowledge of our completeness in a precious Saviour leads us away from self, causes us to have holy aspirations and makes it necessary for us to strive against the works of the flesh. The scriptures show in a great many places that it requires some striving on the part of a christian, read 2nd chapter 1st Peter, especially 2nd verse and on through the next chapter. "Abstain from fleshly lusts that war against the soul." Every christian whatever his station in life, in these chapters is told to have his conversation honest among the Gentiles. So dear brethren, I hope the children of God may seek to honor the King of Kings and Lord of Lords, by a life of consecrated devotion to His cause; not seeking to honor self, but to refuse every wrong demand made by the flesh. Let us do the things which will make for peace. Dear brethren and sisters, this is very imperfectly worded, but hope it may do some dear child some good to read this. Brother Gold, I hope you and

brother Lester may visit us again this winter. Yours in love.

S. H. WHATLEY.

Atlanta, Ga.

DEAR BROTHER GOLD:—I send you the experience of sister L. A. Simpson for publication, who departed this life about two years ago. I visited her a year previous to her death. When she was in usual health she requested me at that time, when she died, to get this written and send it to you for publication, and as she was a very dear sister to me I felt a desire to carry out her wishes. I believe she was a faithful christian, and always ready to help in time of need. After her death we wrote to her husband for the book that contained the writing in order that we might copy it. But he did not seem disposed to send it, but wrote word that he would get his son to copy it. And I send the writing as I received it, but it seems incomplete. It did not say anything about her leaving the Missionaries and joining the Primitive Baptists. She joined the church at Weatherford, in Pittsylvania, county Va. She was never baptised in the Primitive Baptist faith, as her husband I heard opposed her in it. May the Lord bless you and yours. Please remember me and mine in your prayers. Your sister in hope of eternal life.

V. P. PRICK.

Theta, Campbell Co. Va.

EXPERIENCE OF A SERVANT.

MY DEAR KINDRED IN CHRIST:—When I took my pen in hand I thought I would try in my weak and ignorant way to tell what I hope was a reason of my hope, if I have any; but sometimes I am so low down in the valley of sorrow, and

my trials are so many, that I almost conclude that I have caught the shadow and missed the substance.

When I was a girl of sixteen years I reckon I was as thoughtless and cared as little about religion as any one ever did, and it was in the year of 1860, when diphtheria was raging in my neighborhood, I attended prayer meeting one day, and a school teacher sang, "There is a Fountain filled with Blood." The singing seemed to awaken a feeling in me I never had before, I thought it was the prettiest singing I ever heard. A few days after I was stricken down with diphtheria in its worst form and after being sick about two days, I got up one morning, and concluded I'd get the mirror and look at my throat which seemed almost closed. I did not think I would live but a few hours and to my great distress I saw that my mother had been crying. What to do I did not know. I thought there was a great work for me to do; and knew the few hours I had to live, I could not do anything; and something seemed to tell me, "it was too late, too late, that the time had been when I was in health, but too late now." In my great distress I cried aloud for the Lord to have mercy on me and spare me a little longer and I would try and do better. I thought if I could get well I would not let another opportunity pass, I would go to the mourners bench and get religion, as I'd been taught that it was the place to seek religion; and for three years after that I attended meetings, knelt to be prayed for, went to mourner's benches and did everything that I was taught to do, but felt no better—but worse. I thought I was the greatest sinner in the world, and that every body could get religion but me and

surely I was not one of the Elect. After many failures and struggles, and many dark hours, in the year 1863 at a Missionary Meeting while the people were singing—my burden left me. I had love for every body that I never had before. I was at peace with God and every body. I then felt like I wanted to be baptised and join the Missionary church. The next day I was alone at home weaving and there appeared a light in the room. I went out doors to see if the sun shown as bright as it did in the room and it was every where. I thought I would never see trouble again; but oh! it was not many days before Satan with malicious art suggested many things to show me what a mistake I had made. And dear brothers and sisters in Christ if I am a child of God at all, I must be the least in my Father's House, for sometimes I think surely if I was, I would not meet with so many sore trials and temptations. My way at times seems to be so dark, and all the world seems as cold as an iceberg and all in the world is vanity, vanity and vexation. I think sometimes I am tried as the Hebrew children were tried in the fire. But thanks be to God not always; sometimes I get a crumb, sometimes I see my way, sometimes I feel there remains a rest for my weary soul, and think that the grave will be a sweet resting place and that all that have offended and have set snares will be caught in their own trap. Hallelujah, the Lord God Almighty reigneth. Amen, Amen.

LUCIE A. SIMPSON,

Pittsylvania, Co. Va.

ELDER P. D. GOLD, BELOVED BROTHER:—Do me the kindness to announce in the LANDMARK that I will discontinue the publication of

the Primitive Baptist Quarterly Review. I set out to publish it on the cash plan, but for the want of promptness in renewing on the part of the subscribers, I see I cannot do so, and I do not feel able or disposed to publish it on credit. I have published it one year, and I feel that I have published the truth, I feel resigned to the discontinuance of its publication, as it seems the will of the Lord. I have a hope that it has been useful to others. It has been of some satisfaction to me to communicate to others what I feel the Lord has committed to me, and I have greatly enjoyed something I have received through my "exchanges." Times are hard, and money scarce, which, I suppose has had something to do with some failing to renew their subscription. And some who intended to renew neglected it and put it off. But it takes money for the publisher to keep his paper going. Provided subscribers pay all their dues, they have a perfect right to discontinue. Therefore I have no complaint to make. I have lost nothing financially in the publication, and have gained nothing only in an incidental way. I do not intend that any one shall lose anything in the matter. I am arranging the matter with those who have renewed. Some who subscribed at first and did not pay the cash, still owe me, but some of them will pay I reckon. I certainly know how to sympathize with the editors of our religious papers in the difficulties with which they have to contend, the greatest of which perhaps is the delinquency and carelessness of subscribers. If the Editor is willing to send his paper to subscribers after the time paid for has expired and the subscribers continue to receive and read the paper, they certainly ought to pay for it. If they do not intend to pay for it they

certainly ought to order it discontinued when the time is out.

I see several new papers are being started for our people to sustain. Of course brethren have a right to do such a thing, but considering the number of papers already published for our people, and what a struggle it is for some of them to live these hard times, it does seem that the starting of so many others can but result in the failure of some, and of the crippling of others. A good thing should not be abused. I have heard of four being started since I started the Review. If others can profit by my experiences I shall be satisfied for writing these thoughts. Brother Gold, no doubt you know what the difficulties of publishing a paper for our people are, as you have been in the business so long. The Lord, it seems to me, has greatly sustained you in the matter. I notice the LANDMARK is now in its thirtieth volume, and you have been the editor and publisher nearly from the beginning. I began to preach the year it was started, and wrote some for it when Elder Bodenheimer was the Editor and Publisher, and have written for it occasionally ever since. I have always been glad to get it, and am still glad. No doubt it has been useful in the cause of truth. I hope the Lord will still sustain you, and that your patrons will be prompt in remitting their dues.

I have some copies of the Review left, which I will send to any one ordering, for ten cents a copy. They contain some valuable reading matter. I will take stamps. Your brother in love. :

T. J. BAZEMORE.

Griffin, Ga.

ELDERS GOLD, AND LESTER DEAR BRETHREN:—I drop you a few lines to let you hear from the brethren out here. The church that was

dropped has been fully restored into the fellowship of the Association, and many minds have been eased, and their hearts made to rejoice. My time has been entirely devoted for the last three months to preaching, and I am very much cast down at times because of my sinful nature; and at other times I can rejoice in Christ my Saviour, and feel to love God and all of his people. I know that love is not of man, for he is too sinful. Love is of God, and when we are blest to enjoy it men are drawn to us. But when we are left to our own ill tempers we push men from us. As the love of God draws men to Christ, so the love of Christ draws God's people together. But man is very sinful, soul, body and spirit corrupt.

I will ask a question. What is it about man that loves God and God's people? Suppose I answer the question and say it is the soul of man that loves God, and that soul of man died in Adam, and was made alive in Christ. Then some one will want to know what the soul is, and suppose I say that the soul of man is all of the living faculties of man, viz 1st, seeing, 2nd, hearing, 3rd, smelling, 4th, tasting, 5th, feeling, 6th, speaking, 7th understanding.

When God breathed into man's nostrils the breath of life man became a living soul. Did the breath of God make the soul, or give the soul life? Answer, it gave life to the soul, God is a Spirit. The breath of life that God breathed was not given to any of his creation except to man. I once preached to a church and said that Adam in his Primitive state was not fit for heaven. I thought over what I had preached. After some reflection I thought I had not sufficient authority for what I had preached, and when I went back to see the brethren I told them I thought I preached

more about Adam than I ought to say, and I felt better after making that confession. It seems to me now to be like God, and see him as he is, is not far from heaven, and to come before him after the transgression of the Law was not far from hell. Adam is driven out of the garden, and that was death to all pleasures of that happy state, just as when we die in the body to all the things of this world. In what sense did Adam die that same day? I answer his soul died. But did his soul die to the joys of this world that we are born into? No. I was alive to all the things that we are alive to. But dead to all the joys and pleasures of the Garden of God, and to the joys of God himself. The spirit of a man is the life of all of these seven faculties, and it is a corrupt spirit. There is a spirit to every one of these seven faculties. John saw a book sealed with seven seals. Was not that the book of God's Law given to the man? And do not the seven seals represent the seven just spirits of God sent to bear witness in all the earth? And do not these seven just spirits of God represent himself in whose image the man Adam was made? Now we have the man sealed up in death under the law of sin and death, but alive to all the things of this world. The blood is the life of the body, and the spirit is the life of the soul, yet soul, body and spirit are all dead so far as the spiritual life of God is concerned. Jesus says, you must be born again. This new birth is mystery. Because the man born again is not changed, but there is a new life given him. I give unto them eternal life. When this eternal life is fully manifested by the faith of Jesus Christ in the soul, his natural faculties are not taken from him, but a new life is acting upon them: So that we see

differently and hear differently, and understand differently and this causes us to act differently and talk differently, and believe differently: for we then believe God. Old things are passed away, and behold God has made all things new to our understanding. Now what is it that is born again? I answer it is the soul. But is it manifested without a body? I answer no. To every seed God gave a body. We are of his seed, and he gave us a body in his own image. But that first body is lost in corruption, and the soul in sin and death. But as our souls are born from sin and death by the faith of Jesus Christ, so will our bodies be born from corruption when he comes again. The bodies of all of Adam's family will be raised at his coming, and this thing called soul will be there to see, hear, feel and understand the righteousness of God's holy law judging all men out of the things written in the Book of the Law whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

I have omitted scripture references in this in order to be less tedious. I have not written this as an objection to any brother's views on this object, but simply to give my own understanding of the soul of man. Yours in love of truth.

THOS. BELL.

Wampoo, S. C.

EXPERIENCE.

DEAR BROTHERS GOLD AND LESTER:—I have been requested to write my experience for publication, and I will now try by the help of God to write a short sketch of my life. I was always thoughtful about my future welfare from early childhood, and when I was 18 years old my father took a trip to the

west. He always wanted to hear old brother Beebe preach, and he went mostly for that purpose. He was a strong believer in the Baptist doctrine, and was deacon in the Indian Creek, West Va., church, as far back as I can remember. I dearly loved my father, and I did not think that when I parted with him that it would be the last time on this earth that I would see him, for he was in the best of health. In a short time the news came to us that he was dead. Oh! I cannot tell you what a sad time this was. I did not think I could live. I was so sorry for poor old mother, and the rest of the children. My troubles grew worse and worse, and the burden laid upon me seemed greater than I could bear. Brother Granville said to me dear sister, do not grieve so. It may be for our good. I thought if I could only take the trouble of dear mother how freely I would. I could not get any relief day nor night. I felt to be such a sinner. The Lord showed me that I was a condemned sinner, justly condemned before God. I did not know what to do, nor where to go to ease my troubled breast. I went into the house, and it seemed like everything was mourning. I looked out at the door. The dock leaves were bowed down, and the little bugs singing under them. I thought if I could only be one of these little bugs I would hide under the dock leaves, and mourn my life away. Just as I thought I could not live it seemed like something happened. I ran out in the porch, and looked in the east up in the clouds and saw the Saviour nailed to the cross, and it was the loveliest sight that I ever beheld. He spoke to me and said, "you are a sinner, but if you will believe on me and know that I am God, and besides me there is no other, you shall be saved, you and your

mother, and all of your brothers and sisters." Just then I commenced praising my blessed Saviour aloud, and told all my folks that my Redeemer lived, and we all had a sweet home in heaven. Oh! the joy that filled my young heart. I felt that I could now give up my dear father, and I felt that all was right forever. My dear old mother (who has many years ago joined my dear father on the heavenly shore,) came to me, and put her arms around me. I said oh, mother will you for give every wrong that I have ever done. She said oh? yes my darling child, I thought I was the happiest person on earth. I felt like I could never see any more trouble. It was a heaven below my Redeemer to know. My oldest sister told me that I was a christian, that I would have to join the church and be baptized. This troubled me. I did not know my duty, so I made up my mind not to join the church. I thought everybody would laugh at me if I joined the Old Baptist church. I went with my mother to the next meeting on Saturday. But I did not feel like offering to the church. Every body in the neighborhood was expecting me to join that day. One of my Aunts told me that I had better join, that she believed I was a christian, and that I would feel better if I would be baptized; but it did not have any effect on me. I was determind I would not join the church, so I went back Sunday, and when old brother Ashworth commenced to sing,

"This world's a wilderness of woe,
This world is not my home,"

I could not keep my seat. I soon found myself among the preachers telling them what great things the Lord has done for me. I was receive and baptized that day, and I am now 59 years old, and I have always lived in peace with the church. I have had many trials

and troubles since then. It has been the will of God to take four of my dear sweet children. The first a darling little infant, the next was Charlie, a young man 18 years old. He died praising his Saviour. The next little Donnie, a sweet little boy 8 years old, and the last one was dear good Letcher, my oldest son. He died rejoicing in the Lord. It is a pleasure now to think of them. I hope to meet them again in that blest land where parting is no more. Brother Gold, I would love to hear you preach again. I heard you at White Oak Grove last June. I hope you will look over all my imperfections as this is the first I ever wrote for publication.

With much love to you and brother Lester and all the household of faith I will bring my few lines to a close, and I hope that we may all meet on the shore of peace and sweet deliverance. Your sister in hope.

S. M. CUMMINGS.

Snowville, Va.

"Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin."—Romans 3rd and 20th.

The above scripture is very plain in speaking of justification, and it seems to me very positive too: but while it is so plain to God's children, it is dark to the children of wrath (or the world.) Many professing to be christians claim they are justified by keeping the law. But the one who sees himself a sinner condemned before God does not see that he can be justified by the deeds of the law. For the law is perfect, and he is a sinner, and anything that is sinful is not perfect: so that leaves him out, and he is under the curse of the law. For by the law is the knowledge of sin. What shall we say then? Is the law sin? God forbid. Nay I had

not known sin, but by the law; for I had not known lust, except the law had said, thou shalt not covet: Romans 7-7. So you see it is by the law that we know we have sinned. Why? Because if there had not been any law given us we could not have transgressed the law, for if there had not been a law given Adam he could not have transgressed the law: but there was a law given him, and he did not keep that law, so he fell under the curse of that law, and could never re-instate himself into the garden of Eden again. By the disobedience of one man (which was Adam) many were made sinners. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous; Romans 5:19. So you see by the obedience of this one man, which is Christ Jesus the Lord of glory, shall many be made righteous. So as many as the father gave to Jesus he will raise up at the last day. Then we are debtors to the law, and not a farthing wherewith to pay. When a sinner sees himself to be a sinner he begins to try the law to see if he or she cannot live up to the requirements of the law; but alas, it is all in vain; for the law is perfect, and they are sinful. So you see they are left alone, without hope and without God in this world, and of all men they are most miserable. But when everything fails, and they are sinking as they think into an endless eternity, this great mediator between God and man shows his smiling face, then all is well. The sinner is made righteous by the blood of Christ, and he can say, not by works of righteousness which I have done, but by the grace of God I am what I am; and not only that, but he knows it is not by obeying the law, for that would be works. Jesus pays the debt for us then we are no

more debtors to the law, but to grace, because the Lord of glory has redeemed us from under the law. Then we are no more debtors to that law, but we are debtors to grace, and to the law of Christ which is written in our hearts; and brethren we know when we transgress this law, or fail to comply with its requirements. For if we were to obey the law of Christ we would find that rest that remains to the people of God. But our nature is so prone to sin, and to go contrary to the teachings of the Holy Spirit of God that it is that we have a warfare within our breast, the one spirit to do right, the other to do wrong.

It is always the case that when God's children come to present themselves before the Lord Satan presents himself too, and sometimes, dear brother Gold, it is a comfort to me to know that I have all these conflicts, troubles and trials to bear; for it makes me have a faint hope that I am travelling the path of the poor pilgrims of God. Then again I feel I am one alone to myself, and surely a child of God would never have such thoughts as I. What I have written is very scattering, so I will leave it to your better judgement to do as you please with. I am only writing for ease of mind, and may the God of all grace sustain you all through life's uneven journey, finally saving you in heaven is my prayer. Your unworthy brother in hope.

E. W. BRYAN,

Adel, Ga.

DEAR BROTHER GOLD:—Enclosed you will find a part of my experience which was written some years ago. I promised when you and sister Gold were here that I would try to write some of my feelings since that time. After writing this piece and keeping it all to myself you

can see that I went on in this same way until the 4th Saturday in April 1892. Brother James Dameron came from the Section Meeting at Flat River and spent the night with us. The next morning he asked me if I had a hope. And the first thing I knew I was trying to tell him all about it. He said he thought it was my duty to join the church. I told him to ask Mr. Carver what he thought about my joining. When he came in his reply was that he hoped I would not think he would object. Brother Dameron preached in the Roxboro Primitive Baptist church that night. And when the door was opened for the reception of members my husband was the first one to go forward and I had to go with that same little hope that I had years ago, and felt that I had nothing to feel, and it was a wonder that they could receive me. I didn't feel worthy of a seat with them, but felt that I wanted to sit at their feet. We were received. I thought if brother Dameron did not baptize us before he left that I might not live until the next meeting, that I had already put it off too long. We were baptized at the pond the next morning, and on coming out of the water I felt as innocent as if I had never committed a sin. And what a comfort it was to have my dear husband baptized with me. I felt then that all was right. I love the people of God. I want to live with them, die with them and there I want to be buried. My desire is to do right, but when I do the best I can I have only done my duty. I can't see anything good that I do. I am a poor sinner yet. If saved at all it is by the grace of God alone. Your unworthy sister, in hope of eternal life.

E. B. CARVER.

I have always had serious thoughts

at times about dying, and would think when I got old enough I would get religion, that I wanted to enjoy myself in my young days in dancing, and other worldly amusements, and thought I had never done any harm, or committed a sin until about the year 1872 when I began to see myself a sinner before God and had been living in sin all the time. I thought that I was not going to live long, and that I would be forever lost on account of my sins. My father, mother, and sisters were members of the Primitive Baptist church at Ebenezer. My father's conversation the most of the time was about religion, which previous to that time I paid but little attention to, but now I wanted to hear him talk, but didn't want him to think that I was concerned about it. My heart was in prayer to God to have mercy on me, a poor, condemned sinner, but thought I had never prayed right. I would walk out into the garden where no one could see me and I get down on my knees and try to pray. And there I felt that I had committed an unpardonable sin, that I had only made a mock of religion, and that it was just in God to punish me. I tried to hush crying, went to the house and washed my face to keep anyone from knowing that I had been crying. Mother asked me what was the matter with my eyes. I told her that I must have gotten something in them, and there I again had told my good old christian mother a lie. After that I went with father to Stories Creek church. I took my seat close to the pulpit, (notwithstanding I did not feel worthy to sit close to such a good people as I thought them to be.) Mr. Woodard preached. It seemed that he preached part of his sermon to me. He expressed my feelings better than I could myself—until he commenced telling about his

deliverance. Right there he left me. I felt that I was lost, and there was no mercy for me, that mine was an outside case. I tried all the time to keep from crying, but I could not help it. I looked at my father and sister, they looked at each other, and then at me, with tears trickling down their cheeks. My father is now dead and I believe at rest, but I shall never forget his looks on that day. On returning home he said to me Brock, brother Woodard seemed to hit your case to-day. But I could not make him any reply. I would get to myself and read the Bible. I found nothing but what condemned me. I awoke one morning with headache, my face was swollen—and I did not get up. I told mother I did not want any breakfast. I thought this was the disease that I had been warned of and was going to take me away. The Dr. said it was Erysipelas. I slept the most of that day and night. The next morning I asked them all to darken the room and leave me alone, and not put any more poultices on my face, and let me sleep—that I would let them know when I wanted anything. I went to sleep and woke up, my face was then swollen so badly that I could see but very little. I felt sure that I would not live till morning, but my burden of sin was all gone, and I felt then that I could view my Saviour, that he had died for me and that I could meet my God in peace. I felt that I was perfectly resigned to go when it was the Lord's will to take me. I was lying there really enjoying the thought of going, and wanted to tell them all when they came in not to shed a tear when I was gone and that I was willing to go, but I did not want to alarm them. They came in and saw that my face was swelling so rapidly they sent for the doctor. He came that evening: by the next

day my face was nearly swaged and was well in a day or two. I thought then that I would never have another doubt. I could read the Bible with a different light. I wanted to tell Pa and Ma about it, and wanted to go and be baptized, and live with the old Baptists, but oh how soon doubts and fears began to arise, that perhaps it was all of the flesh. I felt glad that I said nothing about it, that if I was deceived I did not want to deceive any one else. I concluded I would go to parties and dance and enjoy myself as I had done, and then I would see trouble about that. I could not enjoy dancing. Every time I walked out on the floor to dance my heart ached so I could not sleep about it, and thought I would never attempt it again. I can't live as I want to live. It seems that evil is always present with me. I love to hear preaching, and love to hear christians talk, and let me do the listening. But when they ask me if I have any hope, I don't know what to tell them. I don't want to deceive them. I sometimes feel that I have no hope, and will throw it all by and then think if I can't get a better one I would not take the world for the little hope that I have. I don't know what I am. God must be my judge. It bears so forcibly upon my mind at times that I am not long for this world, that I write this for dear ones to read when I leave this world. But when the Lord sees fit to take me away, if I can only feel as I have felt about dying, I hope that I will meet my God in peace.

E. B. CARVER.

A TOUR AMONG BAPTISTS.

DEAR BRETHREN AND SISTERS:—
Who may wish to hear something in regard to my trip. I left home October 14th, 1896 for Stoneville, N. C. arrived there 3.45 p. m. was

met at depot by Elder F. J. Stone and shown to his home, a beautiful mansion indeed. In this beautiful home I was made a welcome guest during my stay in the State. And my stay with this dear family, in whose midst pleasure and happiness seem to reign, will ever be fresh in mind while memory serves me. Attended the Association at Shiloh, which convened on 17th, 18th and 19th of Oct. I enjoyed the preaching very much indeed; it was a feast to a hungry soul. Attended services in "Stoneville" Saturday night by Eld. T. S. Hall of Ga; Sunday night by Eld. Z. T. Turner of Va. Both preached able sermons to the joy and comfort of God's children. Left N. C. Oct. 22nd for Alumine, Va. Was met at depot by brother Chas. Davis and wife and conveyed to their home in Henry Co., making this my stopping place for a term of three weeks. Visited River View church 24th and 25th, heard two able discourses by brother T. S. Hall, again one by brother A. B. Philpot. Supposed to be 500 people at this meeting. Spent Saturday night at old sister Bassett's together with brother T. S. Hall, brother Geo. Helm's wife and daughter, sister Davis, brother Lumpkin and others. Then returning to sister Dayis's and was housed for several days with a cold and cough, but kindly and tenderly cared for by the good sister who did all she could for my restoration. On the last day of September visited Town Creek church; sermons by brother Wm. Minter and Peter Corn, who accompanied us home and spent the night. The evening was spent mostly in religious conversation to my great enjoyment. Monday following I spent the day with sister Martha Shumate, Elder. A. B. Philpot spending the night with us at sister Davis's. Sister Shumate and daughters and

sister Smith sat with us till retiring. Thursday visited brother Jessie Davis and wife spending a pleasant day with the kind old brother and sister. Then after visiting several friends and relatives left Alumine for Vaid'sboro, was met by brother A. E. Akers and conveyed to Cole's Creek, visited old sister Elizabeth Akers and daughter and several other friends and relatives, spending the time very pleasantly. Dec. 8th Eld. Philpot preached at New Hope (a Methodist church house.) After service cousin Jimmie Akers came forward and united with the church of Primitive faith and order. The night following had service at brother Jack Prilliman's, and next day preached at Pig River to a large congregation, much to the edification and comfort of many. How sad to part with the dear brother here and not follow him on farther as appointments had been made. I then visited sister Jimmie Akers and sister Josephine Webster. My trip dear brethren and sisters, has been one of pleasure and comfort, meeting with many Baptists sound in the faith. I was often made to rejoice in heart while conversing with them, yet at times low in the valley of despond and made to cry with the Prophet of old "oh my leanness, my leanness." Then again felt built up in spirit and made to rejoice in Christ our Saviour who is able to save all that come to God by him. Desiring the prayers of all christian people who read this for a little sister, who when often would do good evil is present with me. Yours in hope of eternal life.

CALLIE R. HECKMAN.

Holms, Va.

Don't forget the LANDMARK Job Office when in need of any kind of printing.

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 XXX.....No. 8.

WILSON, N. C., MAR., 1st, 1897.

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EDITORIAL.

MY DEAR BROTHER:—I have been intending for weeks to reply to your good letter which gave me so much encouragement, but have just put it off from time to time. This eve in reading the dear old LANDMARK how my heart was made to rejoice over your description of the "Winter Gone." Oh! my brother, surely but few ever pass through the dark, dense gloom that I have been overwhelmed in for the last three weeks. Not one ray of light could I see. My heart seemed a fountain of tears. I could scarcely utter prayer even in a groan. I knew I had no home on earth, and felt to have none in heaven. Oh! wretched state, no home, and no God, but since reading this eve, thank God can say, "I know my Redeemer liveth." "I know these terrible chastisements are sent on us as a purifier, to prepare and cleanse us for that blest abode, where weeping shall be forever done away with; yet how rebellious we are, what poor, weak creatures, how hard to understand, "To be like Christ we must suffer with Him." Just think of the tears shed in the Garden of Gethsemane yet we are not willing to endure

darkness even for a season. Brother Gold, won't you help me to pray for entire submission to His holy will, to be ready at all times to say, "Though He slay me, yet will I trust in Him." I can't tell you how much I enjoy the LANDMARK. May the good Lord long enable you and brother Lester to publish it for the good of His people. Hope you and family are well. The Baptists here are generally well. I have not seen our precious sister Long for some weeks as I'm very busy in school. Love to you and yours. Please write when convenient to a poor weak worm of the dust.

EMMA LAMPTON.

Hope Mills, Va.

Please give your views Matt. 12 : 24

Remarks.

Matt. 12 : 42. "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold a greater than Solomon is here."

Any theory or view that men put forth which clashes with scripture is necessarily wrong. If we hold the view that man must depend alone on himself to prepare for eternal happiness, in order to escape the inference arising from the guiltiness of these disobedient Jews for rejecting Christ, so much greater than Solomon, and that their guiltiness rests alone on the fact that they chose this course, knowing its consequences, then we must admit that salvation is according to our works, and not by grace.

If on the other hand we contend that man must depend alone on

grace to save him, to the exclusion of all sorts of works, and disregard of characters, then how is it that some are more guilty than others? How is it more tolerable for some than it is for others in the judgment.

We consider that no theory men can construct is sufficient to declare the wisdom of God. Our expressions of faith are founded on what we understand the Bible to teach. They are not meant to take the place of the Bible, but are our declarations of what we understand the Bible to mean.

That God punishes sin is so clearly proven, both by the the Bible and also so shown in the sufferings of mankind before our eyes, and our own suffering, that we cannot for a moment question this statement.

Some nations suffer more than others. Some individuals suffer more than others. Some are more wicked than others. This the Bible asserts. That it shall be more tolerable for some than others in the judgment or reckoning we cannot question.

It is worse to rebel against one great in authority than it would be to oppose one not so exalted. It was a greater sin in those Jews that rebelled against Moses than it would have been to oppose their equals in position. It is a greater wrong to sin against God than it is to sin against man. It was a greater wrong to sin against Christ than it was to sin against Solomon. It is more commendable to honor Jesus than Solomon. For the queen of Sheba

to come from afar to honor Solomon, when the men of Capernaum dishonored Christ who lived in their midst, was a great shame to those people. It would be therefore more tolerable in the judgment for the queen of Sheba, who so honored Solomon than it would be for those people who rejected Christ, because he was greater than Solomon. Men honor themselves when they honor those that are worthy. Men wrong themselves when they dishonor those greater than themselves, and by so much greater the persons whom they dishonor is their sin.

Grace saves none but sinners. Those who feel that they are sinners are the only ones that can appreciate grace. Until justice convinces one of his guilt he has no knowledge of the value of grace, nor has he any desire for it; nor would it reform his life. As long as one is dead in sins it is his delight to live in sin. But when the law convinces him of the killing power of sin, and he dies, he never loves sin again. As soon as he begins to hate sin he begins to love holiness, and feel the need and value of grace. Then he gives God the glory of his salvation in proportion as he has felt the justice of God in his condemnation, and tasted the mercy of God in his forgiveness.

In the judgment into which all convicted souls are brought here in time each feels his case as the more justly deserving of punishment: while those that die in their sins condemn God and approve their own ways as right.

There shall be a resurrection both of the just and the unjust. The just shall of course in the resurrection meet no condemnation. The unjust shall in the resurrection of course find no justification. In this judgment where and when the righteous shall be revealed in glory, and the unjust shall be manifested in their true character of wickedness, the righteous sentence of God shall be equally manifested in awarding salvation to the righteous, and in awarding to the wicked the condemnation due to their sins.

P. D. G.

CORRESPONDENCE.

I am of the opinion that correspondence as is generally maintained between different Associations of our people is without sufficient warrant, either from scripture authority or as accomplishing that which our Fathers designed by its institution, to be longer continued as a medium of either spiritual or social intercourse. To say nothing as to whether the scriptures warrant it, it is evident that the avowed object indicated by the fathers for its establishment has, generally speaking, so far failed to materialize as to render the idea a mere misnomer, or instead of its being a means through which to establish and perpetuate a union among the churches, it has in many instances been the fruitful means of destroying, in a great measure, the union which existed between them prior to the opening up of correspondence.

In many instances the medium of correspondence is only half maintained, there being messengers sent without letters, and when letters are sent they are frequently accompanied by or blended with what is called a circular letter, in which is frequently discussed some controverted point of doctrine which often serves only as a kind of incubator for the propagation of little foxes which spoil the vines that are full of tender grapes.

There is another sense in which I have learned from actual observation that there is no advantage to be derived from it by the correspondent, nor is there any superior benefit in it to those with whom he corresponds. I have attended different sessions of many Associations as a visitor, and together with their correspondents have been warmly received and requested to preach to the people, and often assigned to a place in their councils, just the same as if I had been the regularly appointed correspondent from an Association in direct correspondence.

Would it not be much better to suspend all correspondence and simply receive those who may come among us, whom we esteem as faithful ministers, as visitors, and thus obviate all questions of difficulty growing out of corresponding obligations? Associations and churches ought to be allowed to enjoy an unrestricted right as to whom they should receive into their councils and appoint to preach for them, and not have to observe proprieties and courtesies which, in

order to keep up a correspondence and perpetuate the union of churches, are often rather forced upon them than otherwise.

I do not deserve and ought not to partake of courtesies due to others in which I am not worthy to share.

There must be fellowship and consequently union between the churches before an Association can be formed or correspondence instituted, therefore these auxiliaries have nothing to do with bringing them about and can have nothing to do in perpetuating them.

I trust the brethren will consider this suggestion and determine for themselves whether it is not the better way to solve all difficulties of correspondence now agitating many of the churches and Associations, and thus avert the consequences of the bursting of the storm cloud which seems to me to be now gathering over our heads.

May the prosperity and happiness of our beloved Zion be uppermost in our minds, and may each be given the spirit of prayer for the peace of Jerusalem, and the Lord be worshipped and praised.

P. G. L.

SANCTIFICATION.

Brother R. D. Yeatts requests my views on the above subject.

It is perfectly proper for us to be interested in the truth, and to seek after it, but it seems to me we do not do well to allow our minds to become greatly disturbed about what others are pleased to regard

as the truth, which we do not find in the structure upon which our hope is founded. Our rock is not as their rock, they themselves being judges. When one tells of what his god is trying to do, and what he is doing for him, we know at once that he does not have reference to our God. They cannot believe as we do, and we do not want to believe as they do, neither can we, because for us to believe is the work of God.

We might well be concerned with reference to those who we believe have tasted the good word of God, and the powers of the world to come, and yet have fallen away, or have become bewitched that they should not obey the truth, when we hear them reversing the order of the truth of our God—claiming that though they began in Spirit yet they are now made perfect in the flesh; but we find we have to trust in our God for their deliverance as well as for our own. Ephraim it seems was in some respects a pleasant child, yet in other respects he was a cake not turned, and finally became joined unto his idols, and the Lord said: "Let him alone." What we are is by the grace of God, and what we have received is of the Lord, and to him let us ever look, and for our salvation worship only him.

When one reverses the order of truth it is an evidence that if he ever did see he is now blind, and cannot see afar off, and has forgotten that he was once purged from his old sins, and being beguiled and deceived, he takes bitter

for sweet, and darkness for light, error for truth, last for the first—the effect for the cause. Such predicate the work of God upon the efforts of men, and make themselves the producers and conservers of their own perfection and set up the unwarranted claims of sanctification in the flesh.

The doctrine of sanctification is taught as fully and clearly in the scriptures as any other, and it is the privilege of the people of God to understand it just as taught therein, but it is not the privilege of any one to take the unqualified assertions of men, either as to this or any other doctrine, most especially of the army of chronic cranks who are now flooding the country with their modern theological flunkysim.

What advantage can there possibly occur to those who teach or who are taught that which is not taught in the scriptures of truth, which are the only authority for both doctrine and good works? In what respect are those who profess this modern sanctification better than other people? What real advantage over others do they acquire by professing sanctification in the flesh? Of what value is a religion which is only exhibited by mere profession? "Faith without works is dead." In what character of work can one engage by which to prove that he is better in his nature than others who claim to be followers of God? Men are going through the country declaring to the people that after having obtained forgiveness of sins and having engaged

in the work of the ministry for years they had become sanctified, putting sanctification the last of all the work generally thought and claimed to be brought to bear upon the sinner whereby he is manifested as a child of God, and becomes to be a christian, attributing this sanctifying work to the individual, whereas truth places it as the first work that is done for the sinner, and that God the Father has done it. "Sanctified by God the Father, preserved in Jesus Christ and called." Jude. 1st.

Shall we believe the word of God, or the word of man? Peter says those to whom he addressed his epistles were elect according to the foreknowledge of God, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ—thus showing that the revelation of the election of grace is made by and through the Spirit wherein and whereby the sinner is set apart—sanctified—unto the obtaining of salvation and the service of God. 1st Pet. 1:2 and 2nd Thes. 2:13. While the word sanctify and its derivations, as used in the new testament, are used in connection with the deliverance and cleansing of the people of God from sin, yet they have more direct reference to setting apart the subject of salvation and purification unto such a state and condition, or unto the service of God after having been thus set apart, than they do to the state and condition themselves.

Paul says that Christ loved the church and gave himself for it, that

he might sanctify and cleanse it—thus showing that while to sanctify is tending—in the work of Christ—towards cleansing, yet to stop short of the cleansing one would not be clean and pure—free from sin and its effects, notwithstanding he were sanctified. Jesus says, Jno. 17: 19 “For their sakes I sanctify myself, that they also might be sanctified through the truth.” How could this modern idea of sanctification be applied to Christ the immaculate Saviour of sinners? And as he is the truth, and his people are sanctified by the Father through him, how can it be applied unto him—Christ is the sanctification of his people, and he himself was sanctified by the Father and sent into the world, and both he that sanctifieth and they who are sanctified are all of one, for which cause he—Christ—is not ashamed to call them brethren, saying I will declare thy name unto my brethren, in the midst of the church will I sing praise unto Thee. 1st Cor. 1: 30. Jno. 10: 36. Heb. 2: 11-12.

I have no doubt but there are many who know the truth who are vainly striving to keep themselves in harmony with the idea that it is possible for one to acquire a state in which he or she is incapable of sinning, and some may have succeeded in persuading themselves that they really do not sin and have no sin in thought, word or deed, but such persuasion without warrant of scripture can but be delusive however honest the individual may be in his or her convictions.

John says: “If we say that we have no sin we deceive ourselves, and the truth is not in us.” If one therefore claims to have no sin is he not deceived? Is not his profession and himself in it without truth? Is he not bewitched? If so who has done it but the man by whose cunning craftiness he has been deceived?

I would admonish the children of God with reference to such men, and earnestly beseech them to take heed unto their experience or reason of their hope. “Look unto the rock whence ye are hewn, and the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you.” Look unto the Lord.

P. G. L.

A BAD SIGN.

We show our hardness of heart, and depravity in remembering the wrongs of others, and not seeing or owning the things in them, or done by them, worthy of commendation. To remember only the wrongs and faults of others proves the prevalence of wrongs and faults in ourselves. If we know what it is to be forgiven, and how happy that feeling is, then we freely forgive others that have wronged us, and forget these wrongs so that they do not harrow us. It is so blessed to forgive and love. He that loveth is born of God. He is the Lord's freeman and reigns with Christ. If the Sor make you free you shall be free indeed. For one to remember his own faults and wrongs shows a healthy, good memory. P. D. G.

Recently I visited brother Alfred Myatt, of Wake Co., N. C., who has been a Baptist perhaps 60 years, and has exemplified every trait of the child of God, it seems to me, as well as any man I have ever known. He is now in his 85th year, and is very feeble. His son-in-law, Mr. Frank Smith, told me that recently he sat up all night with him, and that he was considered out of his senses, and talked all night, but that all his talk was quoting scripture, and talking of his hope in Jesus. Mr. Smith remarked, "I wish I could talk that well when I am awake and in my senses."

How wonderfully character, good or bad, follows a man as far as we can see him, even to the end of life. The power of the faith of Jesus shines to the end of the life of the believer in Jesus. In eternity none can foresee the glory of those awaking in his likeness.

P. D. G.

ELDER J. T. EDGERTON.

This dear brother to many has been very sick of Pneumonia and other troubles for a month and more. His sickness is still severe, but it is hoped his symptoms are better. His usefulness has been very great to the cause in this section of N. C. His sterling traits of character, and great ability in the preaching gift, are well known. Himself a man of integrity, he approves of only those things which are excellent. Sister Edgerton, his wife, spoke when I saw her last of the many privations she had felt owing to his absence while preaching, yet

she said she was afraid to object to his going, and did not wish to interpose any obstacle in his way; but desired that she might have grace to willingly bear what the Lord appoints.

I have long known this model couple, and much enjoyed brother Edgerton's gift, and would deeply feel the loss that his death would cause. I have hope that he may be recovered of his sickness.

P. D. G.

CORRESPONDENCE.

Elder Lester's Editorial in this issue of the LANDMARK condemns only the form of correspondence in Associations that compels an acceptance of what is offensive, and so binds and controls Associations that it forces each one to endorse what other corresponding Associations hold, however objectionable it may be, or objecting, it so throws them out of joint that there is no walking with each other, or friendly dealings between them.

For instance, if two churches, or two Associations, or any number, have been corresponding, and something occurs that disrupts this correspondence, they become so unkind, or ill-disposed toward each other, that all intercourse or visiting is dropped, and they are farther apart than if they had never corresponded.

Or if some one member should offend the others this will imperil the correspondence, and often spread trouble.

A general union resulting from unity in faith exists among all true

Baptists. When churches are joined in the character of Associations it is a manifestation of the fellowship already existing. These Associations are not to govern churches, but only to enable them to enjoy that fellowship that the bond of truth and unity gives. Those who use Associations to make laws to govern churches are usurping authority that does not belong to them.

A church does not in any sense owe her existence to a collection of churches linked together in an Associational body. When a church is constituted it is as much a church before it unites with an Association as it is after that. A church may withdraw from an Association and still continue the same church.

A church, within an Association or without, that acts disorderly should not expect the approbation of other churches. An Association of churches that departs from the faith should not expect the continued approbation of other Associations.

Correspondence then in spirit exists wherever there are churches or Associations of like faith and practice. It is called forth as these churches or Associations come together. A discontinuance of correspondence occurs where and when churches or Associations depart from the faith, or cease to be.

There is an actual direct or an indirect correspondence in expression between all Associations of Primitive or Old School Baptists. To suspend a professed correspondence between Associations would

in this view according to my understanding of brother Lester's declarations, only relieve Associations of such fetters that might cause an open breach, but still leave all those of the Associations thus acting the liberty to visit and receive as many of each as feel disposed to visit the other, provided that other is willing to receive such on their personal character—not as receiving any authority by appointment of an Association, but as holding the same faith as the Association so receiving them.

One trouble in the matter of correspondence in Associations is that sometimes people, who get in a bad shape themselves, want to be bolstered up by seeking the endorsement of some Association to strengthen them, and then drag others into their trouble. Whereas if we were right we would not want to spread a trouble, and seek to involve others in it. I had better bear my trouble alone than to pull others into it. If I love another my desire is to keep him out of distress. If I have the plague of leprosy and love another surely I will not seek to give him the loathsome disease.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:— I will write a few lines, and tell you some of my strange feelings. It troubles me to know that I have got to die, because I am no christian, and fear I never will be one: it seems to me that if one were a christian he would not have so many wicked thoughts from childhood as I have had. I do earnestly desire

to be a christian, and see so much trouble because I can't trouble about sins. I try to quit sinning but add to them every day. One day last winter while I was weeping over my home trouble something said to me, courage, courage, you were born in courage. It seems like I had just awakened I did not know what to think about it. Sometimes I look at people I believe to be christians and can hardly keep from shedding tears. I know not why. Mr. Gold, have you ever had any such feelings? Please answer through the LANDMARK, and remember me in all your prayers.

A FRIEND.

Remarks.

Yes, friend, the feelings you describe are common to me. Often, not only the fact that my thoughts and ways from my youth are so vile, the question comes up how can you be a christian, but since I have professed to be one daily such foolish and vain thoughts harrass me that the question arises how can such a one as you are be a christian. But when the enemy comes in like a flood the Lord lifts up a standard against him, for I have no might or strength against this host. How precious is the truth that Christ Jesus came into the world to save sinners.

Often too it seems to me if I were a child of God surely I would loathe myself more deeply, and hate sin more than I do, and weep more about it, and repent more sincerely, and not be found doing such things again.

From my youth at times the thought of death alarmed me, and marred much of my youthful pleas-

ure. But has not our friend some hope of salvation? Why should one hunger and thirst after righteousness at all if he is dead in sins? Why should one have so much fear he never will be a child of God if he is dead to these things? I cannot see how the dead feel any concern about such matters. Whatever we are alive to we feel a desire unto. It is not in the nature of those dead in sin to love God's people, nor to mourn their vileness.

When you look at the child of God and can scarcely restrain your tears, does not this show that you are alive to that people, and therefore love them; and we know that we have passed from death unto life because we love the brethren. No one except a child of God ever feels this deep concern for the church of God, or ever sees the happy estate of Zion^s so far as to desire to be one of its little ones.

When the words you quote came to your mind, "courage, courage; you were born in courage," it seems that there was something good in them to you. "Be of good courage, he shall strengthen thine heart." David in the time of great distress encouraged himself in the Lord. Courage is needed by the timid and the halting to animate them to endurance in the midst of trials.

God's people are a fearing people, weak and unable to order their own cause, hence they need the help of the Lord, therefore he encourages them. Say ye to be weak, be strong. The Lord gives strength to his people. Fear not, little flock. It is your Father's good pleasure to

give you the kingdom. When you received the strengthening from those words it was to your encouragement. You were born in courage. Your new birth is in the land of triumph, a goodly land. All that are born in this goodly land of Mount Zion are strengthened unto victory, and shall overcome the world. He that is born of God overcometh the world.

The word courage embraces the victory over death and hell, Happy is that people harnessed unto the good fight of faith in this goodly armor.

P. D. G.

MARRIED.

Mr. Paul A. Hodges and Miss Alma H. Dawson, at residence of brother John H. Dawson, in Lenoir Co., N. C. Feb. 16 1897 by P. D. Gold.

Mr. Henry P. Hart, son of Eld T. C. Hart, of Green Co., N. C. and Miss Bettie Parks, at he father's residence, in Wayne Co., N. C. Feb. 10 1897, by Elder John W. Gardner.

REQUEST.

Do not send stamps to us in registered letters. Send money by check, or money order, or by express, or enclose the money in registered letter, but do not send stamps please. Whenever convenient send by check payable to my order, as that is the cheapest to you.

P. D. G.

In consequence of sickness and and cold weather the Contentnea Union was not held in January with the church at Bear Creek, or La Grange, and the next Contentnea Union will be held there.

T. B. LANCASTER, Mod.
A. R. SUTTON, Clk.

OBITUARIES.

NOAH PEEL.

The sad duty devolves upon me to chronicle the death of our father Noah Peel, which occurred at his home in Martin county, N. C. on the 5th day of November 1896. He was born in Martin county, N. C. on the 30th day of January 1817 and was 79 years, 10 month, and 5 days old. He was the son of Thomas and Elizabeth Peel and was united, in early manhood, in marriage, first to Sallie Roberson who was in every way worthy of his love, and by whom he had eleven children, five sons and one daughter of whom survive him. About the age of 44 the angel of death hung over the happy home and he was left a widower, and his children without a mother, and the Primitive Baptists lost a sister. As the lonely dove without a mate he realized a home was not a home without a mother. After the death of his first wife he was married to Millie Ann Roberson who proved to be a wife to him and a mother to his children. He had by his second wife nine children of whom five sons and two daughters survive him. He leaves a widow, ten sons, three daughters, several grand and great-grand children and four sisters to mourn their loss. Our father chose for his occupation farming. The Lord seemed to bless the labors of his hand, and truly it may be said that he ate his bread in the sweat of his face. He earned for himself and family a good living, and more than that he prepared for his house and them of the faith. He grew up a very quiet and moral boy, tall and erect, possessed great strength and good judgment. He was chosen militia captain and afterwards colonel by which title he was often called. He served his

county for many years before the war as Justice of the Peace. When the war broke out he was a Union man saying, "I have taken the oath to support the constitution of the United States too many times to vote for the secession of N. C." Yet after the state had passed the Secession Ordinance and his sons became soldiers in the Confederate army, he served his state in carrying and furnishing all that he could for his sons who were in the army, and at the same time spending a great deal of time and means for the soldiers' wives at home. Being visited by the Union army he suffered a great loss of property, such as they could carry away with them. The soldiers took the dinner which was being prepared for my father and his family and left us children without a morsel of dinner. Except his slaves, it seems as if the great Provider of all things has fully restored what was taken from him. Father and one of his slaves George have made their yearly presents to each other. My father has not taken much interest in public affairs since the war, only serving his county one term as County Commissioner. Though father had a limited education himself he did what he could to promote the interest of the public schools, knowing that universal education was one of the main things which would insure safety to the State. I will now turn to that part of his life which enables him to be living to day in that blessed world with the blood-washed that have gone before. He was received a member of the church at Smithwick's Creek on Sat before the 4th Sunday in October 1851 together with Elder Henry Peel the present pastor, and Wm. Tice. They were baptised the next day by Elder Wm. Whitaker. From that day until his death he lived a consistent member of that church, which was a little over 45 years. He failed to answer to his name but twice without being Providentially hindered. He never held an office in the church except he voluntarily took the steward's place that he might promote the cause. He has been a subscriber and reader of the LAND-MARK for over 15 years. In attempting to explain the love he had for the Primitive Baptists I shall as Jacob said of Joseph say he was a fruitful bough and ran over the wall, and the archers shot at him saying, "He tries to excel." He loved to tell how the Lord led him along, how he was convicted of sin, how he was delivered

and Jesus revealed to him the hope of glory, relying entirely on the finished work of Jesus Christ for life and salvation. He was a strict disciplinarian, exhorting the brethren to duty, visiting the churches with which his church corresponded as long as he was able to travel. Soliciting and entertaining the members and other people was his chief delight. The kindness he manifested to the poor sisters need not be mentioned for it is as bread sown upon the water. Such will come up and bear fruit for itself. He was glad to see the revival of the church a few years ago, and hoped that God had sent them to relieve the old members, and to fill up the waste places in the church. He wanted them to live as useful members, and be not ashamed of the testimony of our Lord, but be partakers of the afflictions of our Lord. He spoke free in conference, and said that it relieved his conscience, but it was a grace to submit when over-ruled. It was his delight to promote his brethren, especially those that walked the most circumspectly, and manifested the grace of God in their walk and deportment. About two years before his death his afflictions induced him to give up his farm to his two sons who remained with him, only cultivating the garden himself. About 8 weeks before my father's death he was stricken down with bright's disease. With the assistance of a good physician and the best of nurses that a large family and devoted neighbors could furnish, the malady kept its steady march until it had done its fatal work. On the morning of the 5th of Nov. just as the sun was rising above the horizon his spirit left its mortal tenement, and took its flight in that world unknown. "But blessed are the dead that die in the Lord. Henceforth they rest from their labors and their works follow them." On the following day which was a beautiful day, a large crowd assembled and in the afternoon father was taken by the brethren and conveyed to the grave, Deacons, Hardison and Ward of his church, being two of the pall-bearers. At the grave Elders Henry Peel and John N. Rodger-son preached short funeral sermons; then we turned our backs on him to sleep there alone until the morning of the resurrection to hear the sound, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

WM. H. PEEL.

APPOINTMENTS.

E. E. LUNDY.

Meadow Monday after 3rd Sunday in March
 White Oak..... Tuesday
 Wilson..... Wednesday
 Moores..... Thursday
 Union..... Friday
 Pleasant Hill..... Sat. and 4th Sunday
 Mill Branch..... Monday
 Falls..... Tuesday
 Nashville..... Wednesday
 Peach Tree..... Thursday
 Sandy Grove..... Friday
 Healthy Plains..... Saturday
 Scotts..... 1st Sunday in April
 He will need conveyance. Persons wishing to address him will write to Nashville N. C. until March 25th.

T. N. WALTON & BROTHER DALLAS.

Seneca..... March 31st
 Brother Geo. Good's..... April 1st
 Pecks..... 2
 Morgans..... 3rd & 4th
 .. 6
 Sandy Level..... 7
 .. 8
 .. 9
 Black Rock..... S. H. 10
 Id Bethel..... 11
 Chapel..... 12
 Fairfield..... 13

A. BURCH.

Atlanta..... (East Atlanta church) Saturday
 and 3rd Sunday in March
 Pleasant Hill N. C. Sat. and 4th Sun.
 in March
 Pine..... Tuesday after
 Mt Vernon..... Wednesday
 Saints Delight..... Thursday
 Hillsdale..... Friday
 Pleasantville..... Sat. and 1st Sun. in April
 Reidsville..... at night
 Burlington..... Wednesday night
 Mc Rays..... Thursday
 Harmony..... Friday
 Wheelers..... Sat. and 2nd Sun.
 Prospect Hill..... Monday
 Lynchs Creek..... Tuesday
 Arbor..... Wednesday
 Pleasant Grove..... Thursday
 Moons Creek..... (Section M.) Fri. Sat. and
 3rd Sunday.
 Country Line..... Monday
 Gilliams..... Wednesday
 He will need conveyance.

J. E. ADAMS.

Hannahs Creek..... Sat. and 3rd Sun. in
 March.
 Benson..... at night
 Bethsaida..... Monday
 Black River..... at night

Mingo..... Tuesday
 Barbrys Chapel..... Wednesday
 Hornett..... Thursday
 Seven Mile..... Friday
 Reedy Prong..... Sat. and 4th Sun.
 Hickory Grove..... Monday
 Oak Forest..... Tuesday
 He will need conveyance.

THE PERFECTED OXYGENOR.

This simple and handy little instrument truly assists nature in curing diseases, by increasing and strengthening the vital force. It does this by taking from air and water in contact with it their oxygen, and sending it into the blood of the veins by capillary absorption through the pores of the skin. Oxygen is the only thing that purifies and revitalizes the diseased venous blood, and thus maintains and restores health. Oxygen is the supporter of all natural or animal life on earth. Shut it off from the body, and we die.

In health the lungs take in sufficient of the vital oxygen in the air we breathe, but in disease more oxygen is needed to free the venous blood from its impurities and poisonous gases than the lungs can supply; and the oxygen thus aids nature. This is nature's own way of overcoming disease; and it is the true and good way, and far better and easier than swallowing sickening and debilitating drugs, which are often poisonous and life-destroying.

The oxygenor costs but ten dollars; the family can use it as needed; it is both safe and pleasant; it relieves suffering, quiets nervousness, and induces restful sleep. The instrument will last a lifetime, by renewing the cord every year or two, at the small cost of one dollar. Every family would do well to own and properly use the oxygenor. I keep them for sale.

P. D. GOLD.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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Lucy D Cobb
1898
Mar 28

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.

BY REVELATION.

I will try and give a sketch of a presentment of the manner in which I hope God revealed unto me in part the wonderful riches of His grace. I saw as it were or it seemed to me, a family and there was a great disturbance between the couple, and there were judges and among the congregation rested anger and dissatisfaction. I saw this great disturbance the second time. The Judges finally decided, and their decision caused a great and unjust responsibility to rest upon me, which caused my heart to cry out in great bitterness during my sleep, and there were two separate people, and one of them especially I felt had a fellowship for me, and I extended to her my hand and as I came out of the door I saw a droll woman leaving the grove, and she seemed to be bearing a weight of some kind, and at a short distance another tall person followed her. It seemed I was then carried back to my own department and while sitting up in bed with my husband lying by my side, behold as I cast my eyes down and saw lying in my lap a very large black snake that had been slightly wounded, its head extended towards my face, and I awoke. But as I slept again I found myself imprisoned under the house. We then lived in a very large mansion. Here I think I can

truthfully say I find language utterly inadequate of expressing the agony of my soul under this burden. I was just allowed room sufficient not to take my natural breath, while it seemed in spirit that the agony of my soul was equal to the size of the house that imprisoned me. The length of time that I was traveling was extremely long under this burden, while I could only see small rays of light which I only believe were a token that the God of Heaven would be with me when the time drew near for me in reality to be carried through this experiment: and as time advanced it soon drew near. Now as the manifestation of this trouble advanced on the intellectual powers of my understanding fear and dread seized my soul, and may it be sufficient for me to add that I did in reality experience all the horrors of this manifestation, and in a comparative manner with my dream. Knowing no other earthly comfort, and feeling impressed, I apply to you my christian friends in my hours of darkness and distress. Because God has sifted you as wheat of the earth, and given you a knowledge of understanding. I hope that God will go before me and make the crooked places strait, break in pieces the gates of brass, and cut asunder the bars of iron that bound my soul. For I believe He has given me a heart to love you with that love that is hid in

Christ Jesus, which I regard as being that treasure found in darkness and the riches hid in secret places. I believe I have both seen and felt this love descend from heaven and overshadow me, while my soul was drawn out with inexpressible love; but before light was given the burden of my soul, and the afflictions of my body became so great my soul fainted by the wayside; and God did send unto me His comforter, and broke asunder in part the yoke that bound me, and gave unto me the power to stand on my feet, and as I stood on my weak and trembling feet I think as unworthy as I am I could witness of God's great and omnipotent power, and tender mercy; for when I felt that my soul had sunk shrouded in bitter despair I believe Jesus stretched forth His hand and bid me come. Oh! what loving beauty is there in the shadow of His countenance. What can the original be? I thirst to kneel at the feet of some kind and gentle christian and receive their blessings and tender guidance before I depart from earth.

For I feel and have been shown again of late during my sleep that I am not yet out of prison. I found myself standing at the door of this same prison while I could view the sorrow and deep afflictions I had undergone, God had not forsaken me. I beg the prayers of my dear friends that the God of high Heaven, who has saved me through this life of hard struggle, and hope He will not let me fall, although at times I feel as though I am standing on the borders of despair. Oh! that at last He will save my poor and fainting soul, when my body is worn out. None can realize the fathomless depth and darkness except the redeemed of God. I find that all I do think or say I some opposition meet,

until my poor aching heart can find no better language than the word thirst, that will convey a slight idea of the burning of my heart for the fellowship and continual company of christian friends. I feel as if I cannot endure it much longer if I cannot hear the word of God preached and see some of the followers of Christ who has upheld me thus far, or hear the sweet music of His lovely name, or in other words the visitation of His spirit which soothes my sorrows, heals my wounds, and drives away my fears. It does indeed seem mysterious even to myself, and I at times feel alarmed at the way in which I hope and trust the God of Heaven has led me, and visited me. My soul is made to cry out within me, Oh! God shall I be lost after all Thou hast been pleased to reveal unto me. Again, if I am not indeed mistaken, He has visited me, and in manner as being linked with the first manifestation. I felt the same overshadowing power, while it seemed that God revealed to me that there was other darkness in store for me. After I awoke I could still feel and see in a spiritual sense the same warning. I also was blessed with an humble and submissive spirit to His will, feeling at the same time a pointed view towards some of His followers and that love given through grace. In a short while after this I viewed myself as walking a muddy road, and as I drew near the borders of the banks of a muddy stream, seeing something that resembled a low tree, I laid my hands on it, and its branches proved to be iron arms, or something like unto this, which closed around with shocking power and in such a manner I could not free myself. From this point I was brought such a realizing experience it seemed to me I could witness with Christ when He was

called to tread the wine-press. For He trod the wine-press alone, and of the people there was none with Him; and how He sweated as it were great drops of blood. In this shocking trouble, or darkness I lingered for some time, until God through His infinite and supreme power saw fit to lead me into His marvelous light of love. Again He seemed to lead me by the same stream like unto the first time, with the exception that it was shown to me that the waters had become more clear, and the borders smoothe, and that I had advanced over the rough portion. During the time the darkness had overshadowed me, and I also saw during my sleep lying near those borders one of my garments that was extremely white and clean. After this presentment there seemed gradually to overshadow me a supreme Spirit that gave me happiness both naturally and Spiritually. For a week or more, sweetly did my soul bask and drink of that living water that flows from the throne of God only. During this blessing which I regard as a shadow, or fortaste of Heaven, if one so unworthy can dare to claim such, I was it seemed enabled to see my soul being made whole in regard to those I regarded as not being my true friends. How sweet, how unnatural, were my feelings toward them. Even now I can sweetly view and witness with the poet, when he said:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty status "

I also had a presentment that He held me in the hollow of the rock secured from all harm and around me showed His supreme and dazzling light and love.

I also saw in the Spirit a bright manifestation of the church of God.

How the great mass of people were brought under one head, with the glory of meekness and illuminating brightness of power at their heads, and around this body of blessed people there seemed to be a circle while they stood within, their hands extended in an upright position towards Christ as if rejoicing, or worshipping Him. While I could view myself in a bent position just inside, or on the border of this circle, notwithstanding feeling my inability and unworthiness to do justice to so great, so glorious and grand a theme, I have yet received an irresistible desire or impression to give an outside sketch of what I believe God the ruler of all things has revealed unto me. Being strengthened by the knowledge that He has called the weak things of the earth to confound the strong, although God the wise and all searching being has seen fit to lead me in a measure from the first prison, I feel that I am yet a prisoner of the Lord. Again, I think I can witness with Paul in what I have experienced and felt. I received it not of man, neither was I taught it, only by the revelation of Jesus Christ. After complying with the strong impression to write the latter clause of what I have written, there sprung up within me again such a strong desire to hear the word of God preached, it seemed that my soul, or the thirst of my soul, was like unto a great vessel, or a house that could not easily be filled.

While sitting in my room one morning feeling unusually well for me to feel (for I am an invalid) there was shown or revealed unto me in a Spiritual sense, which surpasses all natural views, the power and mysterious works of God to so great a degree I must have been rightened, for I grew extremely

weak; and again I saw another manifestation of the church of God. I saw it as being the promise land to the children of God, and that their thirst would never be quenched until they reached the place. I also had a great fear, or impression that I was like unto Moses, that I had not done as I was commanded, and would never reach the promise land on earth. Oh! that I could find language to explain the fathomless depth of my feelings, and understanding. It seems that my soul within at times shocked with what might be termed restless feelings, the cry of my soul was with trembling and fear, Oh! God if thou wilt but save my soul, even from the lowest bowels of afflictions. I think my soul has cried unto the Lord. After the weakness and fear wore away my hope grew stronger in the mercies of God towards me. My soul again thirsted for the word of God. It would not be comforted. I write as I felt by the Spirit, for I felt like it was kindled of God. For there is nothing good within me, only as it is given of God, and as God did send His Holy Spirit like a dove, and rest on His holy begotten Son, like unto this through grace has He sent His comforter to His people, yes even unto me in my lonely room of affliction. God surely must have visited me, for in my soul I felt strengthened to cry out God's messenger must be here. Yet my soul at times will not be comforted because there seems to rest on it a duty I have not fulfilled, in a most distressing manner, which seems to be in regard to the church, for each time that the church was manifested to me it seemed I felt and could see this impression. I have been shut from the sound of the gospel for years owing to my afflictions, and further more may I say here I think these

is not any one who has ever been more easily to be disgusted with dreams of a frivolous nature than I have been. But I have been so powerfully wrought upon by these manifestations I am compelled to give heed to them, for I feel that each of them has been revealed to me very plain.

After completing this writing as it appeared to me the second time, I have had another strong impressive dream. I found myself fighting some one, or something which I hated to do extremely bad; but I felt it to be my duty so forcibly I could not resist, and after they ceased to fight, I lay my hand on their head with sympathy. As I awoke I hardily gave my dream a thought until I slept again, and found myself on the side of a street or road in a bent and disheartened position, which so plainly represented my feelings of late, and I also felt the weight of my troubles so forcibly during my sleep, and there came up behind me a man placing a hand under each elbow raising me up on my feet, carrying me on the other side of the street, and as he touched me the burden of trouble, cares, and trials rolled off my soul and body. And there proceeded this voice saying, "you are to marry this man, and I heard some one lamenting and crying, and as I looked upon their tears I awoke; and it seemed that every fiber of my soul and body were quickened and awakened, and as I lay there, I wondered what does this mean? When this scripture was applied to my mind with much force, "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints, and marrow: and is a discerner of thoughts and intents of the heart." In a few days after this I was lying

on my bed suffering greatly from indigestion, when I again I hope felt the power of God fill my heart and again I remember with force the time of my dream and its impression. I felt that my time would soon be closed on earth, that the sickle of death would soon be with me with sweet and sustaining thoughts. I hope my mind was filled in substance with much of the 4th chapter of the Epistle of Paul the apostle to Timothy, and especially the seventh verse, "I have fought a good fight, I have finished my course, I have kept the faith, &c." When this passage of scripture fastened itself on my mind with such force I seemed to tremble and fear, and my eyes seemed to behold my unworthiness and short comings with great sensibility. My soul cried within me, can I dare to claim such? Thus I lingered until the next day between hope and fear, when I hope I was strengthened by the Holy Spirit, and enabled to trust in the name of Jesus, like unto Paul through his grace am I enabled to receive it. At this point how forcibly could I witness with the two apostles, when Jesus drew nigh unto them soon after His crucifixion. I felt surely Jesus is one in the midst with me. I saw in the Spirit, or could witness how He was led upon the pinnacle and tempted of the evil one, and how the angel did appear unto Him. I desire to kneel upon my bended knees of affliction, not feeling worthy to stand, and tell to all around what a wonderful Saviour I have found. He has broken in a great measure the gate of brass, and out asunder the bars of iron, that bound me, and enabled me to hope that through grace I am accepted in Him. I feel that it has been revealed unto me so plain, that it is

an anchor unto my soul both sure and steadfast.

Now may I say to all of those who may read this, whosoever take upon themselves the law with the expectation of being saved thereby are following the road to death and destruction. For God is a Spirit, and must be served in the Spirit for it to be acceptable service. While the inner man serves Him, the outer man (the flesh) serves Him not. I have found myself similar unto the rich man, when I was fareing sumptuously every day, I could not see wherein there was need for me to receive the bergar. But I hope in due time Jesus did speak to my heart and grafted me in through His atoneing blood, and revealed unto me in part the wonderful riches of His grace, and I saw in Spirit, and was given this scripture, "That Christ is the true vine, and His Father is the husbandman; and that every branch in him that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." And the Bible was also presented to my view with this scripture, "Search the scriptures, for in them ye think ye have eternal, life and they are they which testify of me." I was as one who was ignorant of the true course. Instruct me oh Lord, and I shall be instructed, make me clean, and I shall be clean; for thou art the holy Lord my God. Thus I hope He has led me and enabled my soul through the depths of darkness to glorify His holy name, and with the poet to proclaim, "He spoiled the powers of darkness thus, and breaks the iron chains, Jesus hath freed our captive souls from everlasting pain." Thus again my soul is filled with raptures of His holy name.

"While on Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

Now as I look upon this last manifestation as I hope through the spirit of faith, I feel strengthened to add, "blessed are they which do hunger and thirst after righteousness, for they shall be filled:" for as I was commanded I tried to obey, for I was furthermore given a great desire to search the scriptures, and as I was reading the book of Ezekiel, the depths of his prophesy became so complicated I could not realize, or comprehend the meaning satisfactory, and I applied to Mr. Horner for instruction. He failed to satisfy my hungry mind, and as I slept the succeeding night near the dawn of day there appeared unto me an impression that there was something for me to learn, and I looked somewhat behind me, and on the left side I saw four people that bore the marks of different nations, and their appearance was of dissipated gestures, and on the right I saw another woman, bearing the marks of a maiden. I saw two others represented, and I knew them to be Gentiles. From this point I found myself to be in an opposite direction from where I first saw myself standing near a well it seemed, which I believe was a type of that living water that flows from the throne of God alone. From this opposite direction I could view a house that attached to it a porch, and there sat in this porch two full developed women, and their apparel was of white, and these two places were joined one to the other, and the yard had the appearance of an extremely large and lovely yard. As I resumed my reading the following day, there seemed to pervade my mind a spiritual view, and my dream was presented to my

view or in a spiritual sense I could comprehend it to be a shadow of the deep complicated prophesy of Ezekiel. How sweet, how sweet, was my view through the spirit at the shadow of that fair and happy land. My whole mind seemed to be caught up and pervaded with the works of the Holy God of Israel. As I neared the end of the book of prophesy I saw the four people or rather the two women on my left to represent the dissipation of the children of Israel. Their companions were of different nations; I saw their gestures and determination to receive darkness instead of light. The nation I saw according to my understanding represented the promised seed, for on her vesture she bore a white mark. The two Gentiles represented in one sense those that were permitted to remain with the children of Israel, which I think was a shadow of a promise to them. The two that were dressed in white attire I saw to represent the resurrection of the dry bones. They were they that had been thoroughly purged from sin, and saved through the omnipotent and supreme goodness of God; "For this corruptible must put on incorruption, and this mortal must put on immortality." The two places that were joined unto the other represented the two kingdoms of God brought under one head. Now as I stood under the shadows I cannot find language to do my feelings justice. Again with great, and I think inexpressible inward sight, was this scripture presented to my mind, "For the word of the Lord is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder the soul and spirit and the joints, and marrow, and is a discerner of the thoughts and intents of the heart." A portion of the time that God did give unto

me this spiritual view of His power and the knowledge of His all searching eye I did with Moses I think proclaim, I do exceedingly quake and fear; yet notwithstanding there was an inexpressable sweet hope connected. I ask all God's children to remember me at a throne of grace, that I may not deceive myself, or deceive others. I have tried to confine myself strictly to the views in which I saw it. I think it was a shadow of the old covenant between God and the children of Israel. God removed the old that He might establish the new, whereby the Gentiles were grafted in through the atoning blood of our Lord and Saviour Jesus Christ, to whom be the glory and praise forever and ever.

Since writing the above I have been enabled to see the travail of my own soul the second time, in a separate sense, but in a comparative sense, with the above. And again I hope my soul rejoices in God the hope of glory. I felt I had dwelled under the shadow of the Lord from the beginning. So forcibly was I shown that He had worked all things according to His own righteous will concerning myself, I could see that it was His own righteous hand that had saved me even during my ignorance, and error. There was presented and revealed to my knowledge of understanding warning that I had received years ago, being as I believe the fulfillment of the appointed time in the purpose of God. This revelation was manifested to me as being a type, or a forewarning of some of the special points of my life; or in other words I think it was the first time God revealed to me the foundation on which the redeemed are saved; but at that time I comprehended it not. But I hope by sweet cords of love I was drawn out in truth, and indeed to

witness and view by the living spirit of God different branches given in Christ Jesus both in a natural, and spiritual sense, which seemed to reach from earth to high Heaven. In this manifestation especially I could view the blindness, and iniquity of the unregenerated, or rather those that did not have the love of God manifested in them. I also viewed myself brought to the low estate of darkness and sin and felt destruction in view. I hope I viewed by an eye of faith the throne of grace. I could view my surroundings, or rather the road that seemed to separate me from some portion had been made perfectly smooth, without fault, while there seemed to be a spirit which bore witness within me, in an inexpressable manner, that God had through His wonderful and supreme power or through the gift of His Son, brought, or revealed unto me the throne of grace. It seemed I was strengthened and given a view of the way in which the redeemed are led to the throne of grace. But by the following morning, this sweet and comforting spirit, and the sweet banner of His love had flown. While at this time I saw the depths of sin to be so great in degree, in a spiritual sense, it seemed that the light of Heaven and of earth had closed around me. My frame seemed to sink under this great darkness and pain, until I felt that language would fail to describe my extreme suffering. My heart seemed to mourn that I had lived to see this point, although it did seem good in the purpose of God to bless me with this bright view of the throne of grace; it also seemed good in His sight to give me a spiritual view of my carnal nature, which I witness to be at enmity against God. It was this point I felt that I mourned because I had lived to

reach. So by the merciful application of His holy law I was given a view of both the outward and inward man, and my soul was I believe strengthened to bear witness that God had predestinated a good work in them that were given in Christ Jesus. Through the Spirit I could view this work to resemble a golden chain of love. Oh! how beautiful did they appear decked with this beautiful, and exquisite chain of love which seemed to reach even from the shoulder to the ground, while there seemed to shine around one, especially a beautiful an unnatural light, and especially under his feet. Towards this one I seemed to have a special view. As the brightness of this view wore away, there seemed to arise a suggestion, or questioning spirit within me. Why was it that I had a special view of one, when it seemed to me there was nothing that I could believe but that he was a called and qualified preacher of God. By the application of this scripture my soul seemed to be awakened to a great exertion in Spirit, put on the whole armor of God, that you may fight against the wiles of Satan. While it seemed I could view by an eye of faith that even my own weak hand had unconsciously borne his sword. I believe I was in part taught, or awakened to comprehend, or to see through the Spirit that he had given the redeemed triumph over evil, not of ourselves, but by the gift of God. So bright was my view of the manifestation of his care and love I seemed to lose control over myself, while I cried aloud I am saved. So complete and wonderful could I view Jesus to be, I honestly felt that I sank even to the depths of the sea, but I hope I arose triumphant in Jesus my all, in whom I hope my soul takes delight, and as I lay and considered the wonderful

riches of his grace, my spirit seemed to be caught up in meditation of all the travail of my soul of late, and most especially the first manifestation that I have recorded during this writing which I think is the foundation, or principle, on which my experience is established. When there seemed to overshadow me an unnatural power and the life of Joseph was also manifested to my knowledge of understanding; while there seemed to arise within me a spirit that compared the two lives, and it did seem that I could both view and witness that my experience resembled the manner in which the great God of Heaven and earth had led Joseph. That he did by the foreknowledge of his power manifest and forewarn him of what was to take place before it transpired, which was bound to have been predestinated according to the foreknowledge of God's will, which I could view to be the same foundation which God had revealed to me. So striking was this view I was reminded of Daniel, when he saw a great vision. I was prostrated so much so I could not even try to tell it for days, neither can the joy, or sorrows that I have endured during the revelation of these manifestations be comprehended only by those to whom the power of God has been revealed, as I hope it was unto me, a poor sinful being. May God be praised for His wonderful instruction, for I comprehended not His teaching in its true light until it was revealed unto me as I have tried to explain. It requires the power alone of God to disperse this fathomless cloud of sin, so thus I am strengthened to add:

Thy ways oh! God are in the sea,
Thy paths I could not trace,
Nor comprehend the mysteries
Of thy unbounded grace.

'Tis but yet in part I know thy will,
I bless thee for the sight,
When will thy love the rest reveal,
In glory's clearer light.

Your friend.

MRS. ALICE Y. HORNER.

Hargrove, N. C.

ELDER P. D. GOLD, DEAR FRIEND:
—This is my dear wife's experience. She had a hope upward of twenty years] and was a member of the Missionary church. She joined pretty soon after she obtained a hope. Her devoted mother was a member of the Missionary church. When my dear wife joined the Missionaries she did not know any better, for she actually thought they were the true church. But I think she is doubtful as to their being the true church, since she has for the last several years experienced what she has written. She did not write any of her first experience before she obtained a hope. She does not have any doubts about there not being christians in the Missionary church. But she seems to be anxious to find the true church. Affectionately.

W. B. HORNER.

ELDERS GOLD AND LESTER,
DEAR BRETHREN:—I will offer some thoughts for publication on the 4th chapter of Gal.

"For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from Mt. Sinai which gendereth to bondage, which is Agar."

In these two sons the Lord had a great purpose, one a figure of the shadow, the other a figure of the substance. The Lord named Ishmael as well as Isaac. All the types in the scriptures passed away be-

fore the antetypes are manifested. There are many types of Christ and the church, and they are passed away hundreds of years before Christ came to set up his militant kingdom on earth. So Ishmael had passed away upwards of four hundred years before Moses received the law covenant from the mouth of the Lord, and delivered it to Israel. It is said, For this Agar is Mt. Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. Agar pointed (I think) to Mt. Sinai, and Mt. Sinai pointed to the earthly Jerusalem. Sarah pointed to the Jerusalem that is from above, or the church of the true and living God. I think Ishmael is pointing to the law dispensation, and Isaac is pointing to the gospel dispensation. The law is shadowy. "For the law having a shadow of good things to come and not the very image of the things." There is a vast difference between a shadow and an image. All of the types or shadows manifested under the first covenant were pointing toward the second covenant. I think none of the children of Israel saw any beauty in these types only those that were endued with faith. For when we have the spirit of Christ in our hearts we know when the gospel is preached, for the light of the gospel is the image of God. If the churches would examine themselves closely in regard to this knowledge they would not make as many mistakes as they sometimes do in ordaining preachers. I think a church has no right to ask for the ordination of a preacher until every doubt is removed as to his call and qualifications, for whom the Lord calls he qualifies. For it was so with the Prophets and the Apostles, especially in regard to Moses. When Moses come to years he refused to

be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures in Egypt. I suppose this was about the time that it came into his heart to visit his brethren. Here he was drawn out nationally for their safety; but for their peace God commenced the manifesting of the qualification first. I think he begins to manifest in his ministers even at the present time (in part) the qualification first. A part of the qualifications are meekness, patience and an orderly life. Some might say, was it right for Moses to kill the Egyptian? Yes, (I think) it was right, that he might flee from Egypt to where the Lord had purposed for him to go, where he fully equipped him for a leader of Israel. God knew how to make him willing to go. So he knows how to make his servants willing even at the present time. I think Moses in part is a type of Jesus. Moses was the meekest of any that came before Jesus, which resembles his meekness. There was as much or more power given to Moses to prevail with the Lord not to destroy Israel than any of the Prophets. Here Moses manifested the love he had for Israel. All this resembles the reconciling power that Jesus manifested. After he was baptised he was driven into the wilderness, there to remain forty days and nights to be tempted of the devil. It was necessary that he should experience in his own body all the suffering that his people have to undergo. It is said in Revelation that they sang the song of Moses the servant of God and of the lamb, showing the relationship between them. Moses said the Lord thy God will raise up unto thee a Prophet from the midst of thee of thy brethren like unto me. Before Stephen was stoned to death he referred to this Prophet which I

think was Jesus. It is also said, "The law was given by Moses, but grace and truth came by Jesus Christ," one pointing to the other, or the bringing in of a better, or an everlasting righteousness. There is a great contrast between the glory that was manifested under the law, and that which was manifested by Christ. It is said, For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. The glory that was manifested under the law would have been glorious until now if there had not been a more glorious way manifested—the way of salvation through our Lord Jesus Christ. The glory under the law began to fade at the appearing of John the Baptist, but was more complete at the coming of Jesus. As the moon fades before the rising sun, so the glory of the law fades away before the Son of righteousness. This Son is said to be greater than Solomon, and why? Because he was "a light to lighten the Gentiles and the glory of my people Israel," and none that came before Jesus could give this light to any, and this light will cause a sinner to see that he is in bondage taken captive by the devil at his will, and there is no power but God's power that can deliver one from the power of darkness and translate him into the kingdom of God's dear Son. The righteousness of Christ is for every poor and needy sinner that feels that he is lost by reason of sin. God's children are oftimes watching to see if they can see any sign of the Spirit of God at work with their children, and neighbor's children. I had rather for my children to have true and vital religion than to have what this world calls good and great, and why?

Because the things of this world are fading away, but the religion of Jesus will fit us to live with an eye single to the glory of God. It makes us sometimes willing to pass away and be with the Lord which would be our gain, if not deceived, but we have to live out our appointed time, or as long as the Lord has any use for us here. Brother Gold, I greatly desire the measure of meekness you seem to possess. I could name some other brethren and sisters. One might have a great gift, or the tongue of an angel, and without charity or the love of God, he would be as a sounding brass or a tinkling cymbal. The love of God in the heart of a person makes manifest more or less all the graces of the spirit and meekness as a grace greatly to be desired. When we have meekness we feel our unworthiness, and then we can prefer one another before ourselves. Yours in hope of a blessed immortality beyond this life.

ASA D. SHORT.

Turtle Rock, Va.

BROTHER GOLD:—(If I am worthy of saying brother) I have felt impressed for sometime to write something for your valuable LANDMARK; but I have felt so unworthy, I did not know whether to try to write, or not. I get so low down in the dark sometimes it seems that I must be mistaken. And if it was not for one thing, it seems I would give it all up. But thanks be unto God, we have a shepherd. Brother Bray meets us at Weatherford every first Saturday and Sunday and feeds us on the sweet milk of the gospel; and I am nourished and built up again; so much, sometimes it seems that my hope is sufficient and I can drag on again for a little while; but soon get back in the dark again. I think that brother

Bray is one among the best gospel preachers I ever heard; and when I say gospel, I mean what Paul was speaking of when he said "the gospel is the power of God unto salvation to every one that believes." And I think I can say of brother Bray, as Paul said of himself: "he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ." I also think that brother Bray is one of those Jeremiahs that we read of. The Lord chose him and ordained him to preach, before he was born into the world and called him at a young age; and he said "Lord how can I preach, when I am but a child?" And the Lord said "use the words that I place upon your tongue." And I am bound to think, that the words are handed down to brother Bray, as he speaks them. I have thought that he was too weakly to preach like he does; but the Lord is able to hold him, and all the rest of us up as long as he has need of us. Brother Gold, I would like to write often to the LANDMARK, but it seems that I know so little to write. If I had light on the scriptures like some of the brothers and sisters; what a comfort it would be to write. But as Paul said "when I would do good evil is present; and things that I would do I do not; and the things that I would not do that I do." But may be my measure is a quart one; and if I fill it that is all that is required of me. Brother Gold, I want you to come to see us every chance you get; and preach some more of that glorious gospel of Christ for us; like you preached at our Association at Weatherford. It seemed that I could hear that introductory sermon ringing in the air for several days afterwards, and I think that preaching was with the people as bread cast upon the water; it has been for many days'

use. Brother Gold, I hope that your life may be long, and your last days may be as your past days; and that you may continue to hold Christ up to the people as the way, the truth and the life; is the prayer of your unworthy brother, if one at all.

J. W. SMITH.

Brow, Va.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST JESUS:—The LANDMARK comes to me regularly twice a month, and it is a source of comfort to me. The sweet Editorials and the experiences of other brethren and sisters who have been born in the kingdom of our Lord Jesus Christ we can witness with in our soldiers' travail; and many times when we have been cast down for a long time we pick up a LANDMARK paper and begin to read and perhaps we find a piece that just meets with our feelings, and then we are made to rejoice to believe that some one else has felt like we have. Then we feel thankful to the Lord that he has not cast us off, for that he has been mindful of us all the days of our lives. Brother Gold, it is only those that have been born again that can rejoice in the mystery of Christ. He was a mystery when he was here clothed in humanity. He was working miracles here in this world that could be seen with the natural eye, yet they could not believe in him, and why? Because they could not behold the beauty in him. No man knoweth the Son but the Father, and no man knoweth the Father save the Son and he to whomsoever the Son will reveal him. So if we believe in Christ it is the Holy Spirit that reveals him to us, Christ in us the hope of glory. In him is life. If we have Christ in us we have eternal life in us. If

one has not Christ in him he has no eternal life in him. He says, I am the way, the truth and the life, and no man cometh unto the Father but by me. So he is the Spirit of life, and the Spirit of truth, and by the Spirit of Christ in us we confess God as our Heavenly Father, and Christ Jesus as our Saviour. He gave his life a Ransom for our sins, that we through his death and resurrection might live, and all of his people from righteous Abel to the very last vessel of mercy are brought in, and then I believe that time will be here no longer. When it is well with you remember me. Your brother in Christ I hope.

T. F. HOLIDAY.

Columbia, N. C.

REQUEST.

Brother J. A. B. Walters requests that if any one knows anything of the experience, call to the ministry, or anything of the life of Elder Jno. Leland he will please send it to the LANDMARK for publication.

There is a book of many pages of his writing that I have seen. I would like myself to own the book.

If any one has any such matter concerning him as brother Walters states, and will send it to me I will gladly publish it.

P. D. G.

The Standard of Truth is the title of a new paper published monthly by Elder Wm. R. Welborn, State Road, N. C. \$1 per year.

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See if you can get us a few new subscribers in your locality. Eight new subscribers with the cash gets you a copy free for the time paid.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

THE FAITH OF GOD'S ELECT.

The faith that is found in those that believe in the election of works is not the faith of God's elect; for those that believe in the election of works hold that works of men cause or produce that faith. The base on which that theory rests is that works performed by men precede and cause this faith; hence that this is the result of works, or is produced by works. Those that hold this theory say that men must perform works preparatory to their living, or that good works enable one to believe. The election of grace is the election produced or resulting from grace. It is the fruit or effect of grace which causes all the good things found in man, but never produces any evil. Grace is sufficient to do all that is purposed of God, for grace reigns through righteousness unto eternal life by Jesus Christ our Lord. 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. Election is the result of God's foreknowledge. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth. God's foreknowledge causes election through the method he employs—namely sanctification of the Spirit and belief of the truth.

The election hath obtained it and the rest were blinded. God gives the preparation. Faith a fruit of the Spirit is wrought in us by the same power that raised Christ from the dead. Truly this is marvelous in our eyes. The salvation of the election of grace is all of God, 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. Then every thing necessary to secure salvation is provided of God, and made sure in the covenant of grace. The good works produced by faith are so secured that the elect are created in Christ Jesus unto these good works, according to God's foreordination. None but those to whom grace is given could believe all these things. It requires the grace of God to establish one in this blessed doctrine. None are so happy as those that believe, and they are the happiest when they most surely believe it. "Thou wilt keep him in perfect peace whose mind is stayed on thee." How blessed it is to have faith in God. This faith is wrought in them that believe according to the mighty power which God wrought in Christ when he raised

him from the dead, and gave him grace and glory that our faith and hope might be in God. This faith which is born of God overcomes the world.

In proportion as we believe in God we obey him. There is no true obedience except that which is produced by faith. There is always a good living in faith and the just are the only ones that enjoy this living, and they receive according to their faith which is well pleasing in the sight of God. Without faith is impossible to please God.

The mystery of God manifest in the flesh, justified in the Spirit, believed on in the world, received up into glory, as the head and life of the church for whom he died and rose again, so that in his death is their death to sin, and in his resurrection is their resurrection, because they are dead, and their life is hid with Christ in God, and when Christ their life shall appear in glory they also shall appear with him, is the revelation of Christ in them, so that the life they now live in the flesh they live by the faith of the Son of God who loved them and gave himself for them. The faith of Christ is in them. We that believe in Jesus are always delivered unto death, that the life of Christ also might be made manifest in our mortal flesh. This is that blessed faith that links us with Jesus, and manifests us to be of him, and complete in him, and of his fulness receiving and grace for grace. Such as have this faith are blessed with

faithful Abraham. There is now no condemnation to them that are in Christ Jesus, who walk by this faith. By this faith of Jesus we are accepted in the beloved and have peace with God. We stand by this faith complete in Jesus as he is complete, and rejoice in hope of the glory of God.

How precious Jesus is to such believers? He is to them the chief among ten thousand and altogether lovely.

P. D. G.

COMMON—PECULIAR.

"And the common people heard him gladly;" Mark 12:37.

By the word common in scripture is not meant that which is odd, or singular, or out of fashion. Some people think to be common they must have the worst sort of dirty, ragged clothes, or the most out of style, uncouth, offensive manners. Some people think if they do not have the worst sort of a buggy, or a very worn-out harness, or a very poor horse they are not common. Or they think they must be very ignorant and green, and have odd ways to be common. Yet that is very far from being common in the bible meaning of that word.

Some think they must be very odd and singular to be peculiar, hence they will dress out of the common manner, and act strangely to be peculiar.

Now what is the meaning of these two words common and peculiar? We would remark that God's people differ nothing in nature from

other people. If a man wears a rough garment to deceive, is odd and out of the fashion just to make people think he is religious, he is about as corrupt as a man that makes broad his phylacteries to deceive, or that has a clergyman's coat, or cravat, to show that he is a preacher. Religion, if true, does not show itself in fine clothes, nor in coarse clothes. It is right to wear clothes that are decent and becoming, or suitable to ones business or standing. Right minded people do not consider a man's religion, if worth anything, to be in his style of dress, but in his conduct—to keep himself unspotted from the world, as well as to visit the fatherless and widow in their affliction.

To dress in such a manner as not to offend good taste—not too fine—not too coarse, and unseemly—not too expensive for your purse—not too niggardly and filthy, is to dress as the common people.

Your doctrine is peculiar if you know the truth. The people of God are owned by him as his flock, and they love the relationship. They believe that Jesus gave his life for the sheep, and redeemed them from all iniquity. They are peculiar in holding this doctrine. They also make it manifest in their lives. They cleave together as sheep, and do not associate with other sects in their worship. They feed on the peculiar doctrine of Christ, and show their faith by their works. They are peculiar in that they will not have any institution of man, or teaching of men in their faith, but

require a thus saith the Lord for all that they preach and practice in their religion or worship. Hence they do not have Sunday Schools, Mourners' Benches, Theological Seminaries, Secret Societies, nor any such device, because the word of God no where warrants such things. You will be held peculiar if you follow the bible, but you need not want a meeting house with no good clean floor, nor windows, nor stoves. You need not want your meeting house floor to be so filthy that a lady would not care to go in it, nor spit tobacco juice over the floor to be common, nor that you cannot sing a song according to the tune, or to pronounce your words so badly nobody knows what you mean. To be uncouth and awkward or odd in ones manners is not at all to be peculiar in the bible sense of that word.

Nor is it peculiar in the bible sense for one to be snappish in his answers to an enquirer, nor unkind to an objector. When Festus accused Paul of being mad Paul replied very courteously, "I am not mad most noble Festus." When Agrippa said to Paul, "Almost thou persuadest me to be a christian," Paul did not answer him tauntingly, but said, I would that not only thou, but also all that hear me were not only almost, but altogether such as I am save these bonds. One should be courteous and respectful in manner, and yet be peculiar in the doctrine he holds, and also peculiar in maintaining good works, and yet not be depending on them for salvation.

The common people that constitute the sober, reflective, responsible, solid class that bear the burden of the government, and have the good of the public at heart, are not the vain, selfish class that are eager after office, and would defraud others, but are not willing to bear the burden and heat of the day. The common people that heard Christ gladly were not the rabble or drunken and profane, nor the proud and haughty, but the sober, reflective people who felt the burden of life, and the seriousness of living, and were well disposed towards others.

On the day of Pentecost when the Holy Ghost wrought so wonderfully on the disciples no one of them called anything he had his own, but all their property was laid down at the apostles' feet, and they had all things common, or in common.

That does not mean necessarily that the things they had were inferior, or sorry, or poor in value, nor does it mean that they were very costly, or fine in quality, but it means that they put all they had in common stock, so that no one claimed that he owned anything in his individual right. That is like the things of the kingdom of heaven. For no man can claim the gift of preaching, for instance, as his in the sense that he could sell it or trade it. He has received it freely and he should give it freely. All the gifts in the church are common, or belong equally to the body. So also it is with the fruit of the Spirit. Each loves the

others. No man loves himself specially, but each is to love his brother. Hereby shall all men know that ye are my disciples if ye have love one to another. Of the fullness of Jesus have we all received. One christian is like another—one Lord, one faith, one baptism, even as ye are called in one hope of your calling; so that they have all things common—and the salvation is common—or it extends to all. These are the people that hear Christ gladly.

P. D. G.

SYMPATHY.

My dear Friend: Since reading your very precious letters, extracts of which I would like to place before our readers, I have been impressed to present a few thoughts upon the above subject.

While you speak of human sympathy it seems to me your real meaning is more specially allied with what we might term "by permission," divine sympathy, yet that which is natural is well worthy our consideration. This is especially true in certain instances to which your own case might not in every respect be an exception.

True sympathy must be mutual, and therefore none are really and truly exercised by it except those between whom there are feelings in common with each other: when this is the case there is no lack to either subject, because they are passively under the control of the sympathetic bond which binds them together, and so exercises

them that each is fully agreed with the sentiments of the other, thus bringing about complete fellowship in the matter upon which the sympathy is based, or by which it is affected. But this is not the character of sympathy which afflicted souls like yourself need, and therefore that from which those about them, who care for them, try to keep them, which is right, but in withholding this which is hurtful they should not starve those who can but look to them for every thing by withholding that which is proper to be ministered, but should study what is the course best to be pursued, and administer compassionately that which is wholesome, and thus render their condition more bearable and less pitiable.

It is not enough to determine that one is imaginative or nervous, or something of the kind, and push them away, or leave them alone to muse upon their miseries midst cheerless surroundings with their minds full of thoughts of despondency, and their souls languishing in much darkness, and their very being filled with the keenest pangs of hunger for a word of kindly recognition, full of love and good cheer, which would fill their souls with the sunshine of life, and their minds with renewed prospects of brighter and happier days, and that they may some day be able to build up for themselves a degree of comfort by ministering to the happiness of others. How many of us have let thoughts perish in our minds unspoken which might

as well have been put into words spoken in season to them that are weary, bringing to them the much and long desired assurance that they are not forgotten, but are held in precious remembrance. Especially is this true with reference to the afflicted people of God.

There are those whose afflictions are two-fold, and though their bodily affliction may as it frequently does render them feeble both in body and mind, yet they are nevertheless children of God, and deserve not only sympathy in its simplest and most common character, but the most unselfish and tenderest compassion possible to be had by one mortal for another.

It seems hard for one in the tender years of youth, or the early years of manhood or womanhood, to be deprived of an active participation in the pursuits and pleasures of life, yet there is the greater blessing to the family in the charge of which there is such a one, because through such is radiated the most precious light or evidences of the faith and patience of the saints of the living God, and in them is demonstrated in a wondrous manner and to a marvelous degree the imperishable and indestructible character of the confidence and trust in which He is held who in his pity redeemed his people, and in all of whose afflictions he was afflicted.

I often think of you and others of like afflictions, among the children of God, and am made to wonder at the great fortune with which you are enabled to meet your trials and

conflicts, and as often wonder whether under similar circumstances I would be so calm and so patient, and feel to say with Job and yourself "though he slay me yet will I trust in him."

One whose afflictions are two-fold requires a two-fold consideration. After loving hearts and willing hands have ministered to the utmost extent of human conception skill and power for the alleviation of the natural condition, there yet remains a large part which the afflicted one must necessarily bear alone, and those whose temporal circumstances are such as to give them but little if any worry should bear this in mind, and devote a double portion of time and attention to them, lest through the lack of a full and just appreciation of the condition of these precious wards they deprive them of much of the sunshine of life which might as well be thrown around them, and thus aid in bringing and making joyous their pathway driving from their minds the gloom, and checking the despondency which so often darken and depress their souls.

In addition to these natural sorrows which the children of God share in common with all men, they each have a full share of those spiritual conflicts common among and peculiar to all the children of God which daily require the spiritual companionship of those of like precious faith, and that confirmation which is according to the exercise of the mutual faith of each wherein spiritual things are compared with spiritual through the

revelation of Jesus Christ in a blessed experience of the goodness, mercy and grace of God.

I am of the opinion that through fear of unduly exciting these afflicted souls, or allowing them to brood over their condition even the little sympathy that might be conferred upon them is withheld, and the compassionate consideration which humanity ought to have given without the asking is either regarded as a trifle of no worth, or as a cause for evil effects, and is also strictly waived, and in their stead is often administered words to them and demeanor towards them which for seeming indifference and coldness are sufficient to render their very existence miserable, and their abode but little more to be desired than the tomb itself. And where every reasonable energy is bent in endeavoring to supply their temporal needs, it may be that deep down in the secret recesses of their hearts there are longings, restless, surging longings, which are overlooked and are allowed to perish in the vain attempt to burst forth and bring to the famishing soul that sweet relief without which it would seem it must droop and perish, when a word, a look, a kindly stroke of the hand from loved ones would feast their souls, heal their broken hearts, cool their fevered brows, and bring again the joys of happier days and the rest for which they sigh. But "why should such give way to grief, or heart-consuming care?" "Is there no balm in Gilead? Is there no physician there?" Is there no consolation in

in store for these disconsolate ones? Surely there are precious promises left on record for them. "I know that the Lord will maintain the cause of the afflicted, and the right of the poor." He is the Father of mercies and the God of all comforts, and he has promised to leave in the midst of Israel an afflicted and poor people who shall trust in his name, and to this poor he has said, "blessed are the poor in spirit for theirs is the kingdom of heaven."

Do not all things work together for good to them that love God, to them who are the called according to his purpose? Do these love the Lord? Are they the called according to his purpose? Then shall anything among all things fail to work for their good? If one thing thus works, then all things do, for they all work together, in the same direction, to the same end, for the same ones, according to the same purpose of the same one—the Almighty, unchangeable, most gracious and ever merciful God who worketh all things after the council of his own will. These might well say, if God be for us, who can be against us? 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.

"If God is mine, then present things,
And things to come are mine,
Yea, Christ, his word, and spirit too,
And glory all divine."

There is not a condition to be found among the children of God but there are promises which fully meet the case, and it seems to me

there is nothing of whatever character in man which might engage the attention of the mind of the child of God, but there is correspondingly something better in Christ Jesus our Lord to think upon. Thoughts of Jesus and his love, goodness and mercy as seen through the revelation of his sufferings can but be wholesome to them who follow him in those sufferings, being made conformable unto his death. His fulness far more than amends for all the losses, crosses, trials tribulations, temptations and afflictions which may attend them in their pilgrimage through this uncharitable and ungracious world. When their fathers and mothers forsake them then he takes them up. After their mothers forget them he still holds them in precious remembrance. He is a friend that sticketh closer than a brother. His love surpasseth that of a sister. In all things his faithfulness is unwavering, his promises stand forever and his salvation is sure.

P. G. L.

MAIMED OR HALT.

A friend requests my view of Mark 9: 47-50.

"If thine eye offend thee pluck it out," &c. This means more than the natural eye—for the eye is merely the outward instrument by which the heart or life discerns visible objects, and manifests its character. We express our understanding of the nature of the principles of ones character by the perceptions of the

senses. For instance if the eye is fond of gazing on that which is impure we judge the one having such an eye to be unclean. If thine eye is evil thy whole body is full of darkness. But if one looks not on evil things with any approbation we consider that one as blest with noble principles. If thine eye is good thy whole body shall be full of light. He that sees faults of others, and would condemn them has a beam in his own eye. But if one does not see the fault of his brethren he is without sin.

If the evil or good is only in the natural eye then one that has no natural eyes has no evil, nor could there be any good thing in such.

To pluck out the eye means to dig up and cast away, or bring under, the sinful propensity. Mortify your members on earth. Put off the old man with his deeds. This will cause that maiming or halting that causes Jacob to limp, and not be able to live as he would wish. For when he would do good evil is present. Jesus had mercy on such as were maimed and halt. The lame take the prey: the blind receive their sight; the deaf hear.

Such as are strong and able to do as well as they wish feel no need of mercy, and such despise the poor and needy, the halt and lame, and are going about to establish their own righteousness.

God's people do not wish to gratify the fleshly desires of nature. Hence they crucify the flesh with the afflictions and lusts. They know it is better to enter into the

kingdom of God halt and poor and needy, than to enjoy the lusts of the flesh and be cast into hell where their worm dieth not, and the fire is not quenched.

"For every one shall be salted with fire," &c. When flesh is to be preserved we salt it, for there is a quality in salt that preserves flesh. When one plucks out his eye, or cuts of his hand, salt must be applied in order to save the part so cut. The chastening power of grace so subdues us that we are preserved from the corrupt principles of the flesh. How shall we that are dead to sin live any longer therein? But salt keeps or preserves one thus dead. For as fire consumes that which is corrupt and chaffy, so the Lord tries his people as by fire and purifies them.

Every child of God has salt in himself, or the principle that kills to the love of sin, and purges from corruption, and thus enables him to mortify his members on earth, and to so check them that he presents his body a living sacrifice holy and acceptable unto God.

P. D. G.

MARRIED.

On February 25th at the residence of Miss Charlotte Satterfield in Person Co., N. C. Mr. A. H. Fox and Miss Lura D. Satterfield, by L. H. Hardy.

March 2nd 1897, Mr. C. W. Gold, and Miss Ella Howard, at her fathers' residence (Mr. J. T. Howard) Edgecombe Co., N. C. by P. D. Gold.

THE MESSENGER OF TRUTH.

The Messenger of Truth, a semi-monthly paper, devoted to the Primitive Baptist cause, price \$1 per year and edited by Elder F. P. Branscome, of Laurel Fork, Va. has made its third greeting to us. Elder Branscome is a member of my Association, and has the confidence and esteem of his brethren. His ability as a writer is known to the readers of the LANDMARK. While the way of the editor is hard though he be not a transgressor, yet no doubt brother Branscome will spare no pains to make the Messenger of Truth what its name indicates, and we wish for him success according as his work shall be.

P. G. L.

OBITUARIES.

NANNIE A. TURNER.

In loving remembrance of Mrs. Nannie A. Turner, beloved wife of Elder Z. T. Turner, who departed this life Aug. 13th 1881, aged 34 years. Thus hath passed away the spirit of a lovely christian woman, who left the blessed assurance of her faith in her Saviour to carry her through the dark valley and shadow of death, and we feel that his presence sustained her through the last sad hour, when parting from kind and loving friends, a dear faithful husband and five precious little children. We know that the ties of nature are near to our hearts, and very few exhibit that intense devotion for relatives and friends as she did. The milk of human kindness seemed to flow from her inmost soul, and we feel that our loss is her eternal gain; we miss her kind and winning ways, her pleasant smiles; her genial affectionate disposition won many friends, but as she expressed herself on her death bed, if it was the Lord's will and pleasure she was willing to go, and we have the assurance that she is now with that happy band around the throne praising with her little cherub who preceded her, to that land of pure delight where resting in her Saviour's arms, with a crown of glory upon her brow, she can

feel that her light afflictions while here on earth worked for her a far more exceeding and eternal weight of glory. She loved to talk of her Saviour, the great and perfect gift, salvation through the merits of his blood. Let us with the eye of faith pierce the dark clouds that lower around us and watch her bright spirit as it joins the host of heaven singing in strains divine, "Farewell oh! earth, farewell, ye scenes of sorrow and envious care, farewell." Dear friends weep not for me, but rejoice that life's storm cannot sweep over my soul, sad farewell shall never cause a tear, but in peace I'll bathe my soul in seas of heavenly rest. The silver cords has been loosed and the golden bowl broken, the shadow of death has passed with its icy touch. Let us be resigned, dear bereaved ones, as fair a head as hers the earth may enfold in its bosom, but the gentle angels have wafted to the skies a spirit more closely kin to them in purity. May the Lord bless the dear companion and motherless children.

A FRIEND.

MRS. SARAH A. LAWRENCE.

By request of brother T. W. Lawrence I send you this obituary notice of his wife. She was born Oct. 28th, 1854. Her maiden name was Merrell. I do not know the date of her marriage, but from her union with brother Lawrence she gave birth to 5 boys and 5 girls, four of each preceded her to the grave. She died Jan. 12th 1897. I do not know at what date she obtained a hope in our Lord Jesus, but at a conference held with the church at Rubamah (Morehead City) on the night of Thursday before the 2nd Sunday in April 1895, she came before the church and was received to baptism, and on the 23rd of May 1895 she was baptised in the waters of Bogue Sound by the writer. It was my lot to know sister Lawrence both in our meetings and at her home, and I know that she was a loving and faithful sister, one who always tried to do her whole duty to her husband, her children, the church, and her pastor. From these evidences I must think that she loved the brethren and, "We know that we have passed from death unto life because we love the brethren." It seemed that she was never better satisfied than when she was listening to the preaching of the gospel. I saw her for the last time last May, but was too hoarse to preach and she with all the churches

seemed to be very much disappointed. Sister Lawrence leaves a kind husband, a little son and daughter to mourn their loss. May God in His infinite wisdom guide and direct them and fill this vacancy by His presence. Written by her friend and former pastor.

L. H. HARDY.

MRS. JENNETTIE F. CALHOUN.

Mrs. Jennettie F. Calhoun departed from this world's affliction and sin Feb. 15th 1897. She had been a sufferer of consumption for about eleven months. Although she was treated by the best physicians, and nursed carefully by her husband and children she grew steadily worse until her Saviour whispered "come home." Aunt Jennettie had been a consistent member of the Primitive Baptist church at the Falls of Tar River about six years always attending unless providentially hindered. She died as she had lived, loved and esteemed by all who knew her. She leaves a husband and nine children and hosts of friends who feel their loss is great, but her eternal gain. The Lord's will is righteous. "He that giveth taketh away, blessed is the name of the Lord." May God bind up the broken heart, care for the motherless and prepare us to meet her in a better world is the desire of her nephew.

H.

ROSEANNA MORTON.

Roseanna Morton was born Dec. the 27th 1827, and departed this life Nov. the 24th 1896, making her stay on earth 68 years, 10 months and 27 days. She leaves no nearer relatives than sisters' children, one of whom is my wife. She also leaves many friends to mourn her loss, but we believe that our loss is her eternal gain. My house was her home for the past 10 years, and during that time she was disabled for work and seldom able to attend meeting. Although her suffering at times was great she never lost her faith in God, for she depended wholly on the merits of a crucified Redeemer, and often said that if she was saved it was only the mercy of God, that there was nothing good in her. She was taken down with pneumonia in September, from which she did not recover. She often told us during her sickness that she wanted to die, and said she was willing to go if it was the Lord's time to take her. She told us she did not want

us to grieve after her, but when the last breath left her body she wanted every one to rejoice. I think she bore her afflictions with as much patience as any one I ever saw. I believe she was perfectly resigned to the will of God, for she did not murmur or complain at any of her sufferings, but said that she was willing to bear them here, and she trusted in God that he would give her a home beyond this vale of tears. While she was with us we did all for her that was in our power, both in our attention and physical aid, but the monster death crept in and took her away. She is greatly missed at home. I humbly hope that God in his loving kindness and tender mercies may prepare us to meet in that blessed abode where all will be joy and gladness, and parting will be no more. She united with the Primitive Baptist church at Newport, N. C. about 35 years ago, where her membership was to the day of her death.

R. D. MANN.

A. J. AMAN.

The subject of this notice was born May 8th 1827 and was killed by the falling of a tree struck him, though he lived until they got him to his house which was about a half mile. He has been twice married and by his first wife he leaves one son, and by his present widow 4 children, two sons and two daughters to mourn their loss. He united with the Primitive Baptist church at White Oak, Jones, Co., on Saturday before the 4th Sunday in April 1875 and was baptised the following day by Elder Job Smith, and remained an orderly, consistent, faithful member of that church up to the time of his death. There were none in the church more careful, watchful and vigilant for the peace and prosperity of the same than he. He was notable in the church and community for his firm conviction for the truth, and for his love for the brethren. His seat in the church was always filled unless Providentially hindered. Brother Aman was of a type of men peculiar to his day, of which type but few now remain, who regarded sound principles such as veracity, honesty, and fair dealings. He was not a speculative man, 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 substantial support of his family. He was a man of

good judgment and was prudent in word and action, therefore his councils were wholesome, and conduct exemplary. As a father he was kind, tender and affectionate, a patient and loving husband. Truly a good man in Israel is gone, but has left be hind an example which all that love truth and a Godly walk and heavenly conversation would do well to follow. The loss of such a man is keenly felt by the whole community, but the church at White Oak and his lonely wife and children feel the loss more than all others. May they be enabled to look to Jesus for comfort in this dark hour of affliction, for He alone can give resignation and peace, though we have the blessed assurance that he has fought a good fight, finished his course, kept the faith, and is now at the right hand of God wearing that crown of righteousness which the Lord the righteous Judge had laid up for him, and not for him only, but for all them also who love his appearing. I have probably written enough, to know him was to know more than my feeble pen can here express. In concluding this unworthy sketch I want to say to the bereaved widow, children, relatives and friends, let us all emulate his example, pray for his zeal and courage, live as he lived, that we may die as he died. May our Heavenly Father grant unto our dear sister grace under this, the severest trial of her life, to lean upon the strength of his almighty arm.

Maysville, N. C.

B. W. TROTT.

APPOINTMENTS.

J. E. ADAMS.

Broadway Moore Co. N. C. Sat. and 2nd Sun. in April
 Bear Creek.....Tuesday
 Big Meadow.....Thursday
 Old Sandy Creek.....Sat. and 3rd Sun.
 Mt. Tabor.....Monday
 Pleasant Hill.....Tuesday
 White Oak Spring.....Wednesday
 Suggs Creek.....Thursday
 Rock Hill.....Friday
 Toms Creek.....Sat. and 4th Sunday
 Big Creek.....Tuesday
 Mountain Creek.....Wednesday
 Freedom.....Thursday
 Howards Chapel.....Friday
 Bear Creek Association at Liberty Hill Sat. 1st Sunday and Monday in May
 Meadow Creek.....Tuesday
 Crooked Creek.....Wednesday
 Union Grove.....Thursday

Watson.....Friday
 Jerusalem.....Sat. and 2nd Sunday
 Tysons S H.....Monday
 Lawyers Spring.....Wednesday
 High Ridge.....Thursday
 Mountain Spring S H.....Friday
 Liberty.....Sat. and 3rd Sunday
 High Hill.....Tuesday
 Cool Spring S. C.....Sat. and 4th Sunday
 Mill Creek.....Friday Sat. and 5th Sun.
 Brethren may arrange week before 5th Sun. one day at sister Emery's
 Gills Creeks.....Tues. and Wed. after Mt Pleasant.....Sat. and 1st Sun. in June
 Elder Adams has a desire to visit the above named churches and places, many of which are in a destitute condition. There is only one ordained preacher in the Abbotts Creek Association. It seems to me it would be good if more of our preachers would preach to these and other destitute churches.

P. D. G.

E. E. LUNDY.

Upper Black Creek Monday after first Sun. in April
 Lower Black Creek.....Tuesday
 Aycocks.....Wednesday
 Nahunta.....Thursday
 Memorial.....Friday
 Chapel.....Sat. and 2nd Sunday
 Beulah.....Monday
 Salem.....Tuesday
 Clayton.....Wednesday
 Johnston School House.....Thursday
 Middle Creek.....Friday
 Raleigh.....Sat. and 3rd Sunday
 Persons wishing to write to him will address him at Raleigh until April the 15th He will need conveyance.

A. GARDNER.

Mt Vernon.....March 24
 Abbotts Creek.....27
 New Shepherd.....29
 Rock Hill.....30
 Pleasant Hill.....31
 White Oak Springs.....April 1
 Suggs Creek.....2
 Big Creek.....3
 Mountain Creek.....4
 Howard Chapel.....5
 Freedom.....6
 Liberty Hill.....7
 Jones Hill.....8
 Jerusalem.....9
 Tysons S H.....10
 Lawyers Spring.....11
 Bethany.....12
 High Ridge.....13
 Mountain Spring.....14
 Liberty.....15
 High Hill.....16
 Union Grove.....17
 Watson.....18
 Crooked Creek.....19
 Meadow Creek.....20
 Bear Creek.....21
 Flat Creek.....22
 Rileys S H.....23
 Toms Creek.....24
 He will need conveyance.

WILMINGTON & WELDON R. R.
 and Branches, & Florence Railroad
 Cond. Schedule.

TRAINS GOING SOUTH.

DATED Jan. 10, 1897.	No. 43 Daily		No. 44 Daily	
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 59	5 44	.....	.....
Ar Rocky Mt.	12 52	6 35	.....	.....
Lv Tarboro	12 12	.....	.....	.....
Lv Rocky Mt.	12 52	10 35	5 45	12 45
Lv Wilson	2 05	11 15	6 24	2 12
Lv Selma	2 50	.....	.....	.....
Lv Fayetteville ..	4 15	2 10	.....	.....
Ar Florence	6 35	3 35	.....	.....
Lv Goldsboro, ..	.....	.....	A. M.	P. M.
Lv Magnolia, ..	.....	.....	7 01	4 11
Ar Wilmington ..	.....	.....	8 00	5 45
.....	P. M.	.....	A. M.	.....

TRAINS GOING NORTH.

DATED Jan. 10, 1897.	No. 45 Daily		No. 46 Daily	
	A. M.	P. M.	A. M.	P. M.
Lv Florence	5 45	8 15	.....	.....
Lv Fayetteville ..	11 20	11 40	.....	.....
Lv Selma	2 00	.....	.....	.....
Ar Wilson	2 42	12 15	.....	.....
Lv Wilmington ..	.....	.....	P. M.	A. M.
Lv Magnolia, ..	.....	.....	7 15	9 35
Lv Goldsboro, ..	.....	.....	8 55	10 50
.....	.....	.....	10 10	12 01
Lv Wilson	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.	2 42	12 15	10 21	12 45
.....	.....	12 55	11 55	1 23
Lv Tarboro	12 12	.....	.....	.....
Lv Rocky Mt.	2 31	12 55	.....	.....
Ar Weldon	3 30	1 44	.....	.....
.....	P. M.	A. M.	P. M.	.....

†Daily except Monday, ‡Daily except Sunday.
 Train on Scotland Neck Branch Road leaves
 Weldon 4.10 p. m., Halifax 4.25 p. m., arrives Scot-
 land Neck at 5.20 p. m., Greenville 6.47 p. m., Kin-
 ston, 7.55 p. m. Returning leaves Kinston, 7.30 a.

m. Greenville 8.22 a. m., arriving Halifax at 11.00
 a. m. Weldon 11.20 a. m., daily except Sunday.

Trains on Washington Branch leave Washington
 8.00 a. m. and 2.09 p. m. Arrive Parson's 8.50 a. m. and
 2.40 p. m., returning leave Parson's 9.50 a. m. and
 3.30 p. m., arrive at Washington 11.25 a. m. and
 7.20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m.
 arrives Plymouth 7.35 p. m. Returning leaves
 Plymouth daily at 7.30 a. m. Arrives Tarboro
 9.50 a. m.

Trains on Midland N. C. Branch leaves Goldsboro,
 N. C., daily, except Sunday, 7.10 a. m., arriving
 Smithfield, N. C., 8.30 a. m. Returning, leaves
 Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N.
 C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount
 at 4.30 p. m., arrive Nashville 5.05 p. m., Spring
 Hope 5.30 p. m. Returning leave Spring Hope
 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky
 Mount 9.05 a. m., daily except Sunday.

Trains on Clinton branch leaves Warsaw for Clin-
 ton, daily, except Sunday, at 11.30 a. m. and 5.15
 p. m., Returning leaves Clinton at 7.00 a. m. and
 1.00 p. m.

Train No. 35 makes close connection at Weldon
 for all points North daily, all rail via R.R. Road,
 also at Rocky Mount with Norfolk and Carolina
 R. R. for Norfolk and all points North via Norfolk.

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P. D. GOLD.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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All brethren and friends are requested to act as agents.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR ELDER GOLD:—I enclose a piece of poetry which my father copied when he was quite young. I should say somewhere in the neighborhood of seventy years ago, in an old copy book he used when in school. I know nothing about who the author was, but have often felt a desire to see it published, believing it would be read with interest by others as it has been by myself. I submit it however to your more mature judgment. I remain unworthily yours in respect.

J. T. KERR.

Young ladies all I pray draw near,
Listen a while and you shall hear
How sin and satan both did try,
To end my soul in misery.
I like the rest of human kind,
Was born in sin both dead and blind,
And as my days advanced I grew
The more debased and framed for woe.
The daring sin I did commit
Was that which some delight in yet,
That heinous sin called civil mirth,
God threatens with his dreadful wrath.
I often times to church would go,
My beauty and fine clothes to show
But on my soul I took no thought,
Though Jesus had it dearly bought.
At length I heard a sermon preached,
The words quite through my heart did reach,

He said you must be born again,
If ever heaven you obtain.
To keep the law at work I went,
But found I failed at every point
The law appeared so just and true,
Not one good duty could I do.
In silent watches of the night,
In secret places where I might
Upon my knees pour out my grief,
By prayer to God for some relief.
My uncle said don't be so dull,
Come go with me to yonder ball,
I'll dress you up in silk so fine,
And make you heir to all that's mine.
Dear Uncle, that will never do,

It adds but full to my woe,
For I'm resolved to seek the Lord
Perhaps he will his aid afford.
Well if you are resolved to turn,
And after silly babblers run,
None of my fortune shall you have,
I will it to another give.
Well I'm resolved to seek the Lord,
Perhaps he will his aid afford.
Come help me mourn my wretched case,
My soul is lost without free grace.
Then in my great extremity
Where almost helpless did I lie,
Me thought I heard a still small voice
Saying rise up, in me rejoice.
Then to my mind did one appear,
All wounded with both nail and spear,
Saying arise, believe in me,
I died to set poor sinners free.
Immediately my soul did rise
On wings of faith above the skies.
I count all earthly things but dross,
And glory in my Saviour's cross,
I know none but the Lord himself
Can save a soul from sin and death,
And since he was by John baptized,
I'll follow him though fools despise,
I'm not ashamed to own my Lord,
Since he did his aid afford,
I value no man's scoff nor frown,
I hope to wear a starry crown.
Come you who know his works and ways
Come join with me to sing his praise?
But I must try to praise him best,
While yet I wait eternal rest.
Full eighteen years around did roll,
Before I thought of my poor soul,
Which makes me tremble when I think
How near I was upon the brink.

ELDER Q. D. WEEKS, DEAR BROTHER:—It is with much weakness and fear that I endeavor to comply with your request in writing a part of what I hope to be the Lord's dealings with me. I was born into this world a miserable sinner, had no fear of death until I hope it pleased the good Lord to show me my sinful condition. I

had a dream that gave me much trouble. I dreamed that I saw a deep pit in which was a fiery furnace.

In this pit there were people weeping and gnashing. I was on the out side looking down upon the miserable sufferers below. Some time after dreaming this I felt myself alone in the world—without God—death my portion and hell my doom. I would read my Bible and seek some secluded spot and try to pray, but the more I tried to do good the worse I felt to be.

While in this sad condition I had another dream, which troubled me still worse. I dreamed that there came a whirlwind and carried me a part of the way to heaven. I looked back and told my sisters good bye. I then ascended a good deal farther and awoke. After this I thought surely I was forever lost. I would lay on my bed and shed tears over my sinful condition. While in this condition these words were presented to me. "Sore trials await you, but Jesus is near." This did comfort me, but I felt that I was too great a sinner for Jesus to be near such a creature as I. After this I was reading in an old hymn book and found this hymn.

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought,
And every word I say."

The lines made me tremble with fear. I believe that all my thoughts were vain and idle. I arose immediately, put my bonnet on to hide my tears, and sought some lonely place to try to pray. I stood trembling, afraid to try. All that I could say was, "Lord be merciful to me a poor sinner. Not my will, but thine be done." Sometime after this I dreamed that I was in company with brother Lester, my father and several other members of the church. I thought

brother Lester handed a testament to me and asked me to repeat a verse of scripture. Several verses came on my mind at the same time, but I could not repeat any of them correctly. Therefore I did not repeat any. When I awoke these words were on my mind, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven. Let not your heart be troubled. Ye believe in God believe also in me." These words seemed to satisfy my troubled mind, but I felt that they were to good for one so unworthy as I, and I soon became troubled again. I read my bible every day, and found plenty of promises, but I thought that there were not any that reached my case. Everything seemed to condemn me. Almost every sentence I would read would be followed by, "Lord be merciful to me a sinner, if thou wilt thou canst make me clean" etc. I was a poor beggar, and I could not read without begging. I believed that the Lord was just and merciful, but was willing to save one so unworthy as I. Once when I was away from home I dreamed of going home singing "Amazing grace how sweet the sound," I thought my voice was just ringing in the air. The next morning when I awoke my burden was gone, and I could not keep from trying to sing the poetry. It seemed new to me and the whole day was a beautiful day with me, but when night came I was afraid that I was deceived. I felt that there were but few moments of pleasure that I enjoyed and these were succeeded by pain. I begged to be shown whether I was deceived or not, and dreamed that I was lost and wandering about through the country, but found my way. I also thought a very small child came to me and

said, "The Lord has promised good to you, and his promise is faithful." After this every old Primitive Baptist I met with I wanted to talk to them, and tell them what I believe the Lord had done for me, but it seemed just like I could not, and I would hesitate and these words would be on my mind, "If God be for you who can be against you?" When I did tell my feelings it was a great comfort to me. One old Baptist remarked that he did not see what was to hinder me from being baptised. I was told that it was my duty to go to the church. This I believed, but I soon became so cold that I made up my mind to stay away from the church just as long as I could, if ever I went. After I had made up my mind to do this I dreamed that I was in a dark and lonely place, and two animals rose up before me to destroy me. I thought one of the members of West Fork church was present and did something which prevented the animals from destroying me. I awoke as I heard some one saying, "Now you see how quick you can be taken away from this world. Go and discharge your duty." After this I was at preaching, and when the doors of the church were published open I felt just like I could not leave without offering myself to the church. I felt so impressed to go I really did not know whether I could get up and walk out of the house until I tried. After I left preaching I believed that I was not fit to go was the very reason I did not. These words were soon presented to me, "Grace be unto you and peace from God our Father and from the Lord Jesus Christ." These words were on my mind all the evening, and the next morning when I went to preaching they were a part of the text that was spoken from. Brother Weeks while you

were preaching, I believe I felt that it was good for me to be there. After this our dear mother was taken with the fever. She grew weaker and weaker, and was soon called away from this unfriendly world to rest with her Saviour. Oh how solemn it was to watch her breathe her last. I was heart rending indeed to part with her. I begged the Lord to make me feel submissive to his holy will. In about a week after her death my father was too taken with the fever and before he had recovered my little sister and I were very near the door of death. During my sickness I became very delirious, and the second day after I had taken my bed I saw three rows of church members. They were extending as far as I could see. The middle row was members of the Primitive Baptist church. They were kneeling and I thought they were the most humble looking people that ever I saw. On each side of them was a row of the other denominations. They were standing and looked very proud. They passed around and fell over and the old Baptists remained firm. I also saw my father with the body of a man whom I thought was Christ by his side, and there was a great drop of the blood of Christ on my fathers' forehead. I saw large numbers of people that I thought were angels. Brother Weeks you and brother Lester and several others that I knew were among them. There were some colored people with them. After much suffering I finally became unconscious. When I came to myself so that I knew what I was doing I was holding up my hands repeating these words:

"Father I stretch my hands to thee,
No other help I know;
If thou withdraw thy self from me,
Ah whither shall I go.

I recovered very fast, and the next time I went to preaching, I felt like I was willing to deny myself, take up my cross and follow the meek and lowly Lamb of God. I was glad when the doors of the church were open and I went to the church with these words on my mind. "I will go for all his paths are peace." I cannot express the joy and peace I received when the church gave me the hand of fellowship and for a season I enjoyed rest sweet and refreshing to my soul. I feel unworthy to be with the church, but I find a rest and a home there that I cannot find anywhere else. I hope I have not deceived the blessed people of God and pray I may live to the glory of God, but when I would do good evil is present with me. "Lo I am with you always even unto the end of the world" is a precious promise. I humbly ask the prayers of all of God's people in my behalf. Your unworthy sister.

MINNIE L. DICKERSON.

Floyd, Va.

DEAR BROTHER LAWRENCE:—One day I was singing reels and play songs and I saw satan and became troubled about my sins, and I could take no rest neither day nor night. And after that a lamb appeared to me, and I heard a voice saying that is the Lamb God sent to fight the devil away. Then I came to feel happy for a while, and I thought I would join the Free Will Baptist church, and I prayed to the Lord to show me the right way, and a voice said, the Primitive Baptist church was the true church of Christ. Then I became to love the Baptist doctrine and the brethren. I have been led to the water twice, and a dove was placed before me, and I heard the prettiest singing I ever heard in

my life. I can't begin to tell you all of it. When I went before the church I felt so weak and so much like I had nothing to tell that I could not half express my feelings. I hope I shall come to express my love for the church in actions, if I could not in words. I will be sixteen years old next August. Your unworthy sister.

MARY L. HOLLACE.

DEAR BROTHER GOLD:—It has been on my mind for some time to write you and the dear readers of the LANDMARK. I so often find comfort in reading their relation of the different trials and conflicts through which they pass it makes me feel as though I would like to cast in my mite among them. My life for the last few months has been one of mixtures of joy and sorrow. Recently I was called on to part with my dear and lovely daughter nearly eighteen years old, which was one of the sorest trials of my life and oh how often did I think that I should never be able to stand it, that it would drive me to despair. When she was taken sick I felt that she would die, but tried to pray the Lord to spare her, and if it was his holy will to take her from me to prepare her to die, and that she might leave some evidence that she was gone to rest; and I feel that he answered my prayer in that respect, for she left us evidence to believe that she is gone where the wicked cease from trouble and the weary are at rest. But how hard to give up our loved ones. We can not do so until the Lord gives us reconciling grace. But in the midst of all my sorrow and bereavement how good the Lord is. He has not forsaken me, but has given me reason to rejoice. On the first Sunday in February I baptized my dear wife, together

with another dear sister, and last Sunday another of the Lord's little ones was baptised here. So the Lord yet remembers Zion and will continue to build up Jerusalem, and bring his little ones home. We have evidence to believe there are many more who are seeking an interest in the Redeemer's kingdom. The church all around here are in a healthy, peaceable condition, for which we desire to thank the great head of the church. Oh how good and how pleasant it is for brethren to dwell together in unity. If my poor heart is not deceived I do love to see peace and unity among the people of God, and hate to see or hear of any sowing the seed of discord, or in any way doing anything to bring about confusion or strife in Jerusalem which should be a quiet habitation. Oh may the Lord give us all the spirit ever to follow after the things that make for peace, and in charity and humility to esteem each other better than ourselves. Dear brethren and sisters, remember me in my sorrow and affliction, and pray that I may have the support of the omnipotent arm. Yours in sorrow but in hope.

M. T. LAWRENCE.

Hamilton, N. C.

DEAR BROTHER GOLD:—The minds of some of the brethren seem to be led to an investigation of the subject of correspondence. I have no doubt but that it is a subject that will bear investigation. But to question its propriety, or to indulge in some misgivings as to whether it is not actually productive of harm rather than good is certainly something entirely new to me. Away back in the days of old patriarch Job it was said that length of days should speak, and the multitude of years should teach wisdom. This of course is a general

thing. Length of days does not impart the lesson of wisdom, and of much experience. A brother who is held in high esteem asked me a few days ago with all apparent seriousness whether I did not think that correspondence was unprofitable and productive of harm rather than good. I answered him in about this way. You and I have been in correspondence for quite a number of years and it has never once occurred to either of us that it by any possibility might be productive of harm. If we lived near each other we would not have the same occasion to correspond. But as it is, how else shall we know of each others welfare. You might be suffering affliction yourself or in your family. How am I to sympathize, or minister to you, unless we correspond? How am I to know that a cordial welcome awaits me when I come to your house; or that you are still residing at the same place and enjoying health and prosperity? If we love each other correspondence seems to become a necessity; and we find ourselves obeying the voice of that necessity without asking the reason why. So with individual brethren, and so with ministers of the word, and so with churches. The apostles set us the example of correspondence. As none of us have such abundant facilities for travel, we are liable to have people come into our meetings of whom we have no knowledge. And in the exercise of that charity that is not suspicious, and thinketh no evil, we have admitted them to all of the privileges church fellowship, to find afterwards that we have been grossly imposed upon. Of late years we have found it necessary to limit our admission to seats with us to our regular correspondence. With churches and associations the correspondence is as a general thing observed annu-

ally. There is not much apprehension of serious disorders occurring in a single year, and we have generally felt extremely safe in extending to ministers and members a cordial welcome to any and all within our correspondence. I can recall an instance or two where we were imposed upon within the circle of our regular correspondence but the opportunity was confined within the year. It has been at yearly meetings frequently that impositions have been attempted. Perhaps more generally at associations. If it was understood as the rule that none would be admitted that were entirely outside of our correspondence and unknown to it, there would be little danger of continued attempts to impose upon us. Sometimes there occurs an unpleasant interruption as some factious disorders come to light. Is the correspondence responsible for this? We might as well hold the sun responsible for all the evil that its light reveals. If we hold any intercourse as brethren we must know by some means who have a right to be admitted and welcomed by us. I do not mean nor have I any wish to discourage either minister or private brethren and sisters from traveling and visiting churches or families believed to be of their own faith. I am only speaking of the benefits of regular correspondence. But when traveling to distant sections of the country where their names are not known I would suggest that an endorsement should first be produced from some one with whom they are acquainted who is known and recognized as a sound and orderly gospel minister throughout the country. No harm can possibly come of this. And no harm ought to be made of it, nor should it be a cause of complaint that those who have been frequently imposed upon

should become wary. I wonder as I sit writing whether there are brethren and sisters anywhere who would like to have correspondence all dropped. It is not intended to produce brotherly love, but only to let brotherly love continue. Yours in gospel bonds.

E. RITTENHOUSE.

State Road, Del.

DEAR BROTHER GOLD:—For some time I have felt a desire to pen a few lines for your perusal, but fear my thoughts are of such a rambling nature I cannot interest you, and again when I review my vile and corrupt heart, so sensibly do I feel my unworthiness to be taken in notice by the ransomed throng of true Israel, I almost shudder to make the attempt, yet my heart goes out in love for them as I see them wearing the breast-plate of faith and love, and the greatest desire of my heart is to be like them, for truly they are the people who bear the image of Jesus in their daily walk, Godly conversation, praying, preaching, singing and etc., always expressing their anxiety to be like Jesus, meek, humble, and lowly. O that I could sit at the feet of these precious, anointed ones, and learn of them, as did Mary at the feet of her Lord and master, listening to his word and not be as Martha, troubled about many things. Sometimes I feel to hope the precious blood of Christ was shed for me, for one thing I know, things of the world I once so much enjoyed are as filthy rags to me now, and everything seems to be dampened and chilled that was once my delight. Sometimes I question myself this way, is it a longing for higher, purer joys that causes the things on earth to appear so frigid and desolate to me? If so all is well, for not one drop of

the "precious blood" is spilt in vain. I found much comfort in reading the LANDMARK of Feb. 15, especially Elder J. C. Hall's remarks on "Sanctification." He so fearlessly and boldly, yet so humbly expressed the sentiment of every heaven born soul. How soul-cheering to only an infant in Christ to read the sentiments of one who is so gifted in the wisdom and knowledge of Him who is the great teacher of His dear people, and to feel, hope, trust, and pray, they have an inward witness to testify to the truth as it falls from the lips and pens of these dear old tried pilgrims as they tell us the way. None of the cunning craftiness of satan and his mighty host can turn the child of God, who is so fully established in the truth as Elder Hall. Many a heaven born soul strays into Babylon and the Babylonish teachers strive to make them believe grace would reign, if almighty man would only let it, but the Herald of Zion preaches "Grace reigns through righteousness" which you know is to rule, (but I am going too far in this subject.) Often we hear these little lambs bleating around the fold, seeking shelter from the cold wind. They desire to be fed on the sincere milk, pure spiritual food, heavenly manna, is what they want, experimentally speaking, it is a foretaste of heaven to be permitted to feast on such food, and the watchman distributes this manna to them. How radiant and bright their faces become; they seem to be aglow with love for God's people, and betray themselves with tears of joy! How good to have a hope through grace, a hope that will be sufficient in the hour of affliction and trouble, and will at last land us safe on the shores of bliss! If at all times we can through grace say, "Get thee

behind me satan," and "Though he slay me, yet will I trust him," dear brother, will not the victory be ours? Will we not come out conquerors at last? Precious promise! delightful thought. We are impatiently awaiting the time to come for you to visit us. How blessed we should feel, to be allowed to have one in our midst, who like yourself is full of spiritual knowledge and understanding. It is seldom we hear preaching of what we call the truth. There is a plenty of Arminian preaching, as they call it, but you well know it is not very palatable. We have had no preaching since Nov. last, but Elders Walton and Dallas will preach for us in April if the Lord will. Write please and say if you will come before or after the Association at Bethel, also specify the time you can be with me, so we can make appointments for you every day. I hope you and all your dear family are blessed with good health and rejoicing in the Lord. Much love to sister Gold, though we are strangers in the flesh, I trust we are acquainted in spirit. Your unworthy sister in hope of future rest beyond these "low grounds of sorrow."

NANNIE GRAVES.

Bunker Hill, Va.

Remarks.

I desire to visit the Pig River Association, and remain about a week after in the section of dear sister Graves, if the Lord will.

P. D. G.

TRUTH AND ERROR.

ELDER P. D. GOLD, DEAR BROTHER:—I feel a desire to write you a few lines, and feeling my weakness and unworthiness, I desire to do it in the spirit of love and truth. I

feel it my duty to expose error wherever it may be, and having been handed a copy of "the Old Paths" in which R. M. Ashworth has attacked one of the Old School Baptist churches of my charge, I feel it my duty to defend it. This R. M. Ashworth was once a minister of our order, but in 1889 he and other messengers from three churches of our association called for letters to constitute a new association for convenience. The letters were granted, and when the new association was organized the letters were wholly discarded and they came out on a new platform. Ever since this beast rose out of the earth it has been her business to make war on the church of Christ. Thus in No. 12 Vol. 5 of the Old Paths, on page 378 we find the following piece referred to.

"I have just returned from one of my appointments, and though tired, yet I will pen your readers a few lines about my visit among the churches. The fourth Sunday in last month I was in Greenbrier by special request to preach the funeral of Brother Noah R. Morgan. I was met at the station by three of his sons, and spent Friday night pleasantly with one of them. Saturday, in company with them and their mother, we went to the Baptist church, where we met a small congregation. I had good attention, and a deep interest was manifested. We had meeting at night, and I preached to a crowded house of attentive listeners. The meeting on Sunday was held at the Presbyterian church, (it being larger,) but all the congregation could not be accommodated and many stood at the door and windows. It was evident that many gladly received the word, and I feel sure some of them should have been baptized, and perhaps will be at no distant day.

I found much Regular Baptist material among them. The O. S. Baptists once had a flourishing church there, but now the few members left seem to have their harps hanging on the weeping willows. Some have gone to other denominations; unless they return to their first love, and to the faith and practice of the Apostles, the candle stick will be removed and they will be left in darkness. I received a pressing invitation to visit those people again, and promised to do so in the coming spring. I think the fallen tabernacle could be rebuilt there to the glory of God and the comfort of his people. We have some members there, and others expressed a desire to become members. May the Lord send forth laborers into that portion of his harvest."

The above was dated Nov., 1895.

From the above quotation from Ashworth the reader would infer that he was at the O. S. Baptist church, or where it had been, and that he had done wonders there, in as much as he received a "pressing invitation to visit them again."

To prove to you that he was not at the O. S. Baptist church last October let us hear from the church itself. "The Mount Zion O. S. Baptist church in session Feb. 15th do certify that R. M. Ashworth was not at this church last October, and that we did not invite him to visit us. He visited this county and preached at a Missionary Baptist church some distance from here. The O. S. Baptist church here which was never large, now numbers 35 members in full fellowship, and 6 received for baptism.

Done by order of the church
R. BALLARD Moderator.
NOAH MORGAN Clerk.

Mr. Ashworth seems to think the tabernacle could be rebuilt. I wish

to inform him and others that it has not been torn down. The church there has never been without a pastor, and the members are as dutiful as any church I am acquainted with. It would seem that a church that has received six members since in November does not have her harp hanging on the willows.

It is true three members have gone to other denominations, two to the Presbyterians, and one to the Regular Baptists. But I wonder that Mr. Ashworth would call that another denomination when he claims to be of the same denomination he has always been. We think Mr. Ashworth has been wrongly informed or else intends to misrepresent us. We are glad that he gave us the name of O. S. Baptists. We love the name for we think the church set up by Christ is the only church entitled to that name. We agree with Mr. Ashworth when he says, that, "Some have gone to other denominations; and unless they return to their first love and to the faith and practice of the Apostles, the candle stick will be removed and they will be left in darkness." We do believe that when a child of God leaves the true church of Christ and goes to another denomination he will be left in darkness. No blessings are promised out of duty. Then if any of God's little ones have gone to any church that is not the church of Christ, they would do well to return to their first love.

In love to the household of faith, and with good wishes for all who love the truth, I am yours in love.

RILEY BALLARD.

Rock Camp, West Va.

DEAR ELDERS GOLD AND LESTER:—
Whether it is of the Lord or not I am not able to say, but from some cause I feel impressed to write a few lines, such as may come upon my

mind. I feel unable to write anything that would be any comfort to God's dear people; but Paul said he could do all things through Christ that strengthened him. If the Lord is in it I feel to hope that I shall be enabled to write in accordance with his will. I wish I could tell you and others also how little I feel to make an attempt as this, but there is nothing that a child of God seeks after as much as the answer of a good conscience toward God. I do not want to be rebellious. I hope I have seen the fruits of that. He that knows his Father's will and doeth it not shall be beaten with many stripes, saith the Lord. There seems to be a scripture on my mind, "Ye are God's Building." I hope to be able to write a little concerning this house. Whom is it addressed to? might be asked by somebody. According to my humble judgement it was the church, the children of God, and to no one else; those that have ears to hear, a heart to understand, eyes to see. If so who then has a right to claim to have been taken under consideration? I think it is beyond doubt the church of God to whom the apostle was speaking, but the world says it is everybody. If so why then do not they all believe? I believe that it was spoken to just such people as these old Baptists are now. But there are some that say that these old Baptists will play out, and there will be no more of them; but I want to tell them what will have to take place first. They will have to destroy the great head first, and who will be able to do this? The Blessed Lord says he is the head over all things to the church, and his Body is the fullness of him who filleth all in all. So then the church is his Body. If so then I ask to know how there will be a destruction of his little flock whom he tells not to fear. It is your

Father's good pleasure to give you the kingdom. Not only so, but in speaking of this head again he said to Peter, upon this rock I build my church, and the gates of hell shall not prevail against it. See how and by whom this building is built. Who ever knew a house to fall until the pillars give way, or who ever knew one torn down without beginning at the top? Remember the cap stone that completed Solomon's temple, which stone I understand to be a figure of Jesus. Also he says he is the chief corner stone. He is the first and the last, Alpha and Omega, the beginning and the end. What a blessed thought to think how this house is built. My heart leaps for joy when I can get a heavenly view of this building. Should not Israel be glad and rejoice in the Lord who has done so great things for them. Brother Gold, my mind seems to have gone back to the time when the foundation of this building was laid. According to my understanding it was done before the world began in the knowledge of God, for it is written, He comprehended the end from the beginning saying, my counsel shall stand, and I will do all my pleasure. Now there is a great deal said by people who profess to be wise about the purpose that Jesus had in coming into this world and dying as he did. Some say he came to save everybody: others, say everybody is not being saved: so some say one thing, and some another: but the Lord said to Simon Peter, but whom say ye that I am, and he said thou art the Christ, the son of the living God: and the Lord said to him, blessed art thou Simon, bar Jona, for flesh and blood has not revealed it unto thee, but my Father which is in heaven. I wish to state right here that in as much as God is God and changes not, the way

he has in making his love manifest has not changed. Dear child of God, was not this the way you received it too? Paul said I received it not of man, neither was I taught it, but by the revelation of Jesus Christ; and now I want to ask you a question. Have you ever seen anybody except these old Baptists who know anything about revelation? I think I can answer for all and say no. I know it is natural for men to want to be spoken highly of as a great man, and of course to be engaged in helping to save souls is a great work in the sight of those who are so ignorant that they don't know any better than to believe that men are instrumental in that; but dear brethren, when the Lord appeared to you did he appear as one that needed any help? No indeed not; but he has all power in heaven and earth. The powers that be are ordained of him. When the blessed Lord bowed his head and said it is finished, it was finished, the work of redemption was complete. Well somebody might say, what becomes of those that died before he came? According to my humble opinion they were saved just as much by his death as those that are saved since. Every prophet that prophesied believed that he would come, and die to redeem them, even so we believe that he has come, and died. There is no difference in their salvation and ours. It was all treasured up in Christ even before the world was. He said verily I say unto you before Abraham was I am. He was before all things, and by him all things consist. He was delivered for our offences and raised again for our justification. Blessed and holy are they who have part in the first resurrection. On such the second death hath no power. What a blessed salvation is this. Brother

Gold, the minds of brethren seem to differ in the manner of the last resurrection, or at least some of them do, and some may disagree with me; but I hope to have the ability to write what I believe the Lord showed me not many days ago. I was talking with my wife on the subject, and suddenly there appeared to my mind this view, that when the breath leaves our body this body that we now have as an earthly vessel goes back to the dust from whence it came, and our spiritual life is fashioned unto a glorious body just like the body of Jesus without sin. All this will be done in the twinkling of any eye, and this is the body that we are raised with. Then we shall see him and be like him, for we shall see him as he is. I tell you dear brethren, I am fully satisfied of this vision. This appeared to me when I was as wide awake as I am now, and what we have seen and heard that do we testify. If there is any one who may read these lines who may disagree with me I hope they will not be offended. I remain your little brother in much tribulation and wishing to be remembered at the throne of grace.

W. A. STIMPINS.

Raleigh, N. C.

Remarks.

Wherein would there be a resurrection of our bodies if the same body that returns to dust is not raised from the dead? Peter said on the day of Pentecost that David's sepulchre is with us to this day—or that David is not ascended into heaven. He was not then raised from the dead. But David will be raised from the dead at the last day. He shall change our vile body and fashion it like unto his glorious body. This is yet in the

future. The dead in Christ shall be changed—those saints then living—shall be changed in a moment, and all of them shall be caught up together, and so, or in this manner, we shall ever be with the Lord. The soul is manifested here in time in the body. In the resurrection the spirit or soul shall be manifested in a spiritual glorified body like unto the body of Jesus.

When Stephen was being stoned to death he said, Lord Jesus receive my spirit, which I believe he did, and he entered into rest;—but devout men took his body and buried it. That body is yet in the earth, but shall be raised a glorious body at the last day.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—As I have just returned home, and so many dear brethren and sisters requested me to write to them, I take this method to let them hear from me. I left home on the 10th day of January, and visited some of the churches in the Mayo Association, then some of the churches in the Country Line Association, then on down the country into the Little River Association, then back up through the Country Line, then into the bounds of the Staunton River, then into the bounds of the Pig River Association, then visited some more of the churches in the Mayo, then into the bounds of my own, (the Fishers River Association,) and found the churches generally in peace, and met a great many precious brethren and sisters, and I enjoyed their presence very much, and would be glad to see them again though the weather was so disagreeable that some of them

thought I would not meet my appointments. I make it a rule to meet my appointments unless providentially hindered, and do not think that a little rain, snow or mud should be hindrance from meeting our appointments; for the command is to feed my sheep, and I suppose that sheep get hungry in cold weather as well as in warm weather, though it seems like some brethren make appointments merely for the name of having appointments. Now dear brethren, when we make appointments let us try to meet them if the Lord will, though I have nothing to boast of, but the good Lord has generally blest me to meet my appointments, for which I hope I feel thankful to the giver of all good. My family are now very well at this time.

J. M. WYATT.

Roaring Gap, N. C.

ELDER P. D. GOLD, DEAR SIR:— I do not wish to intrude, but I find from reading the LANDMARK that you are kind enough to give your views on certain scriptures, when called upon to do so. If I have any knowledge of the scriptures, so far as my knowledge extends, your views are generally in accordance with mine. Will you be so kind as to give your views on Mark 16: 7, especially the clause, "And Peter." Why was Peter's name mentioned individually? Was he not one of Christ's disciples as much as any of the other ten? Again: There are some people around here who claim that women have a scriptural authority to preach because Mary Magdalene and the other Mary were commanded to break the news of Christ's resurrection to his disciples. They claim that our Saviour chose them to show that women had a right to preach Christ and the resurrection—that if women have no right to preach Christ would not

have chosen them to carry this tidings to his disciples.

A FRIEND, I HOPE.

Swansboro, Va.

Remarks.

Yes: Peter was a disciple as well as the others. But poor Peter had denied Jesus with an oath, saying he never knew him. Peter therefore needed special encouragement and mercy shown to him to reassure him that his Lord had not cast him off. Jesus wins his people by love and mercy. Three times did Peter deny Jesus, and three times did Jesus say to him, Simon, son of Jonas, lovest thou me? The more definite the message Peter, as when it comes, thou art the man, is it the more sure. When the Lord calls by name there can be no mistake. Jesus calls his own sheep by name. When he says, Simon, son of Jonas, that cannot mean any other Simon.

So when Jesus commands these women to go and tell his disciples and Peter that he is risen, that is such a sweet message to Peter, who no doubt felt that he was not meet to be called a disciple, because he had denied his Lord. But Jesus, who returns good for evil, sent to his disciples, and specially to Peter by name, the wonderful news that he is risen.

These women had come to anoint his body with sweet spices. But the sweetness of his resurrection greeted them, and the sweeter odors of praises from joyful hearts now are uttered as the risen Jesus greets them with glad tidings of his triumph over sin, sorrow and death.

But does not this command of Jesus to them to go and tell his disciple that he is risen constitute them preachers of the gospel, and does it not warrant women's preaching? No. first, Because it was a message to his disciples only, telling them that he is risen. It was also a rebuke to them—showing that these women loved him more than they, because they were first at the sepulcher. Second. The chief reason is that women no where in the New Testament are called preachers. There is not only no example showing that one ever did preach the gospel, but there is positive authority forbidding it. While women are fellow helpers, and often speak good words, and refreshing words, and many of them are gifted in writing, and blest with sweet power of conversation on scriptural subjects, yet that is not the gift of preaching. Paul in his epistles to Timothy, wherein he gives special and general instructions to him as a gospel preacher, telling him what to teach, or preach, and what not to teach and preach, says I suffer not a woman to teach, and gives the reason (See 1st Tim. 2:11-14.) He says, If a man (not a woman) desire the office of a bishop he he desireth a good work, and then shows that he is to be the husband of one wife, etc. Every time a reference is made to a preacher or his qualifications it is to a man—and never to a woman. Paul gives special instructions as to the conduct of woman, but never once refers to them as preachers; so that by express prohibition, as well as

by constant circumstantial reasoning, the two most effectual methods known, we are forced to the conclusion, if we have any regard for the scriptures, that woman cannot preach the gospel.

P. D. G.

ELDER GOLD, DEAR BROTHER:— I sometimes feel like I would be glad to write something about what I hope the Lord has done for my soul whereof I am glad, but I am a poor writer, and a very sin stricken child if one at all. I don't feel like I ought to be among God's people, but would be a miserable sinner if turned off. Brother Gold, pray for me that I may walk orderly, and have a godly conversation.

F. G. SOUTHERN.

Remarks.

How expressive the above short letter is.

P. D. G.

ASSOCIATION NOTICES.

The next session of the Pig River Association is appointed to be held with the church at Bethel, Franklin Co., Va., and to commence on Friday before the first Sunday in May 1897. A cordial invitation is extended.

A. B. PHILPOT.

The 13th Spring session of the Bear Creek Primitive Baptist Association will convene with the Liberty Hill church, Stanly Co., N. C. embracing Saturday, Sunday and Monday, May 1st, 2nd, and 3rd, 1897. Brethren, sisters and friends invited to attend. Elder N. M. Clack of Big Lick lives right near Liberty Hill church.

J. W. JONES, Clk.

White Store, N. C.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

HATH—AND HATH NOT.

Friend W. B. Mize, of Va. re-
quests my view of Matt. 13: 12:

"For whosoever hath, to him shall be
given, and he shall have more abundance;
but whosoever hath not, from him shall be
taken away even that he hath," or as it is
expressed in Luke 8: 18, "even that which
he seemeth to have."

Evidently there are two manner
of people numbered or professedly
in Israel. One class possesses only
nominally, or in outward appear-
ance, that which the other possesses
inwardly and truly, as well as out-
wardly and apparently. Not all
are Israel which are of Israel. There
are false as well as true virgins.
Among the Jews this was exempli-
fied. The Scribes and Pharisees
that rejected Christ were Jews
literally, as much as were Paul
and Peter. But to the one Jesus
spake in parables that seeing they
might not see, and hearing they

might not hear, nor understand,
while he revealed himself to his
disciples, and gave unto them in
spirit and in truth the things that
the merely natural Jews appeared
to have. The Scribes sat in Moses'
seat, and professed to honor the
law and receive its blessings, but it
was only in appearance that they
observed that law; while all the
benefits and blessings that would
result to the obedient were with-
held, and even their place and
nation were taken from them.
While the true and inward Jews
were given the spirit of the law
fulfilled by Jesus, and so ministered
to and in them by faith, as well as an
outward conformity by them in the
letter; also all the blessings of the
law were freely given them so that
they receive a double portion, the
portion of seven and also of eight.

In the matter of salvation grace
was given those chosen in Christ
before the world began and to such
it shall be given. For every one
that hath to him it shall be given,
and he shall have in abundance.
Heaven is given to them for whom
it is prepared. The blessings of
salvation in the present time also
are given to them that have salva-
tion. For to every one that hath
it shall be given, and they shall
have abundance. While to those
that have not this grace given them
in Christ Jesus, even that appear-
ance and profession which they
have shall be taken from them, and
all shall be given to the good and
obedient.

P. D. G.

PATRICK HENRY'S SPEECH IN
DEFENSE OF THREE BAP-
TIST PREACHERS.

"Three Baptist preachers were brought to trial for preaching. The indictment was for preaching the gospel of the Son of God, contrary to the statute in that case provided, and therefore, disturbing of the peace. The clerk was reading the indictment in a slow and formal manner, and he pronounced the crime with emphasis, 'For preaching the gospel of the Son of God,' when a plain-dressed man dismounted his horse, entered the courthouse, and took his seat within the bar. He was known to the lawyers, but a stranger to the mass of spectators who had gathered on the occasion. This was Patrick Henry, who, on hearing of this prosecution, had rode some fifty miles from his residence in Hanover Co., Va., to volunteer his services in the defense of the prisoners. He listened to the further reading of the indictment with marked attention, the first sentence of which that had caught his ear was, 'For preaching the gospel of the Son of God.' When the indictment had been read, and the prosecuting attorney had submitted a few remarks, Henry arose, stretched out his hands and received the papers, and then addressed the court: 'May it please your worship: I think I heard read by the prosecutor as I entered this house the papers I now hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a

mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with—what? and continuing in a low, solemn, heavy tone: 'For preaching the gospel of the Son of God!' Pausing, amidst the most profound silence and breathless astonishment of his hearers, he slowly waved the paper three times around his head, then lifting up his hands and eyes to heaven, with extraordinary and impressive energy, he exclaimed, 'Great God!' The exclamation, the action, the burst of feeling from the audience was all overpowering. Mr. Henry resumed: 'May it please your worship: In a day like this, when truth is about to burst her fetters; when mankind are about to be raised to claim their natural and inalienable rights; when the yoke of oppression which has reached to America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered, at such a period, when liberty—of conscience—is about to awake from her slumbering, and inquire into the reasons of such charges as I find exhibited here to-day in this indictment!' Another fearful pause while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners, and resumed: 'If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God. Great God!' Another long pause, during which he again waved the indictment around his head, while a deep impression was made on the auditory. Resuming his speech: 'May it please your worship: there are periods in the history of man, when corruptions have so long debased the human character, that man sinks under the weight of the op-

pressor's hand, and becomes his servile—his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worship, such a day has passed away. From the period when our fathers left the land of their nativity for settlement in these American wilds—for Liberty—for civil and religious liberty—for liberty of conscience—to worship their Creator according to their conceptions of heaven's revealed will—from the moment they placed their feet on the American continent, and in the deeply imbedded forests, sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But may it please your worship, permit me to inquire once more: For what are these men about to be tried? 'For preaching the gospel of the Son of God. Great God! For preaching the Savior to Adam's fallen race.'

After another pause, in tones of thunder he inquired, 'What law have they violated.' Then for the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and the audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pale and ghastly, and he appeared unconscious that his whole frame was agitated with

alarm; and the judge, in a tremulous voice, put an end to the scene, now becoming extremely painful, by the authoritative command: 'Sheriff discharge those men!'"—Ray's Hand-Book of Baptist History.

Remarks.

Near the grave of Patrick Henry in Va. a few years ago I was present at an Association, in a section where the Primitive Baptists had not been holding an Association. No doubt many ludicrous and false reports had been circulated against them concerning the disorderly character of their meetings. The fact is that a mixed multitude attends their meetings for other purposes than the worship of God, while the Primitive Baptists themselves, with their friends, and all other sober-minded people attend their meetings with the laudable intention of worshipping God. While the bad behavior of the disorderly elements causes those that do not know the facts to say that the Primitive Baptists have very bad behaviour at their meetings. Of course those who have no respect for our meetings will themselves misbehave, and charge us with such misconduct.

At the Association above referred to the disturbances were unusually great, and frequent, such as very loud talking near the stand, shooting and fighting. Many appeared to be drinking. There was little satisfaction in trying to preach or hear. Elder Collins of Texas was there and while preaching on Sunday so great was the confusion that

he attempted to reprove them, but in vain; and he said in substance, that we are in the State of Va. the mother of Statesman and of Presidents. This State gave George Washington to the cause of liberty. For years he fought and suffered that we might be free. This is Patrick Henry's native State, and near here he plead with his unequalled eloquence for freedom of conscience, and that each one might worship God according to the dictates of his own conscience; and you are the descendants of the fathers who suffered and fought for this invaluable boon; and I have preached among the Cow Boys of Texas that have a world wide reputation for wild manners; but they are gentlemen compared to you. What a rebuke this was.

We hold that parents should take their children with them to preaching, and teach and require them to behave, and when they are grown they will continue to behave well. I love to see boys and girls attending preaching, and listening to the preaching, and joining in singing, and growing up with habits of respect for the worship of God; and when they are old they will not depart from it. I do not know when I have seen a man who in his youth attended our meetings, and was taught to respect them, that when he became grown and old failed to still respect the worship.

When we show no concern about our children's reading the scriptures, or going to preaching; and never act towards them as though

we loved and prayed for them; and suffer them to attend preaching and teaching of any false worship they desire, is it any wonder that they become members of other denominations and often our bitter enemies.

P. D. G.

NOT AS THE WORLD.

"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But it shall not be so among you; but whosoever will be great among you shall be your minister; And whosoever of you will be the chiefest shall be servant of all." Mark 10 : 42-44.

The spirit of this world seeks the mastery—the spirit of Jesus seeks to be a servant. The spirit of this world seeks to rule over others—the spirit of Jesus loves to promote the good of others. The spirit of the world loves to exalt self—the spirit of Jesus loves to abase self. They who are of the world glory in what they are doing--they who are of the Lord abhor their actions with the works of the flesh.

We see the spirit of the world manifested in nations of the earth. Much as men prate about the millennium and sanctification of the flesh, and peace and good will to men, and charity, yet we see that whatever political party is in power in our own country is seeking to oppress the opposite party, and attempting to degrade them. Instead of the party in power legislating for the good of all the country, and executing the laws for the public benefit, we see them

eager to enact laws to suit and feed the spirit of the party hate, and to build up themselves and fatten on money extorted in taxation. This is true of all parties. This is the spirit of the world which loves to exercise authority or lordship over others. This is as true in this age as it was thousands of years ago. The world still remains the world, and will to the end of time when it will be destroyed.

On the other hand, in the blessed kingdom of heaven the spirit is that of love—Jesus chiefest and greatest of all is servant of all—gave himself a ransom for all. His servants also have this spirit. Such as follow him the nearest have the most of it. The one that is less than the least of all saints is the greatest in the kingdom. The happiest one is the humblest. The most useful is that one that serves most. To be at the feet of the brethren is the best place. How blessed to serve. It is so hurtful to desire to be some great one and rule. This is what brings such distress into the household.

The happiest man is the one that that forgets self, and seeks the glory of God in the peace and prosperity of Israel.

It is the devil who is the king of the children of pride. He works in man all the lusts of the flesh, causing him to wish to be great. He said to Eve, when you eat of this tree you shall be as gods (wise and great) knowing good and evil. This corrupt spirit blinds one to the truth and to the right way, and

to true happiness. It leads its possessor to seek the selfish aims of life—to gratify the lusts of the flesh—to build up self—to be great in the eyes of men—to oppress or wrong others—to obtain advantage—to defraud—to return evil for evil or retaliate—to rail—to hate. The works of the flesh such as anger, wrath, malice, evil speaking, fault-finding are manifest in the children of disobedience, or those made sinners in Adam's disobedience in which all sinned and therefore are corrupt.

On the other hand Jesus was manifest in the flesh, and made to be sin for us. Yet he knew no sin—though tempted or tried in all points as we. This is perfect righteousness followed by perfect happiness. Love is the fulfilling of the law. He that love'h is born of God. Love worketh no ill to his neighbor. Love always does good and does well. This is good. It works no burden on any one. It holds no enmity or hate against any. It is perfect righteousness and is crowned in eternity with perfect happiness, and peace here in time even while suffering.

The kingdom of heaven is as unlike the kingdom of the world as peace is unlike war, as righteousness is unlike wickedness, as good is unlike evil.

P. D. G.

A CHURCH HOUSE AT WINSTON, N. C.

Last week I spent a day at Winston, N. C., and had an appoint-

ment at Centerville, a suburb of Winston.

My opinion is that the brethren and friends around Winston need a place for preaching. They are able to build them a house either in Winston or at Centerville. If they locate at Centerville they can get a lot free, and there are also some friends in that neighborhood that would help them. The people of Winston could easily go out there on the street car line which runs to that place, and thus each class could be accommodated together.

Now will our friends there get together and consult, and agree on building a house there, and all help in this good matter? We should be willing to spend some of our time and money for such a noble purpose that we and our children, and all others that wish, may have the opportunity of hearing preaching. Consider this matter seriously, and give of your ability or as the Lord has blest you. Show that you love the good old and new Bible doctrine of salvation by your labor and money for this purpose.

There are already enough Baptists living in and around Winston to constitute a church.

Some people think the Baptists should not have preaching in towns. What a bad mistake. The doctrine the Primitive Baptists preach is good enough to preach any where. In the olden times the apostles preached in towns and cities, and churches were formed there. Paul preached in Athens, the chief seat of human learning and eloquence, and wrote, I am ready to preach the

gospel to them that be in Rome, the mistress of the world in power.

We need a heart-felt acknowledgement of the glorious power of God, as set forth in the doctrine of grace.

P. D. G.

Brother W. A. Lea, a Primitive Baptist, at Durham, N. C., extensively known, died March 13th 1897 at his home in Durham, N. C. Brother Farthing writes me that he talked beautifully to his wife and children on Wednesday, and to many of us, saying his little hope was all he had. He had been paralyzed—could not talk until then, and he seemed perfectly happy for near 24 hours, and talked nearly all the time. When he went to sleep Thursday he never roused up any more, and finally passed away without a struggle. I never saw any one die as easy. His wife says he had often told her he desired in his last days he might have his right mind, and be able to talk to and advise his family how he wanted them to live, and I feel that his prayers were answered.

P. D. G.

DEAR BROTHER GOLD:—Brother Wm. A. Ross died at 6 o'clock this a. m. He had a stroke of paralysis last Friday from which he never roused only enough to tell his folks that paralysis had been his trouble ever since he was taken 3 years ago. It is nearly mail time, so I can say no more now. Guess his church will prepare an obituary for publication. Hoping all is well with you, I am very truly your brother in hope.

W. R. WHICHARD.

ELDER W. A. ROSS.

This aged brother died of Paralysis March 22nd 1897. He was widely known as a preacher among our people. His brain was affected about 3 years ago so that he has not preached since. He was much beloved by the brethren in his acquaintance.

P. D. G.

UNION MEETINGS.

The Mill Branch Union is appointed to be held with the church at Pedee on Saturday and 5th Sunday in May.

The Shewarky Union is to be held with the church at Spring Green Friday, Saturday and 5th. Sunday in May.

The Contentnea Union is to be held at LaGrange Saturday and 5th. Sunday in May.

The Black Creek Union is to be held with the church at Wilson Saturday and 5th. Sunday in May.

The Toisnot Union is to be held at Elm City Saturday and 5th. Sunday in May.

REMEMBER

That while you pay \$1 for a pamphlet that comes monthly—you get the LANDMARK twice a month for \$1.50. That is seventy-five cents a year for it if it were monthly. This makes a great difference. The LANDMARK is the cheapest paper in pamphlet form now published among our people.

P. D. G.

OBITUARIES.

LELIA N. VAUGHN.

Our dear and much beloved daughter, who departed this life March 5th 1890, was aged 17 years 2 months and 9 days. She was the daughter of Columbus P. and Julia A. Vaughn. Lelia died of typhoid fever and hasty consumption. She was taken sick 28th of September 1889, was sick 5 months and 2 weeks before she died. We called in our family physician, who did all in his power to relieve her. She had every attention that a heart stricken mother together with the family and kind friends could give her, but all could not stay the hand of death. She was a kind, obedient and affectionate child. None knew her but to love her. The loss of this dear one to me is really shocking. It seems sometimes almost more than I can bear, but the Lord giveth and the Lord taketh away, and blessed be his name. She was indeed a precious child, just in bloom of life. Her love and affection was so great for me she would often say mother, what will you do? I can't stay here. It seems she thought I could not do without her, and O it is hard to part with loved ones; but the good Lord knows best what to do with loved ones. He takes them home yes, home, sweet home for ever to be with Christ at home. She was so gentle, loving, kind to everybody. She was a good singer, but her voice is heard no more here on this earth. Her death has caused a vacancy in our house that cannot be filled. We have one consolation, for we hope and believe she has gone to rest. She certainly bore her affliction with so much patience, although her suffering was great. She dreamed a short time after she was taken sick that she died, and was a little girl. She viewed herself laid out in her coffin, and they took her out in the yard by some lilies which she thought much of, and she saw a crowd around her, and said she thought she was dressed nicely and placed in a nice coffin. So it was just as true as she dreamed it. I believe she is a little Child of God, and a Lilly of the Valley. She was entirely in her right mind to the last breath, and talked until about 2 or 3 hours before she died. She bade farewell to all, and talked sometime. She said she was going to rest, and wanted us all to meet her in heaven above. May the good Lord

ever be with us and bless us as all, and keep us in love and peace so that as we grow in love we may grow in grace and faith. Your sister spiritually I hope.

JULIA A. VAUGHN.

JOHN W. WATKINS.

John W. Watkins, son of Wm. J. and Bettie W. Watkins died at his home near Martinsville, Henry county, Va., Dec. 18th, 1896, in the 44th year of his age. He was married to Sarah A. Minter June 10th, 1877. This union was blessed with nine children, of which two are dead. He and his wife made open professions of religion before the church at Reed Creek August 8th, 1896, and were received as members of that church. They were baptized in Reed Creek the following September by Rev. Z. T. Turner. He was a strong believer in the "Old Baptist" Faith, and said just a short while before his soul winged its flight to the God who gave it: "That he wished so much that all his people could be "Old Baptists" and believe as he did." He had been rapidly declining in health for several months of that dreaded disease Consumption, but was confined to his bed only four days. He was conscious of his approaching dissolution, and remained in this state until the last. When the light of this world was fading from his vision, and when, we hope, the beauties of a brighter and better world were dawning upon his departing spirit, he sang in a clear and audible voice:

"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?"

Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize
And sailed through bloody seas?"

He then sank on his pillow to sing no more, until he sings the song of the Redeemed around the throne of God. The writer deeply sympathizes with family and friends, who mourn his loss, and hopes their loss is his eternal gain. May they follow the footsteps of Jesus, and strive to meet in that bright celestial land, where family ties are never sundered, and sad farewells are never said.

JESSE M. SOWERS.

With a sadbroken heart I write for publication in the LANDMARK of the death of

our son Jesse M. Sowers, who departed this life the 7th of June last. He was 22 years and 2 months old the day he died. About one month before he died he went in his room and lay down and wept and said, that something appeared to him that he would never get well. I told him perhaps he was only excited, but he said he was not. Sometimes he would say it was strange he had to suffer so, but it was right, and if it was the Lord's will he would submit: for he said it was not much pleasure or satisfaction to live in this world, and that he would have to die some day, and said if he was prepared he might as well die then as any time. A few days after he was taken worse and said he would give anything to hear brother Phillips sing those sweet songs again, and his brother went after him. He said he could view every wrong thing he had done, and said he had no ill will against anyone, and hoped no one had anything against him. He dreamed he had on a black suit of clothes, and was baptized, and asked them to sing, "A few more days on earth to spend." He told us he wanted to be buried on the hill above the house. Brother Phillips came and sang and prayed. He said he wanted to join the church, and said he thought the Baptists were right. He never claimed anything good that he had done, but said he would live a better life if he had it to live over. He was a good, obedient boy, and had no bad habits. He never complained against the Almighty for afflicting him. We did all we could for him, but the best Drs. could not save him. He seemed to love every body in his last hours, and I believe the dear Saviour pardoned his sins. I desire the prayers of God's people. Your unworthy sister,

MARY A. SOWERS.

JIMMIE M. JONES.

Please publish this token of respect in memory of Mr. Jimmie M. Jones, son of Mr. and Mrs. Charlie Jones of Henry county, Va. He was born the 27th of Nov. 1871, and grew to manhood. In person he was strikingly handsome, in manner kind and attractive, in principle noble and generous. He seemed dear to all who knew him. He was thoroughly industrious and lived by the sweat of his brow. To take a retrospective view of his life, the memorial scene is one of sweet pleasure. But in July he fell a victim to Typhoid

Pneumonia, and lingered and suffered until the 6th of Aug. 96, when he received the summons "Come Home." He had the best medical aid, and the loving and untiring hands of his family rendered every possible help, but all this couldn't keep him longer. He requested his relatives to come to his bedside and he offered up a sweet and fervent prayer. This was a few minutes before he exchanged worlds. He told them that he was going home to heaven. And described it as the most beautiful place that he had ever seen. Thus passed away in the bloom of manhood one the noblest of earth. He left several uncles and aunts, five brothers and many friends to mourn his departure through the gate-way of death. Yet he left that rich legacy, a good name. His teacher.

MOLLIE D. BURGESS.

MARGARETTE CAHILL.

By special request I will endeavor to pen a few lines in memory of our beloved and esteemed sister Margaret E. Cahill, formally Margaret E. Thomason, who died at Bedford, Ind., on the 16th of May 1896, after suffering for several months, which she bore with christian fortitude, saying she was looking for that happy reunion beyond this vale of tears. Sister Cahill was a kind and dutiful daughter, never tiring nor becoming weary in waiting on her dear parents in their many months of affliction. In early life the good Lord blest her with a feeling sense of her lost and ruined condition as a sinner in his sight. The humble writer was often with her while she was under the tuition and influence of the Holy Spirit that was guiding her into all truth, and then had the pleasure of seeing her come home to her friends at old Reed Creek, and tell what great things the Lord had done for her, when received into the fellowship of the church, and baptized by Elder Arnold Walker, who was the pastor of the church at that time. She was a consistent and warm member, a strong and firm believer in the faith of the Primitive Baptists, never turning to the right or left, had no disposition to fall in with any of the newly gotten up institutions of the day. How often I have seen the tears trickle down her cheeks under the glorious sound of gospel truth which made me to believe she was rejoicing in the truth of what she professed, so she continued as long as we

had the pleasure of her company in our society, but some years ago her husband, Thomas Cahill, seemed to have a desire to move to Indania, and she, as an obedient companion, did not oppose him; but when she left her native home said she wished her name still to remain on the church book at dear old Reed Creek, a place she so much delighted to go to, and where were her sweetest pleasures and greatest enjoyments. She leaves 4 children and a kind and afflicted husband, and many dear relatives and friends to mourn the loss of a good woman, one we can think of as possessing many noble and good qualities: but alas she is gone from us. We can go to her, but she can never return to us. O that this sad bereavement may be for the good of her surviving relatives and friends, that her children may realize that they have lost that mother who once fondled on them and nursed them. But she has only been taken from them to that happy land of rest where there is no more pain nor suffering, but where we humbly hope she will enjoy that happy reunion that she was looking for beyond this world of trouble, where the wicked cease from troubling and the weary are at rest.

E. C. TURNER.

NANCY MCCLARY.

My wife Nancy McClary was born Aug. 15th 1846 and died Jan. 22nd 1897. She united with the church at Concord in or about November 1873, and was baptized by Elder Stephen Biggs. She lived a devoted member until death took her home from this world of sin and sorrow. She was a good wife, a devoted mother, and was loved by all who knew her. She lived in hope of eternal life. It is hard we think to give such as she was up, but the Lord transplants his flowers when ready to depart. With the church I am left to mourn her loss, but we hope that our loss is her eternal gain. Yours in hope of eternal life.

W. H. McClary.

Creswell, N. C.

BETTIE STONE.

Sister Bettie Stone was the wife of brother W. B. Stone, and the daughter of Samuel and Nancy Shumate, was born March 2nd 1851, and died Feb. 10th 1897. She was married Nov. 25th 1867, and was the mother of thirteen children. She united with River View church June 1892, and was

baptized by Elder Z. T. Turner. I have been pastor of said church about three years and to my certain knowledge sister Stone was an ornament, not only to the church, but also to the neighborhood. She was a devoted wife, a kind mother, and a generous christian woman. She died of consumption. She was aware of her death, and expressed a willingness to die. She attended the communion meeting at River View last June and told the brethren it was her last time. The night before she passed away two of her infant children which had preceded her to the grave appeared to her and she talked with them. She will not be forgotten by those that knew her. The church has lost a dear member and feels the loss deeply. The husband and children are sorely bereaved; while her body has returned to dust whence it came her soul is happy in the presence of God in the climes of peace. Dear children, remember the counsel of your mother and try to honor her memory. May the Lord sanctify this stroke of affliction to the good of her kind husband and to all dear unto her. Written by A. B. Philpot at the request of her husband.

MRS. MARGARET S. ARMSTRONG.

It becomes my painful duty to announce to you and our many dear brothers and sisters, the death of our dear mother, who departed this life Sept. 17th 1896, in the 67th year of age. Our dear mother was called on to mourn the death of father and our oldest sister, who left bright evidence of a good hope. Then my youngest sister followed and mother had to mourn her loss. Her dear Saviour gave her many bright evidences through many beautiful visions that her dear child was at rest with him in Glory, as her hope and faith were strong in Christ. She told her mother not to grieve for her, for she was going home to rest with her Saviour. One evening about two weeks previous to her death she told me that she wanted to get up. I called my husband, who was ever ready with willing hands to do all he could for dear mother's comfort, and we took her up, and stood her on her feet as was her request. Now I said mother, tell us where you want to go. She said, child I want to go to Jesus. After we laid her back on the bed she looked at me and said, oh it won't be long before he will take me home. Oh bless the Lord, oh my soul, and all that is within me bless his

name for ever more. After clear singing one night she seemed perfectly resigned to go if it was the Lord's will. She would often say, not my will Lord, but thine be done. Oh Brother Gold, my house is so lonely now without her, and so greivous to be borne and I so weak through the flesh. I prayed when I saw she must die that the Lord would make death easy to her. It seemed that the good Lord heard my prayer, for she passed from earth perfectly easy, but after we all thought she had passed speaking she looked up and called my name and said child my spirit to Glory conveyed, my body soon to be laid low in the ground. I wish not a tear on my grave to be shed, But all join in praising around. Those were her last word. She passed away with a perfect repose on her dear face. She had been a consistent member of the church at Hopeland for about 5 years, and lived twenty years out of her duty after obtaining a hope in Christ. Dear mother and I were both baptized the same same day by our dear beloved pastor Elder A. J. Moore. Pray for me. I hope we will all meet in Glory.

MAGGIE PARRISH.

MARY ORIENT.

Mrs. Mary Orient was born June 7th, 1814, and died January 24th 1897. She was married to Solomon Orient. They had born unto then 10 children. She had 45 grand children, and 28 great-grand children. She was a member of the Primitive Baptist church at Flat River, and had been a member for some thirty years. She was a hard working and industrious woman. All that knew her thought well of her. She would have me to read the LANDMARK for her often, and she would say she loved to hear the experiences read. I have heard her say she would have verses of songs to come to her in the night when she would wake up. A short while before she died she said these words came to her.

"Jesus can make a dying bed feel soft as downy pillows are;

While on his breast I lay my head, and breath my life out sweetly there.

I hope I will meet her when my days on earth are fled. I feel we have lost a good old lady from our midst.

EMILY S. TINGEN.

JAMES WESLEY STONE.

By the request of the wife and mother of the deceased I give the following account of the life and death of James Wesley Stone. He was born unto brother and sister F. R. Stone June 13th 1870. Was married Sept. 7th 1890 to Miss Jennie Pell, who bore unto

him two sons and one daughter, and was called to an endless eternity July 29th 1896. Thus making his stay on earth 26 years, 1 month and 13 days. During his pilgrimage here he made a faithful and obedient son, a kind and affectionate husband and a tender and loving parent. He was mild, modest, unassuming and true and has left a character untarnished. In the fall of 1891 he joined the Missionary Baptist church at Sulphur Spring and soon after moved his membership to the Pilot Mountain Baptist church where he remained a faithful member until his death. His parents and many of his relatives were and are Primitive Baptists and he felt much interested in attending their church and rejoiced in salvation by grace. About three weeks before his death he was taken very sick with typhoid fever and though three physicians, a praying wife, mother and friends rendered all the assistance available, he continued to grow worse unto the last sad moment came. He was very calm and never complained of his trials or spoke of death. He leaves a lonely, but christian widow and the three little orphans to wend their way to the eternal crossing with no husband nor father to cheer them as they journey, but with the blessed assurance that when the goal is reached he will be there waiting at portals ready to join in that reunion where sickness never comes and death is unknown. While his wife, mother, father and all his friends and loved ones are saddened by his departure we yet have reason for rejoicing. "Blessed are the dead that die in the Lord."

Pilot Mountain, N. C.

O. J. DENNY.

MRS. ELIZABETH J. STILL.

She was born March 12th 1827, and her parents died when she was an infant. She was reared by her aunt Mrs. R. C. Payne. She was married in 1846 to Wm. J. Still. She made a profession of religion and joined the Primitive Baptist church at Cascade, Va. in 1858 and lived a consistent member the remainder of her life. She was very prompt to fill her seat at her meetings, was kind to visit and administer to the necessities of the poor so far as was in her power. She was a good helpmeet for her husband who departed this life Aug. 23rd 1879. She was a kind, tender and affectionate mother, and never appeared to tire in waiting on her children, and if not able she could not rest without having others to do for them. She was the mother of 14 children, 9 of whom survive her, 4 boys and 5 girls, to mourn her loss, with a goodly number of grand children, relatives and friends. She was an excellent neighbor, thus being honored and respected by all who knew her. She was a woman of great constitution and resolution, for quite a number of years contending for the doctrine of God our Saviour in meekness and fear. She departed this life Feb. 20th 1897 of heart trouble, and was only sick about 30

hours, and was perfectly rational to the last, said she had lived a Primitive Baptist, and was going to die one, saying she knew her physicians could not cure her, but perhaps could give her relief temporarily, and she said she was not afraid to die—that she did not dread death.

By J. M. LEWIS and T. N. WALTON.

A. GARDNER.

Abbotts Creek	April 26
Walnut Grove	27
Hillsdale	28
Sardis	29
Pleasantville	30
Shiloh	May 1
Buffalo	2
Wilson	3
North View	4
Snow Creek	5
Piney Grove	6
Rock House	7
Volunteer	8
He will need conveyance.	

E. E. LUNDY.

Durham ..	Monday night after 3rd Sunday in April
Reidsville	Tuesday night
Pleasantville	Wednesday
Sardis	Thursday
Hillsdale	Friday
Saints Delight	Saturday
Mt. Vernon	4th Sunday
Abbotts Creek	Monday
New Shepherd	Tuesday
Stiggs Creek	Wednesday
Big Creek	Thursday
Mountain Creek	Friday
Thence to Bear Creek Association.	
Bear Creek	Tuesday night
Flat Creek	Wednesday
Toms Creek	Thursday
Pine	Friday
No Creek	Saturday
He will need Conveyance.	

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P. D. GOLD.

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 GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

FRAGMENTS.

The spiritual comfort of a child of God in this world does certainly depend upon his obedience to the commands of Jesus. It is impossible that one should enjoy a good conscience while walking contrary to those commands which have been laid upon his soul: and without a good conscience there cannot be true peace and comfort in the soul before God. A conscience that has been made tender in the fear of the Lord will be offended and made sore by any disobedience and sin; and when once wounded only the special application of the precious blood of Christ can heal and cleanse it, and make it pure again. But who would say that the obedient walk of a child of God depends upon his own weak will? Here we are as dependent upon our God as in everything else. "It is God who worketh in us both to will and to do of his own good pleasure." He only can work in us that which is well pleasing in his sight. Heb. 13:21. Therefore to him belongs all the praise and thanksgiving for every emotion of love, for every spiritual desire and holy determination, and for every obedient act; while to us belongs justly all the blame for every sinful thought and disobedient act; nor can the temptations of the devil, as on the pinnacle of the temple, nor the opposition of the proud and haughty carnal mind, prevent or re-

move this sense of just condemnation in the living soul, nor cause the spiritual mind to charge the evil and sin upon the Lord. "Who made thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it why dost thou glory as though thou hadst not received it?"

All the revelations of Jesus Christ to my soul have been sudden, unexpected and most surprising to me. It was so when he first raised up a hope within me, and it has been the same in all the times of revival, refreshing and comfort he has favored me to enjoy. These manifestations of the love and favor of the dear Saviour have never appeared to me as having been given on account of any obedience or merit of any kind on my part, but always have seemed to me as entirely underserved as they have been unexpected. But a desire to walk softly and obediently before the Lord has always followed such sweet and amazing experiences of his love; and while there is joy and comfort in the paths of obedience they are not received for the keeping of the commandments, but are found in the obedient walk. Instead of the obedience causing the love of Christ to be ours, the love of Christ constraineth us to the obedience. What an unspeakable blessing it is to be given an obedient

spirit, and to be moved by the desire that we may dwell in the house of the Lord forever.

When I read that they that are Christ's have crucified the flesh with the affections and lusts I have sometimes feared that by this I am proven not to be one of Christ's, because the flesh in me does not seem to be dead, but very much alive, and full of enmity and rebellion against God, and stirred by evil propensities and vile affections. But I have remembered that crucifixion is begun, but not ended with us. The work will continue while we are in the flesh. Fleshly lusts were not felt as evil until the crucifixion of the old man with Christ began. Rom. 6:6. No one ever suffers pain on account of the enmity of the flesh against God until his "old man is crucified with Christ." That is a lingering death, a continued experience of death. We die daily." We bear about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifested in our mortal flesh." The perishing of the outer man from day to day is because we are crucified with Christ, and must depend henceforth for comfort, not upon seeing any good thing in our flesh, but upon the renewing of the inner man from day to day. When the work of this crucifixion with Christ shall be finished in us, as it is finished in him, then we shall be done with sin and pain and trouble, as he is done with it all, and shall be eternally at rest with him in glory.

We ought to be faithful in word, and act. If we think there is a wrong in our brother worthy of notice at all we ought to say so to him, and to himself alone, except when duty clearly requires it to be more widely published. We ought

not to assume a tone of reproach, nor as of one in authority, but to approach him as we would our own self if we saw the wrong in ourselves, or rather, as we would a dear child, whose welfare is everything to us. That tender love in our heart for one, and an honest, earnest care for his benefit, will open our way to his heart when a reproachful and domineering spirit will effectually bar us out. True fellowship will stand faithful dealing. "Speak the truth one to another," undeterred by any false modesty or any selfish fear that we may suffer some loss for it. If my brother speaks in faithfulness and kindness to me of what he deems my error or fault I owe him love and honor; but if he speaks of it to another instead of to me I have a right to feel hurt with him. We ought to be faithful to our own conscience, and speak only what it approves. We ought to see to it that the conscience is a good one, washed, not in the muddy pool of our works, but with the precious blood of Christ, and that its teacher has been the Holy Spirit, who takes of the things of Jesus and shows them unto us. When we cannot feel an assurance of this we have to speak with much diffidence, and are often constrained to keep silence even when our minds appear to be clear on the subject. But what we do speak should be what we ourselves have seen and felt, looking only to the inspired scriptures for proof of what we say. We ought not to keep back what we believe to be true, nor speak what has not been so approved in our conscience, in order to be found in agreement with anything said or written by inspired men, however truthful and wise their character.

A difference in forms of expression is not necessarily a difference in

doctrine. The essential truth and doctrine taught in the scriptures is unchangeable—the same in all ages. But no uninspired language can be said to have so perfectly expressed and formulated that doctrine, and so fully brought forth the meaning of all the scriptures, as to preclude all further searching, and shut out all other exposition and forms of expression. There is an infinite variety and depth and fullness in the scriptures, and therefore a constant growth of the church in the knowledge of them. Last year's leaves and fruit will not do for this year, however carefully we may try to preserve them. Those we now have do not differ from those of former years, but they come fresh from the tree for us, and are alive. How often the words of another fail to answer your present need in expressing what you see and feel. They are good but you cannot be bound to them nor limited by them. The words of scripture never fail to answer your needs when the Spirit gives them to you; but aside from them your laugh or your cry must be your own. As the ages go on the fulness of the scriptures will be brought out more and more until the needs of the last vessel of mercy shall have been supplied. When the mystery of God shall be finished the scriptures, I believe, will have all been brought into use, and will have measured the whole church of God. No declaration of the inspired scriptures can be fully understood until the Lord's time. There was never one able to tell the full meaning of the prophecy of Joel before the day of pentecost. Then it was given to Peter to point to what was then transpiring in the great multitude and say, "This is that." Many did not believe him then, and many in every generation do not believe that the

wonderful things spoken by the prophet Joel are thus fulfilled. But when one has experienced in his own soul what the devout men did on that day, then he will realize the meaning in some measure of Peter's words: "This is that." The growth in the knowledge of the scriptures and of the Son of God does not separate the Lord's people from each other, but rather manifests their oneness, for it is a growth "up into him which is the Head, even Christ." When one speaks what he has seen and tasted and felt of the word of life, instead of causing strife and division it makes for peace. When one hides a living thought in his soul, and outwardly agrees with what he does not feel to be true, for fear of causing strife and hurting the feelings of another, he is not doing right. The word that the Lord has given him should not be buried; the light should not be hid. That is not true peace when one is silenced by fear of another. Let the branches of the oak shake in the wind, and even grate each other: yet they are one, and are living, and have true peace with each other; while there is no true peace in the bundle of dead sticks. He who cannot bear to hear from a brother a thought contrary to his own, and fretfully refuses to consider it, needs instruction yet from the little child in the midst. By the use of the gifts of Christ, and by free and brotherly intercourse with each other, we are constantly coming in the unity of the faith and the knowledge of the Son of God unto a perfect man. Coarse and heavy denunciations do not clear the mind from error, or establish one in the truth of what he cannot see to be taught in the scripture. When one expresses to me a thought concerning the scriptures I cannot prove or disprove it

by appealing to the writings of men; but I must appeal to the Spirit of truth and the word of inspiration. There is life and power and blessedness felt in a word and doctrine which the Lord has given us. It lives in the soul, and is felt and tasted. "The ear trieth the words" that express it, "as the mouth tasteth meat." Herein it differs from the doctrines and commandments of men, which are cold and hard and tyrannical.

A spiritual truth is always greater than the man who has expressed it, for it comes from the spirit of Christ within him. It is just as great, and bears as much authority, when expressed in the plainest language of an unlearned man, in whose heart its living power has been felt, as when expressed by the wisest and most learned. Nothing can be safely received as truth because of the reputation of the man who has declared it. How seldom we read any book than the Bible without finding some thought or expression we are not prepared to endorse. How often in the most comforting sermon of the most acceptable servant of God we hear something which we cannot receive and which quite likely the servant himself would reject upon careful consideration. But we do not reject the book or the sermon, but rather hold them dearer, because of this evidence that they are the work of fallible men like ourselves. This may seem like an effort to discourage a trust and confidence in men, even in "the fathers." I certainly intend it so. Our natural disposition is to find someone we may trust in as a guide, and follow without wishing to try every word and watch every step ourselves. And by thus following men there have been separations, as the leaders took each a

different path, and so traditions have often fastened their chains upon us. My insistence is, not that any one should take this or that side, and follow this or that good man and faithful servant, but that each should watch and pray for himself, and examine and judge for himself, and be fully persuaded in his own mind that the thing he receives is from the Spirit, and that in following any one who teaches that is following Christ. He cannot throw off his responsibility upon any one else. "For we have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." If that good sermon we heard today had been all written down, and should henceforth be held as a test of faith, what incalculable injury would be the result; for some faulty expressions which had not been noticed as we listened, but had been blown away as chaff, would thus be preserved to work harm; and many things also that were good and useful at the special time and place, but whose work was then done, would be added to the useless heap of words. Sometimes one who has been cured by the medicine of a good physician will try to give the same medicine to another, and be surprised to find that if he succeeds in getting it taken it will only do injury. The wise physician gives such medicine out of his great variety as suits each peculiar case. So our great physician suits the things of the gospel to the present needs of his great household; and the faithful servant will not carry along his own former prescriptions, and try to give tomorrow what was so successful in its effects yesterday, but will look unto the great physician and shepherd for such food and medicine as is needed in each particular case and circumstance. The inspired

words of salvation are the same thought all time, and the Gentiles wanted the same words spoken to them the next Sabbath day. But if a preacher is able to remember the words of his best sermon, or of the sermon of some one else, and preach them again, his spiritual hearers will find poor feeding in the preaching. A few live words spoken out of an exercised soul in prayer or exhortation or preaching, by one of the company of believer who have come together for the worship of God, are of far greater power and benefit then and there to the brethren, than the repeating of the best sermon or the reading of the best book that was ever spoken or written by uninspired man, for it is in the order of God's house and in the exercise of his gifts. For those who have passed through the fire, who have been tried and afflicted on account of their own sins, who have been amazed and enraptured to find that Jesus has a love for them, and has forgiven their sins, who have reached out their arms unto him like a weary longing child to its mother, and have sometimes felt that unspeakable rest that is only known in the bosom of his love, there is no place on earth more desirable and sweet than the church of God where they meet with those of like precious experience and like precious faith, and where there is true communion of saints. When they meet thus it is to speak with each other of their present trials and joys, and express their mutual love and confidence, and hear from each other the word of exhortation, of knowledge, of reproof or of instruction, according as the spirit has divided and given to each one for the rest. At such meetings dissensions are seldom if ever started, unless questions should arise concerning some writings of men outside of the

Bible, and some decrees of councils.

Whether it would be an advantage for a church to have articles of faith I would regard as a question to be carefully considered and decided by themselves at the time and under the circumstances. That it is essential to the good order and well being of a church I do not believe. The Bible does not recognize them. When the church at Grover, Bradford Co., Pa., was organized, only seven months after the first old Baptist sermon had been preached in that neighborhood. I wrote some articles expressing our belief on the main points of doctrine and order, in the usual form, which were read to the great congregation that day. I do not know that they have ever since been read publicly. The church has had seasons of prosperity and of darkness, but has maintained the order and doctrine of the gospel. When discipline has been enforced the scriptures have alone been referred to for authority and guidance. I know good and orderly churches that have articles which are read at stated meetings. I know others that have them but do not read them publicly, and yet others that do not have any written articles, but which have always walked as carefully in the order of the gospel, and in fellowship and love, as any I know. To all churches of the saints, whether they have articles or not, I would affectionately repeat the exhortation of the apostle, "Let brotherly love continue," and would say that the exhortations and directions of the inspired apostles, and the commands of the dear Saviour, cannot be read before them too often, nor too closely attended to. And as we know that we differ greatly from each other in our flesh, and that our oneness and

fellowship are only in the spirit, may we "strive to keep the unity of the Spirit in the bond of peace," and "be kind one to another," "Forbearing one another in love," and forgiving one another, even as God for Christ's sake hath forgiven you."

SILAS H. DURAND.

P. S. DEAR BROTHER GOLD:—Again our house at Southampton is closed through the winter, and my temporary home is here in Philadelphia. My wife and children are at Lynn. Polk Co., N. C. where I have just been to visit them and have spent three weeks with them. It is a place peculiarly favorable for those who have throat and lung trouble, being sheltered from the north and west winds by a spur of the Blue Ridge. The Thermal Belt is near there, a strip of land (or rather of air) ten miles long and half a mile wide, within which vegetation is said to be three weeks earlier than outside. Dew does not fall there they say. There are a number of theories for this of which I will not speak now. I met no Id Baptists but my own family, but I spoke twice, and think there are some of the Lord's people who were among my hearers. I think your native place is in that part of the country. We all expect to be at home again at Southampton, if the Lord will, about May 1st. Your brother affectionately.

SILAS H. DURAND.

1723 Sydenham St. Philadelphia.

ELDER P. D. GOLD, VERY DEAR BROTHER:—I feel inclined to say that I appreciate the "LANDMARK" very much. It has been a source of comfort to me in times (I felt) of need, and through this medium many of God's dear little ones have been enabled to comfort others whereby they have been comforted.

Our own experiences are very precious to us, but when we hear others telling of their joys, sorrows, and conflicts we are greatly benefited. I have just read the LANDMARK again, and your reply to, or rather remarks in reference to the clipping from the "Biblical Recorder." I was well pleased with it and I hope I am thankful that we yet have true Prophets in Israel, even though they be cast into prison, and "fed on water of affliction and bread of affliction," will speak what God put in their mouth." A young man who was tutored in Mercer University in this State told me that they, after giving instruction in elocution, taught the student how to analyze the scriptures, and also taught appropriate subjects to be used on certain occasions." He also showed me a little paper published by the authority of the University called "sermonizer" which he said was a constant reminder of what he had learned while in college. Now I am sure I am not actuated by a spirit of prejudice, but why is it they name their institution "Theological?" Why have they the title D. D. attached to their institution? But this young preacher differs from the Biblical Recorder, giving the honor to the Seminary that he felt due it. But I think both differ very materially with the apostle Paul, for he said he received it not of man, neither was taught it of man, but by the revelation of Jesus Christ." The apostles certified to this that the "Gospel which he preached was not after man," neither did he go back (when this revelation was given him) to get instructions from the High Priest, but was a changed man, "Neither went he up to Jerusalem to be taught of those who were apostles before him. But went unto Arabia," and doubtless

did the preaching that God commanded him. So Paul was made willing to give all the glory to God, and say that He had "blessed us with all spiritual blessings in heavenly places in Christ." Now any one knows that a school is a place to receive instructions, if a grammar school then we would expect the science of language taught, but if a Theological school, we would naturally expect Theology or Divinity, and if D. D. is the title of a teacher we may expect him to teach what his title implies, so you were right when you said, "A Theological Seminary is a place where divinity or theology is taught." Even if the Biblical Recorder does come in with its miserable subterfuges in saying, that "its highest aim is to enable men to serve God more efficiently." What could be more presumptuous than that worldly instruction can "enable a man to serve God more efficiently?" He surely can't claim more than worldly wisdom in what they teach. "The wisdom of the world is foolishness with God." But our friend still says, "They have abundant proof in these preachers who having been called of God, have made use of the advantages he affords them through the Seminaries, and gone out and done such ("efficient") service for the Master." Now I am persuaded that Jesus, our Prophet, Priest and King, when he reveals himself to us, whether preachers or not, we are enabled to declare what great things he has done for us. But their's is "efficient" service for the Master, through the use of the Seminaries. And this is just about the result of their teaching; that when they have equipped one with his paraphernalia he goes out and proclaims what men can do for the Master. His last sentence in his remarks of the first clipping dis-

close the very truth that he attempts to deny in the first. May God deliver and keep his people from such inconsistencies. Your unworthy brother.

S. H. WHATLLEY

19 Humphries St. Atlanta, Ga.

"In that day shall this song be sung in the Land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks."—Isaiah 26:1.

When the joys of the salvation of the Lord are restored by him unto his people and their captivity is turned, then they make merry in their hearts with laughter and thanksgiving to him for his mercies, and in that day they are constrained to sing of their blessings. Zion in all its beauty and wonder is brought before their eyes and they realize that they are in this defended city, in which the Lord God omnipotent reigneth. While here they feel that peace which is God given, they feel that security coming only from faith, and in this condition they are brought to realize that the salvation appointed for them is Christ, that he is the strong city and that he is also appointed for walls and bulwarks for Zion. As the cities in the time of Isaiah were walled and bulwarked around about, so Christ is the wall of salvation around about the children of God; and how strong is this wall! In the experience of the child of God it is often tested, and yet it is never shaken. When in trouble, cast down and dejected, the child of God never fears for the strength of the wall, he only fears himself not to be an inhabitant of that city with which this wall is surrounded; but when the joys of the salvation of the Lord are restored unto him then he sees Christ as a wall of salvation around about himself, and his strength is renewed in realizing that the wall is his strength.

Christ is made of God unto us wisdom, righteousness, sanctification and redemption that our glorying may be in the Lord. To the child of God Christ is the one thing needful; and when God appoints salvation for walls and bulwarks unto his children, they then can see that in this Christ is their worthiness, in him they have wisdom, in him they are sanctified and are righteous, and through him they are redeemed. Then they can sing the songs of Zion for they are then inhabitants of that city. Then they feel to cry out: "Bless the Lord O my soul and forget not all his benefits."

C. W. GOLD.

AUTHORITY IN THE SCRIPTURES FOR SUNDAY SCHOOLS.

ELDER P. D. GOLD: I have searched the scriptures for authority for modern Sunday Schools, but as yet have searched in vain. Therefore I am forced to the conclusion that we shall have to look to some other source for proof of their origin. Some time last fall I was asked to take part in a funeral at Boon's Mill, in the county of Franklin, Va., and when I arrived at the place and went into the house there was a preacher of the Missionary denomination speaking in advocacy of these schools, and in his closing remarks he cited his hearers to two places in the Old Testament, which he said were authority for Sabbath Schools:

1st. He referred to Deut. 31:12, which reads thus, "Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Notwithstanding that this

was to be done at the end of every seven years (see 10th verse), and not a word said about Sabbath Schools, and not a line or word to show that one of them had ever heard of a Sabbath School, without the least semblance to a school of the kind, yet this professed teacher of truth publicly declared that it was scripture authority for them. He then referred to the 78th Psalm as containing authority for the Sabbath School. Now brother Gold, when the teachers of or in any denomination can so far depart from the teaching of the Scriptures, as to construe them so as to try to torture them into a seeming consent to what they do not teach, I am forced to the conclusion that they have but little regard for God's word, and but little love for the cause of truth. I am in accord with Elder Lester when he says, "I am willing for Arminians to hold and enjoy, if they can, all manner of Arminianism." But no child of God who is not bewitched can ever have a desire from God to aim to foist these men-made institutions upon the Scriptures. It is not the way of grace. For grace teaches all its votaries to love, reverence and walk in the light of truth, as it is taught them by the spirit, and revealed in the Scriptures to the man of God. Now I do not wish to be rash, but I boldly affirm that there is not a word in the Old or New Testament about these Sabbath Schools, Christian Endeavor Societies, Epworth Leagues, etc. They are all of human origin, and are of the world, and entirely unknown among the Churches of the Saints, either in ancient or modern times. Robert Raikes stands as the father and founder of Sabbath Schools, and not Jesus Christ or any of his apostles. Then why not give honor to whom honor is due. Let the advocates of modern Sabbath Schools

give Mr. Raikes the honor of being the originator of the institution, and be as honest as he was. For I have never read that he claimed that it was the great lever power of the Church, or the nursery of the Church, or an auxiliary to the Pulpit, or anything of the kind. I think he was too honest to claim any of these things for his enterprise. But that it was for the benefit of poor children who had no way of learning to read, write, etc. If the advocates of these schools would keep them where the founder of them kept them I for one will not condemn them. But while their advocates are striving to identify them with the church every lover of the truth will stand opposed to their entrance into the militant kingdom of God. Let the world patronize them as Bible institutions if they choose. But let every watchman upon the walls of Zion stand as a faithful sentinel at the door of the church and say, these modern idols shall not enter here. The Primitive Baptists have ever stood opposed to any of these new things entering into the church. Not that they claim to be better than other men naturally, but finding no precept or example in the Scriptures for them, they have kept them out. And all men must acknowledge that up to the 97th year of the nineteenth century there has not lived a man who has been able to cite in one single instance a chapter and verse in the whole scriptures where these things are spoken of. Why not? Because they are not mentioned in all the Book, unless they may be classed as idols. How can Primitive Baptists be so joined to idols as to encourage these things? Dear brethren, look at your experience of grace. Do any of these modern institutions come in in any way as being helps to you in the way you feel in your

heart to hope the Lord has led you? Has it ever once entered into your heart that the Sunday School, or any of the modern, men made societies, was a means of grace by which you were made to hope in the mercy and rejoice in the love of God? I think you will say no. Then if these things did not aid us to come to God and rejoice in Christ Jesus, how can we believe that they can help our children? Are our children likely to be benefitted in a spiritual manner by that which never could benefit us? I think not. Then it seems to me that it would be wisdom in us to keep our children out of these Arminian work-shops, unless we want them Arminianized. But some will say, I cannot see what harm there is in letting our children go and look on, as it is a popular thing, and if we keep them away people will slight them. This they may do. But am I to suffer my children to be led into error for fear they will be slighted? I think not. Do not Arminians slight you or us? Are we better than our children? Or are they better than we? Into whose hands do we wish to leave our children? As for me I am not ashamed or afraid to give my children into the hands of the merciful God in whom I trust believing that he will take care of them, and dispose of them in mercy according to his divine will. I know he will do right by them. I know there are people who "lie in wait to deceive;" Eph. 4:14, and they use cunning craftiness for that purpose. But God will not deceive, hence, I choose to commit all that pertains to me into his hands, and will rejoice in the truth that whatsoever he doeth will be done well. If I send my children out to be taught by these Arminian teachers, I shall expect to find them Arminianized, and in turn shall ex-

pect to have them speaking of me and my brethren as old fogies, Hardshells, Dodgers, uncharitable, bigots &c &c. Then I shall have the mortification of knowing that I have not exercised that parental care over my children that I should have done. For it will be made plain that I have not trained up the child in the way he should go. Let others do or say what they please about me and the government of my family, I shall rule my house while I have one. And I can say of a truth now in the 70th year of my age, and of course near my end, that I have never been once checked or smitten by my conscience for trusting in the Lord, and leaving all mine in his gracious hands. True, dark clouds hover over and around me at times, and I am made to tremble when I think of my unworthiness, and know not what the future will be. But this I feel well assured of. God will cause all things to work for my good if I am one that fears him, and am one of the called according to his purpose. This being the case, why should I fear to risk all in his hands? His counsel must and will stand. Yes, as firm as his eternal throne, and I know that he will do all his pleasure. Joshua and Caleb said to the people, "If the Lord delight in us then he will bring us into this land and give it to us: a land which floweth with milk and honey." Numbers 14:8. If the Lord would bring the people whom he delighted in into this goodly land and give it them, I am encouraged to believe that with reference to the eternal salvation of all the spiritual Israel, together with my children, if we are of the number that the Lord delights in, then he will bring us into the heaven of eternal glory, and through the merits of the blood of the Son of his love give it us. If there had never been an Arminian,

or Sabbath school, or any of the humanly—devised institutions on earth, yet the number of the redeemed would be just the same. God gave his Son, and the Son saved the church, and the church will all be harvested in due time, and not one of his dear blood-bought saints will be forgotten or left out. Taking this view of the subject, I can but rejoice in the finished work of Zion's conquering king. Believing most assuredly that he will perfect that which concerneth me and mine, I am established in the belief that grace reigning through righteousness unto eternal life by Jesus Christ our Lord is the only doctrine that has ever been preached that honored God; and I am as fully established in the belief that the Primitive Baptists preach this doctrine, and that although they are stigmatized by Arminians as hardshells and bigots, yet the doctrine will be preached until the last saint is gathered into the fold. Then go on dear brethren, to honor and glorify God by keeping aloof from all the idols of the day, stand fast, fight the good fight, keep the faith, and your divine master, the Lord who is righteous, will give you a crown of righteousness at that day. And to his name be all the praise, honor and glory, now and in the world that shall never end.

J. C. HALL.

Gogginsville, Va.

I say amen to the above.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHERS IN CHRIST:—I feel that you will be willing to grant my request, otherwise I would not make it known to you. I failed to get my LANDMARK next to the last issue, Feb. 1st. I anxiously waited hoping it would come and sent to the office many times fearing it had been

overlooked. I felt that I had missed much that was precious to my soul as I always look forward to their coming with much pleasure. I have just received and read our last paper and feasted upon the good things contained therein, especially dear sister Hassell's pieces, they were indeed rich, how beautifully did she express her sentiments concerning the sweet and precious truths as they are in Jesus. I feel that she is ripening for the glorious harvest of our blessed Lord and Saviour, and ere long will be permitted to enter into that beautiful city, the new Jerusalem, where she will be blessed to see Him whom her soul loveth. There age will not dim the eye: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Yes the Holy scriptures teach us that the redeemed of the Lord shall see him as he is and be like Him. Dear brother, is this not enough? O if I could only follow the foot steps of Jesus Brother Gold, as I feel you and many of the dear brethren and sisters with whom I meet, I would be, it seems, better satisfied, but the longer I live the more forcibly I feel and see my short comings, the things I would do, I do not, and the things I would not do I do. Is it thus with you? Brother Gold, I have thought of you and dear sister Gold many, many times and and felt if I was only blessed with grace sufficient to show forth the image of Jesus, as I hoped I could see it manifest in you both, I perhaps would not have so many doubts and fears, but hope that is seen is not hope &c, and if not greatly decived, I have been wonderfully blessed, comforted and nourished with the sweet and precious promises of Jesus unworthy though I be. Day

after day and nights without numbering have I been permitted to feast on His sweet message of love. His loving kindness oh how great. Dear brother, may the Lord bless and esteem you as one of His faithful servants, and if consistent may His grace so abound as to enable your dear family to walk in the path of the just which is as the shining light, that shineth more and more unto the perfect day. Accept love to all. Forgive me for troubling you to send our paper. I do not want to be burdensome. I feel you have many trials as an Editor. Pardon error, and when begging for mercy remember me a lonely sister in hope.

—♦♦♦♦♦—
 EUGENIA HINTON.

Clayton, N. C.

—♦♦♦♦♦—
 ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Perhaps you will be surprised to get a letter from me, but I hope it will be agreeable. I cannot throw the impression to write aside therefore I sincerely trust my few remarks will be indicted by the Holy Spirit, if so it will not return unto him void, but will accomplish the thing where unto it is sent. Brother Gold, I have felt for a long time an impression to write you, but I am such a poor ignorant creature, vile and full of sin, that I fear to make the attempt, but I feel like you can bear with me in my weakness, for I feel like I am the most ignorant being that ever lived—on the subject of religion that ever made a profession. I often think can one who is a christian have such a heart as mine. The question often arises, can a child of God feel thus, if so then I have a hope of being one too. Sometimes I am made to feel surely the dear Lord hath led me by a way I knew not, and in paths I have not known. Surely he hath been my friend in every time of need. Then

I can say as one of old, though he slay me yet will I trust him. I can say of a truth that I never enjoyed an Association better than I did the Black Creek Association. Dear brother Gold, you can never know how much comfort your Editorials in the dear old LANDMARK have been to me. I feel like there is no one that enjoys reading the LANDMARK better than I. I firmly believe the God of heaven has called you to preach the gospel to the poor, and I have been made to love you for the truth's sake. I felt like I could see the very image of Jesus in you when you were preaching the introductory sermon at the Kehukee Association. I can't love all the Baptists alike, and have thought of it many times, fearing that I am wrong; if so I do hope our heavenly Father will correct me ere it is too late. But I feel this way, if we are children of God the more of the image of Jesus we are enabled to see in one the more we love them, but alas I often fear I have never been blessed with spiritual eyes. Dear brother Gold, the Lord has seen fit to take our beloved pastor home. We hated so much to give him up, but he said the Lord knew best, he was ready and willing to go. He told all that were present good bye, said he was going home to die no more, asked all to help him praise the Lord, and died without a struggle. I firmly believe he is now singing praises to the Saviour of the chosen flock. I feel like we have been wonderfully blessed in having good preaching since brother Pitt's sickness and death. Brother Pitt was a good neighbor, and a good preacher. I truly believe he was a true servant of God, but his counsel and instruction we have no more, for he is gone to his reward. What a blessed thought when one is called away in triumph of a living faith to

die no more. He often said while on his death bed that it would be a happy change with him. My letter does not merit a reply, but I am always glad to hear from you. I hope the Lord will give you a spirit to pray for me and mine, if it can be his will. May he forever bless you and yours is the prayer of an unworthy writer. Give my love to sister Gold. Tell her I often think of her pleasant face. I do hope to spend one night with you before long if the Lord's will. The night that I stayed in Lucama I was made to rejoice and shed tears of joy over it. I had not been there but a few minutes before a young lady came to me and asked me if I had written a piece for the LANDMARK, and told me something there was in it, and how I signed my name. She said it struck her very forcibly that I wrote it, that she had often embraced me in her feelings since reading it, said she told her father that she hoped to meet me, little thinking that she ever would. Was it not strange? Your unworthy sister if one at all.

KATE REASON.

Old Sparta, N. C.

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P. D. GOLD.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

SCRAPS.

Many requests for my thoughts or views of scripture are on hand. Briefly I will state my impressions as I may have them and be so enabled.

To brother A. McMillan, of Tenn., Hab. 3:3. "God came from Teman, and the Holy one from Mt. Paran," etc.

Remarks.

The prophet has heard the word of the Lord and was afraid. His prayer is for God to revive his work in those troublesome years, and in wrath to remember mercy. The Lord answers his prayer and revives his work by causing the prophet to remember what God had done in the past, when he appeared on Mt. Sinai and delivered his people of old, and displayed his wonderful glory causing the earth to tremble.

It does not mean that God's beginning was in Teman, for he is without beginning of days or end of time. He is from everlasting.

The words Teman and Paran denote a desert place of caves, desolation and distress. God came from where you were not looking for him. Would he appear in the wilderness and in such a desolate place and turn the desert into a blooming and fruitful field? Yes, He does such wonders.

The Lords revives his work by showing the prophet his wonders of old, and his glory filling the heavens and covering the earth, and delivering his people.

This causes the prophet to be so strengthened in the faith that he declares, "Although the fig tree shall not blossom, neither shall there be fruit in the vines," &c yet he will rejoice in the Lord who is his strength. When the Lord appears to us in his glory then we rejoice in him, and feel that we will not again doubt even if we see no signs of his goodness.

P. D. G.

Brother A. L. Owen, of N. C. requests my view of the Parable of the Marriage of the King's Son. Matt. 22.

Remarks.

It is evident that Jesus is the King's Son, and the feast is the gospel feast of good things, the Jewish nation the ones that refused to come and made light of the feast, slew his prophets, and last of all slew his Son, and God slew that nation. Jesus came to the Jews, his own, as he was a Jew, and salvation is of the Jews, but they received him not, and killed the

prince of life. Peter on the day of Pentecost warns the people convicted to save themselves from that untoward generation, for that God would destroy that place and nation, and this he did.

Those in the highways he bids to the marriage, as many as they shall find, so the servants went and gathered as many as they found. This was accomplished and is now being fulfilled. The apostles went among the Gentiles, or into the highways and preached the gospel to the heathen, and all they found disposed that way they gathered, both bad and good.

Now those Jews, or the ones first invited, did not come to the wedding. It is such as are sensible of their need, or that are exposed—the halt, lame, blind, poor and needy, that come to this feast.

The rich are sent empty away. The lame take the prey. The poor have the gospel preached to them, and blessed are those not offended in Jesus.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Please give me your view about members of the Primitive Baptist church having parties at their houses, or going to parties. I do not approve of it? What do you think of Baptists that would have parties at their houses, and say they have them to please their children. Could you fellowship such Baptists? I remain your unworthy brother.

THOMAS JENKINS.

Remarks.

If by parties it is meant dancing

parties, or card-playing parties, or drinking, or reveling parties, my impression is that it is wrong for Baptists to have them at their houses, or encourage their children to have them or attend them anywhere.

But if it is a dinner, or supper, or a feast of that sort, where young people or old people, or both are gathered for conversation, or social intercourse, music, singing &c, I see no objection to that.

Job's sons feasted. The Jews had feasts annually where they were to eat and drink. Matthew made a feast when the Lord called him. Jesus attended a marriage feast.

Such things have been common in all ages and among all sorts of people, nor did Christ condemn them. It is revellings, plays and dances, and such excess as that which are condemned.

Baptists have their feasts when their brethren and friends visit them, and they have dinnings or suppers.

When their children have such gatherings that are conducted with good behaviour under the roof of their parents, I see no objection to this.

I do not understand that the religion of the Lord Jesus warrants drunkenness, games, gambling, horse-racing, betting or any such things, or that true Baptists would allow dancing and rioting in their houses: neither do I consider that the religion of Jesus would banish all natural pleasure from the children, or households of christian parents: but that a christian house-

ZION'S LANDMARK

hold is a place of prayer and praise, of thanksgiving and cheerfulness, of feasting with moderation, wherein the children are not expected to be put in a straight jacket and allowed no pleasure, nor turned loose without any wholesome government by their parents, but the children are to feel that their best friends are their parents, and they are to be brought up in the nurture and admonition of the Lord, and to honor their parents: and their parents are to rule them, but not in bitterness, but with love and godly wisdom.

P. D. G.

MR. P. D. GOLD, DEAR BROTHER:—I have taken the LANDMARK about twelve years. It is a welcome visitor at my house. It has been coming very regularly. I have been edified and comforted much by reading it. Your Editorials and answers to many on texts of scripture have been so encouraging to me some times when I read them, I think I can see the image of our Saviour in your expressions so that it touches the tender places in my heart, and the tears from my eyes often speck the paper while reading. Please give your view on Matt. 25th chapter.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one."

I mean your views more particularly on the servant that received the one talent. Yours in hope of eternal life.

J. J. ELLISON.

Remarks.

Doubtless the man of God has a need for every scripture. For all scripture is given by the inspiration

of God and is profitable that the man of God may be perfect. Jesus said, It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Years ago a friend that I considered as blest with a good hope through grace, and much scriptural understanding, but who had never been baptised, and whom I had endeavored to exhort to the obedience of denying self and taking up the cross, when he met me on my way to the church meeting in his neighborhood, said to me that a certain scripture was pressing on his mind to his distress. I asked him what scripture, and he replied; the one talent man who hid his Lord's money in the earth. It at once occurred to me that he could not hide in his hole much longer. He came to the church very soon after that, and was received, and is now one of our useful and gifted preachers.

When this scripture seized his mind he was cast out into a darkness and distress that was very miserable to him. God's people in an obedient state have their darkness; but it is not like outer darkness when the conviction preys upon them that they are rebellious, and they are cast off into outer darkness where there is weeping and gnashing of teeth.

The talents or gifts that God bestows on his people or servants should be used by them in serving him. Every good gift, and every perfect gift comes from above, and those to whom they are committed have no right to misemploy them,

abuse them, nor to hide or bury them in the earth, by walking after the flesh.

The talents are gifts Christ commits to his people with which they are to serve him, such as the various gifts in the church. Those that put their gifts or talents to a proper use are useful to the church, and have much more peace of mind, or enter into the joys of their Lord, while such as rebel or hide their gifts in the earth dwell in a barren land, or are miserable. One by walking after the flesh, or giving his time and labor in the business of this world—one that is very anxious to make money—so anxious that he does not take heed to wait on his ministry, will be planged into a state of outer darkness. It is not merely that he practices gross immorality, such as drunkenness or fornication. He may preserve a decent character by abstaining from immoral conduct, but he must put his Lord's money or gift to the use the Lord requires. He must serve his Lord with the gift by obeying the truth, or acknowledging the Lord Jesus according to the extent of his gift. It is then that he enters into the joy of his Lord. In proportion as the obedient child of God enters into the joy of his Lord, so the disobedient one meets with anguish and has gnashing of teeth.

This prudent man foresees the evil and hides himself—not his gift—but obeys and finds a shield in the Lord. Such warnings as are found in scripture are disregarded by the foolish who take no heed,

but pass on and are punished; while those that fear God are instructed by such examples as this, and take heed to the word of the Lord.

The wise in heart give good heed to God's word: but what fools we are, and slow of heart to believe all that is written or spoken by the Lord.

P. D. G.

MR. GOLD, DEAR SIR:—Please give your view on the 25th chapter of Matthew from the first verse down to the eighteenth verse. It bears on my mind a great deal. I would like to hear from you. I am nothing but a poor sinner, less than nothing. Jesus paid it all, and he is all in all. I am shut up in the darkness, not a ray of light do I see, and have often lain down at night wishing I could go to sleep and dream a good dream or see a vision. I have not heard a sermon in a long time, and am hungry and thirsty for righteousness.

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

I long to be a christian above all things. I want to live and die with them, if I were fit to be with them. Oh when will my sufferings cease? Oh when will my sorrows subside? Remember me in your prayers when it goes well with you. Has anybody felt as I do? I am an outside one. I feel like I have not a friend on earth, nor one in heaven. If God be for me who can be against me?

TROUBLED FRIEND.

Remarks.

The exhortation or conclusion of both the parables presented by the

Saviour, as well as the ones preceding, sets forth the great importance of watching and therefore of being ready. When Jesus, as recorded in the 24th chapter of Matt. is setting forth his coming he commanded his disciples to watch. Instead of speculating as to the time of his coming, which no man knows, he warns his disciples to watch, for they neither know the day, nor the hour when the Son of Man cometh. Instead of theories and speculations as to the time of his coming, or of efforts to get the world ready for him, by begging large sums of money in order to convert the world, and thus hurry up the Lord's coming, the important thing is for each disciple to watch his own case, and be ready himself when the Lord shall come.

The wise virgins showed and proved their wisdom in being ready. They took oil in their vessels with their lamps, and thus they were ready. While the foolish ones had no oil, and could not enter into the marriage, and the door was shut.

Those people that feel no need of grace will fail of entrance into the marriage supper of the Lamb. While such poor sinners as our friend shall find mercy of the Lord unto life eternal. Those that hunger and thirst after righteousness shall be filled.

In the parable of the virgins Jesus commands his disciples to watch. Those that feel their destitution and that are impressed with the great importance of salvation, and feel that Jesus is all and in all

would not think of going to men in order to buy oil to fill their lamps. The poorer one is in spirit, and the greater his sense of destitution, the less inclined would he be to go to man in order to buy. But such call on the Lord, crying unto him both day and night for mercy.

But why then do these tell the foolish virgins to go to them that sell and buy for themselves? Because we are to answer a fool according to his folly, lest he be wise in his own conceit. These foolish virgins profess to obtain salvation by works. Now they are put to the proof of their declaration. They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, or did not have the grace of God in their vessels. However professing to serve God they are called virgins.

You hear one saying the matter of his salvation is in his own hand, and he can secure it whenever he so determines, or he can let it alone: the matter is left altogether with him. You say to such, then you go at once and make that sure, or go and buy for yourself at once. But you would not so talk to one feeling poor and vile as our troubled friend. For such we consider already have the grace of God in their hearts.

Also in the parable of the talents those that put their money to the exchangers were such as were watching or waiting for the coming of the Lord. The more sensible one is as a sinner, the more faithful

is that one in the obedience of faith: while the more confident one is of his ability to secure his salvation the less anxious he is about that salvation, or of doing those things from love that manifest that salvation.

How could one be indifferent about his salvation, or fail to watch and pray who is so deeply impressed like our friend that cries unto the Lord in the day and night, and longs for communion with him, or for his coming, so much as to desire to dream of him or have visions of him.

P. D. G.

AGED 64 YEARS.

To-day, March 25th, 1897, I am 64 years old. According to the record of my father March the 25th, 1833 was the day I first saw the light of this world.

When I meditate, if I am ever in the field, on God's goodness to me, it is astonishing that such an unprofitable, vain, foolish, sinful life has been preserved.

Many have been the mercies of God to me, and many (legion) have been my sins and transgressions. But surely goodness and mercy have followed me all the days of my life, and he that hath delivered doth deliver, and I trust he will yet deliver.

It is over the past I wish to reflect and God's goodness to remember. Many of mine equals have past, away whether with hope in Jesus I know not. To me the conviction that God predestinates the

conformity of all that he foreknew to the image of his Son is a wonderful truth. Along with the accomplishment of this, that there should be the daily breaking out of the plague of leprosy, calling for the merciful, healing eye and touch of the Great High Priest, is my daily experience. If the Lord wills that my remnant of days be spent to his praise no greater honor or blessing could come to me.

P. D. G.

ASSOCIATIONAL NOTICES.

The next session of the Fishers River Association is to be held with the church at Hogans Creek, about 2 miles North of Siloam Station, on the Wilkesboro Road, on Friday, Saturday and 4th Sunday in April.

The next session of the Mayo Association is appointed to be held with the church at Pleasant Grove, Patrick Co., Va., to convene on Saturday before the 2nd Sunday in May.

BOOK OF PHOTOGRAPHS.

Elder Walter Cash, Marcelline, Mo., has a large number of Photographs of Primitive Baptist preachers with brief accounts of their lives. Price 75 cents.

A dear brother writes me he thinks, "If people, and especially Baptists, would talk of Jesus more, and hard times less, and put their trust in the Lord, we would all feel better."

Yes, that is true. Now is a good time to trust in him. The greater the distress the greater the need of trusting in him. He delivers when no other can.

P. D. G.

OBITUARIES.

MRS. D. H. BECK.

In obedience to the request of the Dutchville church, of which I am a member, and the husband of the deceased, I desire to write for publication a short sketch of the life, character and death of our dearly beloved sister, who proved her faith by her works, by a well ordered life and a godly conversation. This kind and loving christian woman was born in Granville Co., N. C. on the 13th day of Aug. 1834, and died Dec. 19th 1896, near the place she was born. She was a daughter of Benjamin Wheeler and Elizabeth Wheeler. Sister Beck possessed from childhood a quiet and meek spirit, and was noted for her good morals and obedience. She was a lady well favored and of fine qualities. At the age of 21, she was married to Mr. D. H. Beck, an honorable gentleman, who made her a good and kind husband. From their union were born two children, one son and one daughter, both of whom are married and survive their mother. "The Lord giveth and the Lord taketh away, blessed be his holy name." Sister Beck was very pious and lived a consistent life from her youth, and finished her stay here in peace and good will with and towards all whom she knew. She was an obedient wife, a good and kind mother, and was dearly beloved by her children and friends. She left 1 brother, 3 sisters, a husband, and two children to mourn her loss, which is her eternal gain. "To enjoy that kingdom prepared for her from the foundation of the world, not made with hands, eternal in the heaven." "In the place where the tree falleth, there it shall be." I was present when she fell asleep, and there is no doubt in my mind that she fell into Jesus' arms, and there shall be, "and when Christ who is our life, shall appear, she will appear with him in glory. Sister Beck attended the Dutchville Union meeting at Cedar Grove the 5th Sunday in Nov. last, and enjoyed the meeting, feasting on the blessed gospel preached by Elder A. N. Hall. She returned home Tuesday after the meeting through the cold without complaint. Next day she made complaint of not feeling well, and continued to get worse. Her disease was not clearly understood, but had its way with much suf-

fering 16 days and ended in death. Her bright and loving countenance seemed to leave her in her last suffering, but soon as death lost its sting, her beautiful countenance returned, and looked as if she was resting in peace. She gently fell asleep without a struggle.

"Jesus can make a dying bed feel soft as downy pillows are;

While on his breast I lay my head, and breathe my life out sweetly there."

There is not a doubt in my mind that victory she obtained. She has left us behind, but I hope we shall meet again. Sister Beck professed a hope in Christ when she was young, and joined the Missionary Baptists, and remained with them until she became dissatisfied with the practice and doctrine they advocated. The law put in her mind and written in her heart says, "The soul that sins shall die." She felt to be a sinner under the sentence of death according to the law, and to be saved through faith with an holy calling, not for anything she had done, or could do, but according to that grace given her in Christ before the world began. Sister Beck, on hearing the old Baptists whom she had heard evil spoken of so much, preach what she understood to be the truth according to her experience, Christ the free gift of God, the only way whereby we must be saved, loved the people that preached Christ—the only way she could be saved, and loving them, she desired to live with them. About 1877, she offered herself to the church at Dutchville, telling them what she hoped the Lord had done for her, and was gladly received and baptized by Elder D. R. Moore. She filled her seat at church when it was so she could be there, and was a bright and shining light until her death, when it pleased the good Lord of glory to take her spirit from this house of clay and place it in that house above, not made with hands, eternal in the heavens. And when Christ her life shall appear, she will appear with him in glory.

ISAAC H. HARRIS.

ELIZABETH STRICKLIN.

Died at her home near Ingram, Halifax Co. Va., sister Elizabeth Stricklin, in her sixty-ninth year. She was born May 21st, 1826, and died July 8th, 1895. Sister Stricklin was the daughter of James and Sallie Mays, of Pittsylvania Co. Va. She leaves a kind and affectionate husband

two brothers and two sisters, besides a good many nephews and nieces and friends to mourn her loss. She was married to Mr. John C. Stricklin Dec. 18th 1850. The result of this union was one daughter born to them. This daughter died in her 13th year. The death of this her only child no doubt was one of the greatest troubles sister Stricklin ever came in contact with, during her journey in life. In the meantime God who commanded light to shine out of darkness shined in their heart to give the light of the glory of God in the face of Jesus Christ. Some time after this took place her heart became so illuminated with the love of God that on the 10th day of May 1879, at our conference at the Old Mill church, she came forward and told what great things the Lord had done for her, and was received and baptised by Elder James S. Dameron. The church through the dispensation of providence has lost an orderly and a consistent member, an ornament to the church. She loved the doctrine of salvation by grace, through our Lord. Her husband has lost a kind, loving, obedient wife, one who was always ready when well to look after his needs. Sister Stricklin was unassuming in her conversation, always speaking to the purpose, holding out to the needy a helping hand. Her first attack of sickness was rheumatism. Dr. Thomas Kent was called to see her. After lingering some time she got better, when her husband was taken suddenly very ill. While waiting on him she contracted a deep cold which turned into pneumonia. Her sickness at this period became complicated, and she grew worse until she died. The writer of this sketch was acquainted with this couple for more than 30 years, and a more devoted pair I never met, that I was acquainted with. They were seldom seen on any occasion without both were together. So devoted were they to each other that neither one of them would rarely ever transact any business matter without first having an interview with the other. Truly they were no more twain but one. She expressed herself to her husband before her mind became affected in these words, "I am so happy, I am so happy." To know her was to admire and esteem the noble qualities that she possessed. This was proven by her many friends coming far and near to see her in her trying hours, and enquiring to know if she had taken a turn for the

better. But the Lord did not so order it. For she fell asleep in Jesus. Blessed sleep. I will say to her relatives and many friends that you sorrow not as others that have no hope. If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, and so shall they ever be with the Lord. Wherefore says the apostle, comfort one another with these words. Sister Stricklin was buried at her brother's C. W. Mays' family burying ground in the presence of a large gathering of people.

H. W. CHANEY.

MRS. MINERVA PULLIN.

How sad to know that death visits this beautiful country of ours, even the land of flowers, with all its beauty and pleasant clime. Yet death has made its appearance and taken off Mrs. Minerva Pullin who was born in Hogansville Ga. Oct. 18th 1841, and cared for by affectionate parents, Mr. and Mrs. William Hogan, and lovely friends until she grew up. She joined the Primitive Baptist church in 1857, at Bethel, Meriwether county, Ga., and was baptised by Rev. Mr. Whately. When quite a young lady she married Mr. Wm. Pullin and has spent all her life with him; and now leaves him alone with sadness in his heart that could not be measured. He lived at DeLeon Springs, Fla., where she departed this life. The place "where the tie that binds" was severed until they meet again in a more beautiful land just across the rocky shore, where only pure happiness exists. In this life she lived a pure life. She often expressed herself in her last moments, that "she was happy and ready to go hence," and beyond all question she has met her little boy and girl near the tree of life, waiting for her. And now they sit down together on the side of the mountain of God's glory, waiting for their friends to come home. The life and deeds of a christian are only lost in glory by the noting of sweet anthems of the etherial world. This sad announcement I hope, will be words of encouragement to those along the wayside to make greater efforts to lay up fruits where nothing can reach them, and they to remain as feeders to make in part the joy of the glory world. And now to the sad husband and bereaved friends we can only say she sleepeth; and with all our heart we offer this our small tribute of condolence, praying that God may sanctify

this sad bereavement for the good of all relatives and friends.

A FRIEND.

ANNIE BRADLEY.

If anything could have caused me special pain, it was the sad news of the death of my very dear friend, Annie Bradley. She was so affectionate, so lively, so intelligent that no one knew her but to love her. How she will be missed it is hard to tell. Her footsteps on earth no more we will hear. Oh how sad to think that we had to lose her. But I truly hope she has gone to a better world than this. Annie was just 22 years of age, and to be married on the 16th of next Oct. "Another broken heart." She lived just one week, her disease was typhoid fever. Annie was not a member of any church, but was a believer in the Primitive Baptists. She always attended church when convenient for her to do so. I called to see Annie on Wednesday but did not think she was seriously ill, and on Sunday the 23rd of June, the sad news came that she was dead. Oh how sad. Annie was buried at three o'clock Monday on the Bass farm in Halifax county.

A FRIEND.

FRANK R. COUNCIL.

Died near Conoho, Martin Co., N. C. Dec. 20th 1896, Frank R. Council, son of B. C. and Bettie Council. He was born Sept. 27th 1882. He was a very promising and lovely boy, and seemed to take a special interest in his father and mother, and was acknowledged by those who knew him to be a very obedient child. It is indeed sad to see those so young and promising stricken down by the hand of death, yet the Lord's will be done. The writer attended and spoke on the occasion of his death, and felt especially impressed to warn and exhort the young persons present to honor and obey their parents, and imitate the example of this worthy boy. We very much felt for and sympathized with the sorrow stricken parents in their bereavement. May they find comfort and true submission to the divine will of our Heavenly Father and they themselves be enabled to hope in a better resurrection. Affectionately.

Hamilton, N. C.

M. T. LAWRENCE.

ELDER P. D. GOLD, DEAR SIR:—Just before my mother died, she called me to her bed-side, and asked me to please write her obituary, and put it in the LANDMARK. You will please find enclosed one, the best I can write. Yours truly.

J. R. MOBLEY.

RUTHEY CAROLINE MOBLEY.

Ruthey, Caroline Mobley, was the daughter of Malichi Green and Ruthey his wife, was born Feb. 16th 1828, and at the age of 16 Almighty God in his wisdom, saw fit to take her mother away into a world without end, and left her with a father and a lot of small brothers and sisters to care for, until she arrived at the age of 23, when she was united in matrimony to Mack G. Mobley, and then moved off to a little home of their own, and began the hard toil of life, and to obey that passage of scripture teaching man must eat bread in the sweat of his face. By so doing they accumulated a nice living, and from them five children were born, three girls and two boys. Two of the girls died when infants. The other girl and two boys still survive her to mourn the loss of their dear mother, and cherish her memory. Though she has gone we hope to a better home on high, while on earth she fought to win the prize. She never professed religion publicly, or united with any church, but would often talk and explain her hope beyond the grave. She was always a constant admirer of christianity. Her father and mother were long members of the old Primitive Baptist church at Skewarkey, and she was of the same faith. She would often talk of the good work which the Lord had done for her, and would attend preaching at every convenient opportunity, though the last 15 years of her life were unfavorable to her pleasure on this earth, owing to her failure in health. She was taken with the dyspepsia which grew worse on her for nearly 15 years, in spite of all medical skill, until at last, Oct. 20th 1896, the bright sun withdrew his bright rays behind the western hills, and the darkest hours came forth. For eight weeks Dr. W. H. Harrill treated her with skill and faithfulness. She would beg for mercy all the time to her Creator, and that if it should be his will to take her home into his glory. Just before she died she requested that there should be prayer at the grave and a hymn sung suitable to the occasion, such as weep not for me when I

am gone, and that when her remains were taken from her old homestead that the funeral bell should be rung in token of her departure from this earth. As the sun rose out of the east on Dec. 26th 1896, God summoned her with a death messenger to come unto him and await until that great day when each and every one shall receive according to their works; and then she passed out of this life, like unto a little babe going to sleep in its mother's arms, making her existence in this life 63 years, ten months and ten days.

J. R. MOBLEY.

JESSE CREECH.

You will please publish the death of our much beloved and highly esteemed brother Jesse Creech, the son of Lewis and Pollie Creech, was born May 5th, 1810. And married to Nancy Peedin, February 14th, 1830. He was baptised into the fellowship of Johnson Union P. B. church in 1874 and soon after, himself together with several others, obtained letters and were constituted into a church near Pine Level by the name of Bethany, of which body he was chosen clerk, which office he filled faithfully as long as he was able, when at his request I was chosen by the church to fill his place. Brother Creech was ever faithful in giving his views and advice in regard to any matter that came before the church for consideration of the church, he was ever faithful in filling his seat except providentially hindered, also in responding to the call of the church for messengers either to association or corresponding churches, he was one among the first to respond. Brother Creech died Oct. 15th, 1896, making his stay on earth 86 years, 5 months and 10 days. He leaves an aged widow, 3 sons, and 1 daughter and several grand, and great-grand children, together with a host of brethren, sisters and friends to mourn his loss which we feel is his gain.

Pine Level, N. C.

ALEX WIGGS.

MARY ALLSBROOK.

This lady died at her home in Sanford, S. C. March 12th 1897, aged 26 years 5 months and 20 days. She was very sick with pneumonia three weeks, but bore her afflictions without a murmur. She was married to N. B. Allsbrook Dec. 22nd 1887. She was a kind and devoted wife until death. While he feels his loss so much he is made to rejoice, feeling that God has

taken her to himself, as she gave evidences of a good hope of heaven. She told him several times within the last twelve months that she would not live long, though her health was about as good as it had been since they were married. She was impressed by a dream and said she did not fear death, but hated to leave him alone. In early life she joined the Missionary Baptists, but several years ago began to manifest a love and interest in the Primitive Baptists, searched God's written word, seeing a deal of trouble over her soul's welfare. She wrote me several times, and her only theme was the trials and afflictions of a convicted sinner; but she was made to rejoice in the Lamb of God who taketh away the sin of the world. She never joined the church, but had a great desire to be baptised, though a sense of her own unworthiness was ever present and forbade. In the last letter I received from her she said my prayer is "O for a closer walk with God," and I feel her prayer is answered, and that she is basking in the sunshine of God's love drinking in the goodness of His immortal glory, no more begging God for mercy; now it is all given: she has entered into the joy of her Lord. In her diary were found many petitions to God for help. I suppose they were made in deep sorrow of heart. Among them were the following: "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." "I know I am not right. God has forsaken me. I can't understand the scriptures, for if I try to read them my sins rise up before me so there is no comfort in reading. Oh how I long to be right. O Lord God of Heaven please visit me and help me out of this trouble. Dec. 23rd 96, I find myself begging God to spare my dear husband to me as long as I live." "I know that my Redeemer liveth, and that He will stand at the latter day upon the earth." "Give me the faith which makes everything easy. Oh I am not a christian, but I know one thing, it is not bad for a christian to die, for just in the trying hour God will visit them, and it matters not how much we are suffering just one look from him will relieve us." I will add, she must have appeared as she passed away, as one going to sleep. To the bereaved husband I will say weep not as for one whom you have no hope, as you must feel your loss is her great and eternal gain.

W. A. R.

MRS. REBECCA MOSBY.

Now with sad and heavy heart we chronicle the death of Mrs. Rebecca Mosby, wife of James Mosby. She was born Nov. 3rd 1845; and died Jan. 29th 1897. She was married to James Mosby Feb. 1865, and remained a true and faithful wife until her death. She was the mother of 12 children. She professed a hope in Christ, and joined the Primitive Baptist church in 1880. She attended her meetings regularly until she

was taken sick with the consumption. She was not heard to murmur a single time during her sickness, always said she dreaded the sting of death, but she died without a struggle. Rebecca was a kind and faithful mother to her children. It was hard to give up a kind mother, but the Lord giveth, and the Lord taketh away, blessed be the name of the Lord. Written by her niece,
ELIZA CREEK.

SALLIE BOSWELL.

Died at her home near Milesville Feb. 20th 1897, Sallie Boswell, daughter of John and Jennie Boswell, aged 18 years, 8 months. She had never united with any church, but had professed a hope, though like so many had failed to do her duty. We believe her sweet soul is at rest. I was with her several times during her sickness, and she seemed to bear her afflictions with as much patience as any one I ever visited the bed-side of. She had many friends who loved and admired her for her many noble traits. This estimable lady who was beloved by all who knew her, abounded in many excellent traits of character and will be sadly missed in our community. Death indeed loves a shining mark, and it is often sadly true that the good and the beautiful die young; but the angel claimed this lovely young woman in the midst of her budding life, at that interesting time when her graces of mind and body were bursting into beauty of bloom and fragrances of perfume. Those who loved her in life rejoice to know that her death was as beautiful as a dream, and that she went from earth to eternity with the same royal, womanly grace, that so became her while here, and she is now an angel of light. To those who knew her my attempt to speak of her virtues will be but feeble. Her humble, sincere and faithful life speaks more than pen can describe. Like the saints of old we sorrow most to know that we will see her no more. We believe it has been a glorious exchange for her, but it is seldom we are called upon to chronicle the death of one whose loss in the family and community will be more sensibly realized, or whose daily examples in all the relations of life were so faultless and commendable. But the Holy Spirit, and He alone, can prepare us for the awful tomb. She has now entered into the joys of her Lord, for ever, where pain, sickness nor sorrow and death can ever again annoy her. But oh precious Sallie, we hate to give thee up, but thy will oh Lord, not mine be done! but alas she is gone. We can never hear her sweet voice and loving words again, nor see her loving and cheerful face. The thought it seems is more than can be borne, but we feel satisfied she is in that sweet home, and paid the debt we have all got to pay. She was one of my favorite cousins. I was with her the night before she died. She told me she could never stand another night like the one she had just gone through, and she never did. All that loving parents, broth-

ers, sisters, relatives and kind friends could do for this lovely young woman could not keep her here, but we know it seems hard to give her up, but we feel and know it is just and right, and we trust by the grace of God all may so live that when we leave this world we may meet our loved ones on the shining shore to never part any more. May God who alone can comfort the bereaved in their distress, enable them to bow in humble submission to his chastening rod and finally save them in Christ. Jesus the Lord. Written by her loving cousin
SALLIE B. MILES.

WILLIE M. STADLER.

Willie M. Stadler, the little son of W. H. and Alice P. Stadler was born Aug. 13th 1894, died May the 8th 1896. He lived five days after he was taken sick. His sufferings were more than tongue can tell. It was hard for his papa and mother to give him up, for he was the pet of the family. When his papa would go off anywhere and return he would run to meet him with a smile on his face. May the father and mother try and meet that smiling little face on a happy shore where sorrow and trouble are no more. Written by his aunt.

LAURA L. STADLER.

MARY E. SMITH.

Mary E. Smith, the little daughter of T. E. and Ella S. Smith was born June 2nd 1894 and died May 29th 1896. May the father and mother try and meet the little babe in heaven where sorrow and trouble are no more. The Lord gives and the Lord takes away. Blessed be his name.

LAURA L. STADLER

APPOINTMENTS.

E. E. LUNDY.

Mt Vernon.....	2nd Sunday in May.
Clear Spring.....	Monday
Flat Shoals.....	Tuesday
Flinty Knoll.....	Wednesday
North View.....	Thursday
Snow Creek.....	Friday
Thence to Mayo Association.	
Piney Grove.....	Tuesday
Rock House.....	Wednesday
Volunteer.....	Thursday
Toms Creek.....	Friday
Chestnut Grove.....	Sat. and 4th Sunday
Coleman.....	Tuesday
Mt Zion.....	Sat. and 1st Sunday in June
He will need conveyance. Any one wishing to write to him until the 3rd Sunday in May will direct letters to Campbell, Stokes Co., N. C. Then until further notice his Post office will be Thompson Valley, Tazewell Co., Va.	
P. D. GOLD AND P. G. LESTER.	
Lynville Va.....	May 3
Diamond.....	4

Morgans.....	5
Flint Hill.....	6

ISAAC JONES.

Durham.....	2nd Sun. and Sat. before in April
Whitfields.....	8. H. Monday
Eno.....	Tuesday
Mt. Lebanon.....	Wednesday
Camp Creek.....	Thursday
Andrew Blalocks.....	Thursday night
Rosess.....	Friday
Eno.....	Sat. and 3rd Sunday

J. M. HARRIS.

Good Will.....	4th Sunday in April
Ridgeway.....	at night
Reed Creek.....	Tuesday
Camp Branch.....	Wednesday
Chestnut.....	Thursday
Thence to Pig River Association. The brethren will arrange appointments for him eastward so he can reach Strawberry on Friday before the 2nd Sunday.	
Malmason.....	Sat. and 2nd Sunday in May - Communion meeting

J. A. BURCH.

Pine.....	Sat. and 2nd Sunday in May
No Creek.....	Monday
Clear Springs.....	Wednesday
Snow Creek.....	Thursday
Sandy Ridge.....	Friday
Mayo Association.....	
Sardis.....	Tuesday
Cross Roads.....	Wednesday
Some brother will make appointment Thursday. He will need conveyance.	

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

TRAINS GOING SOUTH.

DATED Jan. 19 1877.	No. 21 Daily.	No. 35 Daily.	No. 41 Daily.	No. 49 Daily.
	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 59	9 44	.....	.....
Ar Rocky Mt.....	12 12	10 35	.....	.....
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	12 52	10 35	5 45	12 45
Lv Wilson.....	2 05	11 35	6 20	2 12
Lv Selma.....	2 50	.....	.....	.....
Lv Fayetteville.....	4 15	1 10	.....	.....
Ar Florence.....	6 55	3 15	.....	.....
Lv Goldsboro.....	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	5 05	5 45
Ar Wilmington.....	.....	.....	9 30	.....
	P. M.	.....	A. M.	.....

TRAINS GOING NORTH.

DATED Jan. 19 1877.	No. 29 Daily.	No. 35 Daily.	No. 40 Daily.	No. 45 Daily.
	A. M.	P. M.	.....	.....
Lv Florence.....	8 45	5 15	.....	.....
Lv Fayetteville.....	11 20	11 20	.....	.....
Lv Selma.....	1 00	.....	.....	.....
Ar Wilson.....	1 42	12 15	.....	.....
Lv Wilmington.....	.....	.....	P. M.	A. M.
Lv Magnolia.....	.....	.....	7 15	9 15
Lv Goldsboro.....	.....	.....	8 55	10 10
	.....	.....	12 10	12 00
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.....	1 42	12 15	10 25	12 45
	2 27	12 53	11 55	1 20
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	2 33	12 53	.....	.....
Ar Weldon.....	3 17	1 44	.....	.....
	P. M.	A. M.	P. M.	.....

1 Daily except Monday. 2 Daily except Sunday.
 Train on Scotland Neck Branch leaves Weldon 4.30 p. m., Halifax 4.25 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.57 p. m., Kinston, 7.55 p. m., Returning leaves Kinston, 7.30 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8.00 a. m. and 2.00 p. m. Arrive Pamlico 8.50 a. m. and 3.40 p. m., returning leave Pamlico 6.50 a. m. and 6.30 p. m. arrive at Washington 11.25 a. m. and 7.20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m. arrives Plymouth 7.35 p. m. Returning leaves Plymouth daily at 7.30 a. m. Arrives Tarboro 9.50 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7.20 a. m., arriving Smithfield, N. C., 8.30 a. m. Returning, leaves Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N. C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leave Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.00 a. m. and 5.15 p. m., Returning leaves Clinton at 7.00 a. m. and 5.00 p. m.

Train No. 25 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pass. Ag't.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

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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. IESTER Associate Editor, Floyd, Va.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BRETHREN:—I desire to offer a few thoughts on the parable or comparison of the rich man and Lazarus. Luke 16:19-20.

"There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day (a Pharisee.) And there was a certain beggar named Lazarus, who was laid at his gate full of sores desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores."

This is a figure or comparison to illustrate that which is spiritual, and to further illustrate the two characters that are brought to view in all of the preceding parables, beginning with the 14th chapter 16th verse to the end. A certain man (Christ) made a great supper, and he bade many, and they all with one answer began to make excuses. The first said, "I have bought a piece of ground, and I must go and see it." The next had bought five yoke of oxen, and must go to prove them. The third said, I have married a wife and I cannot come. These are the excuses of the rich man that the three represent: he buys land, and needs five yoke of oxen, and is just married, needs not, cares not for the supper of the Lamb, the righteousness of God, but goes about to establish his own righteousness, had enough of his own riches here, as in our text, the same, and those invited in the second invitation are those that came, the poor, the maimed, the halt, the blind, and those called in

from the highways and hedges are those who represent Lazarus, and Lazarus them in his poverty and affliction. This name Lazarus is a contraction of Eleazer which signifieth the help or the assistance of God, a name given to a man both poor and afflicted, and who had no help but that which came from heaven. Those poor invited came with joy to the supper: it was what they wanted. The poor sinner hungers and thirsts after righteousness, even the righteousness of God by faith. There was one at the great supper who was not bidden at the invitation of the poor and outcast, and those having no home, but in the highways and hedges. He was not one of them. He was not bidden in that invitation. He did not look like those invited, and hence had not the wedding dress, had not the insignia of poverty, is not full of wounds and putrifying sores as were the poor at the supper. He can contend about questions to no profit to the division of the brethren. Is sound in extreme doctrine, but knows not, nor cares for the experiences of that doctrine. He is still met with in the churches. He knows nothing of the love of the brethren, but is a partizan. The Pharisees and lawyers murmured, saying this man receiveth sinners and eateth with them. Yes, He ate with them at the great supper of the Lamb. He receives them cordially, affectionately, takes them to

his bosom, for so the word implies. What mercy? Jesus receives sinners in the most affectionate manner. He receives prodigals with joy and with banquetting which angers his elder brother, the rich Pharisee who never transgressed, and who knew nothing of the plague of his own heart. Here are again the two characters as brought to view in the parable of the rich man and Lazarus. The poor prodigal now knows and feels a guilty conscience, and the corruptions of his heart. He comes to himself because the spirit of God has come to him, convincing him of sin, of righteousness, of judgment, which causes him to say I will arise, "I will arise and go to my Father and tell him all I've done, and fall before his face, unworthy to be called his son. I'll seek a servant's place." So we see the Father's reception of the prodigal to the dismay of his elder brother, the Pharisee or rich man. He then makes another parable why he should care for the poor sinner. "What man of you having a hundred sheep, and should lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it." He here proves their hypocrisy. Who but a Pharisee and hypocrite would murmur? I see them today. They would be like the Disciples of old, command those who were casting out devils to stop because they followed not us. Christ said that there was more joy in the presence of the angels of God over one sinner that repenteth than over ninety and nine just persons that need no repentance. Those legal Pharisees are rich in their own supposed righteousness. Our Lord compares them to the unjust steward, showing that they were selfish and thought themselves wise by being unfaithful. He asks them who will

trust you after you have proved yourselves dishonest. Ye are they which justify yourselves before men, but God knoweth your hearts. Woe unto you Scribes and Pharisees, for you are like unto whited sepulchres which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness. Now hear his prayer. He stood and prayed thus with himself, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers or, even as this Publican. I fast twice in the week. I give tithes of all I possess." Hear the Publican's prayer. "God be merciful to me a sinner." They are condemned by the very law that they feigned to keep, they cared more for earthly things. All the parables convict them of being wickedly wrong and dishonest stewards and adulterers. This brings us to our text. A text is best known by the context. I have therefore referred to it as I think this group refers to the same thing and the same characters, the world and the church.

We have reviewed the rich Pharisee and now we will review the beggar Lazarus. There was a certain beggar named Lazarus, his name is mentioned because his character was good, and his end glorious. I repeat Lazarus is a contraction of Eleazer, which signifieth the help or the assistance of God. A name properly given to a man who was both poor and afflicted, and had no help but that which came from heaven. Lazarus was laid at the rich man's gate, brought there to the law for help of work-mongers. He found this mountain (the law) no hiding place. Moreover the dogs licked his sores. He had sores like David who said his sore ran in the night, and like one of old who said he was full of sores and putrifying wounds. Job scraped

his sores with a pot shred. He knew the plague of his heart. The good Samaritan passed that way and dressed his wounds although the Pharisees called him a dog. He had compassion on him and attended to his sores from sin. He came not to call the righteous Pharisee, but sinners to repentance and hence the poor beggar is a fit likeness or comparison to illustrate the church. The prodigal son vividly illustrates the awakening of the sinner when he said, I'll go and tell him all I've done, and fall before his face unworthy to be called his son. I'll seek a servant's place. Then compare the Publican's prayer with the Pharisee's. This poor man knows his depravity and poverty, he would sooner be a doorkeeper in the house of God than dwell in the tents of wickedness. One sight of a humble penitent who is in sorrow for sin is of more value in the sight of God than all the sham of an elaborate ritualism. Poor, down-cast child, though you are poor in spirit you are rich in faith, an heir of the kingdom. Lazarus is laid in the bosom of Abraham, that is he was near him, in close company, having like faith that can remove mountains of sin and show acceptance with God. The rich man who is clothed in purple and fine line, and fares sumptuously every day, still tells God's poor to exercise faith, and so we would, if it was our faith, but the faith of man is not the faith that Paul speaks of, which is of the operation of the Spirit of God. As theirs is their own they can exercise it as often as they like, but the poor Lazaruses are dependent upon the author and finisher of their faith which is the gift of God. The poor sinner's faith comes to him in a mystery, and he is enabled to rejoice in the mystery. That mystery comes to the man that is brought to where Agur was and to

say, "I am more brutish than any man, and have not the understanding of a man." He can't say he has not sinned for many years. Paul said the mystery was too great for angels. Your corruptions you will ever feel. You cannot drive all the Canaanites out of the land. The flesh is under tribute, but grace reigneth through Jesus. The rich man wanted to know of more works for his brethren. These are the characters, faith and works. The poor have no righteousness of their own, but rich in faith and are heirs of the kingdom.

JOHN THORNE.

700 N. Calvert St. Baltimore, Md.

DEAR BROTHER GOLD:—Sister Emma Hines and myself have agreed, if you deem them commendable, to have our two first letters to each other published. I now send you her two first to me. I think you will say they are full enough of the wisdom and knowledge of God to publish them. Her letters have been a great comfort to me. We have divulged all our secrets to each other and after our two first letters to each other we would not have them published. She will send you my two first to her and if you find anything in them to print you can have my first to her and her answer to me published in one paper and the second in another, but I feel like you will have so much manuscript filled with more zeal, love, and truth than mine you will throw it by. I have felt impressed heavily of late to write you a letter but for want of time I have resisted. I have left several neglected who have written to me, and editors keep sending me papers. I suppose they would like to receive a subscription or hear from me in some way. I haven't the time nor means now. I wish they could all read a letter I wrote brother F. P.

Branscome that was published in the Messenger of Truth Feb. 15th. It would explain to them why I write, when I write, and also explain to them I haven't means to subscribe for papers. I have more upon my mind now than I can get along with without it thrusting me in the wilderness. Yours in love.

LOLA P. BROWN.

Beaufort, N. C.

MISS LOLA P. BROWN, MY PRECIOUS SISTER:—As the gentle cooling showers fall on the parched grass of a midsummer day, causing the little leaves and petals to lift their little heads up towards the skies in mute thankfulness, seemingly for such refreshment, so did each word of your precious little "white winged message" fall and rest on my thirsty soul with gentle dalliance. Yes dear sister, it seemed that your letter touched every sympathetic chord in my heart causing them to vibrate with love unspeakable; lifting my poor tempest-tossed soul heavenward where I could view the tender love and mercy of a crucified Redeemer. I can never express to you how much I have enjoyed your precious letter. It was indeed a surprise to me. After reading your experience I felt strangely drawn out toward you and it was often in my mind to write to you, but I felt that I was such an insignificant little being, that I had such a little experience compared with yours, and that you were so much more gifted in writing than I, that what I would write would be an imposition on your time to read it. I little thought that you were thinking the same of me, and oh dear sister, how small, how unworthy I feel when I read and hear such words as your letter contains. Oh now may the God of Jacob guide my wandering mind

to write something to your comfort and His glory. I have read your experience again today, and was made to lift up my heart in praise to the Lamb of God and feel how true are the words "My word shall not return unto me void, but shall accomplish the thing where unto I send it." He viewed the end from the beginning and former things to things not yet done declaring, "my council shall stand and I will do all my pleasure." He says "I will be unto them a God and they shall be unto me a people." I understand that God's wills and shalls are imperative for He is the same yesterday, today and forever. He changeth not. Dear sister, we can see all this plainly manifested in our experience. We trusted to the flesh till it seemed that everything proclaimed "vain is the help of man" I trusted in the flesh till it was all snatched from me. You tried to resist the will of God till He showed you that you could do no other will than His, with His judgment, that it was not of him that willeth nor of him that runneth, but of God that showeth mercy. Sister Lola, I can say (from my heart) the same about your experience that you said about mine. I feel like yours is one of the greatest ever written and shows the dealings of God in an unspeakable manner. No, I don't feel that it will ever make me jealous to hear others speak of your experience just as I have spoken of it many times and heard it spoken of, and oh sweet sister, I feel that you are the one that is strong and I am the one that is weak. Oh does anyone ever feel their poverty as I do. I feel like if the dear brethren and sisters knew how poor and unworthy, how worldly minded and full of vanity I am, that they could not love me as they appear to do, and everywhere receive me with

such open arms, but oh how inexpressably sweet is their love and fellowship. How much sweeter life seems with the dear humble God-fearing Old Baptists, than with the world. Sister Lola, I wish I could see you this evening, take you in my arms and tell you how dear your letter is to me, and though I have never seen you, how deep my love is for you, and tell you all I have passed through, for I could not write near all of it in my experience. I have had my heart rent and torn by God's afflicting rod; still more crushed by the fiery darts of satan. I have had bitter enemies heaping false accusations on me. Oh many times we three lone orphans gathered around our lonely fireside in bitter tears. How many times I have walked out at night and looked at the starlit heavens through my tears, asking God to help us, asking Him to make my heart clean, to give me a heart to pray for my enemies and asking Him to subdue them and show them their wrongs, and sister Lola, I believe He did, and I feel to thank Him He has turned most of my old enemies and given me many dear friends. I have read the 5th chapter of Matthew many times for comfort, and every time a sweet peace would steal over me, and many times I have blessed the Lord in all His works. I feel like I have been made to see that I must first partake of Christ's sufferings before I can partake of his joys. The scripture says "Think it not strange concerning the fiery trials which are try you, as though some strange thing happened unto you, but rejoice in as much as ye are partakers of Christ's sufferings that ye may also be partakers of His joys." I have once taken great delight in dancing, even after I received a hope. Some how music has always had an intoxicating influence over

me, and for a long time I could not see much harm in dancing, but I hope the Lord has given me the right understanding about it, and now dancing and music do not have the old influence over me, but sacred music dear sister makes melody in my heart, fills my eyes with tears and makes my heart beat with love. I have received letters, messages, and many kind and loving words concerning my experience. As you say such words do not make me vain, for I know that if anything good is in my writings it is not of myself, but given me of God so I have nothing to glory in "save my infirmities." I want to be more meek and humble. I want to love my tender shepherd more and serve Him better. I have not had the opportunity of showing your letter to many of our members. I read it to my sister who enjoyed it and sends her love to you. I let one of my cousins a young man and zealour Baptist read it, he said it was a sweet good letter and he enjoyed it very much. I am sure any true Baptist would enjoy such a letter as yours. I feel that it is too good for me to share alone so I enjoy showing it to the brethren. Sister Lola, I feel like you are very much like my darling sister Virginia was that died four years ago next Tuesday. Your letter seems very much like her. I have a great desire to meet you. I would be very glad Sister Lola, if you could visit the Little River Association this year. I want to attend if the Lord will. Dear sister, you would not find the Baptists at the Little River Association as eccentric in dress as in your country. Of course there are some very old fashioned and have a prejudice in their way of dress, but you would find many fashionable in their ways of dress. I don't want to let dress destroy my peace, nor lead me too far, but I guess if I

were able I would have more of it than I do. I don't like to see anyone extravagant in fashion, but I do like to feel comfortable when I am in a crowd, I don't like to feel that everyone is gazing at me and saying "how odd she looks." I don't follow any style whether I like it or not, just because it is a style. I have never had a Baptist to say anything to me about my way of dress. I don't want to hurt anyone's feelings, but if they were to I should ask them if they would find any where in the Bible where it told how to make a dress. If my Spiritual dress can be right, if I can have on a robe of righteousness at the last washed white in the blood of the Lamb I can let these frivolous notions of natural dress go. Your questions about yourself, asking if anyone sins just as you do and would any other Baptist say such light things &c, fit my case exactly. Yes dear sister, I often ask myself the same questions, and I too am of a lively nature, and I have many friends around here that I love and they love me, still they are not of a religious nature and when they begin their "nonsense" I too often engage as deeply as many of them do which often makes me mourn and cry because I let no better light shine. I often ask do I look like a sheep, is there any fleece on me? Dear sister, you said you judge from my experience that my advantages from an education had been more than yours. Mine have been few. My father was a poor farmer, all his children that lived were girls, consequently had to work very hard, still my father and mother were anxious that we should be educated and sent us to the neighborhood schools. Sister Jennie went off to school on her own efforts, and papa intended to let me use my money for the same purpose, but Providence decided otherwise.

Misfortune since my people died has kept me from going to school, and it has been a great cross to me to give up the hope of an education, and I have had to study hard at home to be able to teach public schools. I think you deserve great credit for as good an education with so little schooling. Sister Lola, you expressed some very sweet things to me concerning the duty you feel impressed upon you. I must say I believe you have great evidence that God requires things of you, and my advice is to you to obey, you will find comfort in obedience. I believe in good works, but not as the Arminians do. We are commanded to visit the sick, the oppressed and distressed, the widow and orphan, and comfort them and administer to their necessities, and whatsoever our hands find to do do with our might and Jesus says "As ye did it unto the least of my little ones ye did it unto me." I feel it my duty to visit the sick and try to do it, but oh many times when it comes to speaking to a trembling soul, especially to those out of their duty, I say I am too little, too weak, but I ought not to do so. Sister Lola, excuse this scattering and disconnected letter. I hope you will bear with me and pardon all amiss and write soon. Maybe I won't make so many blunders next time, I would be glad for an early reply. Lovingly yours in Christ.

EMMA HINES.

Fernell, N. C. July 18th 1865.

MISS LOLA P. BROWN, PRECIOUS SISTER IN CHRIST:—Doubtless you think I am waiting a long time to answer your precious letter which was soul-cheering to me indeed. I was away from home when your letter came, visiting cousin Rufus Temple's family, a whole-souled

Primitive Baptist family. I carried your letter with me, they enjoyed it very much. Cousin Ola, or sister Ola asked me to give her love to you and tell you she would be glad to receive a letter from you, her address is Miss Iola Temple, Temple, N. C. She is a precious sister to me. She also said tell you to be sure and visit the Little River Association as she and her brother, brother Pet Temple, are expecting to go. Oh how I do want to go, but the way seems dark now. Oh may the Lord open a way for me to go. Dear sister, it is so hard to say "Thy will be done" in all such things, and I can't say so from my heart, very often I desire to have a submissive heart, but unless God gives it me I can't have it, but precious sister, when we are enabled to bow with humble submission to His will, when we can feel that sweet peace within, when we feel that He worketh all things well and after the council of His own will and that we can say with the Psalmist "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, Thy rod and Thy staff they comfort me," and meekly bow our heads and say "Even so Father, for so it seemed good in Thy sight," then dear sister, we are made to lie down in green pastures, we are led by the still waters, our souls are restored, we are led in paths of righteousness for His name's sake, the table is prepared before us in the presence of our enemies, our heads anointed with "oil," our cup runneth over and we exclaim, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." Before all was dark and gloomy; our little hope so obscure we could scarcely catch one faint glimmering ray of the sunshine of God's love, our frail

bark tossed hither and thither by the pitiless waves of a Galilean sea,—no beacon light to guide us safely along, we are made to see our strength is nothing, we are utterly helpless,—we cry, "Lord save, I perish" then comes the low still voice to the angry waves "Peace be still" and to us "It is I, be not afraid" Oh then my loving sister, we know we are safe, safe with the Captain at the helm, one that never loses the vessel. He is our shelter in time of storm, our Great Deliverer. Sister Iola, I will never be able to tell you how much comfort your dear letter has been and is to me. Every time I read it I find new comfort, I enjoy it better the last time I read it than I ever have before. Oh I could not restrain the tears, and how I wanted to see you, lay my weary head on you breast and tell you how much I love you. My darling sister, I feel like there is a closer sympathy between us than any one I have ever known. I feel like our experiences in some things are nearer alike than any one I ever heard of. We both know what persecution is. I have had my very heart strings to almost bleed on account of falsehood told by enemies. I tried to go to God and ask Him to enable me to pray for my enemies, and I believe He has enabled me a few times. Oh dear sister, the way has seemed so dark at times and oh the anguish of soul I have passed through, but now sometimes I can look back and see where the promise I received while on the bed of afflictions verified. I can see where the Lord has delivered me in so many places and where in the worst places "He has made my enemies my footstool" I want you to express yourself freely to me dear sister, without reserve, and if you want to tell me all you have passed through,

and if you dont want others to know, I will keep it to myself. I read your last letter to a dear sister Lowery from Raleigh, she enjoyed it very much and loves you dearly. She says she had read your experience many times and cries and laughs all the time she is reading it. I am glad your brother's clerk enjoyed my experience, it shows that he has something in common with us. Several of the preacher students of Wake Forest read it and all seemed to enjoy it. I don't think there is any Arminianism in it. I wrote as near what I had experienced as I could without exposing some I didn't wish to. None of those you mentioned have written to me. I have received letters from brother E. J. Hines, membership Stumpsound, and a very dear brother to me; except you and him I know all who have written me words of encouragement, their names I will not mention. Some how sister Lola, I feel like that gentleman from Beaufort is bleating after one especial sheep as well as bleating round the fold. How is it? I think those that wrote criticizing your experience did wrong, I for one believe every word you wrote, but sister Lola, if we had not these crosses and trials we would not be in sympathy with Jesus. Oh may He help us bear them as we ought. You spoke about my leaving the impression that I lay out of duty by not joining the church sooner and that others do. I never had any impression of a long duration till about six months before I joined. I then felt a desire to be baptised, but at first I could not see it my duty so plainly because I was so unworthy. It kept being more and more impressed on me till the day I joined. I saw it my plain duty to be baptised. I had felt before that I wanted to join the church

but never saw the door open before. I didn't feel worthy then, nor ever expect to feel worthy. I feel to be the weakest, most ignorant in spiritual things of any of our "Little Few" if one at all. I think some do lie out of their duty. There are so many warnings in the scriptures, such as "If ye are willing and obedient ye shall eat the good of the land" &c. "Be ye not over much righteous, neither over much wicked, lest thou die before thy time." "He that knoweth my Father's will and doeth it not shall be beaten with many stripes." And many others I could mention. I think when one feels God has commanded them to go and they feel the need of baptism, after God has done so much for them, it is their duty to renounce the world and follow him. Sister Lola, I will desist for this time. I don't feel like any one as much gifted as you are can enjoy this letter. I wish I could write you and others, but where there is little given there is little required. Pray for me sister Lola, and write very soon. Yours affectionately.

EMMA HINES.

Pernell, N. C. Sept. 16th 1895.

(The letters of sister Brown will appear in the next issue, though they should have appeared in this issue.)

P. D. G.

DEAR BROTHER GOLD:—People are said to learn Christ. And the knowledge of him is said to come only by revelation. "No man knoweth the Son but the Father." The Saviour says of the Spirit, "He shall glorify me, for he shall receive of mine and shall show it unto you." In this respect we do not have any self-made men, men who have come to a saving knowledge of Christ by their own exer-

tions. If all who know him have come to that knowledge in the way and by the same teaching they would not be likely to differ essentially in regard to him or to his salvation. Those people alluded to by the apostle, when he said to his brethren that they had not so learned Christ, I presume had never learned, or been taught of him at all, for he does not teach but one way of salvation. His children are said to be all taught by him, and to enjoy peace as the result. That has been the experience of some individuals published in the LANDMARK, and there have been also a number of cases with which I have been personally acquainted, that have not been published, in each of which cases the knowledge of the truth has been learned and learned well where the learner was entirely alone. Such cases have always a special interest to me. It is not only especially clear that it is the Lord's doing, but it presents a kind of test with regard to all other cases. Because his teaching is in all cases alike. When one has never heard what we call a gospel sermon, never had even heard that there were such people anywhere, or that such preachers lived on the earth, that they should come to know what gospel preaching is in their own heart, and the longings of their own heart, and to know a fellowship in christian experience of which they had never even heard, such teaching is of intense interest to me. And it affords a testimony in regard to both the gospel that is preached and to the subjects also in whom that gospel is fulfilled. I don't know that I can possibly present this matter to better advantage than to copy from a lady's experience in a late issue of the LANDMARK. I hope you and your readers will excuse me as I feel to want every lady to read that ex-

perience. The extract is this: "I was so hungry and thirsty, so tired of pomp, work, and style. I had never heard a Primitive sermon, did not even know that there were such a people, but I longed to hear the truth preached. I have often cried in my heart for a log cabin far away from all, with a few old bald-headed men like the saints of old, where I could hear truth and love preached one time. I had never heard of "faith by grace." It was always work, work, work. I worked and worked and could find no rest, and could not understand why. There is something about such lessons that cannot be gainsaid or resisted. The woman's heart has been opened to understand the scriptures. After such lessons all the fruits of the Spirit will flourish in a heart thus taught. There have been quite a number of such cases that I have been personally acquainted with, and though coming out of the wilderness whence they had long wandered solitary, and without any one to manifest sympathy or even pity, or speak a word of comfort, they show that they have no need that anyone teach them, for the anointing that they have received has taught them of all things appertaining to the gospel of the grace of God. If any of your readers should feel interested to look over and re-read the experience I have referred to they may find it in the issue of Jan. 15th. I have read it over a number of times. It does not wear out. The Lord sets his seal upon his work so that not only will he know them that are his, but they may thereby be known to each other. Yours in love.

E. RITTENHOUSE.

State Road, Del.

EXPERIENCE.

When 8 years old I commenced feeling sorry for sin, and thought I had the power to quit sinning, and tried my strength for 14 years. I had not the power. I hope it appeared to me that Christ died to save sinners, of whom I am chief. I went to the church and told them that I knew I was a sinner, and I hoped that Christ died to save me. After questioning me they received me into their fellowship and baptised me. I felt great joy and love. I delighted in reading the scriptures from the time I was 12 years old. It seemed to me that I could not help studying them. My argument was predestination and the foreknowledge of God. People usually told me that I would be a Hardshell preacher and I partly believe it myself. I do not know why it was that I believed in predestination and the foreknowledge of God, and at the same time believing that I could quit sinning. I believe I have felt the weight of preaching from the time I was 12 years old. I read the Bible through before I joined the church. I felt that I wanted to preach, or had to preach I did not know which. This feeling went with me every day. I soon found a young Baptist and got married. I told her my feelings: she was opposed to my trying to preach. She was afraid that I would make a bad out. I said no more about it, still it bore on my mind. I was confined to my bed with risings, and told her that I believed I had to preach. She said it was my weak mind. She said from that time she was punished for keeping me back. She dreamed that our preacher and the Lord came to us and said that I had to preach: if I did not go and preach he would send affliction on me. She thought he told me in their pres-

ence to go and preach. Next morning she told me the dream and said that she was afraid not to tell me for fear she would have to see me suffer. I feared not to try. I have been talking a little in public 3 or 4 years, and I feel a clear conscience. The brethren do not think I am much of a preacher, I do not think so either. I preach that Christ died to save them that were predestinated to be saved, and they are not their own keeper, but kept by the power of God.

W. A. DIXON.

Piggs, Va.

EXPERIENCE.

I was 11 years old when I first felt concerned. I read the Testament and tried self works a long time. When I was 18 years old my father and mother and sister all joined the church. I heard them relate their experience to the church. Sister talked prettily. I had more confidence in her. I kept on trying to do better. I would think at night I would get up next morning and lead a better life, but the same old path of sin I had to go until I was forty years old, when I trust my pathway of life was changed from under the law to grace. I was in a heap of trouble when this scripture gave me light and comfort, "I am the way the truth and the life." It seems to me I felt better. I never trusted in my good works any more. I loved the Baptists and wanted to be baptised, but was kept away for a long time until I was 74 years old I went before the church and could hardly speak a word. It seemed like I had no experience. I was received and baptised by W. S. McDowell. I am now 88 years old and this world is no heaven to me. Remember me in your prayers.

MARY DIXON.

Piggs, Va.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Find enclosed \$150 which please place to my credit, renewing my subscription to the LANDMARK. I have been a constant reader of your valuable paper for about eight years, have been a subscriber that long, and I can think of nothing better as a "New Year's" act to-day than to send you the subscription price for another year, although it is not quite due yet. Primitive Baptist religion is the sweetest to me I've ever heard of yet or ever expect to hear of. My experience teaches me that it is the only true and sure way of salvation—the way through and by Christ and Him only—not by any works that the creature can do to save himself. I hope all of your subscribers may be able to pay you up promptly so that you may be more and more able to keep on sending out the paper. I hate to hear or know of any who are behind in their subscription. It is bound to be some detriment to the life of the paper, and I hope I may always be one of the innocent. Yours affectionately.

GASTON T. POWELL.

Pitt, N. C.

EXPERIENCE.

At the age of 15 years I found myself a sinner. At times I would try to do better. I could not give up the ball-room: when I got older and married I would get religion. I could not put it off. The last time I tried to dance it seemed to me as if my feet were tied. I begged to be excused and took my seat. One day I was fixing to go to a dance, when all at once there came such a trouble and sorrow for sin I told my grandma that I did not feel like I could live, and I was not fit to die. She told me the Lord would do right. This trouble

grew worse and worse for 7 months. I have waked up the family many nights and told them I was choking to death. I thought I had a heart disease. My folks thought I was going deranged. My grandma died whom I loved dearly. I thought I would soon be dead too. I wanted to live to be forgiven of my sins. I would go to her grave and kneel and pray to the Lord to forgive me of my sins. It seemed to me the Lord did not hear my prayer. I could not enjoy young company. I preferred to be alone, and beg the Lord for mercy. I lived in the midst of Arminians. Seldom I could hear a Baptist preach. No preaching seemed to do me any good. No pleasure in this world for me. One day I and my little sister were left all alone at the house to get dinner. It seemed my trouble was more than I could bear. I sent sister to a near neighbor's in order to be alone, and I went up stairs to pray for the last time, and all I can recollect saying was, O Lord, I give myself to thee. How long I stayed up stairs I do not know. The next I recollect I was standing at the top of the steps with both hands up, reaching after a bright shining light in the image of a person. When I cast my eyes to the floor it disappeared. All my trouble was gone. I felt light as a feather and wanted to tell everybody what the Lord had done for me, and to praise him. I felt perfectly happy for 3 days. Troubles began to come again. I feared I was deceived and had deceived others. I was impressed to join the church and be baptised. I had no way of going. This gave me trouble. It got reported that I was going to join the Baptists and the Arminians did their best to get me to join their church, told me if I joined the Baptists I never would marry, and

many other things they said. Finally the Lord provided, and I got to Old Sycamore church. I did not expect to join that day. Brother Thomas Walton preached, and an old colored sister joined, and it seemed to me I was bound to talk, which I did, and was received. I was baptised by J. S. Dameron. Pray for me.

VICTORIA E. DIXON.

Piggs, Va.

UNION NOTICES.

The next session of the Smithfield Union is to be held with the church at Union M. H., Johnston Co., N. C. Sat. and 5th Sun. in May, 1897. We hope some of the ministering brethren will visit us.

G. S. WILSON,
C'k.

The next session of the Country Line Union is to be held with the church at Roxboro, N. C. Sat. and 5th Sun. in May. It is desired that ministering brethren will visit them.

The Stannton River Union is appointed to be held with the church at Mt. Zion in Pittsylvania county, Va. on Sat. and 5th Sun. in May. Ministering brethren are invited to attend.

JOHN HADNETT,
C'k.

POST OFFICE ADDRESS.

Sister Emma Hines' Post Office until July is Kitty Hawk, N. C.

Elder S. H. Whatley's address is 83, Fort St. Atlanta, Ga.

ZION'S LANDMARK.

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

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

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

VOLUME XXX.....No. 12.

WILSON, N. C., MAY. 1st., 1897.

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

EDITORIAL

Brother D. E. Matthews requests my view of Gen. 30 : 27-43.

It is a contention between Laban and Jacob—a peculiar strife between a father-in-law and son-in-law, an illustration of the liability of people bound by natural ties being involved in strife, and it is also true that brothers offended are harder to reconcile than strangers, like the bars of a castle neither of which will yield at all to the other. However they had some love for each other, yet the love of gain is a controlling motive in Laban, and he desires Jacob to remain with him because he has learned by experience the Lord has blessed him for Jacob's sake. It is noticeable that the natural propensities of the flesh show themselves and exert their power at the very time the types, and even the realities of spiritual things are manifested in God's people. Jacob is a type of Christ. For a wife Jacob served,

and for a wife he kept sheep. Laban is a type of the natural or earthly man as receiving temporal benefits of Christ's coming into the world.

Jacob had served Laban for many years, and finally said to him after Joseph's birth, send me away that I may go to mine own country, and Laban said unto him, 'I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake

It is by experience that the sinners learn that the Lord has blessed him. The blessing comes in an unexpected way, and after it comes we see that the Lord has blessed us, not for our works, but for Jesus' sake. We learn this by what we feel, pass through, suffer. Laban fears Jacob in some sense, and does not want him to leave him because of what he has received for Jacob's sake. He tells Jacob to appoint his wages, or name his price for his service, and that he will give it. He has so much confidence in Jacob's honesty that he leaves it to him to name his price. Jacob declines to name a price, but suggests what looks to Laban like a poor bargain for Jacob, but an excellent one for himself: but Jacob is good on a trade, the most peculiar trader that ever lived. Esau's cunning could not over-reach him, Laban's love of money is unable to trap him. The shout of a king is with Jacob. He has power with God and men and prevails. He has many troubles though and straits,

but the Lord delivers him out of them all. He has many enemies close round about him, but he comes off more than conqueror.

Jacob said to Laban,

"Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to day, removing from them all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word."

This peculiar offer is very acceptable to Laban, because Jacob proposes to take for his hire the very ones Laban does not want, those having blemishes. Then there can be no contention about which part is Laban's and which is Jacob's. Laban supposes there will not be many of this ring-streaked, brown and speckled number—the very kind he does not want. Laban is much pleased with the offer of Jacob and gladly accepted it, thinking he has all the advantage. The natural mind sees no beauty in what the Lord loves. Jesus came to seek and to save that which was lost. Jacob's flock of speckled, spotted and streaked, would cut as poor a figure in Laban's mind as the redeemed family of God, a speckled bird, does in the eye of this world.

Jacob guards his character against suspicion or charge of dishonesty by stipulating to receive only such as were marked in his brand, and that were born with that mark on them.

The righteousness of Jesus is clearly shown in the salvation of

his people, and marks them as his own. None can claim them as their own. Jacob separates the part that falls to his lot, and puts them away from Laban's flocks. So the Lord separates his people from all others, for Israel shall dwell in safety alone, and the fountain of Jacob shall be upon a land of corn and wine. Jacob set three days journey between his flocks and Laban's. This three days sets forth the three days the Son of man was in the heart of the earth, typified by the three day's journey between Egypt and Canaan, but no Israelite was able to make it, not even in forty years, nor ever was able to make it, if he walked according to the flesh. It is a difference the Lord and not man puts between the flesh and Spirit.

Jacob feeds Laban's flocks. The Lord's blessings and mercies extend over all. The method Jacob used in putting streaked rods of poplar, hazel and chestnut wood before the cattle at their feeding troughs the world would call a superstitious device, and cunning, and very unfair to Laban, he received from God: See Gen. 31: 8-14. So God took away the cattle of Laban and gave them to Jacob. For it was found that these cattle conceived among the rods, and were not only streaked and speckled, and born marked for Jacob, but they were much stronger and better cattle than Laban's. The people of God are conceived and brought forth under the rod of God, wherein the strength of Jehovah is displayed, and the righteousness of the Lord

is set forth to prove this to the people the Lord hath formed for himself that shall show forth his praise.

The traits of character manifested in those born of God are so peculiar that the envy and hate of all others is excited, but they become stronger, and the marks and traits of their spiritual life are brighter as the rod of God separates them from others with whom by nature they were equally children of wrath. God is the strength of Israel. By the eye of faith or revelation it is seen that the rod of God, which is the Lord Jesus revealed, is that which blossoms and buds and brings forth fruit to God's glory as showing his strength in Israel.

The separation of Jacob and Laban—with their contentions and reconciliation represent the conflicts of nature against grace, of carnal reason against the Lord's dealings, and the blessed prevalence of grace above nature; and that after all there is a healing, saving mercy that not only multiplies God's blessings above those of carnal nature and fleshly reasoning, but also reconciles us to his doings, and in the end our flesh shall be brought under submission to the Lord's will, and Jacob is gone up in triumph, while the flesh returns to the dust as it was—or to its own place, or the natural man is gathered to his grave in peace.

P. D. G.

JACOB AND ESAU.

Sister Mattie Luper requests my view of Gen. 27th chapter.

Some points I wish to notice.

1st. Not of him that willeth, nor of him that runneth.

Isaac though a child of promise, and the promised seed of Abraham, illustrates what is true concerning the children of God—that they while in the flesh possess a fleshly mind, and are often controlled by it. He considered Esau entitled to the birthright blessing. Esau was the elder of the children, and naturally the elder has the birthright. Again Esau was a mighty hunter, and killed and prepared savoury dishes such as Isaac loved, and this was pleasing to Isaac. But Esau was unable, on one of his hunts, to find game. Although he was a mighty hunter, and relied on his archery, and knew the habits and haunts of wild beasts, there was a time when he could find no game. His skill failed him. He became faint from labor and hunger. At that time Jacob sold pottage—or was cooking a meal of domestic food, not such as is wild and must be taken with weapons of war. Esau desired Jacob would feed him with red pottage. Esau means red. His nature therefore craved that sort of food. Jacob said to him, Sell me this day thy birthright. Esau said, "Behold I am now at the point to die, and what profit shall this birthright do to me?" So Esau sold his birthright unto Jacob and confirmed it by an oath: Gen. 25: 33-34. In Hebrews he is called a profane person or fornicator; Heb. 12: 16. Esau showed his character here in his disregard of spiritual things. The birthright blessing in

the line of descent in Abraham was divine and wonderful indeed. Jacob desired that blessing, for he had a mind to appreciate such a favor—while Esau was carnal and profane, and so utterly disregarded the value of his birthright as to sell it for a mess of pottage. He possessed no faith—had no love for Israel—no fear of God, no hope in his covenant blessing.

Isaac knows according to the course of nature he must die soon and he wishes to bestow the blessing on Esau before he dies, and tells him to take his weapons of archery, and go to the field and take him some venison, and make him a savory dish, such as he loved, that he might eat it and his soul might bless him before he died. This desire of Isaac to bless Esau rested on the tottering base of carnal will and natural appetite for food. How a savoury dish of natural food could prepare the soul to divinely bless one is a question I cannot answer. Isaac willed to bless Esau, and Esau ran or hunted, labored for the blessing. But it is not of him that willeth, nor of him that runneth. It is vain to rise up early and sit up late. It is vain to prepare weapons of carnal warfare, or to go to Egypt for horses and chariots, or rely on money, human learning, eloquence, numbers, or anything man can do to obtain the blessing of the Lord.

2nd. It is of God that showeth mercy. The Lord had said before either of the twin brothers was born, or either had done good or evil, Jacob have I loved and Esau have I hated, that the purpose of

God according to election might stand. Before the birth of the children the mother Rebekah, being in distress—the children struggling together within her, went to the Lord 'o enquire. The Lord said unto her, "Two nations are in thy womb; and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Gen. 25 : 22-24.

Now Rebekah had an experience in this matter that no doubt inclined her to love Jacob, and led her to the Lord's side in this matter. She having had this experience was also strengthened to trust in the Lord, and be confident of the fulfillment of the Lord's word in the blessing of Jacob, to whom she knew the birthright belonged; and she hearing Isaac's command to Esau to take venison and prepare him a savoury dish that he might eat it and his soul bless him before he died, commanded Jacob to bring her two kids of the goats, in order that she might make them savoury meat for his father, such as he loved, that he might take it to his father in order that he might eat, and that he might bless Jacob before he died.

Here follows a transaction that has been assailed by many as corrupt; but I cannot pass such a judgment on it.

Jacob said to his mother that his father would perhaps feel him, and that he would seem as a deceiver to his father, and that would bring a curse on him in-

stead of a blessing. His mother replied, upon me be thy curse, my son; only obey my voice. Wisdom has inventions that are witty, and love takes all seeming risks on itself to save those in need or danger. Rebekah knew the blessing belonged to Jacob. Therefore she would not sit still and see matters going as they appeared to be going.

The sequel defends her course. She prepares the savoury dish. Jacob takes this and comes in the name of Esau under the law of his mother, answering to that which is from above. Isaac is astonished at the speed he makes in obtaining and preparing the food and said, come near me my son and let me see whether thou art my very son Esau. He comes near, and Isaac feels the hairy hands of Esau as he speaks and said, the voice is Jacob's but the hands are Esau's. Thus Jacob comes with the preparation his mother makes in the name of Esau, and Isaac eats and drinks wine, and smells the goodly clothing of Esau that his mother dressed him in as Jacob kisses him, and he blesses him.

Jacob possessed all of Esau's right, and hence had the right to come in Esau's name. When Isaac discovered what was done he said, I have blessed Jacob, yea and he shall be blessed. It is said in Hebrews that by faith Isaac blest Jacob and Esau concerning things to come. So that by faith Isaac put the blessings properly, but if he had been suffered to do what he intended he would not have done the will of God, nor done what God told Re-

bekah should be done. It is of God that showeth mercy. According to grace or mercy the blessing should go to Jacob. Esau's character is further shown to be wicked in that he determined to kill his brother.

How does the chosen vessel of mercy, typified by Jacob—a sinner—obtain the blessing of salvation? Does he go in his own name, or does he go in the name of the elder brother, and in the preparation of grace, answering to the Jerusalem above which is the mother of us all?

P. D. G.

ELDER J. T. EDGERTON.

This brother died on the morning of the 10th of April at his home, in Pikeville, N. C.

He was well known by myself and many others, and as well beloved as known. Before he united with the church it was my fortune to know him—baptised him and aided in his ordination to the gospel ministry. Never had I any cause to regret any endorsement given to him. Hands were not laid hurriedly on him. It would be difficult to find a brother that more faithfully and lovingly fought the good fight of faith.

In gifts he was royally endowed. He was a prince in Israel. The old Testament was the mine of precious jewels that sparkled as his gift brought them forth, and gave them to his hearers. The types he would follow into the harvest-field of the New Testament, gathering the

handfuls in the ripened fields of Boaz. In the New Testament he was equally industrious and skillful in serving his hearers with the choicest dishes.

In conduct he was prudent and careful. Towards his brethren his behavior was good and peaceful.

In discipline he walked by the golden rule of God's word. It is a wonderful blessing to the church to enjoy such a gift, and an equally great loss to be deprived of his services.

He died expressing submission to and satisfaction with the purpose of God to remain or depart as God willed.

Pray ye the Lord of the harvest to send forth laborers into his vineyard, for the harvest is great and the laborers are few.

We shall I hope remember his meek and greatly bereaved wife, sister Edgerton, who feels his loss more than any one does. May the Lord remember her.

P. D. G.

THIS DREAMER.

I dreamed a few nights ago that I saw Paul, and asked him to explain some things he wrote that are hard to be understood; and he replied to me that he could not understand them himself unless he should be in the same spirit he was in when he wrote them. This I knew was true before, but I had never so fully felt it as I did then and have since. Of course I could not understand any divine truth unless I am blest with the Spirit

of God. We understand natural truth or facts with our natural minds. So we can understand spiritual truth only as we have the Holy Ghost or mind of Christ. Paul himself, though fully in the Spirit, could not teach another, who has not the mind of the Spirit, the fulness or truth of a single text of scripture.

Stephen was full of the Holy Ghost, and his face shown as that of an angel, and he saw the heavens opened, and Jesus at the right hand of God; yet those uncircumcised Jews were not instructed at all by him. Paul said to Timothy, a believer, "consider what I say, and the Lord give thee understanding in all things." Though the disciples accompanied Jesus in his ministry about three years, yet they understood not the scriptures until he opened their understanding,

God hath in these last days spoken unto us by his Son, and afterwards it is confirmed unto us by them that heard him. Jesus quickens the dead and teaches them, and then the servants whom he sends to preach after that confirm the word unto them, and in the mouth of these witnesses every word is established.

Eye hath not seen, norear heard, neither have entered into the heart of man the things that God hath prepared for them that love him, but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. Then it is only by revelation that we can know the things that are freely given to us of God.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:— I have been reading in the LANDMARK your comments upon the scriptures for a number of years and I feel that my knowledge of the scriptures is very much limited; but as I understand them I think your view will stand a scriptural test. I believe the Lord has given you the spirit by which you are able to expound the scriptures, and are enabled by the revelation of Jesus Christ to search out the things which are hid from the wise and prudent, and to bring forth things both new and old, and unfold them in such a beautiful manner. While to "them that perish it is foolishness." But to us which are saved, (if I am included in that number,) it is the power of God. I do not wish to crowd out better matter, nor to put you to any unnecessary trouble, but would greatly appreciate your kindness if you would give your views through the LANDMARK on Matt. 4: 19. Your humble servant.

A. FRIEND I HOPE.

Remarks.

"And he said unto them, Follow me and I will make you fishers of men." Matt. 4:19.

Jesus spake this to Peter and Andrew his brother whom he called from their occupation as fishers to follow him. They were casting a net in the sea when Jesus called them. As soon as Jesus called them they instantly left all and followed him. These men left their father, and their occupation, the instant the Lord called them.

Jesus did not make a conditional offer to them. He did not say, if you will follow me I will make you fishers of men. But follow me and I will make you fishers of men. It is a com and. There is no instance

of ones failing to do what Jesus purposed for him to do. Without him we can do nothing. Jesus said to his apostles, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain."

Take the figure of a fisherman. What does it teach? Would you say that a fisherman created or made fish, or would cast in his net where he thinks there are no fish? The fish must be in the water before he could catch them. Peter was called to catch men, not to make them—to feed sheep—not to make them. The world's idea that the act of preaching quickens dead sinners is no where taught in scripture. Jesus makes those whom he calls to preach the gospel willing to go and preach it, because it is the power of God and the wisdom of God to him that believes.

Furthermore, the world holds that everyone can catch souls, as they call it. Join the church say they and go to work for Jesus, and help him to win souls, and you shall have many stars in your crown. A sister said some weeks ago to a neighbor of hers that said she expected many stars in her crown, because of the souls she had saved, "Ma'am, you may thank God if you get to heaven bare-headed."

The Lord does not call everyone of his people to preach the gospel, nor does he call any of them to make fish, or in that sense to quicken sinners, and make children of God. A nurse is called in to

wait on children and feed them.

Paul said, a crown of righteousness was laid up for him, and not for him only, but also for all them that love the appearing of the Lord Jesus. All them that love the Lord Jesus, and therefore that love his appearing, shall receive that crown.

P. D. G.

PLEASE HELP.

The following I consider a worthy case. A few years ago a friend gave a lot of land in the town of Roxboro, N. C. for a Primitive Baptist meeting house. Quite a number of people subscribed freely to build a house. The subscriptions were considered good, and the house was built. But the "Hard Times" came along, and not near all was collected, I have been informed. A church was constituted there. They have preaching monthly. About \$800 are owing for the house which is an excellent one. The people are not able to pay this debt. They desire help in this matter.

Now what I desire to request is that those of our people who have a dollar or some such amount to spare can help our people there very much by sending it to brother John S. Clayton, Roxboro, N. C. who is one of the deacons of that church.

P. D. G.

MARRIED.

On April 22nd 1897, Mr. F. L. Smith and Miss Lula E. Case, at Pilot Mountain, N. C. by P. D. Gold.

OBITUARIES.

NORA STOVALL.

The soul of our darling little sister, the daughter of Geo. W. and Elizabeth M. Stovall, age 3 years, 6 months and 29 days, after an illness of about eighteen days, took its flight to the spirit land, Dec. 31st 1896. She was a bright, affectionate and most promising child. O how sad for the fond parents for their darling little daughter to be taken away so suddenly. We know that the alwise God knows best when to gather the flowers of his own planting, and take them to himself in what way he pleases; but O how our hearts mourn for our loved ones when taken away from us; but she said, I don't want to stay here; She is now conqueror of all afflictions, trials and troubles of a sin-smitten world. Dear father and mother, brothers and sisters, how does the matter stand with you? Are you prepared to meet her on the sunny banks of sweet deliverance where you will live with the Lord, reign with him, and dwell with him forever? O come, and let us go where there is no night, no sickness, no death, no parting, but life eternal, peace, health and pleasure forever more. Written by her loving sister.

SALLIE P. BRANKEE.

JOHN A. DAWSON.

Brother John A. Dawson, son of William A. and Susan Dawson, was born Sept. 27th 1861; was married to Miss Bettie Gunn Nov. 19th 1884. He and his wife, sister Bettie Dawson, were baptised by Elder P. D. Gold into the fellowship of the church at Cane Creek Aug. 1891 and he was willed by lightning July 30 1896. There were born unto him 6 children, 4 daughters and 2 sons. A daughter and a son died before he did, leaving 3 daughters, 1 son and his widow of his immediate family to mourn his departure. In addition to these, he left an aged mother, other relations, a loving church and host of friends to weep on account of his death, but none of us mourn as those who have no hope. The exemplary life which brother Dawson lived gives us all reason to hope that our loss is his eternal gain. Few men leave behind them a better record and more friends than brother Dawson did. He was kind to the poor, liberal in bearing church burdens, honest in all

his dealings and courteous to his neighbors. The large concourse of heart-stricken people who attended his burial will ever serve to show us in what high esteem he was held, and though he is now dead he will long live in the memory of his brethren and friends. He was such an active and useful member of the church that we had hoped he would be long spared to us in his usefulness, but it was God's will to take him home and we wish to bow in humble submission to him in all of his dealings with us. Just before he died he wrote for his church a most excellent letter to the Association, and but for intruding upon the space of your paper I would insert the same here. A relative of his wrote to his mother some lines on account of his death, and by request I send you a copy of the same to be published here with his obituary.

(To memory of John Abner Dawson, by Mrs. Abner Meadows, Reidsville N. C.)

Weep no more my dear stricken aunt,
For your boy you loved so well,
And remember God has only done
What he thought best for mother and
son.
And you know that God's promises are
true
To all who believe and trust him too.
As God has taken your son with him to
dwell,
You must remember that he does all
things well.
Then meekly bow and kiss the rod,
And say, thy will, not mine, O God."

May the Lord bless sister Dawson with wisdom to bring up her children in nurture and admonition of the Lord. They all have our sympathy.

A BROTHER.

ANGELINE JAMISON.

At the request of the husband I will send you an obituary of our beloved sister Angeline Jamison, wife of Lewis F. Jamison, of Franklin County, Va. She was the daughter of the late Wm. and Julia A. Bussey. She was born in Franklin County, Jan. 27th 1843, was married to Mr. Jamison by the writer in 1869, and died Jan. 10th 1897, making her stay on earth 53 years 11 months and 13 days. She was a woman of unblemished character, loved and respected by all who knew her. Mr. Jamison was a widower with two children a boy and a girl when they married. She always treated these children kindly, and they respected and treated

her as a mother while they lived. Both of them preceeded her to the spirit world, but not until they were grown and married. The daughter left two children who fell to the care of Mr. and Sister Jamison. She lived to see them nearly grown. She bore Mr. Jamison three sons, two of them are left with their father to mourn her death. But while they sorrow, yet it is not without hope. For the evidence left by her satisfies them that their loss is her eternal gain. She was an obedient, industrious, faithful wife, one that strove to honor and please her husband. She was a woman who did not seem to make a vain show. Her conversation was interesting, and without levity. She always dressed in neat, modest apparel, cared nothing for the fashions and follies of the world, her life was such that it showed that she had hope in Christ. Though she did not unite with the church until a few months before her death, she was an honor to society. She lived happily with her devoted husband. Having a comfortable living the poor found a friend in her. The beggar was not turned unfeeling from her. She was afflicted for several years before her death, and was treated by several physicians, and her kind and loving husband gave her all the attention that it was possible for one to have. But the skill of physicians, the kind attention of husband, children and friends all failed, her disease grew worse and the weak arm of man could not stay its progress. Her mind after much reading of the scriptures led her to the Primitive Baptist church. But her devoted and kind husband was a member of that very plain and humble order known as Tunkers. How could she leave him and go with an other people? Would it not wound his feelings, was often upon her mind. How unworthy I feel to take such a step. This caused her no doubt to halt. But to her great delight she found that the kind husband was perfectly satisfied for her to obey the dictates of her conscience, never once trying to dissuade her from the people of her choice. So she desired the church to meet at their house, which they did on the 18th day of Aug. 1896, when she gave a very satisfactory reason of her hope before the church and quite a crowd of her neighbors and friends. The church joyfully received her into their fellowship. Her weeping husband and many of his Tunker brethren went forward and gave her their

hand in token of their appreciation of her act of obedience. She then rose up from her bed and with some assistance walked some twenty yards to the water, when the imperfect writer baptised her, and the church bade her welcome to all the privileges of the house of God. After she returned to the house and changed her apparel, I asked her how she felt. She replied I am much better satisfied, though I feel so unworthy that I cannot call you brother, but shall call you Mr. as I have always done. She continued to grow worse in body, but was able to be up some. When the church met for the communion and feet washing it was decided that as many as could do so should attend on the same evening at her house, which was done. Then she communed with them and one of the sisters washed her feet, all of which she seemed to be happy in. When the time drew near for her to be gone, she told her husband that she was only waiting the Lord's time, said for them not to weep for her, but to dress her body in white made in the plain style that she had been accustomed to make her dresses, have no funeral sermon, send for Mr. Hall, and let him talk and sing and pray, and let that be the end of it; put me in a plain coffin, and bury me after the manner of the Baptists, told what disposition she wanted made of her dresses, and gave the most minute directions in regard to some other matters. Then she quietly waited for the call of the messenger that was to relieve her from the sufferings of this life; and when the Messenger came she was ready. Her directions were carried out as far as possible. A very large crowd was present at her burial which proved how highly she was esteemed. May the Lord comfort husband, children and friends, and may it be his will to give them grace to bow to this dispensation of his will, knowing that they must be still and know that he is God. To day the oldest son of our dear departed sister united with the church at Little Creek, where his mother's membership was, he having obtained a hope the night his mother died. Thus the good Lord deals with his children. He has called the mother home, and led the son into the fellowship of the church militant, to honor him on earth, while she sings in the church triumphant, and to his name be honor and glory now and forever.

J. C. HALL.

MRS. ALCINDIA MASSENGILL.

On Sunday morning, Jan. 24th, at the residence of Mr. Jno. A. McKay, Mrs. Alcindia Massengill, wife of Mr. G. W. Massengill of Glenmore, Johnston County, gently closed her eyes in death. Mrs. Massengill came here about two weeks ago to visit her children, Mrs. E. Lee, Mrs. J. A. McKay and Mr. P. T. Massengill, and was taken sick with a cold which developed into pneumonia. Her husband and her other two sons, J. A. and G. K. Massengill were summoned to her bedside. She lingered until Sunday morning at 8 o'clock when she asked her son to open the curtains of the window so that she could see the light and in a few moments life had flown leaving a smile on her face. Mrs. Massengill was in her 65th year of her age; was a consistent member of the Primitive Baptist church at Oak Forest; an affectionate wife; a gentle and loving mother and a kind friend and neighbor, loved by all who knew her. The funeral was preached by Elder P. D. Gold of Wilson, Monday at 12:30 o'clock p. m. at the Primitive church and her remains taken to Greenwood cemetery and interred. This family has lost a precious member and the bereaved have the tender sympathies of a host of friends and relatives.

The Lord God Almighty, who rules the heavens above and the earth beneath, according to the dispensation of his wisdom and mercy, saw fit on the 24th day of Jan. 1897 to call from time to eternity our beloved sister Alcindia Massengill in her 65th year. She is gone, but her many good deeds, and her exemplary life yet speak to us that are yet living. She died while on a visit to Dunn to see some of her children. Her husband, and all her children were called in to see her, and witness the sad event. But our loss is her eternal gain, for truly she was a mother in Israel. Therefore be it resolved, that we are willing to bow in humble submission to him who doeth all things well. But in the death of our sister the community loses an upright and honest man, and the church at Oak Forest a consistent and faithful member, and her children a pious mother who was always watching over them and advising them to respect themselves that other people might respect them also, and her husband a devoted wife whose place can never be filled. Resolved 2nd. We the members

of the church at Oak Forest in conference assembled feel it our duty as a tribute of respect we owe to our departed sister, that a copy of these resolutions be spread upon our church minutes and recorded in our church book, and also a copy of the same be delivered to the bereaved and heart stricken husband. Done by order of the conference Saturday before the 4th Lord's day in February A. D. 1897.

ELD. L. P. ADAMS

B. J. HINES.

J. A. LEE.

} Com. of
Resolution.

APPOINTMENTS.

A. N. HALL.

Sister Beeks funeral (Dutchville) 4th Sun. in May
Bethany (Pine Level)..... Thursday
Goldsboro..... Friday
LaGrange..... Sat. and 5th Sun.
Newboris..... Wednesday
Meadow..... Friday
Autrys Creek..... Sat. and 1st Sunday in June
Sparta..... Thursday
Old Town Creek..... Sat. and 2nd Sun.
Pleasant Hill..... Tuesday
Mill Branch..... Thursday
Union..... Sat. and 3rd Sunday
He will need conveyance.

J. D. DRAUGH.

McRays..... Sat. and 3rd Sun. in May
Clayton..... Monday night
La Grange..... Wednesday
Newport..... Thursday
Moorehead..... Friday
North River..... Sat. and 4th Sunday
Straits..... Monday
Hunting Quarter..... Tuesday
Cedar Island..... Wed. and Thursday
Goose Creek..... 5th Sunday
Sandy Grove..... Monday
Bethel..... Tuesday
Blounts Creek..... Wednesday
Galloways..... Thursday
Red Banks..... Friday
Great Swamp..... Saturday
Flat Swamp..... 1st Sun in June
Spring Green..... Monday
Hamilton..... at night
Conoho..... Tuesday
Mt Zion..... Wednesday
Lawrence..... Thursday
Williams..... Friday
Falls..... Sat and 2nd Sunday
Mill Branch..... Monday
Wilson..... Tuesday
Upper Black Creek..... Wednesday
Beulah..... Thursday
Bethany..... Friday
McRays..... Sat. and 3rd Sun. in June
He will need conveyance.

UNION NOTICE.

The next session of the Dutchville Union will be held at Eno (3 miles North of Durham) on Sat. and 5th Sun. in May. A cordial invitation is extended to brethren, sisters, and friends.

G. C. FARTHING.

CHEAP BIBLES.

CLUBBING WITH LANDMARK.

We offer to send the Oxford Edition of Bibles, we paying the postage, with each new subscriber to ZION'S LANDMARK for \$2.50, or for renewal to the LANDMARK at \$2.50 cash.

Now if you want a very nice Bible this is a cheap and easy way to obtain it. This Bible is convenient in size for handling, leather bound, and with all the late helps of reference, concordance, and much other information. This bible alone would cost about \$2.00.

P. D. GOLD.

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

TRAINS GOING SOUTH.

DATED Apr. 15, 1897.	No. 31 Daily	No. 32 Daily	No. 41 Daily	No. 40 Daily
Lv Weldon.....	A. M. 11 59	P. M. 9 43	.....	.....
Ar Rocky Mt.....	12 52	10 35	.....	.....
Lv Tarboro.....	12 11	.....	.....	.....
Lv Rocky Mt.....	12 52	10 35	5 45	12 45
Lv Weldon.....	2 05	11 05	8 29	2 12
Lv Selma.....	2 50	.....	.....	.....
Lv Fayetteville.....	4 15	1 10	.....	.....
Ar Florence.....	6 45	3 15	.....	.....
Lv Goldsboro.....	.....	.....	V. M. 3 10	P. M. 3 10
Lv Magnolia.....	.....	.....	.....	4 10
Ar Wilmington.....	.....	.....	.....	9 40
	P. M.	.....	A. M.	5 45

TRAINS GOING NORTH.

DATED Apr. 15, 1897.	No. 31 Daily	No. 32 Daily	No. 40 Daily	No. 41 Daily
Lv Florence.....	A. M. 5 45	P. M. 8 15	.....	.....
Lv Fayetteville.....	11 20	10 20	.....	.....
Lv Selma.....	1 00	.....	.....	.....
Ar Wilson.....	1 42	12 16	.....	.....
Lv Wilmington.....	.....	.....	P. M. 7 15	A. M. 9 10
Lv Magnolia.....	.....	.....	.....	5 54
Lv Goldsboro.....	.....	.....	.....	11 57
Lv Wilson.....	P. M. 4 43	P. M. 12 15	P. M. 10 20	P. M. 12 45
Ar Rocky Mt.....	.....	.....	.....	11 55
Lv Tarboro.....	.....	.....	.....	.....
Lv Rocky Mt.....	.....	.....	.....	.....
Ar Weldon.....	.....	.....	.....	.....
	P. M.	A. M.	P. M.	.....

1 Daily except Monday. 2 Daily except Sunday.
Train on Scotland Neck Branch Head leaves Weldon 4:30 p. m., Halifax 4:28 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:57 p. m., Kinston, 7:50 p. m., Returning leaves Kinston, 7:20 a. m., Greenville 8:12 a. m., arriving Halifax at 11:20 a. m. Weldon 11:40 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8:20 a. m. and 2:00 p. m. Arrive Parmele 9:10 a. m. and 2:40 p. m., returning leave Parmele 1:10 a. m. and 5:30 p. m., arrive at Washington 11:40 a. m. and 7:40 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5:30 p. m. arrives Plymouth 7:40 p. m. Returns from Plymouth daily at 7:30 a. m. Arrives Tarboro 9:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:40 a. m., arriving Smithfield, N. C., 8:20 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4:30 p. m., arrive Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leave Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11:15 a. m. and 4:10 p. m., Returning leaves Clinton at 7:00 a. m. and 3:00 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pas. Ag't.
J. R. KENLY, Gen'l Manager.
T. M. EMMERSON, Traffic Manager

Southern Railway.

FIRST and SECOND DIVISIONS

Schedule Effective Nov. 22, 1916.

This schedule is published as information only, and is subject to change without notice to the public.

GREENSBORO, RALEIGH, GOLDSBORO and NORFOLK.

No. 12 mixed daily.	No. 38 daily.	Eastern Time	No. 26 daily.
1 30am	12 10pm	Lv Greensboro Ar	11 55am
2 20am	12 40pm	Lv Gibsonville Ar	11 24am
2 32am	12 46pm	Lv Elon College Ar	11 20am
3 10am	12 56pm	Lv Burlington Ar	11 10am
3 18am	1 00pm	Lv Graham Ar	11 05am
3 28am	1 07pm	Lv Haw River Ar	10 56am
3 50am	1 18pm	Lv Mebane Ar	10 43am
4 30am	1 37pm	Lv Hillsboro Ar	10 22am
4 50am	1 48pm	Lv University Ar	10 07am
5 30am	2 08pm	Lv Durham Ar	9 50am
6 22am	2 39pm	Lv Morrisville Ar	9 18am
6 36am	2 48pm	Lv Cary Ar	9 08am
7 10am	3 09pm	Ar Raleigh Lv	8 53am

No. 42 Ex Sun			
9 00am	.....	Lv...Raleigh...Ar	.....
9 40am	3 31pm	.....Auburn.....	8 27am
9 56am	3 45pm	.....Clayton.....	8 15am
11 55am	4 11pm	.....Selma.....	7 49am
14 45am	4 29pm	.....Princeton.....	7 33am
1 10pm	4 55pm	Ar...Goldsboro...Lv	7 10am

No. 16 Lv. Norfolk 5:25 p.m.; No. 15 ar. 9:20 p.m.

NORFOLK AND CHATTANOOGA.

Through Knoxville, Morristown, Hot Springs, Asheville, Salisbury, Greensboro, Durham, Raleigh, Selma, Wilson, Rocky Mt. and Tarboro.

No. 12 daily	Nos. 16 and 10 daily	Central & Eastern Time.	Nos. 15 and 9 daily
4 30am	5 55pm	LvChattanooga Ar	8 00am
11 30 a.m.	.....	.....Hot Springs.....	1 37am
1 25pm	1 46am	.....Asheville.....	12 20pm
3 12pm	3 17am	.....Marion.....	10 40pm
3 50pm	3 51am	.....Morganton.....	10 10pm
4 18pm	4 29am	.....Comedy Springs.....	.....
4 38pm	4 29am	.....Hickory.....	9 34pm
4 58pm	4 41am	.....Newton.....	9 18pm
5 45pm	5 18am	.....Statesville.....	8 39pm
6 40pm	6 00am	.....Salisbury.....	7 55pm
8 10pm	7 10am	(Central Time)	.....
.....	.....	(Eastern Time)	8 25am
9 52pm	8 50am	{ Greensboro }	6 55pm
.....	.....	{ Durham }	.....
5 30am	10 52am	.....Raleigh.....	4 38pm
7 10am	11 45am	.....Selma.....	3 40pm
.....	12 45pm	.....Goldsboro.....	2 35pm
.....	12 50pm	.....So Rocky Mt.....	2 20pm
.....	1 40pm	.....Pinners Point.....	1 30pm
.....	2 00pm	.....Norfolk...Lv	1 12pm
.....	2 15pm	.....	12 52pm
.....	5 05pm	.....	9 45am
.....	5 25pm	.....	9 23am

UNIVERSITY AND CHAPEL HILL.

No. 53 Ex Sun	No. 51 mixed Ex Sun		No. 52 mixed Ex Sun
5 05pm	10 45am	Lv University Ar	9 40am
5 50pm	11 30am	Ar Chapel Hill Lv	8 55am

OXFORD AND HENDERSON.

No. 24 daily.	No. 22 mixed daily.		No. 21 mixed daily.
6 30pm	12 25am	Lv Oxford Ar	10 00am
7 20pm	1 05am	Ar Henderson Lv	9 30am

GREENSBORO, WINSTON-SALEM AND WILKSBORO.

	No. 5 daily see note	No. 9 daily	No. 87 mixed see note
Lv Greensboro.....	8 50am	7 50pm	.....
Winston-Salem.....	10 00am	8 50pm	1 00pm
Rural Hall.....	10 34am	.....	2 40pm
Elkin.....	12 25pm	.....	6 50pm
Ar Wilksboro.....	1 15am	.....	7 40pm

No. 57 will leave Winston-Salem Monday's Wednesday's and Friday's.

No. 5 is mixed train between Winston-Salem and Wilksboro.

SLEEPING CAR SERVICE.

Nos. 37 and 38, Washington and Southwestern Limited. Solid Vestibuled Train between New York and Atlanta. Composed of Pullman Drawing Room Sleeping Cars (minimum Pullman rate \$2.00; no extra fee). First-class Vestibuled Day Coach between Washington and Atlanta. Through Sleeping Cars between New York and New Orleans, New York and Memphis, New York, Asheville and Hot Springs, New York and Tampa and Richmond and Augusta, Southern Ry. Dining Car between Greensboro and Montgomery.

Nos. 35 and 36, U. S. East Mail. Pullman Sleeping cars between N. Y., Atlanta, Montgomery, and New Orleans, New York and Jacksonville, and Charlotte and Augusta.

Nos. 15 and 16, Norfolk and Chattanooga limited. Solid train between Norfolk and Chattanooga, through Selma, Raleigh, Greensboro, Salisbury, Asheville, Hot Springs and Knoxville. Pullman Drawing-Room Sleeping cars between Raleigh and Chattanooga.

Through tickets on sale at principal stations to all points. For rates of innation apply to any agent of the Company.

W. H. GREEN, General supt.

W. A. TURK, General Passenger Agt. Washington, D. C.

J. M. CULP, Traffic Mgr.

R. L. VERNON, Trav. Pass. Agt. Charlotte, N. C.

ASSOCIATIONAL NOTICE.

The Mayo Association meets on Saturday before the 3rd Sunday in May—instead of the 2nd Sunday in May, as was stated in last issue of the LANDMARK.

VOL. 30.

MAY 15, 1897.

NO. 13.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

James H. Harrison Inc.

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:—I have permission from sister Lola P. Brown to send her first two letters to me, to you for publication. I have read them many times and derived much comfort from them, and when you have space for them in the dear old LANDMARK I feel sure they will be appreciated. I dare say the dear kindred are like me in this respect. I feel a thrill of joy when I see her name in the LANDMARK. Our correspondence has been a source of great joy and comfort to me. Oh I know she and other dear ones too, must have much of the pity and compassion of the dear Christ to write such good letters to poor, vile, simple me. I know my letters are so beneath her's they can hardly be termed an answer. I am so weak and ignorant in spiritual things, and when I start to write to the dear kindred, I feel my insignificance so deeply, that often I tremble so I can scarcely write. Sister Lola's letters are so sweet and flow along so smoothly they often remind me of a pure stream of water flowing so peacefully along and taking in more streams as it flows, 'till it gradually broadens out and fills one with joy, thanksgiving and admiration at its beauty. It seems her letters always come at the right time, they often seem a white winged messenger from some heavenly clime, bringing good news and glad tidings. Many times

when troubles, grave doubts and the manifold duties and cares of life press my spirit and bow my head, as the rays of the mid-summer's sun when there is no refreshing breeze to cool the fevered brow, a letter from sister Lola will come like the balmly south wind or the refreshing dew, causing the flowers of my poor, thirsty, famished garden to raise their heads toward heaven, with praise saying, "Thy mercies, O Lord, endureth forever." "The winter is past and gone, the flowers appear on the earth, the voice of the turtle is heard again in the land." Yes; the letters from the dear kindred are precious to me. They are like "apples of gold in pictures of silver." I have been on Powell's Point Currituck Co., since the 8th of Sept. teaching for brother C. C. Aydelett. I feel loth to leave such kind friends and dear brethren and sisters, but contemplate beginning my homeward journey in two or three weeks. I think to visit the Baptists at different places on my way, probably I will visit dear sister Lola. I have a great desire to meet her, and dread too; I hope I don't want to deceive anyone, but feel sure she will not love me near so well after meeting me and knowing me better, and I could hardly bear that. Brother Gold, please change my paper from Youngsville, N. C. to Pernell, N. C. Excuse this tres-

pass upon your time. In christian bonds,

EMMA HINES.

Harbinger, N. C. March 23rd, 1897.

MISS EMMA HINES, MY DEAR SISTER:—I have read and re-read your experience in the LANDMARK and have shed many sweet tears while reading it. I don't say it to flatter, but it seems to me your experience is the greatest one I ever read. After reading such an experience it makes me feel very small. I know there is plenty of jealousy in my heart, but it will never make me feel jealous (I hope) to hear others speak of your writing just as I have spoken of it; for I feel so far beneath you. I must know every one who has read both yours and mine can plainly see the most of the image of our dear Saviour in you, my dear sister. I have felt impressed from the first reading of yours to write to you, but my insignificance has caused me to rebel 'till now. And while I feel that I am weak and you are strong, I hope you will bear with me. I have received several letters and many kind words and messages concerning my experience in the LANDMARK, which has encouraged me and brightened my shadowed pathway. Gloom, doubt and despair overshadow me and depress my spirits so at times, till it seems if I were not encouraged by those whom I believe know their God, I would sink in utter despair without any hope of "A house not made with hands." Such things don't puff me up, but it does encourage me on my weary way, fighting the warfare. 'Tis good for us to be brought to feel our poverty. When our Master comes to our necessities, how sweet it is to meet Him and taste His never-dying love. He has promised to "never leave us nor forsake us." Oh the depths

of His riches, both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out." I do pray to know enough of His ways to serve Him truly. But then I'm so desperately wicked I don't follow his ways that I know, (or at least, those I hope I know.) I have hoped to realize a time that I would not feel so sin defiled, but how can I ever feel otherwise when I am such a constant sinner? Oh how sorry I feel for my brethren and sisters when they seem to place so much confidence in me, and seem to love me so devotedly. If they only could know me inwardly, they would not have such loving confidence in me, though I have a hope the Lord placed me among them, and has there prepared a place for me to lay my head in all my trials and sin-sick feelings. So many years did I go with no staff to lean upon, and so many times have I mourned and cried and thought how true are the words. "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head," and oh we have never had, nor ever will have any where to lay our head, or any comforts anyway, only by and through the one who redeems us from under the curse of the law. My dear sister I judge from your piece in the LANDMARK that your opportunities for an education have been worse than mine. It has been one of the saddest regrets of my life to know I had such few advantages to gain an education. My father is a poor farmer, and never had any great eagerness to educate his children, and all the efforts I ever made of myself to make money that I might go to school were failures. The things I have most desired in life have been attended with difficulties. I have never taken any writing

lessons, nor written after a copy-book. I never have had much opportunity to study at home. Nothing but sorrow and toil had been mine, 'till I hoped the Lord had bankrupted my sins and washed away all stains, and said to me as He said to the woman of old, "Be of good comfort; Thy faith hath made thee whole." When my faith is bright in Him, I feel whole, I feel that I need nothing else. This world's goods are nothing to me then. But when I become cast down and my case so hopeless to me, I feel despondent and very needy. About two weeks ago I felt like the Lord had thrown me aside, for He had no further use for me; and that my days on earth were not many more, but the remainder of my stay in this world I was to be deaf and dumb in God's Kingdom; I was not to give anything or receive anything. Previous to this (since I had joined the church) I had felt it an impressed duty to write things and visit the sick and suffering, and go talk with tempest-tossed troubled souls that I would be sent after to go to. I have rebelled against such impressions and say I would not do such things. For I have felt like my brethren and sisters would think I was busying myself and it was all of the flesh, and when I have whispered and said "I will not do such things, I will wait 'till I know God requires it of me." Something has always answered me when I have shrunk from it, and said, "Cast thy bread upon the waters," and really, sister Emma, when this scripture first began to knock at my heart, I did not know there were such words in the Bible, but since then I have found it and hope I was enlightened on it. When I was overcome with the gloom that God was doing with me as a servant here below, I felt undone and desolate,

I felt like the brethren and sisters cared nothing for me. It continued to grow on me 'till last Sunday night. The bud bloomed, and oh! as its petals were bursting, how bitter was the crash. I never slept a wink all night. If I had any hope I could not realize it. It was shut up from me. Then I lay and tossed on the bed from side to side, thinking constantly, oh! it was my spiritual death I had had a foreboding of for one week. Instead of having nothing more to do here, and in six or twelve months God would take me to the realms above. I felt that God was forever gone from me; and I would at the break of day get up and tell my parents the church was deceived in me, I was a devil, and if they did not thrust me out I would destroy their peace. But so soon as I arose, like a flash of lightning it all flashed from me, and I began to write some letters I owed. This was with me all day, "Be not faithless, but believing." Was all of that to warn me that God requires things of me? Did you ever have such feelings as I have been describing? I often think to myself, does any christian feel as I do? The greatest question is with me. Is there any christian that sins just as I do? I have a lively disposition, and I love to talk, and so often I engage in such foolish mischievous conversation. I have to groan and suffer in spirit and ask the question, "Is there another one among the Baptists who would say such things as I do. You spoke of visiting the Little River Association last year. How glad I would be to visit that Association this year. Perhaps I would meet you. I am anxious to visit the Baptists where there are a number of young members. I am the first girl that joined in my country. Two dear ones have joined since. Some are somewhat

eccentric in their ways of dress, and one good little sister thinks it a crime to be fashionable in dress. A few years ago the Baptists here wouldn't allow the sisters much style. My ways of dress have never given me any trouble. My spiritual dress gives me trouble. There is where I want to be clothed aright. I will stop trespassing on you by asking you to excuse me for this privilege and hope you will answer me. Hoping to hear from you soon. I am most affectionately yours.

LOLA P. BROWN.

Beulahville, N. C. July 7th 1895.

MISS EMMA HINES, MY PREVIOUS SISTER:—I was feeling sad, forlorn and forsaken on the evening of the 28th of July. As the sun was sinking behind the western hill, the evening breeze softly floating among the trees, and the evening shades silently appearing, I entered the P. O. and found your sweet comforting letter (with others too) that filled my poor starving, forsaken feeling soul with joy and light, which caused me to lift my hands toward heaven and shout. "Bless the Lord oh my soul, and all that is within me bless his holy name." To learn that my letter to you was appreciated made me cry and give thanks unto the Lord of Heaven and say "Oh! Lord thy mercies endureth forever." For always when I feel that His mercies are clean gone forever, He through some of His chosen ones, sends me a loving message which brightens my hope and strengthens my faith. Often when I feel so forsaken, my eyes with tears are wet, faith brings relief and tells me that Jesus loves me yet. My dear sister, I haven't the language to express how near and dear your precious letter is to me. After pursuing the contents

of your letter I felt dumb. I felt sure I would never be able to answer it. I feel to have grown old with age and piercing sorrow. I am your senior in this respect, but in spiritual things and gift in writing, I feel as only an infant babe to you. Unless the Lord is in this, my effort to answer your sweet letter, I cannot do it. The thought came to me the day I wrote you before, I would write and get the weight off of my mind and perhaps it might ease a doubting, troubled breast, as letters I had received had been a soothing balm to my weary doubting and troubled breast. I am glad now I obeyed and will ever write to you, my dear sister as long as I hope the impressions come from God. We are promised if we obey and serve Him we shall spend our days in prosperity and our years in pleasure. But if we obey not we shall perish by the sword, and shall die without knowledge." Yes, sister Emma, this weary way a christian travels is a way that must be worked by obedience or we receive no prosperity in spiritual things and we find no profit or pleasure in the Lord unless we obey the works He intends for us to do. If we rebel a famine soon reaches our spiritual land and the sword consumes us, and our spiritual life dies and we are left without knowledge to grope our way in darkness. Sister Emma, there is a lady in our neighborhood who has been confined four months on her bed with bodily afflictions, and she is under a heavy bondage concerning the welfare of her soul. She sends for me every week if I fail to go. She says I do her more good than all the medicine, or anyone else does anyway. Others send for me, I tremble at the thought of going. I feel so small and besides satan or something is always telling me I had better stay

at home and work. But my darling sister, I have already learned by experience,

When we hearken to the plans of satan,
Thorns hedge the pathway we tread,
Till the Saviour with His rod awakes us,
And gives us living bread.

Good works doesn't save God's children eternally, but there is some place in His spiritual house for every one to fill. Yes, sister Emma, a good work for all to do. (But not as the Arminians do.) There, of course, is more required of some than there is of some others. "Where there is much given, there is much required." We are not commanded to sit down with folded hands. "Faith without works is dead." But if we are not established in a thing, and feel to be in doubt about God's designs, "Stand still and see the salvation of the Lord." But oh sister, I feel so much afraid that I am still in every thing right and acceptable in God's sight. I am afraid I am a failure in Him; Yes, an utter failure in all things. I feel low this evening, my spirits depressed. Oh! I can say as David said: "Have mercy on me, O God, according to thy loving kindness, according to the multitude of thy tender mercies; blot out my transgressions; wash me thoroughly from my iniquities, and cleanse me from my sins, for I acknowledge my sin is ever before me." At times my many sins arise as large as mountains before me, and the very thought of death shrieks through me with such terrors, if the pangs were of long duration, I should soon be as wild with trouble as I have been in days gone by. Some other times my hope is such a strong anchor, it seems I can quote the poetry with perfect ease.

"And when my Saviour calls me home,
Still this my cry shall be;
Hinder me not, come welcome death,
I will gladly go with thee."

Sister Emma, certainly one who has never had the home with our dearly beloved brethren don't know how sweet it is to be there; I can say to the church as Ruth said to Naomi, "Entreat me not to leave thee, or to return from following after thee—thy people shall be my people, and thy God my God" &c. I believe that God's children don't know anything about true fellowship with Him until they are enlisted in the militant kingdom here.

"Say what is there beneath the skies
Wherever thou has trod,
Can suit thy wishes or thy joys
Like fellowship with God?"

Not life, nor all the toys of art,
Nor pleasures' flowery road,
Can to my soul such bliss impart
As fellowship with God.

When I am made in love to bear
Afflictions needful rod,
Light, sweet, and kind the strokes appear,
Through fellowship with God."

No, sister Emma there is no god on this terrestrial globe that will ever come before the church with me. I feel like my own experience has taught me that I got to the church and began to reap the joys of sweet fellowship with God and His dear saints just as soon as the Lord would have me there, and much sooner than I was worthy. I am not worthy of anything in my Father's house. I do feel sister Emma, to love you dearly, and your experience is a sweet one to me. Yours is written just as you experienced it, and with the ability and power God gave you to write it, and I believe every word of it. I understand from the reading of yours that you felt like you lay out of your duty of joining the church, and that others do. I believe you true, precious sister, God has power to give one's experience to him or her just as it should be written. My experience (I hope) was given me that I went to the church just as soon as God loosed me and set

me free. This is a point that is argued among our ablest ministers. Brother L. H. Hardy, who certainly is an able minister, has experienced deep things, and he says that every one of God's children unite with the church at the Lord's allotted and appointed time. He said to me, "Sister Lola, you are right about your experience," and he said others would see that way had they been taught deep enough to understand such hidden mysteries of God. I am too little and weak to say of others as brother Hardy said. But unless God changes me, I will see my own experience just as I have seen it. Oh! it is so plain to me, and I have a great hope that I did not imagine all these things. Sister Emma, I have had opposition written me concerning my experience, but not by any member of the Old Baptist church. I received a letter from a gentleman in Texas, who said that all my trials had been unnecessary, and my sins imaginary. He wrote me lots of Arminian stuff. I received a letter yesterday from a gentleman in California, who took me up and gave it to me severely about what I said about my spiritual birth being premature. He said he wanted to tell me how mistaken I was. But he was sure some of my brethren had taken me up ere this. The man is mistaken, for I have received letters from brethren, sisters, and friends, but no not one of them have taken me up. They have all given me words of comfort and encouragement. I met brother Gold and asked him what he thought about my revelation of my birth, and he asked, did I not know what Paul said about being "born out of due season." I told him yes, sir, I had noticed it since I wrote my experience. He then said to me, "Doesn't that mean the same thing?" He wrote me a good

letter after that and said he was deeply interested in what I said about my premature birth. I have many sweet messages of encouragement, some very complimentary. Such things are to good to be said of such a wretch as I am. If there is anything or teaching coming from me, it is the gift of God, and I can say with you, I have nothing to glory in save my infirmities. Sister you are the only person I have ever written to first, whose writing I had read. Oh! my sweet sister, when I first tried to read your precious letter (in the P. O.) when I got to where you said oh! if you could see me and take me in your arms and tell me what you had passed through and what some of your sorest trials had been, yes, precious sister, when I reached that place of your letter I felt so much in sympathy with you, (and felt glad too I had found a precious one I could confide in and tell that I had suffered the same trials only more severe) I could no longer restrain my feelings, but threw the letter in my lap and burst into a flood of tears, and I said to the P. M. "I cannot read this letter without crying." Oh! my sweet sister if I could only meet you, I could tell you many things, and of many pangs I have received from the fiery darts of Satan. Oh! what a wretched life mine has been! I cannot write some of it without a flood of tears blinding me, nor can I talk it without weeping aloud. I have had many enemies, but I have no desire to expose them. To sum it all up I must take encouragement from Christ's own language. "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Since I hope I am established in God's law, I can see there was a Godly purpose in all my trials. I see myself a vile sinner, and hope my sufferings have

been for good. Sister Emma, my father says I may go to both the Seven Mile and Little River Associations, but I can't say whether I will go or not. My health hasn't been good in 18 months. I do hope we will meet ere long. No, sister Emma, you showing my letters gives no offence, it only encourages me to know so good a judge as you are think it worthy of being shown to the brethren and sisters. I have read yours to several, all enjoyed it very much, and think you are a true Baptist and a good writer. I think I will show your letter to my brother's clerk who is a Missionary Baptist boy, he read your experience and cried like a baby, he thinks it's the prettiest experience he ever read. Brother Isaac Jones says you spoke of enjoying and appreciating my other letter but I feel exactly like you will have no pleasure in this. Please excuse this writing, I do so much writing and hurry over it, 'till I have ruined my hand write. Please write soon. Affectionately.

LOLA P. BROWN.

Bealville, N. C. Aug. 5th 1895.

MR. P. D. GOLD, DEAR BROTHER IN CHRIST:—Here is a letter, from a girl who seems to be very much troubled on account of sin. I decided it was too good to be cast away. I want to see it in print, perhaps others may be comforted by reading it. You will find the answer in another envelope. If you see anything in the answer worth publishing do so, if not it is alright, my mind has been impressed very much lately—so I take the liberty of expressing myself in the answer to this dear girl's letter. Remember your little sister I hope.

ZILPHIA C. WHITLEY.

Smithfield, N. C.

MISS ZILPHIA WHITLEY, DEAR

FRIEND:—As my heart feels so much impressed to write to you this morning, I will once more attempt. I have thought and tried to write to you a good many times, but feeling my unworthiness so much I have neglected until now. I feel like you can't enjoy a poor sinner's letter-like me. I read your experience last night, and was melted down with tears of joy and sorrow. Surely you must be a christian girl. I feel that you are one of God's precious lambs. I don't think I ever read a more touching piece than yours. When you spoke of the trouble with your earthly and heavenly Father, it filled my soul with love and sympathy. Dear friend, I feel assured your earthly father has long ago forgiven you, and that your heavenly Father is now smiling on you in tender mercy. You said in your piece, that your once called friends had shunned your company somewhat since your open profession: but what does that amount to? Your heavenly Father loves you and will guide you on your way. No doubt those who have made fun of you will be sorry some time, for the way they have done. Oh, I feel like you have united with God's people, people I love and can't help it, and I don't try now. I have tried and tried not to love them, but it is in vain. My love for them is far from being changed. I can't love any other church as I do the Primitive Baptists, (the true church I believe.) Oh! if I was only fit to be with the Baptists. Miss Zilphia, you told my feelings so near, how can I help loving you. You seem nearer to me this morning than ever I thought one so far distant could seem to me. If I only could see your sweet face this morning, but I would feel too unworthy to be with you, I feel like no one has ever seen any more trouble about

sin than I do. I haven't a hope, I'm still in the wilderness of darkness. I feel at times my stay here on earth is short. Oh! if I only could claim Jesus as my own. It seems to me (as you said in your experience) I'm so tender hearted I want to cry at everything that is the least unkind. It seems to me I would die, if I could not cry. I feel to be less than the least, I do love the Primitives, sometimes I can't bear to speak to them, they look so pure, and I so vile. I'm afraid I'm deceiving you, but O, if I am deceiving you, I'm also deceived in myself, but it seems to me I'll die if I can't receive some comfort. I feel that my associates know my unworthiness so well, I'm almost ashamed for them to know I claim a love with such dear people. The Primitive Baptists seem to love one another better than any one else. I believe you are one of God's chosen, therefore I ask you to pray for me. It seems to me I'm on a long journey that will never end; it seems trouble is my portion. My troubles are worse at times. Sometimes I'll go through the day—try to tell the truth all day—be just as good as I know how, and in a short while I find myself dancing—and while on the floor I have asked for mercy. I feel like everything I do is wrong in the sight of God. I do pray He will lead me in the way of everlasting life. When I retire at night I ask God for some sign that I may see his face. My prayer is Lord have mercy on a poor sinner like me—save or I perish. I feel like at times He does not hear my prayer, then again it seems I can almost hear Him say "trust in me, and I will bless thee at the appointed time." very often this comes to me, "Come unto me all ye that labor and are heavy laden and I will give you rest." I hope you will not think me un-

kind by writing such a lengthy letter; it seemed to me I was bound to express a part of my feelings. Write to me if you can write to one so sinful, but do not neglect writing to some dear one for unworthy me. When you write remember you are writing to one who loves you dearly and one who appreciates your comforting words.

A SINNER.

DEAR FRIEND:—I have just received your letter and wept while reading it, for I believe it is filled with the feelings of a tempest tossed child of God. You spoke of feeling so unworthy of the saint's company, surely we are by nature children of wrath even as others. Nothing good dwelleth within our flesh. Christ is the worthiness of all His people. Verily, salvation is of the Lord. Dear one we are all visited by those same dark threatening clouds of trials and adversity. We should bear our burdens patiently. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." The sinner dead to good works does not mourn on account of sin. "Blessed are they that mourn, for they shall be comforted" is one of the precious promises to those who feel condemned and grieved on account of sin. My dear troubled one, human sympathy indeed is precious but the grief of our hearts often demands just such compassionate love as the Divine One alone can bestow upon us. For there is no clue for the greatest sorrow of life save that which the infinite love of Jesus brings to the bleeding heart. The wicked may strive to do good, but of themselves they can do nothing. They may surge against the billows manfully but they can never raise their

drooping heads above the washing waves of death, which roll in fury over the troubled sea of sin. Their only hope of rescue is to be found in a Divine hand. My dear girl, just think how our blessed Saviour suffered, and how he bestowed his loving kindness upon us. He fed the destitute thousands, but suffered himself the pangs of hunger. He administered consolation to those in deepest distress, while he was pre-eminently the man of sorrow. He cast devils out of many, yet was himself sorely tempted of satan. He lifted the burden of sin from the souls of others, while bearing in his own body the sins of the world. He raised many from the devil and yet he submitted to the most shameful and cruel of all deaths. The object of his mission into this sin-stricken world was to do good, to bring joy to the living and life to the dead. Oh let us gladly walk with him in the sunshine of life and he will accompany us through the shades and shadows of death. This man Jesus loved as no mere human being ever did, or ever will love. Jesus loved a world steeped in sin and saturated with crime far better than the world has ever loved him in return. My dear troubled one you say you believe the Primitive is the true church. I have no doubts about the true church, my doubts and troubles are, am I worthy of being with such a people. I once could enjoy the world by entertainments, but now when I engage in them, I have a conscience that checks me and makes me feel so condemned. This great religion of Jesus is not an imaginary or powerless something, it is not merely a religion of notions, but a divine reality. It renews life and saves souls. It is a religion which has driven superstition from thousands of dark homes, and filled them with the light of its own joy

and gladness. My dear, I feel that you will learn obedience by the things which you suffer. O, that our indulgent Father will enable you to go home to your friends and tell what great things the Lord has done for you. Surely all that will live godly in Christ Jesus shall suffer persecution. After one has a hope and unites with the church, O what comfort they find. The whole world of people might turn their backs on them, and with the love of God reigning supreme in their hearts they are enabled by our blessed Saviour to cast such aside and trust in Him who is King of Kings and Lord of Lords. I hope by the time you receive this letter, you will be rejoicing in the Saviour's love, and sweet communion with the saints. "Behold how good and how pleasant it is for brethren to dwell together in unity." When we meet and have a feast, how we rejoice, how much we thank and adore our heavenly Father, for his loving kindness toward us. Oh! how precious this man Jesus is to poor, lost, and helpless humanity. At times our countenances are veiled in deepest sadness, and then we find ourselves impatient. Oh, if we could always wear a look of gentleness, so tender and touching that both young and old, rich and poor, saint and sinner might know that we had learned of Jesus, who is so meek, and who bore the sins of the world so patiently. Oh, that I could live more Christ-like. My dear girl if you knew how weak and vile I am you would not esteem me so highly. Were we not to pander to worldly desires, were the life of our thoughts inseparably connected with our heavenly Father—we would be clothed with that beautiful internal raiment of love, which is really the source of all beauty and harmony. God's work is grand

see how he not only lifts poor helpless sinners out of darkness into the marvelous light of truth but blesses them with natural blessings. Are we not a peculiarly blessed people? The Primitives are accused of being on the stool of do nothing, that we can go on doing just what we please to do, and if we are to be saved we will be anyhow, regardless of whether we want to be or not. The accusers say, "If I believed as you do I would take my fill of sin." Why God's people don't want to sin: when God reveals himself to a person dead in sin, it is then he sees his lost and helpless condition, he desires to sin no longer, he has his fill of sin. I do believe we have a duty, but if I'm saved it's by grace, and not works. Nothing on my part. If it was works, why God would save us on account of debt due us. He must save us if we work for Him. Oh no, his power is sufficient, "For by grace are ye saved." If this human family is to be saved by their good works how many will enter the fold? Speaking of duty, why instead of wearing the beautiful things of temperance and harmony, many carry the wrinkles of drunkenness, gluttony, and dissipation; instead of all faces being calm and lovely, many show wrinkles of hatred and malice; instead of all carrying the beautiful cheerful, smile of purity, many are long faced and hypocritical, and instead of all forms being natural, beautiful and healthful many carry the signs of the victims of prevailing fashions which lead to evil results. But thank God, we have reason to be truly grateful that there are beautiful faces—faces illumined by love—the most beautiful quality of nature. Oh! how God's people should love one another. We should search for love, not hate; for beauty, not deformity: for harmony, not discord.

Yes, surely, we are a peculiarly blessed people. We love to contemplate the King in his life work on earth; for each act has its place in the divine economy, and every achievement its lesson of love for suffering and sinning humanity. My dear girl, when you are being persecuted, remember the Saviour who knew no sin, yet was numbered with the transgressors. On either side they crucified a thief, to make more humiliating, if possible, his ignominious death, but as the heartless reproaches of his enemy merged into deeper and deadlier blasphemy, the penitent thief called for mercy, and bowed his guilty head in humble submission before the crucified Saviour. Your enemies, (if you have any) in time to come, may fall at your feet in humble submission and beg forgiveness for their rudeness. My dear girl, please pardon this lengthy letter, but my mind was so much impressed upon the subject I fear I have written too much. I owe several letters to dear members, but I'm busily engaged teaching and have so many correspondences it is impossible to answer them at once as I desire. I hope you will write again. I'm always anxious to hear good news. May the Lord bless, protect, and at last save you, is the desire of your weak and humble friend.

ZILPHIA C. WHITLEY.

Smithfield, N. C.

DEAR BROTHER GOLD:—I will tell you that by the grace of God I have at last been made willing to offer myself to the church at Lawrences for membership, and by the same grace they were willing to receive me after a sojourn of 15 years of sorrow and afflictions. I often think whence is this grace to me, for I am the same poor sinner I have always been, undeserving the

least of his mercies. Never shall I forget your kindly admonitions to me, those many years while memory lasts, nor shall I forget the kindly interest shown me by many of the dear children of God. May God almighty grant I may prove worthy of their love. I can always view the salvation of Israel as sure and complete, but am I one of that happy number? Oh! at times the thought makes me quake and fear, but I have an humble hope that never entirely deserts me that I have a part in Him. If so, how blest am I. Oh! that we could live nearer the blessed Jesus, could love and serve each other better. If the professed followers of the meek and lowly Jesus could see him as he was here on the earth how many would he have! How many, oh Lord, how many. Nevertheless the foundation of God stands sure, having this seal, "The Lord knows them that are his." I often find myself praying especially for you, believing and may I not say knowing you to be a child of God, and that he has put upon you a "woe be to me" if I preach not the gospel. I also know you to be flesh and blood, and that you are highly esteemed and would become pulled up no doubt if left to yourself. Knowing this as I do, my heart does go out to God for you and yours my dear brother, not forgetting the whole family of God. I do most earnestly desire the prosperity of the church and that we may take heed to the commandment of Christ, "Little children love one another." With my best wishes and success for you and the LANDMARK (for we await its coming as anxiously as we would a dear friend) and desiring that you could spare some of your precious time to pen me a few lines I remain the same poor sinner.

SUSAN A. EDWARDS.

Scotland Neck, N. C.

DEAR BROTHER GOLD:—I have often thought I would write you some things concerning my feelings of the good Lord, but I failed until now. My mind is so aroused I feel like talking to you this morning. My husband and daughter have gone to church at Pine Level. She joined our church last meeting. What will arouse a mother's feelings any more than their children? I cannot tell you how old I was when I first had serious thoughts about the goodness of the Lord. My mother died when I was but 2 years old, and my grandma raised me, she was old but kind to me. She taught me to tell the truth and to behave myself where ever I went. I would wash her feet, and would warm a blanket, then wrap them up, and get in bed with her, and not open my mouth to pray for fear she would hear me. I did not want her to know it. I went on this way until I was grown. I had many admirers, but my father drank up all he was worth, and I had such a horror of drink I did not know whom to trust. I asked the Lord to give me a companion that did not drink, and I had never seen the man that was given me in a dream. I saw him in a beautiful garden and his name was given to me, Bill Whitley. I waited to see him and not long after my dream I saw him and knew he was the man I saw in the garden, and I married him, and can say I got what I asked for. He is good and kind to me, and does not drink, and I can say bless the Lord, Oh my soul and bless his holy name. Not long after we were married my father and husband got cross, and that gave me trouble. I asked the Lord to make my husband a better man. There was a revival going on at the Methodist church, and we attended it, and thought we were as good as anybody, and joined them,

and were baptised, but glad to say we never communed with them before we left them. I began to think my prayer was in vain. He went to an Association at Pine Level. When he came home he told me that the preacher told his feelings better than he could. I could not see how it was. I would go with him to hear them preach, but it was a sealed book to me. Three years after he joined them, I attended an Association at Salem church, and brother Jimmy preached my feelings. I came home and was in so much trouble nothing was any pleasure to me: so I again asked the Lord for help, and I dreamed I had a little bundle to carry somewhere, and it was in the direction of the old Union church, and it was dark, and someone asked me if I was not afraid. I said to him no. I was led to a small house and danger appeared, as a very large man seemed ready to kill me. I cried to the Lord and he delivered me and a bright light appeared. The next day I heard the sweetest singing I ever heard in my life. The words were:

"My God is reconciled,
His pardoning voice I hear.
He owns me for his child,
I can no longer fear."

I raised up and said, thank the Lord. That day seemed like no other day ever has to me. I went to the church and told some of this and was received and baptised, and thought there was no more trouble for me, but when I began to think of those good old people I had known so long I began to doubt myself, and went there three times to have my name taken off, but would hate to have it done. I got in so much trouble I again asked the Lord to relieve me in some way, and I had a dream that I went to the old Union church, and old brother Brown said there was an

offering had to be given to the church, and said we will take sister Whitley for the offering. There was before the pulpit a long table and a white cloth on it, and three bright knives on the table shining like silver, and their handles white like ivory. Brother Brown and brother Brady laid me out on that table, and took out my heart, and gave it to the church. They held it up over me, and I saw the blood dropping from my own heart. It did not hurt me. They took me up and I took my seat and sang with them. I have never wanted my name since that time, but often think I am a stranger to myself. During these troubles I lost two bright little boys one four years old, and the other fourteen months old. They now sleep beneath the old grape tree with grandma and grandpa in the arms of Jesus. Yes, asleep: I hope to meet them by and by. Brother Gold you can do as you choose with this, I do not want to do anything to hurt the cause of the church.
From your sister.

NANCY J. WHITLEY.

CHEAP BIBLES.

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P. D. GOLD.

ZION'S LANDMARK.

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

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

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

VOLUME XXX,.....No. 12.

WILSON, N. C., MAY. 15th., 1897.

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EDITORIAL.

ASSOCIATIONS.

General meetings have been held among the people of God for centuries. The Jews had three annual gatherings for social intercourse and the worship of God. The feasts of the Jews were general gatherings to worship God, and see and commune with each other.

It is of great importance that people of similar faith, in order to be strengthened in that faith should not neglect the assembling of themselves together. To solidify a people in their faith and confirm each other, they should meet in conference; and those gifted should impart instruction that shall be confirmation of their mutual faith. It is not that they meet in order to give each other faith, but that they that fear the Lord should speak often one to another.

The enjoyment in such general meetings, when brethren of dif-

ferent and distant churches come together for conference, and to hear preaching, and receive the greetings, or correspondence of other brethren that live at a distance, is very great. Such feasts and greetings have cheered the hearts of many.

The chief objection to such meetings or associations is that sometimes they are abused by being made an instrument of oppression, such as associations lording it over churches. It is not claimed by defenders of associations that their purpose is to control churches, but it is charged that they sometimes do. Well that is not the kind of associations that I approve of. Take for instance the Kehukee Association which is the oldest in our country. I was received a member of the church at Kehukee from which the Association took its name, and where it was constituted in 1765. Since my connection with it in 1870—I have attended every session of that body, though I am not now a member of it. I have not known in that time a single instance in which the Association has ever attempted to rule a single church, or dictate to it, or lord it over a single one. On the other hand its sessions have been helpful to the brethren. The chief object is preaching. The churches meet through their chosen messengers in the Association for a general conference or greeting, and receive the correspondence of the churches.

We might as well object to preachers because some of them try to lord it over churches, or in

some other way disturb the peace of Zion. The abuses of a thing we should seek to avoid, but if the thing is in harmony with the word of God, such as having general gatherings of saints for preaching, and correspondence, or greetings and other communications, we should not abandon it because some abuse it.

What would Associations be without correspondence? If two or more men were to meet between whom there is no fellowship or agreement then there would be no Association. One true object of Associations is the gathering together of such as are agreed and therefore fellowship each other. If a Methodist and a Primitive Baptist should have a meeting at the same place and time there would be no Association, because no agreement. How can two walk together except they be agreed?

We are to strive together, endeavoring to keep the unity of the faith in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith and one baptism; one God and Father of all, who is above you all, and in all.

That is the doctrine; but every child of God is not settled and established in this doctrine. If every one is, why are we exhorted to strive together for this unity?

It is not expected that every child of God is perfect in the sense that there is no need of preaching, teaching or exhorting him. We have not all come in the unity of

the faith to a perfect man in Christ Jesus.

If Baptists meet to quarrel or dispute then they would do better to stay apart. If however they meet to preach Jesus, and not some theory or hobby, then they will have an Association. There are some things we would do well not to take with us to Associations, nor to any other meetings, such as carnal traditions, theories, a party spirit, a recollection of the faults of others. There are things we do well to bring with us. Such as bearing about the marks of the Lord Jesus, being at the feet of our brethren, forgiving one another, if any man have a quarrel against any other one.

When we all are built on the same foundation—Jesus Christ—though we have some traditions and hobbies if we meet together in the desire of peace, we shall all be benefitted by such Associations. If we meet with daggers in our hearts, and ready for a contention, let us not charge the confusion to Association, but to our own bitter spirit, there is really no Association when we meet thus.

P. D. G.

PRAYER MEETINGS.

A brother asked me what I think of Baptists going to prayer meetings.

Answer: I wish Baptists would hold more meetings for true prayer than they do.

See Acts i : 13-14. Here we are told that the disciples continued

with one accord in prayer and supplication. Also in Acts 16:13 we read that Paul and other brethren went to a place where prayer was wont to be made. Men do not want to get in a condition that compels prayer, for it is one of suffering.

Men ought always to pray and not to faint, or go back to the world. Because other denominations meet to have their meetings we should not cease to pray to the Lord. We might as well quit having preaching because other denominations have preaching, and in that respect we do like them. A religion that does not constrain a man to make any sacrifice is worthless. A religion that allows a man to be at ease is of no value to him. I am sure that God's elect pray or cry to him.

Mere forms of prayer, or praying to be seen of men, or because it is fashionable is not commendable. We are sure though that the more spiritual life there is in God's people the more they are led to pray to the Lord or call upon him. There is much comfort and strength received in meeting with the saints for prayer or praise to God.

P. D. G.

CHRIST IS ABOVE ALL.

Brother J. T. Spain requests my view of Heb. 9:10:

"Which stood only in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation."

This first testament was set up in wonderful gorgeousness of rich dis-

play. Its lambs the firstlings of the flock, and without blemish, its priests clad in royal raiment, its temple the finest of timbers and metals, overlaid with gold, its altars from which rose holy incense, its holy of holies so sacred that no man could look therein, all made the richest array of wealth and wisdom ever beheld by mortal man. Yet this made nothing perfect. It was all carnal ordinances. What does God teach by this? That the wisdom of the wisest man that ever lived, the devotional service of the greatest nation that ever existed—the offerings made in the greatest temple ever reared on this earth, and sacrifices the purest that men could prepare, all according to revelation made to the meekest man that ever lived, could not purge the conscience from sin and dead works, nor make a single comer thereunto perfect. It profited not. It was all carnal. It stood only in meats and drinks, and divers washing, and carnal ordinances imposed on the people until the time of reformation. It was merely typical of some good thing; but it was not that good thing. When the true tabernacle, which the Lord pitched and not man is come, then that first tabernacle is taken down. Not one stone of it is left upon another. Not a vestige of it remains.

What a wonderful lesson this teaches. Not all the sacrifices on Jewish altars, though they be made as God commanded, not all the service of this Levitical priesthood with its washings and purifications, strictly in accord with the

pattern shown to Moses in the Mount, could atone for a single sin. The wealthiest outlay of worship under the law of Moses stood only in carnal ordinances that could not take away sin. What could more clearly show the utter helplessness of anything man can do, even under the command of God to atone for sin?

The worship under the law taught that man is a sinner. Because it taught him he could not approach unto God except through a death or sacrifice, and that must be of something beside himself. While it taught the mercy of God in receiving something in his place, yet it also demonstrated that something could not be anything earthly however innocent as a lamb without blemish.

All this exalts Jesus, the lamb of God whose blood cleanseth us from all sin. It declares that he was typified by the law, foretold by the prophets, and that he is the true temple, the altar, the prophet, the priest, the king, the lamb, the all, the way, the truth, and the life, by whom we come to God. This is the way revealed unto Abel foreseen by Abraham, prophesied of by Moses, typified by the law, clearly declared by the prophets, gloried in by the Psalms, and preached by the Apostles of the Lamb. All this legal worship stood only in meats and drinks and divers washings, and carnal ordinances. In the light of the gospel how that legal worship fades away. Once it was glorious and imposing, while our carnal imaginations and fleshly

glorying trusted in our ability to keep God's holy law. But when the spiritual character of God's law was sent into our hearts, and we saw the end of all flesh, then we failed and perished, or died, and in the revelation of Jesus to us the resurrection or gospel day dawned as the light of God's glory upon us, and old things were passed away, and behold all things are become new; and all things are of God, and come through Jesus Christ. Then our faith stood no longer in meats, or drinks, or washings, or carnal ordinances. Then we see they were imposed until the times of reformation when Jesus makes all things new. This is the times of refreshing coming from the presence of God, the river of water of life clear as crystal proceeding from the throne of God and the lamb.

In the new dispensation and spiritual temple, or the time of reformation, the bread is from heaven, the temple is holy, the priest is after the order of Melchisedec, the covenant is everlasting, the mercies are sure; there are no conditions, it is of promise sure to all the seed, and it is of faith that it might be by grace. This leaves not a vestige of the old worship, not one stone left upon another. Ye are come to Mount Zion, and to the heavenly Jerusalem, the city of the living God, to the general assembly and the church of the first born, to God the Judge of all, and the Spirits of just men made perfect, and to Jesus the Mediator of the new covenant.

What manner of persons then ought we to be in all holy conversation. Should our faith stand in meats and drinks and carnal ordinances or feasts? Our religious service should not be in outward forms, in abstaining from meats, or in observing holy days, or any such carnal ordinances. But we should present our bodies a living sacrifice --having one body washed with pure water, planted with Christ by baptism into the likeness of his death, and receiving the gift of the Holy Ghost, feeding on Christ and him crucified, denying self and ungodliness, and living soberly, righteously and godly in this present world.

Our faith should not stand in meats and drinks, but in righteousness, joy and peace in the Holy Ghost.

They that trust in and worship Jesus are called and chosen and faithful, and should not defile the holy calling of God by fleshly service.. Jesus is exalted a prince and a Saviour. We should glorify him, trusting him and forsaking all other's serve him. This is the beloved Son of God whose house are we if we hold the beginning of our confidence steadfast unto the end. Surely we need grace to serve in this holy kingdom that can never be moved or shaken.

P. D. G.

Brother L. A. Tillman, of Ga., requests my view of these questions. 1st. Does the preaching of the gospel supercede the work of the Holy Ghost? 2nd. Is God as

much glorified in the damnation, as he is in the salvation, of a soul?

We do not understand that the preaching of the gospel in any sense antagonizes the work of the Holy Ghost. Is not the preaching of the gospel itself caused by the Holy Ghost? God operates in perfect harmony in all his work whether in quickening the dead, or in preaching gospel to the poor.

It is the Holy Ghost that brings the things of Jesus to remembrance from the quickening of the dead in the entire experience of a sinner saved by grace. There is never a gospel sermon either preached or heard but that it comes in the power of the Spirit, and is preached with the Holy Ghost sent down from heaven. So what God has joined together let not man put asunder. In its place there is nothing more wonderful than the preaching of the gospel. We should not consider any thing unimportant which the Lord has commanded us to observe or avoid.

Is God as much glorified in the damnation as he is in the salvation of a soul?

We consider and so say that God's justice is vindicated in the damnation of the sinner, in the sense that the sinner receives the due or proper reward of his deeds, receives just what he deserves, and God's holy law is vindicated. He that believes not shall die in his sins, and must feel the righteousness of his damnation. For however helpless man is it is the helplessness of one guilty, and the greater his helplessness the greater

is his guilt. There is no theory of predestination that excuses man's guiltiness. One truly convicted of sins feels that God is holy in his condemnation, and says amen to that just condemnation, as the thief on the cross said, we suffer justly, for we receive the due reward of our deeds, but this man (Jesus) hath done nothing amiss. So that God is glorified in the damnation of the ungodly in the manifestation thus of his hatred of sin, and in his justice in punishing iniquity.

But in the salvation of the sinner the riches of his gracious power, wisdom and mercy are so richly displayed in the suffering unto death, and the resurrection of his blessed Son. What if God endured with much long suffering the vessels of wrath fitted to destruction, that he might show the riches of his grace and mercy on the vessels of mercy which he had afore prepared unto glory. The glorious obedience of Jesus shows that wonderful mystery of grace that he is a just God and a Saviour, and justifies the ungodly that believe in Jesus.

We must come to Mount Sinai, or see and feel the justice of God in our own condemnation. Then the question with the sinner is, how can God be just and not damn me. I know he is just, and it seems to me I must be damned. But when he reveals the crucified and risen Saviour in me, then I can praise the riches of his grace that he hath not appointed me to damnation, but to obtain a salvation by our Lord Jesus Christ. P. D. G.

BROTHER P. D. GOLD:—I was impressed on reading your article in regard to whether or not Baptists should have meeting houses or preaching in towns and cities. I have heard Baptists talking and almost deny or oppose the idea of having preaching or meeting houses in towns, saying they thought it should be in the country. O what a grand mistake. I would like to ask our opposing brethren in the first place where do they get their grounds to exclude the cities and make them barren and unprofitable for meeting houses and preaching? I am sure they don't get it from Jesus, nor any of the Apostles. Jesus in committing the gospel to the apostles, and charging them how and where to preach, did not simply say go and preach in the country, but in all the towns and countries together, and them that receive you not shake off the very dust from your feet for a testimony against them. It was going through towns and at feasts that Jesus sought to preach and do the most of his miracles and mighty works. The scripture will testify to this. I would hate to go to a town of any size and learn that no Baptist ever preached there, nor was any meeting house near by. We should not be so selfish and ashamed of the gospel, as not to want a house of worship in town. Paul said he was not ashamed of the gospel, and wished that all men were like him, save his bonds. Jesus said this gospel shall be preached in all the world for a witness, and then shall the end come. They must preach in towns as well as in the country to do this, and a thing that is good for the country is good for the town as all our food comes from there. I ask you to remember me in prayer often. Your little brother I hope.

J. A. HERNDON.

Remarks.

If you will examine the scriptures you will find that Jesus sent his disciples to preach in towns and cities saying. "And into whatsoever city or town ye shall enter enquire who in it is worthy; and then abide till ye go hence:" Matt. 10: 11.

Jesus preached in towns and cities. Such as Jerusalem, Samaria, Jericho, Bethany, Capernaum. See Matt. 11: 1. "And it came to pass when Jesus had made an end of commanding his twelve disciples he departed thence to teach and to preach in their cities."

How was it with the apostles? After the resurrection they began preaching first in Jerusalem. Then they went to Samaria, Antioch, Philippi, Ephesus, Corinth, Rome, Athens, Smyrna etc, etc, all towns and cities. This is enough authority for us to preach the gospel in towns and cities, and have meeting houses in towns.

Years ago a good brother preacher said he did not want to come to Wilson to preach, because we were proud; but he said afterward it came in his mind that he was proud, and that was the reason he had not come. He came and preached to us and told us about it.

Town people are no better and no worse than country people. We are not to call town people nor country people unclean. Shall we refuse to preach the gospel to people in town because they are sinners? The same reason will keep it from the country people. I feel that the gospel I preach is good

enough for town people and good enough for country people. I hope I feel as Paul, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also:" Rom. 1: 15. Rome was then the largest city in the world.

P. D. G.

COMMUNION MEETING.

The Senter church about 30 miles from North Wilkesboro in Ashe Co., N. C. in conference April 10th, desired the LANDMARK to publish that she has completed a good church house and wanted a communion meeting to commence on Saturday before the 2nd Sunday in June next and, she also requests all the Elders that can, to come and preach for her and also preach in her mountain country coming and going. All those desiring information will write brother J. B. McMillan at Nathan's Creek Postoffice, N. C. Done by order of the church.

A. J. TAYLOR Mod.

J. B. McMILLAN Clk.

Brethren Welborn and Branscome are requested to copy this notice in their papers.

OBITUARIES.

BRUCE CARRINGTON LEE.

It is sad and sorrowful to me to try to write a notice for publication in the LANDMARK the sickness and death of my dear little brother, Bruce, Carrington Lee, the beloved son of Jesse and Henrietta Lee. My brother was born Nov. 29th 1874 and departed this life March 9th 1897, making his stay on earth 22 years 3 months and 10 days. He left father, mother, five sisters, and four brothers all living, and they feel the loss of a dear little brother. He was an invalid all his life, and his sufferings were beyond description. He was a firm and healthy child until he was about a week old and then he was taken sick and began to have fits and became

paralyzed on one side and when he was about 3 years old he became paralyzed on both sides, making him perfectly helpless. He never spoke a word nor walked a step to all his life. Bruce was well cared for and waited on by the family, neighbors, and friends, and was treated by physicians the greater part of his life. He seemed to be devoted to his mother and one sister Rovella. In the latter years of his life his mother's afflictions became so great she could not wait on him as much as she desired to which was hurtful to the loving mother's heart. The dear sister with patience waited on him and loved him seemingly as a mother loves her babe. I believe my sister with anxiety and helping hand did all she could to keep him, but alas he was taken away from the family, and left us to mourn his loss. He bore his untold sufferings with patience and fortitude. His presence was company to mother and sister in their daily domestic work. Little Bruce is much missed at our home. He was a curiosity to every body that ever saw him. For the past few years his weight was from 30 to 32 pounds. He stopped having fits about the 20th year of his age. His health got worse about twenty days previous to his death, and he was soon taken from time to eternity, beyond this world of misery and woe to a blessed home where parting is no more. Now there is a home in the southern part of Johnston Co. N. C. sad and lonely, where we cannot see his sweet face any more.

KURE LEE.

McKoy, Sampson Co. N. C.

MRS. JANE V. WILKINSON.

Mrs. Jane E. Wilkinson was born Jan. 15th 1814, and married B. F. Wilkinson Dec. 15th, 1859, and to this union were born 5 sons and 5 daughters, one daughter and 3 sons preceeding her to the grave. Sister Jane joined Plymouth church May 20th, 1871, and was baptised June 18th by Elder N. B. Vinning who was pastor where she continued until carried to the church Triumphant. She was taken with Lagrippe on Sunday night, 31st of Jan. 1897 and died on Thursday morning Feb. 4th of heart failure, leaving her husband, 2 sons and 4 daughters with many relatives, friends, and the church, to mourn the loss of one greatly beloved, but with the mourning there is a balm, believing that our loss is her eternal gain. At the time of her death her devoted husband was

quite low with Lagrippe, and their youngest son (17 years old) low with Pneumonia. One married son also, one daughter living some distance from their parents were sent for to come and see the youngest brother die, and they came, but to witness the death of their dear devoted mother. This was a sad time with this dear family, with father and brother so low, and mother taken away so suddenly. But the Lord in mercy spared the father and son who are fast recovering their health. As a wife, mother and neighbor, she was faithful, and greatly delighted in making all who visited her home happy, and especially her brothers and sisters. Our dear brother feels lonely, but with two loving daughters and one son to assist him in guiding the affairs of home, and a host of friends to sympathize with them, may they not say, "The Lord is my shepherd, I shall not want." May the Lord sanctify this affliction to their good and his glory, is the humble desire of the writer.

J. C. WILKINSON.

Merwin Amite Co. Miss.

(Signs of the Times and Primitive Baptist please copy.)

MRS. MATTIE L. THIGPEN.

She was the daughter of Deacon William Hodges was born March 23rd 1851, and married to Mr. Walter H. Thigpen Oct. 10th 1872, and departed this life on her 45th birthday, March 23rd 1896. She was living at her father's at the time of her death. She survived him only two weeks. All was done for her that kind and loving hands could do, but when the good Lord calls there is nothing that can hinder or stay his hand. Mrs. Thigpen was very kind and courteous to all, and no one knew her but to love her. She was much afflicted for years, yet bore all her sufferings patiently and with much fortitude, never murmuring nor complaining. I will relate two dreams she had, also one her mother had concerning her. Mrs. Thigpen dreamed she was in a large room at a feast, it seemed, when there was a piece of chicken breast put upon her plate, and on looking at it discovered there were three different kinds of it, and she could not understand what it meant. So she took it to her mother who on looking at it touched the different parts with the tip of her finger telling her it meant faith, hope, and charity. The other dream was, she was sitting in a room at a window up stairs,

when a dove flew in her lap, and walked up her arm to her shoulder. She called to her sister Maggie and told her to look at that dove saying, that was the third time it came in at the window, lit on her lap and walked up to her shoulder. Sister Hodges dreamed that Mrs. Thigpen was very sick and she was sent for. On reaching there she found Mrs. Thigpen lying on her bed writhing with pain. Sister Hodges wanted something from her home, and as she had no one to go for her she quickly ran home and back again, distance about a quarter of a mile. On going in she found her daughter lying on a couch, or something of the kind which was just large enough to fit her, and which was a little hollowing in the middle, sloping a little higher towards each end. She was covered with a snow-white sheet that fell in lovely folds all around her, and she was dressed in a white robe which altogether looked perfectly lovely. Sister Hodges went to the couch, and kneeling down asked her what she could do for her. Mrs. Thigpen raised both hands over her head and said black, black, black. O I am such a sinner. Sister Hodges rose up and quickly turned from her, and as she turned she found she had a lovely little babe in her arms; did not know how she came by it. She then turned back to her daughter, who on seeing the babe, quickly arose, turned her feet off the couch, and stretched out her arms for it, took the babe and prepared to nurse it, and oh the most beautiful flesh she had ever beheld was that of her daughter's. Mrs. Thigpen never had any children of her own, so her sister Mollie, Mrs. Ed Thigpen, at her death, gave her her infant little girl about six month of age. She proved a most exemplary mother to her, for she was ever gentle, patient and kind, yet positive and candid with her little child as all mothers should be with their children. Little Mary was perfectly devoted to her kind, dear mother and was 7 years of age at her death. Poor child, she has lost a friend indeed. Mrs. Thigpen never united with any church, yet loved the Primitive Baptists. We believe she had a hope beyond the grave. Your sister I hope.

R. L. BOYETTE.

MRS. CHARLIE ELIZABETH STUBBS.

With sad heart I assume the task of writing the obituary of my dear mother who departed this life Nov. 17th, 1896 at

the age of 37 years and 21 days. Language fails and the pen falters under such a sad task. She was a dyspeptic for many years, and suffered intensely, though she bore it all with christian fortitude. During all her sufferings a murmur never escaped her lips. She often said that she hoped that it all might be put upon her in this world. O how sad to give up one so kind. She was kind hearted and liberal to the poor so far as her means would permit. She had never united with any of the denominations, but was a firm believer in the Primitive Baptist church, and always attended it when an opportunity presented itself. She was confined to her room about one month, though she did not appear to suffer any severe pain. She had two attacks of nervous prostration. A few days before her death she called the family in one by one to bid farewell for the last time. O how sad when she embraced me in her arms and deposited the last maternal kiss on my cheek. She kissed her infant boy without shedding a tear, and asked her aged mother to take care of it for her. She then asked us not to be excited, and begged us to pray for her to die. When papa told her she might recover, she responded that she did not wish to, and said, "I've been made willing and want to go, it is so much better to go and be in paradise." What a blessed consolation to feel confident that her suffering is ended forever though her death has vacated a chair by the fireside that can never be filled again. Written by her bereaved son.

W. E. STUBBS.

DANIEL FOWLE SNIPES.

Death entered our home on February 15th 1897, and took our darling little boy, Daniel Fowle Snipes. Daniel was born November the 29th 1888 making his stay on earth 8 years, 2 months and 16 days. He was affectionate and kind to every one, and was loved by all who knew him. He was always a loving and obedient child. It is sad to know that our darling is gone never to be seen or heard on earth again, though he is better off. He has crossed the stormy tides and is resting in peace with God. The icy hand of death has touched the tender bud, and taken it to bloom in a bright world where there is no pain or death. It is a sweet consolation to think of the words that Jesus spoke when he said, "Suffer little children to come unto me, and forbid them not, for of such

is the kingdom of heaven." May we all be prepared to meet our dear little boy and be at rest with the Lord. Written by his father.

W. F. SNIPES.

APPOINTMENTS.

A. N. HALL.

Sister Beeks funeral (Dutchville) 4th Sun. in May
Bethany (Pine Level)..... Thursday
Goldsboro..... Friday
LaGrange..... Sat. and 5th Sun.
Mewborns..... Wednesday
Meadow..... Friday
Antrys Creek..... Sat. and 1st Sunday in June
Sparta..... Thursday
Old Town Creek..... Sat. and 2nd Sun.
Pleasant Hill..... Tuesday
Mill Branch..... Thursday
Union..... Sat. and 3rd Sunday
He will need conveyance.

J. D. DRAUGHN.

Goose Creek..... 5th Sunday in May
Sandy Grove..... Monday
Bethel..... Tuesday
Blounts Creek..... Wednesday
Galloways..... Thursday
Red Banks..... Friday
Great Swamp..... Saturday
Flat Swamp..... 1st Sun in June
Spring Green..... Monday
Hamilton..... at night
Onoho..... Tuesday
Mt Zion..... Wednesday
Lawrence..... Thursday
Williams..... Friday
Falls..... Sat. and 2nd Sunday
Mill Branch..... Monday
Wilson..... Tuesday
Upper Black Creek..... Wednesday
Beaulah..... Thursday
Bethany..... Friday
McRays..... Sat. and 3rd Sun. in June
He will need conveyance.

J. A. BURCH.

Pleasantville..... 1st. Sat. and Sunday in June next
Redsville..... at night
Walnut Grove..... Monday
Archdale..... Tuesday
Abbots Creek..... Wednesday
Saints Delight..... Thursday
Mt. Vernon..... Friday
Pine..... 2nd Sat. and Sun.
Flat Creek..... Monday
Beat Creek..... Tuesday
Meadow Creek..... Wednesday
Crooked Creek..... Thursday
Watson..... Friday
Jerusalem..... Saturday
Lawyer Springs..... Sunday
High Ridge..... Monday
Mountain Springs..... Tuesday
Union Grove..... Wednesday

High Hill..... Thursday
Pleasant Hill..... (Tredell Co., N. C., 4th Sat. and Sun.
Warrens Chapel..... Sunday 4 o'clock
Will need conveyance.

J. M. HARRIS.

Gilliams..... Tuesday after 4th Sun. in May
Lynch's Creek..... Wednesday
Prospect Hill..... Thursday
Wheeler's..... Friday
Roxsboro..... Sat and Sun.
Storie's Creek..... Tuesday
Ebenezer..... Wednesday
Moore's Creek..... Thursday evening 4 o'clock
Cane Creek..... Friday evening
Brother Willard promised to accompany me which I hope he will do. I can convey him.

W. B. WILLIAMS.

Contentnea Monday after 4th Sun. in May.
Scott's..... Tuesday
Upper Black Creek..... Wednesday
Memorial..... Thursday
Nahunta..... Friday
LaGrange..... Sat. 5th Sun.
Mewborn's..... Monday
Meadow..... Tuesday
Tyson's..... Wednesday

ELDER THOMAS BELL.

Pleasant Hill..... Sat. and 1st Sun. in June
Simpson's Creek..... Tuesday
Mill Branch..... Wednesday
Mt. Tabor..... 5 o'clock p. m. Wednesday
Feathery Bay..... Thursday
Brother Hinson's..... Sat. and 2nd Sun.
Gill's Creek..... Tuesday and Wednesday
Pelzer..... Thursday night
Mill Creek..... Sat. and 3rd Sun.
Cool Spring..... Tuesday and Wednesday

R. W. DIN.

Wilson..... June 2
North View..... 3
Snow Creek..... 4
Piney Grove..... 1st Sat and Sun
Rock House..... 7
Volunteer..... 8
Toms Creek..... 9
Stuarts Creek..... 10
Flat Top..... 2nd Sat and Sun
Fisher's Gap..... 14
Meadow Creek..... 15
Cross Roads..... 10
Rock Creek..... 17
Saddle Creek..... 18
Fox Creek..... 3rd Sat and Sun
Elk Creek..... 21
Antioch..... 22
Little River..... 23
Crab Creek..... 24
Zion..... 25
Mitchels River..... 4th Sat and Sun
States Road..... 28
Woodruff..... 29
Union..... 30
Meadow Fork..... July 1
Cranberry..... 2
Pine Creek..... 1st Sat and Sun
South Fork..... 5

Senter.....	6
Silas Creek.....	7
Big Melton.....	8
Maple Spring.....	9
Pond Mountain.....	2nd Sat and Sun
Pleasant Grove.....	12
Horse Creek.....	13
Beaver Creek.....	14
North Fork.....	16
Roman's Creek.....	3rd Sat and Sun
Bear Creek.....	19
Reddies River.....	20
Cross Roads.....	21
Fair Plains.....	22
Mulberry.....	23
Rock Spring.....	4th Sat and Sun
Double Creek.....	26
Roaring River.....	27
Pilgrim's Rest.....	28

E. E. LUNDY.

Bethel, Pulaski Co., Va. 5th Sunday in May	Monday
Little Vine.....	Monday
Mt. Zion.....	Carroll Co., Va. Tuesday
Cranberry School House.....	Wednesday
Coleman.....	Thursday
Crooked Creek.....	Friday
Mt. Lebanon.....	Sat. and Sun.
Good Hope.....	Monday
Chestnut Grove.....	Tuesday
Zion Hill.....	Wednesday
Cedar Hill.....	Thursday
Volunteer.....	Friday
Mt. Vernon.....	2nd Sun. in June
Durham.....	Monday night
Brother T. R. Young's.....	Tuesday night
Pive Level.....	Wednesday
Old Union.....	Thursday

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED May 9, 1897.	N ^o . 31 Daily.	N ^o . 32 Daily.	N ^o . 41 ^a Daily.	N ^o . 40 ^b Daily.
Lv Weldon.....	A. M. 11 59	P. M. 9 43	A. M. 10 35	P. M. 10 35
Ar Rocky Mt.....	12 58	10 35		
Lv Tarboro.....	12 12			
Lv Rocky Mt.....	12 52	10 35	5 45	12 45
Lv Weldon.....	2 05	11 30	6 20	2 12
Lv Seim.....	2 50			
Lv Fayetteville.....	4 15	1 10		
Ar Florence.....	6 45	3 35		
Lv Goldsboro.....			A. M. 7 01	P. M. 3 30
Lv Magnolia.....			7 07	4 30
Ar Wilmington.....			9 40	5 45
	P. M.		A. M.	

TRAINS GOING NORTH.

DATED Jan. 19, 1897.	N ^o . 35 Daily.	N ^o . 32 Daily.	N ^o . 40 Daily.	N ^o . 45 Daily.
Lv Florence.....	A. M. 5 45	P. M. 5 15		
Lv Fayetteville.....	11 20	10 20		
Lv Seim.....	4 00			
Ar Weldon.....	1 42	12 10		
Lv Wilmington.....			P. M. 7 15	A. M. 9 20
Lv Magnolia.....			8 55	10 40
Lv Goldsboro.....			10 10	11 57
Lv Weldon.....	P. M. 1 11	P. M. 12 15	P. M. 11 27	P. M. 11 48
Ar Rocky Mt.....	3 35	12 53	11 55	1 30
Lv Tarboro.....	12 12			
Lv Rocky Mt.....	2 31	12 51		
Ar Weldon.....	3 30	1 41		
	P. M.	A. M.	P. M.	

^aDaily except Monday. ^bDaily except Sunday.
Train on Scotland Neck branch Road leaves
Weldon 4.10 p. m., Halifax 4.25 p. m., arrives Scot-
land Neck at 5.20 p. m., Greenville 6.57 p. m., Kin-
ston, 7.50 p. m. Returning leaves Kinston, 7.40 a.
m., Greenville 8.52 a. m., arriving Halifax at 11.20
a. m. Weldon 11.40 a. m., daily except Sunday.

Trains on Washington branch leave Washington
8.25 a. m., and 1.00 p. m. Arrive Farme 9.10 a. m. and
4.40 p. m., returning leave Farme 9.35 a. m. and
6.20 p. m., arrive at Washington 11.00 a. m. and
7.20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m.
arrives Plymouth 7.40 p. m. Returning leaves
Plymouth daily except Sunday at 7.50 a. m. and
Sunday 9.00 a. m. Arrives Tarboro 10.45 a. m. 11.00
a. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 7.10 a. m., arriving
Smithfield, N. C., 8.30 a. m. Returning, leaves
Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N.
C., 10.25 a. m.

Trains on Nashville branch leave Rocky Mount
at 4.30 p. m., arrive Nashville 5.05 p. m., Spring
Hope 5.30 p. m. Returning leave Spring Hope
8.00 a. m., Nashville 8.35 a. m., arrive at Rocky
Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 11.35 a. m. and 4.30
p. m., Returning leaves Clinton at 7.00 a. m. and
3.00 p. m.

Train No. 75 makes close connection at Weldon
for all points North daily, all rail via Richmond,
also at Rocky Mount with Norfolk and Carolina
H. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pas. Agt.
J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager

Southern Railway.

FIRST and SECOND DIVISIONS
Schedule Effective Nov. 22, '06.

This schedule is published as information only, and is subject to change without notice to the public.

GREENSBORO, RALEIGH, GOLDSBORO
and NORFOLK.

No. 12 mixed daily.	No. 38 daily	Eastern Time	No. 30 daily
1 30am	12 10pm	Lv Greensboro Ar	11 55am
2 20am	12 40pm	Lv Gibsonville Ar	11 24am
3 10am	12 40pm	Lv Zion College Ar	11 20am
3 10am	12 56pm	Lv Burlington Ar	11 10am
3 18am	1 00pm	Lv Graham Ar	11 08am
3 28am	1 07pm	Lv Haw River Ar	10 56am
3 50am	1 18pm	Lv Mebane Ar	10 43am
4 30am	1 37pm	Lv Hillsboro Ar	10 22am
4 50am	1 48pm	Lv University Ar	10 07am
5 30am	2 05pm	Lv Durham Ar	9 50am
6 22am	2 39pm	Lv Morrisville Ar	9 18am
6 36am	2 48pm	Lv Cary Ar	9 06am
7 10am	3 09pm	Ar Raleigh Lv	8 53am

No. 42

Ex Sun

6 10am	.....	Lv...Raleigh...Ar	.....
9 40am	3 31pm	"...Auburn..."	8 27am
10 30am	3 43pm	"...Clayton..."	8 15am
11 54am	4 11pm	"...Selma..."	7 49am
12 49pm	4 29pm	"...Princeton..."	7 33am
1 10pm	4 55pm	Ar Goldsboro. Lv	7 10am

No. 16 Lv. Norfolk 5.25 p.m.; No. 15 ar. 9.20 a.m.

NORFOLK AND CHATTAHOOGA.

Through Knoxville, Morristown, Hot Springs, Asheville, Salisbury, Greensboro, Durham, Raleigh, Selma, Wilson, Rocky Mt. and Tarboro.

No. 12 daily	Nos. 16 and 10 daily	Central & Eastern Time.	Nos. 15 and 9 daily
4 30am	5 56pm	Lv Chattanooga Ar	8 00am
11 30 a.m.	.....	"...Hot Springs..."	1 37am
1 25pm	1 46am	"...Asheville..."	12 29pm
3 12pm	3 17am	"...Marion..."	10 46pm
3 56pm	3 51am	"...Morristown..."	10 19pm
4 18pm	.....	"...Concord Springs..."	.....
4 38pm	4 25am	"...Hickory..."	9 34pm
4 58pm	4 41am	"...Newton..."	9 18pm
5 45pm	5 18am	"...Statesville..."	8 39pm
6 40pm	6 00am	"...Salisbury..."	7 55pm
.....	.....	(Central Time)	.....
8 10pm	7 10am	"...Salisbury..."	8 25am
.....	.....	(Eastern Time)	.....
9 52pm	8 50am	"...Greensboro..."	6 55pm
.....	.....	"...Durham..."	.....
5 30pm	10 52am	"...Raleigh..."	4 38pm
7 10am	11 45am	"...Selma..."	3 40pm
.....	12 45pm	"...Goldsboro..."	2 35pm
.....	12 56pm	"...University..."	2 29pm
.....	1 40pm	"...Durham..."	1 30pm
.....	2 00pm	"...So Rocky Mt..."	1 12pm
.....	2 15pm	"...Pineville..."	12 52pm
.....	5 05pm	Ar Norfolk... Lv	9 45am
.....	5 25pm	.....	9 25am

UNIVERSITY AND CHAPEL HILL.

No. 53 Ex Sun	No 51 mixed Ex Sun		No. 52 mixed Ex Sun
5 05pm	10 45am	Lv University Ar	9 40am
5 50pm	11 30am	Ar Chapel Hill Lv	8 55am

OXFORD AND HENDERSON.

No. 24 daily.	No. 22 mixed daily		No. 21 mixed daily
6 30pm	12 25am	Lv Oxford Ar	10 08am
7 20pm	1 05am	Ar Henderson Lv	9 10am

GREENSBORO, WINSTON-SALEM
AND WILKSBORO.

	No. 5 daily see note	No. 9 daily	No. 57 mixed see note
Lv Greensboro.....	8 50am	7 50pm	.....
Winston-Salem.....	10 00am	8 50pm	1 40pm
Rural Hall.....	10 34am	.....	2 35pm
Elkin.....	12 25pm	.....	6 05pm
Ar Wilksboro.....	1 15pm	.....	7 50pm

No. 57 will leave Winston-Salem Monday's Wednesday's and Friday's.

No. 5 is mixed train between Winston-Salem and Wilksboro.

SLEEPING CAR SERVICE.

Nos. 37 and 38, Washington and Southwestern Limited, Solid Vestibled Train between New York and Atlanta. Composed of Pullman Drawing Room Sleeping Cars (minimum Pullman rate \$2.00; no extra fare). First-class Vestibled Day Coach between Washington and Atlanta. Through Sleeping Cars between New York and New Orleans, New York and Memphis, New York, Asheville and Hot Springs, New York and Tampa and Richmond and Augusta, Southern Ry. Dining Car between Greensboro and Montgomery.

Nos. 35 and 36, U. S. Fast Mail, Pullman Sleeping cars between N. Y., Atlanta, Montgomery, and New Orleans, New York and Jacksonville, and Charlotte and Augusta.

Nos. 15 and 16, Norfolk and Chattanooga limited. Solid train between Norfolk and Chattanooga, through Selma, Raleigh, Greensboro, Salisbury, Asheville, Hot Springs and Knoxville. Pullman Drawing-Room Sleeping cars between Raleigh and Chattanooga.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

W. H. GREEN, General supt.

W. A. TURK, General Passenger Agt.
Washington, D. C.

J. M. CULP, Traffic Mgr.
R. L. VERNON, Trav. Pass. Agt.
Charlotte, N. C.

LOYD'S PRIMITIVE BAPTIST HYMN
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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. IESTER Associate Editor, Floyd, Va.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR MR. GOLD:—I have impressions to tell you and all the dear readers of the LANDMARK something of what I hope may be God's dealings with my soul. At an early age I was impressed in regard to my future state after death, but that impression grew upon me so gradually sometimes I would think that it was mere imagination or excitement of a fleshly sort, still it clung to me. I especially remember one still, clear, summer evening after nightfall that I was standing in a door of my home looking on the beauties of nature, and listening to the low whispering winds among the trees near by, and by an unusual impression my mind was directed to God who created me, and all objects which I was beholding. I experienced a sensation of fear come over me which seemed to tell me that I was a sinner. I looked at the bright twinkling stars and thought that when I should have to take my departure from this world, would my soul live beyond the sun and stars, or sink down to woe and misery. Such impressions did cause my spirit to droop within me. I felt I was indeed a sinner, and unless I was born again, passed through a regeneration of heart, I could never live in God's high courts above. I worried on for some time, all the while meditating on my condition, sometimes as I've before stated thinking it to be imaginations of

my own. One day especially I never, no never shall forget that all in an instant there came rushing in my mind a most awful blasphemous thought against the Holy Ghost. I knew that I had no desire for any such thought, nor such had ever before entered my mind. I began to tremble, a horrible sensation of fear came over me, saying that I had committed the unpardonable sin by having such thoughts. This so tormented me that if I rightly remember I could not eat my supper that evening, and my grief was of that nature I could not shed a tear at that time. I mourned because I could not weep. To make a lengthy matter short, I was dumb, I didn't know what to do. I went to a woodland near by, (I didn't wish any one to know or see my condition,) there I tried to pray to God to have mercy on my poor benighted soul; but the tempter met me there, told me that my sin was of that nature I need not ask for pardon. Oh how horrible I did feel to think that I must be cast away from God forever. I began to search the scriptures, but all appeared to be condemnation to me. I can't express my troubles and anguish of heart at this time in more suitable language than Psalm 116: 3. "The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow." While in this state could I have thought

myself a true mourner, or that (there was a regeneration being wrought in my soul, it seemed to me that I could have realized some consolation: "Blessed are they that mourn for they shall be comforted." I was surrounded and baffled to and fro by so many temptations and evil thoughts hurled at me from the pit of destruction it did appear to me 'hat I was possessed of nothing but evil spirits; yet I had no desire to sin in thought, word or deed: and above all things in this world I desire to find favor and peace with God. I went on this way for a long while, sometimes concluding that 'twas all fleshly excitement, but that burden of guilt lay heavy upon me. I had a desire which seemed to be innate in my soul to taste and drink the everlasting love of Christ the Redeemer. "As the heart panteth after the water brooks, so panteth my soul after thee, O God." As I've above stated, to make a tedious matter short, the burden of guilt and fearful storms now gradually appeared to move off, and at times I thought that I could claim a glimmering hope in Christ. I loved to be in company with those who I believed were God's dear children. When I read the scriptures sometimes I could feel a ray of hope gleam on my heart that caused me to feel that probably I could claim a little share in God's precious promises to his children, yet I couldn't place confidence in myself, for if I had ever received a hope I couldn't tell when nor where, 'twas so gradual, if at all. I had heard Baptist ministers and others tell their experiences and they all could tell their time of deliverance. Oh how I longed to hear just one person who I thought was a child of God, say that his or her burden of guilt passed of gradually, as I thought probably mine had; it

would be so much comfort to me. One day a friend handed to me a copy of the Gospel Messenger (a Primitive Baptist paper published in Ga.) I commenced reading it and to my comfort I read with delight a certain lady's experience, in which she stated that she could not tell the time of her deliverance: it moved away so slowly and gradually. It consoled me much to know that there was one poor soul that had been set free in the same manner I thought probably I had been. I could now place more confidence in my humble hope; my soul was made glad. I believe that copy of the Messenger was a God-send to me.

"God moves in a mysterious way,
His wonders to perform."

I travelled on this way for quite a while, thinking if I were so fortunate as to have received a hope that my greatest trials now had passed; but ere long I found that I must eat the bread of adversity and drink the water of affliction. I was plunged into a deep mire, and surrounded by temptations and all was dark and dreary within. If the Sun of Righteousness had ever shined in my heart it now appeared to be shut off. I prayed to God for help, tried to do everything that was in my power to get rid of those plagues, but I couldn't do anything but cry to the Lord to be merciful to me a sinner. The tempter of souls threw all manner of malicious threats, evil thoughts and temptations in my way, in so much that I found no rest day or night for my troubled soul. I began especially to search the books of Job, and Psalms of David, hoping to find some comfort, and read more eagerly than ever before. One day I remember to have been in a great tumult of trouble, and thinking that I must now be a castaway, and what could it be that I had

done, that all these temptations and troubles should be laid so heavily upon me. I had no desire for such companions, nor any inclination to commit sin, though it appeared to me that I did nothing but sin. I continued to read, and to my comfort I found this scripture, "The things that my soul refuse to touch are as my sorrowful meat." Job 6 : 7. I felt the truth of this in my very soul, for I was having to eat and drink that which was not sweet to my taste, 'twas so bitter 'twould make me sick. Having the above quotation from such high authority I now began to think there may be some hope of my recovery. At times I felt the sweet influence of a whisper of peace and love which would so exalt my soul that I felt like I could praise my God forever for giving such a vile sinner as myself so many good gifts, but these refreshments didn't stay with me long at a time. This would so beset me that I didn't know what to do, and thought if I were a child of God that these happy seasons would remain with me longer, or I would not be plunged so quickly back to troubles and temptations. "I cleansed my heart in vain." I remained in this condition for several months— A humble, contrite heart, one that would be acceptable with God, was my continual desire. I continued to read my bible, and also read Bunyan's Pilgrim's Progress and Grace Abounding. In Grace Abounding I found my condition, my trials and my temptations better told than I can ever tell them myself. I could now again raise my drooping heart in hope of relief. I didn't remain long in this happy state, but was again plunged back almost to despair. I remember having been thrown into a great agony, in so much that it appeared to me that I

had no standing or foundation upon which to rest, and began to tremble, went to my bed and lay down feeling though I should never be permitted to rise again, and felt as if I were sinking down, and realized the truth of this, "I sink in deep mire, where there is no standing. I am come into deep waters, where the floods overflow me." Ps. 69:2. I lay there in agony trying to pray and anxious to know what would be the termination of all this pain and heavy sorrow, through which I was having to go. While in this state of mind, and quicker than I can think there came a most blessed influence of relief, peace and love into my heart that I had never before been permitted to taste. I was praising God in my heart, and felt as light as a feather, so to speak. My soul was filled with ecstasy. I arose from my bed, walked to another room and back and forth several times, saying to myself that God had called me to pass through deep waters, and the waves would overflow me, but yet, "Thou art my hiding place, thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." Ps. 32:7. I could now take my harp down from the willows and sing, I hope, Zion's song. I felt like I wanted to tell my dear precious mother something of what I thought the Lord had done for me, but I didn't at that time. Mother knew I had been in great distress. We often talked on the subject of our future condition. She was a member of the Primitive Baptist church; a most kind, sympathetic and indulgent mother she was to me. She died last spring, and told me not to grieve when she was gone, for her hope in God was strong. I have a great hope and believe that mother is now with God her Redeemer in that city

where all is love and gladness. "There is a river the streams whereof shall make glad the city of God." From the time just above stated on up to the present I've had some precious morsels given me to refreshen and strengthen my hungry soul, but they have been few and far between. I feel that I've been bountifully blessed, for let it be little or much that I have received in the way of a blessing 'tis more than I am in any way worthy of. I almost daily find myself doing and saying that which is distasteful to me. This gives me much distress of heart. I never see myself as I would wish to be. I often feel the truth of this scripture, "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good I would do I do not, but the evil which I would not, that I do." I am a poor, wretched, dependent creature, on the will and mercies, of an ever faithful God. Sometimes it occurs to me that I would feel at home to unite with the church, but then what benefit would I be to the church of Christ, even if I were received, I being so vile and sinful. When I go to preaching and see the members of the church gather round, greeting one another with a kindly grip of the hand and exchanging sympathies one toward another, manifesting the love of Christ that dwelleth in them, at such times I feel that if I were worthy to be one among them that the church would be a mother to me; she would help me carry my burdens and sorrows: she would dandle me on her lap of consolation, and by her motherly sympathies help bind up my wounds; but a sense of unworthiness keeps me away from joining the church: yet I love her, my affections are set

upon her. The Primitive Baptist church I believe is the church of God. It proceeded from him and thither will return. I often have the pleasure of hearing Elder P. W. Williard preach. I believe he is a devout christian, one called and qualified by the power of God to preach the glad tidings of the gospel of Jesus. His sermons are as precious balm to my soul, his comforting words bring healing, peace and rest to the weary travelers who are inquiring, "Tell me, Oh thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon."

Sometime ago I had the blessed privilege of hearing Elder Isaac Jones preach. I have heard him on several occasions before, but it appeared to me that I never had heard him preach with such power and tender feelings. It seemed to me that I could see the very image of Jesus in his countenance. His sermon was a refreshing cordial to my soul, 'twas a box of precious ointment yielding the sweetest perfume, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. I also feel impressed to tell Elder L. I. Bodenheimer (using the LANDMARK as a medium) that I've had the pleasure of hearing him preach only two sermons since I thought that I received a hope, those sermons were most edifying to my depressed feelings. They were laden with clusters of grapes from Caanan, an encouraging report to the weary travelers who are trying to make their way to the heavenly Jerusalem. "Glorious things are spoken of thee, O city of God." I often meditate on the above quotation from the Psalmist, and reflect back to the time when I was yet a school girl, how I used to love to read the description of the New Jerusalem

in 21st chapter of Rev. and since I thought that I obtained a hope, I've been constrained to cry out and say, O city of God, how I love thee, and thine inhabitants, the hundred and forty and four thousand, and the great multitude, which no man could number that John saw when on the isle of Patmos. O if I could more fully believe that I am numbered in that host, with my name recorded in the Lamb's book of life, it would indeed be a Patmos to me.

"Chained to his throne, a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by the eternal pen."

I will now conclude by humbly asking Elder P. D. Gold, or any other Baptist minister or members of, or believers in Christ, and the Primitive Baptist church that if they may be so impressed as to speak to me some comforting word (through the LANDMARK) whereby to cheer me on my pathway toward that house not made with hands, eternal in the heavens, such would be graciously accepted by me. I ask each and every one who may read this and feel that they have a hope in Christ to pray for my faith and hope to be strengthened, if it seemeth well with you to do so, and that the Spirit so maketh that intercession, Rom. 8:26. I have written as near as I can just what I've experienced. It seems that I have told it in a scattering manner; however I must tell it just as it was measured to me, here a little and there a little. I want to say that I think all those who believe in the Primitive Baptist faith and doctrine should avail themselves of the opportunity of reading the LANDMARK by subscribing for it. May God bless and comfort Zion.

HOPEFUL.

Remarks.

Our friend has been greatly

blessed to write the reason of her hope in Christ Jesus. It is right to feel the need of the help the church would render you. While one that loves the church desires to help the church, yet those prepared to go feel the need of the help the church would be to them. Instead of our helping the Lord we feel the need of the help which the Lord gives to us.

What better evidence does any one have of being a child of God than our friend gives—a vile sinner burdened so greatly and that burden gone—love of the brethren—beauty of the doctrine—glory of Jesus?

Go to the church of God and tell them of these wonderful things, and you will receive the peaceable answer of a good conscience towards God.

P. D. G.

DEAR EDITORS AND READERS OF THE LANDMARK:—I have desired to speak to you through the medium of the pen for the last several weeks, but a deep felt sense of my weakness and inability to express myself as I could wish, together with fear that the desire was fleshly, have caused me to put it off from time to time. But of late since recovering from a severe attack of Lagrippe, which kept me in bed twelve days, the desire has become burdensome to me, and yet it seems a task so great that I am in a strait betwixt two fearing to put it off longer, and it is with fear and trembling that I attempt it. Therefore I hope that you dear spiritual kindred, if indeed my soul be bound in the bundle of life with the Lord thy God, may be enabled

to cast the mantle of charity over the imperfections of one who surely is least in my Father's house, if numbered there at all.

The greater part of the time since last July I have been grooping my way in darkness, O so great, that like the darkness of Egypt, it could be felt, yea plainly felt, for at times the dark and heavy clouds would rush in upon me till I seemed to be covered as with a pall so burdensome to bear that it seemed to be crushing my very life out. The sixteenth of July I was bereaved of my only unmarried brother who was my heart's idol, and when I found that he was no more the light of my life seemed to go out. I felt alone, helpless and miserable. All my cherished hopes lie withered, my pleasant things laid wasted. I could not imagine that there was anything pleasant remaining to me in this life. This world seemed so dreary to me, it seemed better for me to die than live. My soul refused to be comforted. I decided that I would never again try to enjoy life: just mope around and weep my life away. O how blind and dead was I to all spiritual understanding. I did not even realize that such a course was vain and sinful, and that the Lord would visit my iniquity with stripes if indeed I was his child. I could not see how and where I stood before Him, therefore feared not his judgments. But the time did come when I seemed to be awakened as one out of sleep, the command came unto me, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." At the waking sufficient light burst in upon me to reveal to my understanding the blackness of my vile, ungrateful heart, all of its rebellion and murmurings against the perfect will of Him who doeth all things well was laid before me and seemed to

cry against me for vengeance. I was filled with wonder and surprise at the long suffering and tender mercy of the Lord toward me. I then desired above all things to be resigned to his holy will, but could not. Day by day I went forth weeping bitter tears and finding in my heart cruel murmurings against the providence of God which had torn from my heart its idol. I tried to cast my burden upon the Lord, but it was too heavy, my strength was insufficient: what must I do! I was seized with fear lest a worse thing come upon me. About this time I had a dream that greatly increased my fear and filled my soul with terrible apprehensions concerning the future. Until then I had felt that it would have been better and easier for me to have given up either of my brothers than the one that was taken. In the dream I was viewing another of my brothers in the agony of death. I was overwhelmed with grief at the thought, that I was not only losing him in this life, but in eternity. I could grasp nothing from which to hope that his spirit was departed in peace. I then realized how foolish and weak was my judgment, and that as a reward of my folly the Lord would show me which one I could give up best, it then seemed so easy to give up the one that I had so bitterly mourned for, since I had the evidence in my heart that he was with Jesus. I awoke, filled with inexpressable horror. A few days passed, and I was visited the second and a third time with this frightful dream, and impressions which made me feel that surely the dream would ere long be turned into reality. I looked for it each day, feeling that the Lord would thus punish me according to my folly and cruel murmurings against his perfect will; yet, with all this before my view, I was not resigned,

though I desired to be above all things. Overwhelmed with fear and grief often it seemed that the overburdened heart would break. At length I was again visited by the same dream, but when I awoke my impressions concerning it were changed. It now seemed to speak peace to my weary soul, showing me the great patience of a loving Saviour to me, convincing me of my error by giving me to drink a few drops of the bitter cup which I had imagined, before tasting, would have been easier drunk than the one given. It seemed to teach me the unchangeableness of a compassionate Redeemer: that while he is very pitiful, and of tender mercy, yet when his erring ones fall before him broken-hearted, pleading for that which he knows would harm them, he withholds it, and ere long shows them that he is too wise to err and too good to be unkind; that even the sorest of all trials through which we may be brought but serve to make up the all things which work together for our good, if indeed we do love him. From this exercise of mind the spirit of submission seemed to dawn in my heart, the command came unto me, "Cast thy burden upon the Lord, and he shall sustain thee." When the command came unto me strength also came enabling me to do the bidding of the Lord, "When thou saidst, seek ye my face; my heart said unto thee, thy face Lord will I seek." In my first love when I knew but very little of the weighty burdens under which God's dear children often stagger, I regarded the text just quoted and other similar ones as exhortations unto christians, and that they as his children could, no matter how weighty their burden, cast it on the Lord, might seek his face, and the sleeping child awake and enjoy the light of the know-

ledge of God in the face of Jesus Christ. But I have long since learned by sad experience that the burdened and sleeping child of God is powerless in himself. For without me ye can do nothing, saith the Lord. Hence the seeking, waking, casting etc must all come from him, else we continue to groan under our burden or sleep deeply. Should we be groaning under a burden too heavy for our strength to remove, and some one should say rise, yet give us not the ability to rise, would there be any comfort in such an one? Surely not. But our God is not such an one as this. He speaks and it is done, commands, and it stands fast. His word is quick and powerful. When he commands his fainting ones to come unto him the weary, heavy laden, and He will give you rest, no matter how weak and faint, the power which accompanies his word enables them to rise and come unto him and find in him a rest and peace which the world cannot give; and thus coming, they are enabled to understand from whence cometh this refreshing stream and something of its nature. For they shall all know me from the least to the greatest, saith the Lord. Know him? Why surely. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children then heirs, heirs of God, and joint heirs with Christ "who is our life." O such a grand and glorious inheritance is ours, ours by adoption, not by merit. For there is nothing in us that could merit esteem, or give the Creator delight. 'Twas "even so Father," I ever must sing, "because it seemed good in thy sight." O such love and condescension that the Father of lights should disrobe his only darling Son of the glory that he had with him, send him to this poor world to suffer the penalty due to fallen man, that he might

cleanse and prepare a people for the Lord, "A chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Then how dare anyone censure the chosen people for their peculiarity, since the eternal God hath set this mark upon them? "This people have I formed for myself, they shall show forth my praise." A wonderful, boundless ocean of love, tender mercy and pity that brought our blessed Redeemer from the shining courts of bliss to this poor world in which he lived the most sorrowful, grief-stricken life that was ever lived, and in his death suffered that which no other being ever has suffered, or could suffer: and yet after seeing this sorrowful travail of his soul was satisfied. O can it be that my poor heart has truly realized that these sufferings were endured to cleanse my guilty soul from its pollution of sin, and yet, O vile, ungrateful heart continue to murmur and complain against his providence and wander on and on far, O very far from his precepts.

Yea though of sinners I'm the worst,
I cannot doubt thy will,
For if thou hadst not chose me first,
I had refuse thee still.

O blessed thought that our dear, compassionate, heavenly Father's love and faithfulness is everlasting, unlike our earthly fathers who sometimes disinherit their children of all their wealth because of their disobedience, and even refuse to own them as children. But blessed be the God of our salvation, he hath not dealt with his children after their sins, nor rewarded them according to their iniquities. But with an everlasting love he hath loved them, therefore with loving kindness draws them unto himself, and encloses them with his strong,

loving arms making it an impossibility that one, for whom our blessed Saviour shed his precious blood, to wander out of his reach. But in love and faithfulness corrects his erring ones, showing them their weakness and inability to walk alone, and his great strength in disarming the strong man, dividing his spoils and preparing a table in the very midst of their enemies, where they are enabled, by the assurance of his unchangeable love and faithfulness, his greatness and tender mercies to us—ward, to sit down under his shade with great delight, beholding the lordly dishes filled with all manner of precious dainties prepared especially for them, on which they feast and sing something like this, "Hell may rage and vent her spite, But Christ will save his heart's delight." Salvation, O salvation, what a world of meaning is there in this word to them that are sanctified by God the Father, and preserved in Jesus Christ and called, "Saved from sin by the cleansing blood of Jesus." This is the foundation on which the great building of rejoicing and praise shouts forth, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." After truly realizing that our eternal salvation is secure in Jesus, there is then nothing more comforting to the child than the knowledge of preservation in this life, that they are being "kept by the power of God through faith unto salvation ready to be revealed in the last time." Without this keeping how deplorable would be the condition of every poor child of God? Not only would they be murdered and tortured in every conceivable manner by wicked and ungodly men, but our own sinful nature, our inward foes, would lead us to des-

pair. How often dear, faltering one, have you realized this sad truth! Just as often I am sure as you have journeyed from Jerusalem, the place of song, to Jericho where the child of God is sure to fall among thieves, the charming vanities of earth that strip them of their garment of praise, wounding the heart till we are compelled to fall to the ground half dead, where we must lie, naked and helpless, exposed to the cruel blasts of the pelting storm, until the good Samaritan comes right where we are in our great need. For if we knew a friend that would or could help us he is ignorant of our destitution, therefore is useless to us in this case, since we are unable to seek him. But blessed thought, Jesus the good and merciful Samaritan, knows at all times where his wounded and destitute ones are. His eyes are over them, and his ears are open unto their prayers. He is nigh unto them that are broken hearted, and saveth such as be of a contrite spirit. So nigh that ere we are aware he is binding up our wounded spirit, pouring in oil and wine, setting us upon his own beast, and carrying us to an inn, (a house that provides necessary refreshments to travellers;) but this poor one is naked and penniless, unable to pay for any nourishment. What must he do! Lie there and starve because of his poverty? Nay, Jesus himself takes care of him in this sense, and not only provides for him food and raiment, but stays with him through the night, (the dark hours, which seem so long and lonely to the sick and wounded when alone.) But we may seem to be alone, dear companion in tribulation, still are not alone, when we are cast in the furnace. Our blessed Saviour is there amidst the flames and clouds of smoke, though he be in a secret

place. "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." O the dark waters and thick clouds; how our hearts ache at their appearance, when we do not feel the gentle touch of his loving hand to guard and lead us through the darkness and gloom. But to return, the wounded one has the very presence of the one who has done so much for him to protect and nurse him through the dark hours. The great Physician of the soul, who never makes a mistake in his treatment, but knows just when and the right kind of medicine needed, and on the morrow, after the glorious sun had risen bringing in its flood of light and warmth upon the earth, when he is aware that his patient is strong enough that he may commit him to the care of the host (his servants) after giving him two pence, he says to the keeper, take care of him, (be faithful to this weak and wounded one, watch over, nurse, feed and comfort, till I come to reckon with you,) and you shall be rewarded according to your labor. Then how careful ought his servant to be concerning his Lord's command, since he has paid him in advance and further more becomes the patient's security for all further expense that he might be to him. He runs no risk in laboring for this poor man, he does not look to the patient for his reward, and if he should he would be sure to miss it, for he has nothing to pay with; but his reward is sure, whether the patient lives or dies, since the Lord of the heavens and the earth has promised it at his coming, and he will not tarry, is sure to come and reckon with his servants, whether they be faithful or unfaithful. But suppose the servant should set down with folded hands and fail to administer to the needy one that

the Master commits to his care, and at his Master's coming have no excuse for his slothfulness but that I fed him not because I feared that I knew not how or what to give him, I did not wash or anoint his wounds because I was afraid that I might hurt them, and so I did nothing. Such an excuse is worse than none. He claims that it was fear that kept him from doing his master's bidding, but his master said it was slothfulness: "Thou wicked and slothful servant." Those that truly fear the Lord desire above all things to obey Him, therefore the very breathing of the heart is, Lord what wilt thou have me to do. Enable me to do thy bidding. "The fear of the Lord is the beginning of wisdom." "In the fear of the Lord is strong confidence, and his children shall have a place of refuge." The effect of the fear of the Lord in the heart of his children never loses its savor, because planted there by the finger of God, and is to them "a fountain of life" from which they drink and are strengthened, realizing that they have and do fear him, hence do find a place of refuge in the precious promises that belong to those that fear his name. For unto such "shall the sun of righteousness arise with healing in his wings," surely revealing the guardian care of the Lord to those that fear him. The angel of the Lord encampeth round about them, "and delivereth them." And I know says Solomon, that it shall be well with them. He will fulfill their desire, hear their cry and save them, says David. O that our God may put in the heart of his children his sacred fear, that he may take pleasure in them. Much love to such as fear this name, especially to my private correspondents who I hope will accept this feeble effort as a token of my remembrance,

and in reply to the many unanswered Epistles of love that lie before me. Yours in much weakness, but in hope of a glorious immortality.

SADIE D. LIVERMAN.

Columbia, N. C.

If christians are so beset with unbelief, speculation and skepticism, at times, is it surprising that those who are not christians should be given to the same, more or less. No doubt the christian is often left experimentally to himself that he may know that of himself he is no better than others; that it is alone the work of God that makes him differ from others; and that left to himself is just as much in the dark as to spiritual things as others. The difference, however, between him and others, when he is in the dark, is, the darkness causes him to be in trouble, for he feels it, while the unenlightened do not feel the darkness, and consequently are not troubled because of it. How often does the christian have to pray to the Lord to undertake for him; to save him from unbelief, and to deliver him from presumptive thoughts and carnal inquisitions, and enable him to reverence the Lord with childlike simplicity. It is certainly true that with only the light of nature one is blind to spiritual things. To believe in God as a Sovereign, who elects some of His creatures to eternal salvation, and not others, when all are alike by nature, is more than anyone can do by the light of nature, however plainly the Bible teaches it. All who have not been spiritually taught have it in their hearts that some how or another there is something they must do to cause the Lord to elect and save them. Thus they hinge the salvation on the pivot of man's works which is contrary to the teaching of the Bible. It is plain that the doctrine of elec-

tion and the doctrine of grace are inseparably connected; for if it is by grace that the sinner is saved, which the Bible plainly teaches is the case, it is evidently all of the Lord, and if it is all of the Lord and some are saved and others not, which is the case if the universal doctrine is not true, then God must choose or elect whom he saves. And if he elects any for what they do, he does not elect them according to grace. Grace means favor bestowed without merit, or not because of merit in the one receiving it. This cuts off all of man's works and boastings in the great work of salvation. Salvation is peculiarly and exclusively the work of Jesus. The declaration of God by the angel concerning Jesus before his incarnation was, "He shall save his people from their sins." So He has a people and saves them. The declaration was not that He would have a people if they would accept him, and then he would help them save themselves. No. It simply says, "He shall save his people from their sins." There are no conditions expressed or implied. I am glad I believe this doctrine in my heart, however repulsive in may be to the carnal mind; for it causes me to hope that I have been reconciled to God by the death of His Son, and am a subject of this salvation. I do not see how I could heartily believe and love this doctrine which is contrary to nature, if I had not been spiritually taught. I know the larger number of professed christians do not believe this doctrine, to say nothing of those who make no profession. But here I leave this paragraph.

It is remarkable what a great lack of spirituality there is in professed christians at this time. There is a great deal of letter preaching and letter religion in the world now. And if I am not deceived

there is too much of it among Primitive Baptists. It is all right to hold to the form of sound doctrine, but how utterly void of comfort is that preaching to the spiritually minded, that has not the power and comfort of the Holy Ghost in it. It is like dry honey comb that has no honey in it. David said that he would eat his honey with his honey-comb. The letter is all right if it has the spirit in it. One can learn the letter mentally and known nothing of the spirit. This letter religion has a form of godliness but denies the power thereof. It is true the christian may become carnal, and does not seem to care whether the preaching has the spirit in it or not. There is a great deal of formality in the religious services these days. When we consider how the world is running after the beast, making merchandise of the gospel in the letter, and in the name of religion practicing so many abominations, and then turn to our Zion find her languishing, and conforming greatly to the world, it is enough to cause us to feel sad indeed. Selfishness, pride, and love of money seem to be the predominating lusts of these evil times, and they seem to be making inroads upon our Zion. May the Lord remember us in His sure and faithful mercies, and keep near us in these tempestuous times. Your poor brother in hope.

T. J. BAZEMORE.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—As it has been sometime since I wrote you I will attempt to write you a few lines. It is through the tender mercy of our God that I am yet in the land of the living, though the afflictions, troubles and tribulations of this life cause me to say with Paul, "It is better to depart and be with Christ," if indeed I have an in-

heritance incorruptible and needful. But ah, I often fear I have no such inheritance. Sometimes I think I have more and greater troubles than any mortal man, but each one has his peculiar troubles. I believe sin is the cause of our troubles, trials and afflictions and have to confess as did Peter, "I am a sinful man." These modern times we have a people professing to be entirely free from sin. They say they do not sin in word, act or thought, but in these I think we see the old time mark of the Scribes, Pharisees and Hypocrites. This modern holiness theory then is undoubtedly a delusion, a hoax, therefore one of the doctrines of the devil. But while we censure them for believing and preaching such doctrine, we are not free from blame. It is evidently the intention of Primitive Baptists to preach the truth and nothing but the truth, and if any people on earth do believe and preach the truth it is they, but have they any cloak for their sin? Can they render any excuse for their sins? "He that committeth sin is of the devil." It is true "If we sin we have an Advocate with the Father," but we have no excuse for voluntary, wilful sins. Here we will enumerate some sins we wilfully and knowingly commit. First, we will say the love of money is the root of all evil, the love of which causes us to absent ourselves from our regular meetings and as the old adage goes, "Actions speak louder than words." Then our actions prove that we love money, worldly or earthly gain better than the brethren. This also leads us to speak evil of our neighbor (brother) and for worldly applause a conformity thereto. Then there are other things I might mention but space forbids. I know we cannot do the things that we would, but I am persuaded that

none of us do as well as we could. If it is impossible for us to obey the injunctions given by the apostles why the need of giving them? If we do wrong we feel condemned, and if our conscience condemns us God is greater than our conscience. The old man in us unrestrained is as bad as the old man in those of the world. So let us put off the old man with his deeds, and put on the new man which after God is created in righteousness and true holiness. In the power and influence of the Spirit let us obey the scriptural injunctions, "To obey is better than whole burnt offerings, and to hearken than the fat of rams." If we have love for one another we discard worldly gain, worldly pleasures, and assemble ourselves together as admonished and speak often to one another as they did that feared the Lord. The lack of this love is the cause of the prevailing coldness among our people. "Love is the fulfilling of the law." "Love each other with a pure heart fervently," "Love not in word only but indeed and in truth." Yours unworthily in tribulations and afflictions.

P. H. JAMES.

P. S. BROTHER GOLD, I hear from you twice a month through your much prized "ZION'S LANDMARK" and when I say your much prized "ZION'S LANDMARK" it has the right name and is certainly prized by all lovers of truth, for it sets forth the Landmark that the ancient fathers set, but is has been more than a year since you heard from me. I am very sorry that I can't remit you the amount I am due you on subscription. I will tell you our condition. We had the severest drought here last year we ever had, nearly a complete failure in crops, consequently got very little money, and what we saved out of it was compelled to use for some-

thing to eat, and now we have to buy everything we eat and wear on time and have to pay enormous credit prices for same. I haven't even money to pay my taxes which are now due. Expect my little property will be sold for its taxes. Now I know it is expensive to publish a paper, and you can't publish it without money, and you can discontinue mine and if I live will pay you what I am now due. I hate to give it up, but in justice to you I think it best. Yours in much love.

P. H. JAMES.

Prescott, Ark.

Remarks.

I publish this that our people may read of some of the destitution in parts of Arkansas. Besides this drouth there has been unusual suffering from floods in the Mississippi valley this spring and this reaches portions of Ark, striking along the banks of the Mississippi river. It is good to remember and help our brethren in distress.

P. D. G.

CHEAP BIBLES.

CLUBBING WITH LANDMARK.

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P. D. GOLD.

ZION'S LANDMARK.

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

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

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

VOLUME XXX,.....No. 14.

WILSON, N. C., JUNE 1st., 1897.

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EDITORIAL.

A Friend, Mr. W. P. Faircloth,
has requested my view of Gen.
1:26 and Gen. 2:5-7:

"And God said, Let us make man in our
image, after our likeness: and let them
have dominion over the fish of the sea,
and over the fowl of the air, and over the
cattle, and over all the earth, and over
every creeping thing that creepeth upon
the earth."

There is much matter in this
scripture. Man writes or tells but
little of the fulness of scripture,
even if the Lord is with him.
Apostles, chief of all the gifted
in Spiritual matters, prophesy but
in part, see but in part, know but
in part, though they prophesy and
witness of Him who is perfect.

The first chapter of the bible is
devoted to the record of creation—
chronicling the great work of God
in making the world out of nothing,
or of making things that appear
out of things that do not appear.

Chief and greatest of all these
wonderful works of divine pro-

duction is man himself. In divine consultation God said, Let us make man. Such language is not used in the creation of anything else. The existence of the three is here first recognized. By the Spirit of God he garnished the heavens of old, but when He makes man He says, Let us make man in our image, after our likeness. What a solemn honor is this? What great dignity is put on man that he is to be in the image and likeness of his Maker? Surely God's works are to display his glory in reflecting his own image, and stamp his own likeness upon this his chief and final part of creation. The likeness of God shadowed forth here is that similitude which Jesus is revealed in.

In the name man is included male and female. In the image of God created he him—male and female created he them, so that the female is in and of the male. Adam was made first and then woman, for she is of the man.

In the matter of dominion especially is the likeness of God foreshadowed. For God has unlimited dominion over all things, as the creator of all things and their preserver. Dominion is given man over fish, fowl, cattle &c. or over what is in the air, as well as on the earth. There is no restriction nor limitation to this dominion of man.

There is no hint of disobedience or failure in man, no hint of provision in case of failure. As yet no sign of failure appears. Was it not foreseen by man's maker that

he would transgress the law of his holy maker, and not abide in honor? Was there not also a remedy provided that would not only recover man from the effects of transgression, but also translate him into a holy state in the true likeness or image of Jesus that should bring eternal security and everlasting satisfaction in his bosom? It is not according to the divine procedure to apply the remedy before its need is surely felt by the diseased, nor to show man much of the secrets wrapt in the future. There is always perfect wisdom foreordaining and providing, and in the revelation of this there follows the perfect display of that wisdom which excites the admiration and worship of all the beholders.

It was putting great honor on man to give him this dominion. One in a certain place testified saying, "What is man that thou art mindful of him? Or the son of man that thou visitest him? Thou madst him a little lower than the angels. Thou hast put all things in subjection under his feet. But now we see not yet all things put under him. Man has not unlimited dominion. Since his transgression he has lost that dominion. An animal may kill him. Many things may kill him. Man cannot rule himself. Death has dominion over him as the wages of sin—for he is carnal, sold under sin, the slave of sin.

Where then shall we look for this dominion? We must look to Jesus, the head and maker. All power is given unto him both in heaven and

in earth. He has power over all flesh—that he may give eternal life to as many as the Father hath given him. It is therefore in Jesus who tasted death for all his people that we look for the fulfillment of this scripture, and all scripture in the blessings of grace, and the fulfillment of all gracious promises.

In the resurrection of the dead the redemption through Jesus of the creation in Adam, or the salvation through Christ of the people that are corrupt in the disobedience of Adam, shall be manifested, and as they have borne the image of the earthy or Adam man, so shall the same bear the image of the heavenly; and when they awake in his likeness they shall come off more than conquerors through him that loved them and gave himself for them. Great spoils they therefore shall win from the grave, death and sin, and shall be comforted forever as they appear in glory. Then shall be consummated in perfect wisdom and power what began to be typified in the day that God said, let us make man in our image.

Also Gen. 2 : 5-7:

"And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In this we have a full account of creation. Two things we will observe.

1st. There is a creation stated in the first chapter that typifies

predestination, wherein the thing exists beforehand in the wisdom of God:—by beforehand is meant that before it is actually created, and has a visible existence or being in time or creation, it exists by predestination in the purpose of Him who declares the end from the beginning, and counts those things which be not as though they were. For God alone can predestinate anything.

These are the generations of the heavens and of the earth when they were created, in the day the Lord made the earth and the heavens; And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain on the earth, and there was not a man to till the ground. Gen. 2 : 4-5.

But a mist went up from the earth and watered the whole face of the ground. This is the way of the Lord to cause the earth to bring forth. God creates or forms things as they are needed. There was no seed of vegetation until there was a man to till the earth. There was no need of man to till the earth until it brought forth. Together the Lord causes them to exist. The Lord God formed man of the dust of the ground. He was to be of the earth therefore he would dress the products of the earth. His labor should be congenial with nature. There is in him that which cleaves to the dust, and delights in the fruits of the earth. The Lord God also breathed into his nostrils the breath of life, and man became

a living soul, more than a mere animal. There is a spirit in man, or a life in him that goeth upward, while the life of the beast goeth downward. The inspiration of the Almighty giveth him understanding. We do not understand that when God formed man of the dust of the ground, and breathed into his nostrils the breath of life, that man was made divine, or possessed the immortality or divinity of God; but he was the figure of him that was to come. The figure is not the substance or reality. The figure of a sheep is not the sheep itself. The likeness of a man is not the man himself. But when God formed Adam of the dust of the ground, and breathed into his nostrils the breath of life man was fitted for the work God designed him to do.

There is a natural body, and there is a spiritual body. There is an earthy and there is a heavenly. As we have borne the image of the earthy we shall also bear the image of the heavenly.

The earth is fitted for the abode of man, and garnished with all things needful to supply man with labor and with food. God has set the world in man's heart, and given him this domain to be exercised therewith. A mist went up from the earth causing showers of rain to water the earth and plants begin to grow. Man is formed then for his work. This is for the natural man. The new man is of God, and grace drops from heaven to refresh and enliven him. The garden of the Lord is enclosed by the dew of heaven, and is planted

as trees of righteousness that he may be glorified in them.

This salvation embraces the entire man soul, body and spirit, and shall be to the praise of the glory of God's grace.

P. D. G.

ELDER P. D. GOLD, DEAR FRIEND:—You will please give your views of Mark 15 : 17, also Luke 23 : 53.

"And they clothed him with purple and platted a crown of thorns, and put it about his head."—Mark 15 : 17.

"And he took it down and wrapped it in linen, and laid it in a Sepulchre that was hewn in stone, wherein never man before was laid."—Luke 23 : 53

These scriptures are on my mind for the past few days. It seems to me that these scripture are full of spiritual meaning. I will be glad to hear you explain them. Your friend in hope of eternal life.

HAYWOOD REAVES JR.

Remarks.

Christ is the stone of stumbling to the disobedient, and the precious corner stone to the chosen of God. Men show their true nature and character as they reject or receive Christ. This is the true touchstone that manifests the character and standing of every man. Nor can men escape this. What think ye of Christ? What will you do with Jesus that is called Christ? Pilate had that most solemn of all questions thrust on him. He sought to evade it in many ways. He sent Jesus to Herod on learning that Jesus was of Galilee which was Herod's jurisdiction, for Herod was at that time in Jerusalem. Pilate and Herod had been enemies before, and no doubt Pilate sent Jesus to Herod, not from any desire to pla-

cate him, but to shift the responsibility of condemning Jesus to another. For Pilate believed Jesus was innocent, and knew that the Jews had delivered him of envy. Pilate knew the Jewish temper and their tenacious disposition to contend for their superstitions, and he knew that their charges against Christ were false, and gathered of envy, and practicing the arts of the politician he sought to dodge responsibility.

But, this expedient with Herod failing, he resorts to another. It was the custom of the Jews at this notable feast to release some criminal as a witness that the blood of the passover blots out sins and shelters the guilty by showing mercy. So Pilate choose a most notable criminal, and presents him with the innocent Jesus and says, shall I release unto you Barabbas, this notable robber, or shall I release him in whom I find nothing wrong. Pilate hoped the Jews would choose to release Christ, and thus free him of his responsibility. But the Jews clamored for the blood of Jesus and demanded that he should be crucified.

Thus Pilate resorted to many expedients to avert the crime of giving his judgment to the condemnation of the innocent Son of God. Finally he washed his hands and said, his blood be on you and your children. This he did and gave his judgment to crucify one he knew was innocent, in order to save his office, or willing to please the people. Here is the conduct of the politician. The Jews threaten-

ed Pilate by saying thou are not Cesar's friend. To secure the friendship of Cesar, under whom he held his office, he condemns the innocent and holy Son of God to crucifixion.

Perhaps here we might as well consider whether God has any control over things that in themselves are evil and wicked, or does his predestination so limit him that he has no power over evil things, either to restrain them, or to cause them to work good which is contrary to their nature? Has the Lord God any power to prevent or limit things which are wicked, and which he hates, or to appoint them, or to turn them out of their wonted course of evil, and cause good to come of them? Has the Lord any power to turn the wise counsel of the wicked Ahithophel into foolishness, or was David wrong or mistaken when he thought God had power over wicked men, and when he prayed the Lord to turn the counsel of this man into foolishness?

Does God's predestination extend in any sense to the actions of wicked men, and divert them from their intended course, and bring about results entirely different from those contemplated by the perpetrators? Does the evil intention of Joseph's brethren prevail, or does the good purpose of God triumph? How far into the domain of that which is in itself wicked, or whose tendency is corrupt, does the predestination of God invade? Which is the stronger the predestination of God, or the opposition of his enemies?

Was Pilate free to do what he

did? Did he act in accord with the nature of a man that is free, and could he wash himself into innocence when he did what he knew was wrong? Pilate and Herod with Jews and Gentiles were gathered against the Lord and against his Christ to do whatsoever God's hand and counsel determined before to be done: See Acts 4:23-29. Then who has the power? Who shall say where is the limit of God's predestination or appointment? Well here is a pretty good place man thinks to bring in his old question of objection. Why doth God then find fault? For who can resist his will, or resist doing what God hath afore appointed to be done. Why should he be guilty?

Wicked men do what suits them, and what appears to them to the greatest advantage; but God will bring them to judgment. They mean it for evil. Man is accountable to God. But God is not accountable to man.

When Pilate scourges Jesus, and delivers him to the wicked rabble they clothed him in purple. What for? To mock him. Purple is the royal clothing of kings, and Jesus is King in Israel, and now to make it appear as contemptible as possible, and to show that he is no king and has no power, they put this mock robe of a king on him, and they put a crown of thorns and put it about his head in mockery, and they put a reed in his hand in token of a mock sceptre, and bow the knee to him in derision, and salute him as King of the Jews. Here is the most cruel mock-

ery every perpetrated. Here is the most shocking imposition on innocent every practiced. Here is the most wilful and wicked trifling with outraged holiness ever displayed. Here is the sublimest mercy and long-suffering known to man, "Father forgive them, for they know not what they do." Here light and darkness have their closest contrasts. Here truth and falsehood show in the strongest contrast. Here satan shows what he would do if allowed. Here God proclaims what Jesus does through the means of death, making an end of sin and destroying both it and the devil, as well as being the plague of death.

Has the Lord any power to bring any good out of this most wicked act of men and devils? Does his predestination embrace any good to come of evil? Shall honey be found in the carcass of the lion? Shall the strong send forth sweetness? Shall the eater yield meat? Will the salvation of sinners come through and in consequence of the death of Jesus? Shall wicked men be gathered with wicked hands to do what it pleased God to do, namely to bruise his son. Shall these labor pains so exceeding sorrowful as to be even unto death bring forth a seed satisfactory to Jesus for all his agony? Will he whom men crowned with a crown of thorns be crowned by his Father Lord of lords and King of kings, and shall these sinners who crucified Jesus yet crown him Lord of all with their prayers and praises, their cries and their songs? Will he clothe with

immortal raiment of unfading beauty and glory such as put a purple robe on him in mocking! Is this act of the crucifixion of Jesus and his death the means for the redemption of the transgressions under the first testament that they which are called might receive the promise of eternal inheritance? Shall the Peter who denied with an oath that he ever knew Jesus in less than two months stand in spiritual power before these murderers of Jesus, and tell them of their wicked act, and they, cut in their heart with an overwhelming sense of guilt, cry out in their agony, "Men and brethren, what shall we do," and then Peter pouring oil into their deathly wounds say, Repent ye and be baptized every one of you, and you shall receive the gift of the Holy Ghost, that most blessed of gifts witnessing that you live by him whom you slew, and he will crown you with loving kindness and tender mercies?

Best and most wonderful of all things are revealed by the death and resurrection of Jesus.

When there was not one of the twelve that appeared in behalf of Jesus at his crucifixion, but all forsook him and fled, God sends a rich man and a good man, Joseph of Arimathea, to beg the body of Jesus. This man loved Jesus, nor had he given consent to his death. He had hewn a sepulcher of stone, nor had man ever lain in it. Joseph wraps the torn and pierced body of Jesus in linen, and laid it in that sepulcher. Every thing is

so fitting—a new manner of death—of a body not having any corruption, a new sepulcher hewn in the rock so typical of the kingdom of Jesus in eternal power, holiness and dominion. Jesus saw no corruption. It is on this wise God gives us the sure mercies of David.

P. D. G.

At a meeting held Tuesday Apr. 27th 1897, at a place known as Turner Swamp meeting-house, in Wayne Co. N. C., for the purpose of organizing a Primitive Baptist church (colored) the following brethren were present: Elders P. D. Gold, J. S. Woodard, William Woodard, J. B. Bass and J. F. Farmer from Toisnot, John A. Davis, D. H. Taylor and Emily Minsher from Aycock. Henry Cotton, Tempy Cotton, Clarisy Taylor, Rebecca Barnes, Charles Barnes, Alfred Boyett, Raiford Dew, and Geo. Braswell from London.

After preaching by Elders P. D. Gold and J. S. Woodard, conference was opened by a hymn of praise by Elder P. D. Gold and prayer by Elder Wm Woodard. On motion Elder P. D. Gold was chosen Moderator and Elder J. F. Farmer Clerk.

Letters of dismission from the churches at Aycocks and Nahunta to the following brethren and sisters, Jonah Williams, Nobles Sherwood, Sarah Sherwood, Eliza Artis, Richard Fort, Darden Fort, Daniel Williams and Rachei Williams were handed in, read and received, and the right hand of fellowship was upon motion extended to them by the moderator and thus they were constituted as the Primitive Baptist church at Turners Swamp; and the church thus organized called for the ordination of Brother Jonah

OBITUARIES.

Williams to the work of the Gospel Ministry, and he was thereupon ordained, also chose brother Nobles Sherwood as Deacon, and he was ordained; also chose Daniel Williams as Clerk of the church and Elder Jonah Williams as Pastor. The usual articles of faith and rules of decorum were read and adopted. These minutes were read, received and ordered published in ZION'S LANDMARK. Regular monthly meeting the 2nd Sunday and Saturday before. Adjourned by hymn and praise.

ELD. P. D. GOLD, Mod.
J. F. FARMER, Cl'k.

Elder J. H. Purifoy's address un'til other notice given is 463 Nance St. Selma Ala.

MARRIED

May 19th 1897 Mr. O. W. Belvin and Miss E. E. O'Brien (both of Durham N. C.) by P. D. Gold.

May the 19th 1897 Mr. L. A. Garner of Beaufort N. C. to Miss Lola P. Brown at the residence of the bride's father in Duplin Co. N. C. by Elder James Cavenaugh.

Southern Railway (Through Beautiful Mountains of N. C.) To and from Tennessee Centennial. Will sell cheap tickets, on sale from April 1st to Nov. 7th.

COMMENCEMENT EXERCISES. UNIVERSITY OF N. C. CHAPEL HILL. N. C. MAY 29th—JUNE 5th, 1897.

For the above occasion the Southern Railway will place on sale reduced rate round-trip tickets from all points within the State of North Carolina, as well as from Norfolk and Danville and return. Tickets on sale May 22th to June 3rd inclusive, with final limit June 7th. Continuous passage in both directions.

MRS. SARAH ELIZABETH BATTIS.

Death again has visited our family, and took away our precious sister Sarah E. Batts. Oh how hard it is to part from those we love so well, but God's will must be done. Sarah was born Dec. 1873 and was released from this world of sin and sorrow the 14th of Oct. 1896. She was the daughter of Levi and Martha E. Walston. She was married to Jacob Batts Dec. 1892, and there were born unto them 8 children, and only one survives her. Her little infant boy survived its mother two days, and the Lord took it out of this sinful world. Sister Sarah was very intelligent, and careful and industrious, and was very cheerful when well. She was kind to all, and those that knew her most loved her best. She never made any public profession, but she left good evidence behind that she is now resting in the arms of Jesus. The last time that I went to see her she told me that she never expected to get well. I told her the Lord was able to raise her, she must look to him, he was all that could do her any good. She said, I know it, and I try to put all my trust in him, and said if ever I tried to pray in my life it was on a certain occasion, and he heard my prayer, and answered it, and then I could not praise him enough. Dear readers, I was so full I could not say any more to her then, but that was enough for me; for I do not believe that any but God's dear people ever go to him in prayer, or feel the need of him. Mother said that during her sickness she often heard her calling on the dear Lord to have mercy on her. She was confined to the bed nearly 4 months, and bore her sickness with the most patience of any one I ever saw. She leaves a good husband who administered to her every want while sick as far as lay in his power, and she leaves 1 daughter and a great many relatives and friends to mourn her loss, but we mourn not as those that have no hope. Oh may we all meet on that happy shore, where we will never, never part any more. Her devoted sister.

MATTIE L. LUPER.

THOMAS TILLERY.

Thomas Tillery was born Dec. 10th 1897, and died Dec. 21st 1896. He was married early in life to Elizabeth West, by whom he was the father of 12 children. After her

death he married Susan Dewees. The result of this marriage was 9 children. He survived both wives and 5 of his children. He was a true husband, a kind father, and a benevolent and courteous neighbor. He came the nearest filling the requirements of the golden rule of any one whom I have ever met. It was a noted fact among his neighbors that he would not exact a farthing from any one that he would have been unwilling to pay himself. His record on earth was such that the nobles of earth might covet. In the great depths of his manly heart dwelt love to God and good will to man. He favored the oppressed, fed the poor, helped to clothe the naked, and the wayfaring man was never turned from his door. Surely Jesus lived and moved in such a man. Surely this was a temple of the Holy Spirit. Brother Tillery was the son of Elder Isaac Tillery, and all through the days of modern innovation brought into the church he stood by the old landmark of the fathers, and resisted error unto the last. It is true, that men thought he had strange notions, but he looked to God as the author and finisher of his faith, and denied the power of man to alter or modify. He saw God in everything that was good, and did not claim he had power to aid the Lord in the great redemption. I knew his religious thoughts better than any other man except himself, and know that his only hope was in Jesus. I know that his next love was to the people of God, and how often he and I have conversed on the mysteries of Godliness, and feasted our souls on the experience of grace in the LANDMARK. He and I were the only ones in this whole section that held to the doctrine of grace; and as I stood by his coffin I felt as a stranger in a strange land. But God is strong and will give us the victory in the end. All of his children were married except a son and daughter whose devotion and care to their father was noble and worthy of record. I speak out of faults and blemishes in this child of God, because I feel that the blood of Christ has washed them out. Yours in sorrow.

His FRIEND,

IOLA C. MARTIN.

Iola C. Martin, daughter of John W. and Cynthia Martin was born May 27th 1872, departed this life Sept. 2th 1894, after eleven weeks of great suffering from inflammation of the stomach, borne with great fortitude. She was a kind and cheerful girl, much esteemed by all who knew her. She had the kind attention of neighbors and friends. The third physician was called in but all failed to cure her disease, as the time had come for the Lord to remove her from this time world. A short time before she died her sister-in-

law asked her if she had to die would she be willing. She remarked she would. A few hours before she died she was relieved of her sufferings, and did not seem to suffer anymore. She remarked that she felt good, also that she loved everybody, and kissed all present in the house, thus leaving satisfactory evidence that she was blest with the presence of the Lord. Written by her brother.

GREEN J. MARTIN.

W. A. ROSS.

Whereas God has seen fit in his wise providence to again visit our church and call from our midst and take to himself our much beloved brother and minister of the gospel W. A. Ross, therefore be it resolved, 1st. That while we miss our dear brother and minister in our church we will bow to the will of our heavenly Father who doeth all things well. We feel that our loss is his eternal gain. Resolved 2nd. That we tender our heart-felt sympathy to his family and that we sincerely pray that our heavenly Father will sustain them by his grace to covet the worthy example of their father. Resolved 3rd. That these resolutions be spread upon our church book and that a copy be sent to the family and to ZION'S LANDMARK for publication. Done by order of conference Saturday before the 4th Sunday in March.

H. B. TUCKER MOD.

LEONIDAS FLEMING CLK.
Great Swamp, Pitt Co. N. C.

IN MEMORIAM.

Whereas it pleased God to send the grim messenger of death to the home of our dear brother, and beloved pastor Elder William A. Ross, on the morning of the 22nd of March last, and take him, as we humbly hope and believe to himself in glory. Therefore be it resolved by the church at Briery Swamp in conference assembled: First, That while we deplore and mourn his loss; we mourn not as those without hope, believing as we do that our loss is his eternal and glorious gain. Second, That we mourn his loss on account of our own bereaved and destitute condition, being left as we are, without one to go in and out before us, and to feed, comfort and encourage us, and we humbly pray God to raise himself up a faithful servant and qualify him according to his own will to take his place and serve

was at this place. Done by order of conference Saturday before the 2nd Sunday in April 1897.

S. R. ROSS Mod.
W. H. WILLIAMS Cpk.

A. C. COX.

It is in indeed a sad task, and yet I feel it my duty to write something concerning the death of my father. He was the son of Henry and Elizabeth Cox, and was born in Caswell Co. N. C. May 7th, 1848, and quietly passed from life unto death Jan. 31st, 1897, in his 49th year. He came to Va. when quite a young man, and after spending a few years in this state was married to my dear mother whose maiden name was Jackson, with whom he lived in peace, and happiness until it pleased God to take him. He was the father of 11 children, 3 preceded him to the grave in infancy, 8 of us are left to mourn his loss, besides a tender loving wife, a dear old mother, 4 brothers, and 3 sisters. Truly our dear mother has lost a kind and devoted husband, we children a dear good father, the community a good business man. But I hope and believe that our loss is his eternal gain, for I believe that he is sweetly resting in the arms of his heavenly Father. I don't think that any one could say too much of father in regard of him being a good husband, and father. It seemed to be his heart's delight to provide, and do his best for mother and his children, and always tried to give us the best of advice. He was a great sufferer for many years, and rarely ever saw a well day, but would go and look after his business as long as his tired feet could carry him. He would often speak of his health being so much impaired, and shed tears and tell us that he knew his stay was not long with us, and would ask us not to grieve, or see any trouble about him when he was gone, that he hoped his sufferings were all here on earth. Father was taken seriously ill on Jan. 2nd, with pneumonia, which soon ended his existence. Oh his sufferings were beyond human expression, but he bore it all with much patience. He was the most humble person I ever saw during the last few days of his life, and would often call on the Lord to have mercy on him, and would thank every one for what they did for him. All was done that a good and experienced physician, loving wife, attentive children, kind friends, and neighbors could do, but to no avail. We

could not stay the cold hand of death. He passed away as one going to sleep, and after death he looked as pleasant and natural as he did while living, with a sweet smile beaming on his countenance. He was too weak to talk much in his last hours, but a few minutes before he died he said to his oldest son who had been so attentive to him during his sickness, "Let's go Eddie," and when asked where he wanted to go, he raised his weak hands and slapped them together three times, and repeated it again, "Let's go, I am ready." He then said, "Good bye, good bye to you all, I am gone." Oh my pen can never tell what a sad time it was when my poor mother, whose heart seemed to be overflowing with grief, and I myself went to him to kiss him good bye for the last time. He raised his dying eyes and looked at us, but was too near gone to speak. It was so hard to give him up and we miss him so much. Our home is so lonely and dreary without our dear father's loving smiles and gentle voice. He was a believer in the Primitive Baptist faith, and was a member of their church at Old Banister for several years, but in the spring of 1890 some of the members became dissatisfied with him, and his name was taken off the church book. This caused him to see much more trouble, more than any one thing on earth. Many times have I seen the tears flowing down his cheeks, when he would speak of being cast off from them. But he was always glad to have them visit him, and would enjoy conversing with them. He would go to hear them preach whenever convenient, and his health would admit. Oh it is so sad to know that mother and I can never have the sweet pleasure of going with him to preaching again.

HIS DAUGHTER,

Remarks.

I sometimes wonder how a child of God feels cut off from the church when there is no way for his return, or the church does not seem anxious for his restoration. What sort of feelings do Baptists have that show no desire to see an erring member return. How good it is to see one coming back and confessing his fault. If the church should do wrong it is just as important that she should confess her fault. I do not know anything especially about the case of friend Cox, or the church at Banister: but I am remarking on general principles.

P. D. G.

APPOINTMENTS.

R. W. DIX,

Meadow Fork.....	July 1
Cranberry.....	2
Pine Creek.....	1st Sat and Sun
South Fork.....	5
Senter.....	6
Silas Creek.....	7
Big Melton.....	8
Maple Spring.....	9
Pond Mountain.....	2nd Sat and Sun
Pleasant Grove.....	12
Horse Creek.....	13
Beaver Creek.....	14
North Fork.....	16
Roman's Creek.....	3rd Sat and Sun
Bear Creek.....	19
Reddies River.....	20
Cross Roads.....	21
Fair Plains.....	22
Mulberry.....	23
Rock Spring.....	4th Sat and Sun
Double Creek.....	26
Roaring River.....	27
Pilgrim's Rest.....	28

E. E. LUNDY.

Cross Road.....	Friday June 18
Beaulah.....	Sat and 3rd Sunday
Upper black Creek.....	Monday
Wilson.....	Tuesday
Falls.....	Wednesday
Williams.....	Thursday
Lawrence.....	Friday
Mt Zion.....	Sat and 4th Sunday
He will need conveyance.	

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED May 15, 1897.	No. 73 Daily	No. 36 Daily	No. 41 Daily	No. 40 Daily
Lv Weldon.....	A. M. 11 57	P. M. 9 43		
Ar Rocky Mt.....	12 50	10 35		
Lv Tarboro.....	12 12			
Lv Rocky Mt.....	12 52	10 35	5 45	12 45
Lv Wilson.....	1 15	11 35	6 24	2 12
Lv Selma.....	1 00			
Lv Fayetteville.....	4 40	1 14		
Ar Florence.....		3 25		
Lv Goldsboro.....			A. M. 7 01	P. M. 3 30
Lv Magnolia.....			5 07	4 30
Ar Wilmington.....	P. M.		9 40	5 45

TRAINS GOING NORTH.

	No. 76 Daily	No. 38 Daily	No. 40 Daily	No. 45 Daily
Lv Florence.....	A. M. 5 45	P. M. 5 15		
Lv Fayetteville.....	11 20	10 20		
Lv Selma.....	1 00			
Ar Wilson.....	1 42	12 10		
Lv Wilmington.....			P. M. 7 51	A. M. 9 10
Lv Magnolia.....			8 55	10 40
Lv Goldsboro.....			10 10	11 57
Lv Wilson.....	P. M. 1 43	P. M. 12 15	P. M. 11 37	P. M. 11 40
Ar Rocky Mt.....	2 33	12 53	11 52	1 20
Lv Tarboro.....	12 12			
Lv Rocky Mt.....	2 31	12 53		
Ar Weldon.....	3 19	1 44		
	P. M.	A. M.	P. M.	

+Daily except Monday. †Daily except Sunday.
Train on Scotland Neck Branch leaves Weldon 4.40 p. m., Halifax 4.25 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.57 p. m., Kinston, 7.50 p. m. Returning leaves Kinston, 7.30 a. m., Greenville 8.52 a. m., arriving Halifax at 11.20 a. m. Weldon 11.40 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8.20 a. m. and 1.05 p. m. Arrive Farmville 9.10 a. m. and 2.40 p. m., returning leave Farmville 9.35 a. m. and 6.50 p. m., arrive at Washington 11.00 a. m. and 7.00 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m. arrives Plymouth 7.40 p. m. Returning leaves Plymouth daily except Sunday at 7.50 a. m. and Sunday 9.00 a. m. Arrives Tarboro at 6.5 a. m. 11.00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7.10 a. m., arriving Smithfield, N. C., 8.30 a. m. Returning, leaves Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N. C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 4.05 p. m., Spring Hope 5.30 p. m. Returning leave Spring Hope 5.00 a. m., Nashville 5.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.15 a. m. and 4.30 p. m., Returning leaves Clinton at 7.00 a. m. and 9.00 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pas. Ag't.
J. R. KENLY, Gen'l Manager.
T. H. EMERSON, Traffic Manager

SOUTHERN RAILWAY

FIRST and SECOND DIVISIONS
Schedule Effective May 2, 97.

This schedule is published as information only, and is subject to change without notice to the public.

GREENSBORO, RALEIGH, GOLDSBORO and NORFOLK.

No. 12 mixed daily.	No. 36 daily	Eastern Time	No. 35 daily
1:30am	12:10pm	Lv Greensboro Ar	11:55am
2:20am	12:40pm	Lv Gibsonville Ar	11:24am
3:32am	12:46pm	Lv Elmont College Ar	11:28am
3:10am	12:55pm	Lv Burlington Ar	11:10am
3:18am	1:20pm	Lv Graham Ar	11:03am
3:28am	1:27pm	Lv Haw River Ar	10:56am
3:50am	1:38pm	Lv Nelson Ar	10:43am
4:30am	1:57pm	Lv Hillsboro Ar	10:23am
4:50am	2:08pm	Lv University Ar	10:07am
5:30am	2:25pm	Lv Durham Ar	9:50am
6:22am	3:00pm	Lv Morrisville Ar	9:18am
6:36am	3:10pm	Lv Cary Ar	9:09am
7:10am	3:40pm	Ar Raleigh Lv	8:58am
No. 42 Ex Sun			
9:40am		Lv Raleigh Ar	
9:40am	3:58pm	" " " " " " " "	8:27am
10:30am	4:28pm	" " " " " " " "	8:15am
11:00am	4:38pm	" " " " " " " "	7:49am
11:30pm	4:58pm	" " " " " " " "	7:33am
1:10pm	5:25pm	Ar Goldsboro, Lv	7:10am

No. 16 Lv. Norfolk 5:25 p.m.; No. 15 ar. 9:20 am

NORFOLK and CHATTANOOGA.

Through Knoxville, Morristown, Hot Springs, Asheville, Salisbury, Greensboro, Durham, Raleigh, Selma, Wilson, Rocky Mt. and Tarboro.

No. 12 daily	No. 16 and 10 daily	Central & Eastern Time.	No. 15 and 9 daily
4:15am	6:20 pm	Lv Chattanooga Ar	7:40am
11:45 a.m.	12:23am	" " " " " " " "	1:20pm
1:25pm	1:44pm	" " " " " " " "	2:25pm
3:32pm	3:15am	" " " " " " " "	10:35pm
4:11pm	3:49am	" " " " " " " "	10:02pm
4:30pm	4:06am	" " " " " " " "	9:46am
4:50pm	4:23am	" " " " " " " "	9:30pm
5:08pm	4:29am	" " " " " " " "	9:15pm
5:48pm	5:16am	" " " " " " " "	8:40pm
6:40pm	6:00am	" " " " " " " "	7:53pm
8:18pm		(Central Time)	
	7:10am	" " " " " " " "	8:15am
		(Eastern Time)	
9:52pm	8:50am	" " " " " " " "	6:35pm
		" " " " " " " "	
3:30am	10:52am	" " " " " " " "	4:38pm
7:10am	11:45am	" " " " " " " "	3:40pm
	12:45pm	" " " " " " " "	2:35pm
	12:50pm	" " " " " " " "	2:30pm
	1:40pm	" " " " " " " "	1:30pm
	2:00pm	" " " " " " " "	1:12pm
	2:15pm	" " " " " " " "	12:52pm
	5:05pm	" " " " " " " "	9:45am
	5:25pm	Ar Norfolk Lv	9:20am

UNIVERSITY and CHAPEL HILL.

No. 53 Ex Sun	No 51 mixed Ex Sun	Lv University Ar	Ar Chapel Hill Lv	No. 52 mixed Ex Sun
5:05pm	10:45am	Lv University Ar		9:40am
5:50pm	11:30am	Ar Chapel Hill Lv		8:55am

OXFORD AND HENDERSON.

No. 21 daily.	No. 22 mixed daily		No. 21 mixed daily
6:30pm	12:25am	Lv Oxford Ar	9:10am
7:20pm	1:05am	Ar Henderson Lv	9:10am

GREENSBORO, WINSTON-SALEM and WILKESBORO.

	No. 5 daily see note	No. 9 daily	No. 57 mixed see note
Lv Greensboro	8:50am	7:50pm	
Winston-Salem	10:00am	8:50pm	1:40pm
Rural Hall	10:34am		2:50pm
Ticks	12:22pm		6:00pm
Ar Wilkesboro	1:10pm		7:00pm

No. 57 will leave Winston-Salem Monday's Wednesday's and Friday's.

No. 5 is mixed train between Winston-Salem and Ticks.

SLEEPING CAR SERVICE.

Nos. 37 and 38, Washington and South western Limited, Solid Vesteded Trains between New York and Atlanta, composed of Pullman Drawing Room Sleeping cars (minimum Pullman rate \$2.00; no extra fare). First-class Vesteded Day Coach between Washington and Atlanta. Through Sleeping Cars between New York and New Orleans, New York and Memphis, New York, Asheville and Hot Springs, New York and Tampa and Richmond and Augusta, Southern Ry. Dining Car between Greensboro and Montgomery.

Nos. 15 and 36, U. S. East Mail, Pullman Sleeping cars between N. Y., Atlanta, Montgomery, and New Orleans, New York and Jacksonville, and Charlotte and Augusta.

Nos. 15 and 16, Norfolk and Chattanooga limited. Solid train between Norfolk and Chattanooga, through Selma, Raleigh, Greensboro, Salisbury, Asheville, Hot Springs and Knoxville to the Nashville Tennessee Exposition. Pullman Drawing-Room Sleeping cars between Raleigh and Chattanooga.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

JamaicaSH at Wilson Jan 97

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I feel impressed to offer a few thoughts on the following scripture,

“And he shewed me a pure river of water of life clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and either side of the river, was there the tree of life”—Rev. 22:1-2.

When John was on the isle called Patmos he saw things past, present and to come. I think the above scripture refers to God's dealing with his people here on earth. That river is no more nor less than the river that Ezekiel saw, or the fountain that was opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. The tree of life (I think) was Jesus, in the midst of the street of it was the time that Jesus was on earth, or the space of time between the out going and incoming dispensation. There Jesus was fulfilling the one, and establishing the other. On either side (I think) represents before and since the time that Jesus was on earth. This water of life was as effectual in the beginning of time as it is now. Nothing has been added nor diminished from it, the same yesterday, to day and forever. There is but one way of salvation and that is Jesus Christ our Lord. Man has never merited God's grace, but his displeasure: and it is a wonder to us why God ever had mercy on us. No man can tell why he did not have mercy on

all of the human family. That is one of the secret things that belong to God. Jesus thanked his Father because he had hid these things from the wise and prudent, and revealed them unto babes, for even so Father, it seemed good in thy sight. And it is enough for us to know that he is God, and works all things after the counsel of his own will, and (I think) this counsel was before time began. Christ was manifested but a short time in the flesh, but his Spirit was with his people from the beginning of time. In God's account the sins of his people were as much laid upon Jesus before he came as they were when his sweat was as it were great drops of blood falling down to the ground. The tree of life was manifested in the hearts of God's people on the law side of the river first. Every prophesy that was ever uttered was by the flowing of this stream into their hearts. It was necessary that Prophecy should precede the coming of Jesus, and the fulfilling of the same establishes the truth of the scriptures, “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure.” Every blessing that has ever been received is a manifestation of God's pleasure. All of his council has been developed at the right time. Solomon said to every thing there is a season, and a time to every pur-

pose under the heaven. There are many places in the old Testament where this same water is spoken of. David said there is a river, the streams where of shall make glad the city of God, the holy place of the tabernacle of the Most High. Here is the church brought to view. This stream flowed to Abraham and caused him to see the day of Christ and was glad. And this water of life caused all things that were pointing to Christ to be presided of in time, and when Jesus began to be manifested on earth his parents began to fulfill the scriptures for him. They circumcised him at eight days old, and his name was called Jesus which was so named of the angel before he was conceived in the womb. He had to go into Egypt, for his people had been there. For it is written, "Out of Egypt I have called my Son." Joseph and Mary through fear turned aside and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophet, "He shall be called a Nazarene." God knew how to cause the scriptures to be fulfilled. We have no account that Joseph was aware that he was fulfilling the scripture, and all this was developing his council, for there is no mishaps with God: for he first counted up the cost, and that was the life and death of Jesus. He did not only pay the purchase price for his people, but they were given him in the council of peace and not only so, but he conquered the prince of the power of the air, the spirit that now worketh in the children of disobedience, and has delivered his people from the power of darkness, and hath translated them into the kingdom of his dear Son. So he has a three-fold right to them, and it is said a three-fold cord is not quickly broken. And Jesus said, and none of them is lost, but the

son of perdition that the scriptures might be fulfilled. The work of Jesus was in fulfillment of the scriptures, and it was impossible for him to fail in the smallest degree. If he had he never could have perfected them that were sanctified. The last offering he made he offered himself upon the tree of the cross, and when he cried it is finished the redemption price was manifestly paid: not only his life and death was in fulfillment of the scriptures, but his resurrection also. The resurrection was the crowning of our salvation, for he was raised for our justification. When he arose the conquest was completed, and he is set down at the right hand of the majesty on high, and ever lives to make intercessions for us according to the will of God. Notwithstanding generation after generation has past away the virtue of Jesus is as effectual to-day as when he was here in the midst of his people, for he said, if I go not away the comforter will not come; but if I go I will send him, and he shall take of mine and show it unto you. It was of that pure river that Jesus said he would give unto the woman of Samaria. He did not only give her living water, but all of his children since have received a foretaste of that same precious gift, for it is the gift of God, not of works lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Carnality says if I believed as you do I would take my fill of sin. God's children have had their fill of sin, and that to their sorrow. When an abhorrence springs up in our heart to sin, it is one of the strong testimonies that we are accepted in the sight of God. We desire to live as circumspectly as though our salvation depended on our works. I think

in a great measure our doubts and fears arise from our missteppings. Then we should lay aside every weight, and the sin which doth so easily beset us. Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. When we look back over our pilgrimage we can truly say we never were forsaken by Jesus; but whenever we were enabled to trust him he came to our relief, though we often have been cast down, but not destroyed; and sometimes we have strong consolation of our acceptance with God.

ASA D. SHORTT.

Turtle Rock, Va.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST AS I HOPE:—I now write you a few lines to inform you I still love to get the LANDMARK. You have been sending the paper to me nearly one year, and I have not paid you yet, but send the money with this letter. I am very glad for you to take enough interest in me to send the dear old paper to such an unworthy sinner as I feel myself to be, hope the God of all grace and truth will still guide and direct you in the future as he has in the past to publish the LANDMARK. Brother Gold, I have moved from Randel, Colquett county Ga., to Adel, Berrien county Ga., so you will change my paper. I would be glad to take the paper another year if you feel disposed to send it to me, I can only promise as before to pay you during the year. The paper is a source of much comfort to me to read. We have some lovely meetings in this portion of Georgia and I think some very able gifts as pastors and teachers which we ought to be very thankful for. Although I was raised in N. C. I feel I have found my people here in

this southern country and it makes me rejoice to think God has a people in every nation. I find although so sinful, some who can witness with me, so I feel they are some of those whom the Lord has called out of darkness into his marvelous light. May God give you strength and wisdom sufficient for all the trials and troubles to come is my humble prayer. Yours in hope of eternal life.

ENOCH WILLIAM BRYAN.

Adel, Berrien Co., Ga.

DEAR BROTHER GOLD:—I thought when I received your good soul-cheering, and comforting letter I would have written you long before this, but truly "procrastination is the thief of time," and I have kept neglecting it, hoping to have something interesting to write, but I find that we cannot always have a spirit of writing. Brother Gold, I have many temptations and trials, yet I feel that I have much to be thankful for, we are blessed with health and have every needed blessing, and have God's dear promise to supply our needs, and he will never forsake us. I feel that surely mercy and goodness have followed me all the days of my life, truly 'tis religion that can give sweetest pleasures while we live. I often feel if it was not for the little hope I have that Jesus has died, risen and is to-day at the right hand of the Father making intercession for me I would give up in despair. I think surely no one (I mean christian) has ever had such temptations, such wicked thoughts as I, but I read in God's word that as many as I love I rebuke and chasten, and I feel happy am I, if I bear the reproaches of Christ. It is such a comfort to me to read of the deliverance of the children of Israel out of Egypt, how the Lord watch-

ed over them and led them even when they were walking in disobedience. Yes, my dear brother, I know something of this wilderness I hope, and how pleasant it is when he maketh it to blossom as the rose, when we can lie down in green pastures, and feel that the Lord is our Shepherd. I feel that he has been merciful to my unrighteousness and sometimes I feel to thank and praise his great name, and if I know my own heart I do want to love him more and serve him better. Three of our members at Wheeler's have passed through (what we must all come to) the hour death since you were here. Sometimes I feel that this world is full of trials and disappointments and that there is nothing to court my stay here, and if it could be God's will I would gladly go home to the place which I believe the Lord has prepared for me, but it is not always that I have such a bright hope of that home. This is a scattering letter but I can't do better now. Come to see us as soon as you can. All join in love to you. Your little sister I hope.

EVA L. MALONE,

Gordonton, N. C.

Remarks.

Sister Malone has married since writing the above, and is now sister Hall.

P. D. G.

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—The time has now arrived, according to previous appointment, for you to be assembled if the Lord will in an associated capacity at the house of God, to unite in worshipping Him whom to know aright is life eternal. I find my mind contemplating what a blessed privilege you are the recipients of, and going out to you all in

much love and sweet fellowship, praising the dear Lord to be with you all in both speaking and hearing, that His name may be glorified, and that much love, peace, unity and fellowship may abound—that the whole meeting may be a season of refreshing from his presence long to be remembered by you, if consistent with his holy will. And O my dearly beloved brethren and sisters, if I am not too unworthy to claim so sweet a relationship, I find also a petition going up from within, desiring that, while my feeble body is far away upon a bed of affliction, that I be present with you in Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh. And notwithstanding I feel to be so poor and insignificant, unworthy to the least of God's blessings, there is also a desire within to be remembered in your petitions. However, if I am one of the dear Lord's loved ones, I believe I have your prayers, for I believe that the Lord's people are a praying people, and pray for all Zion; and whether I am known by name or not I am embraced in their petitions. Saturday at noon—dear brethren and sisters, having slept but little last night, my thoughts have been almost constantly with you all since yesterday morning, and at times ere I am aware I find that my desire is almost, if not quite, prevailing to be present with you, listening at the faithful shepherds proclaim the glad tidings of good news, saying unto Zion, thy God reigneth, preaching the unsearchable riches of Christ, the glorious gospel of the Son of God, which I am sure they are doing with the ability that God giveth, and feel that I would so much love to hear them, if the dear Lords wills. But very soon I am reminded of his unbounded goodness and mercy to us poor,

sinful worms of the dust, and of his manifold blessings so bountifully bestowed on us all the days of our life up to the present time, and of his faithful watch care over us, so far beyond what I feel to deserve, that I am silenced and reconciled, and feel to say with the Psalmist, "that it is of the Lord's mercies that I am not consumed, because his compassion fail not: and also to say, Thy will O Lord be done in all things." Monday morning—I suppose the meetings at Bethel are now closed for the present, though I have heard nothing from them yet. I feel to thank the dear Lord for the christian love, fellowship, unity and liberty that have abounded with you all; also for the proclamation of his everlasting gospel proclaimed by his faithful shepherd, the comfort of encouragement received, the sweet songs of Zion enjoyed, and for all the blessings bestowed. And while dear brethren and sisters, I have been and am separated many miles from you, denied the sweet privilege of being with you in person, feeling unworthy of the same, and am all the while "shut in," mostly prostrate upon my bed of affliction, the cause of which is known only to Him who is too wise too err, too good to be unkind and that doeth all things well, the dear merciful Saviour has not left me alone comfortless, poor, unworthy, sinful creature that I am, but has blessed me with seasons of refreshing comfort, hope, and faith, for which I desire to thank, praise and glorify His Holy name. If not deceived He has now given me faith that I too will soon be blessed with the sweet privilege of meeting face to face some of His chosen ministers or children, and to hear them talk of his goodness, love and mercy, of his power to save poor sinners who feel their need of a Saviour, and

that He alone hath power on earth to forgive sins, and to save to the uttermost them that come unto God by Him

S. J. BASHAM.

Stewartsville, Va.

Remarks.

Sister Basham wrote the above during the session of the Pig River Association. She has been confined to her house about 20 years. How wonderfully the Spirit of Jesus is manifested in such. Ye who are able to go to preaching, and do not go a few miles, or suffer a trival matter to keep you from going, think of the feelings of such a dear sister.

Elders Lester and myself spent a night with this precious little one and her family.

P. D. G.

MR. J. H. BAZEMORE, MY BELOVED BROTHER IN THE FLESH AND IN THE LORD:—Your highly interesting and comforting letter giving the reason of your hope in the Lord and informing me of your joining the church, has been received and read with much satisfaction by us all. Not only does your relation of the dealings of the Lord with you give evidence of your being a child of God and already a subject of the new birth, but the humble spirit in which you write, as well as the great reverence for God and His church, that pervades your letter, testify to the same. While reading your expressions of your unworthiness, I felt to be more unworthy than you. I am glad that you after so long a time have done your duty. I hope you will be enabled to so live that you will greatly enjoy your church privileges. Although I

joined the church the first time I had an opportunity, and when I was 21 years old, and began to preach when I was 24 years old, and have now been a member 32 years, and been preaching 29 years, I feel to be a poor, unworthy, vile sinner, dependent upon the grace of God; and feel that my life has been made up nearly with failures. Surely, if I am a christian I can say with the apostle "By the grace of God I am what I am." Please accept our love for yourself, sister Mollie and the children, and write to us again soon. Your brother in love.

J. T. BAZEMORE.

Griffin, Ga.

DEAR BROTHER TOM:—At last I am seated to write you. I feel ashamed of my having treated you with apparent indifference. Procrastination, negligence, and a feeling of unworthiness are the causes why I have so grossly neglected writing to you. It has not been for a want of love and admiration. This is the first time I write to you since I united myself with the great and grand church of Christ, which I did one year ago from last May. I have promised to write to you many times since my joining, but have felt so unworthy that I have put it off until now. Yes, brother Tom, on Saturday before the first Sunday in May, 1895. I was enabled, by grace I hope, to go forward and talk to the church at Providence, concerning the great things the Lord had done for me when I was a young man about twenty years old. I did not tell the church all of my ups and downs while living in disobedience. This I could not do, neither can I write them all now. I only made mention of my travail of soul, and final deliverance, as I hope I experienced. When I was a youth I imbibed very readily Methodist

views, and expressed them to you on one occasion, I remember, and you pointedly opposed them, which caused me to consider your remarks by searching the scriptures. There I found that I was conceived in sin, and brought forth in iniquity, and was dead in trespasses and in sins; that the soul that sinneth shall surely die; that the very thought of foolishness is sin; that one by nature chooses the road to death rather than the road to life; and that none can come unto Jesus, except the Father who sent Him draws them. These and other scriptures I could not reconcile with my feeling, so I began to try to pray the Lord to give light and ease, for I had begun to feel greatly alarmed; but the more I tried to pray the worse I felt and the more alarmed I was, until I wished that I had never been born. I was feeling thus condemned and just rejected while plowing in the old fresh ground in the Spring of the year. It was a fair, mellow day; the birds sang their praises; all nature seemed to gladly respond in praising God; but as for me I felt I must die under the awful weight of guilt and condemnation and despair that rested upon me, for I had right here given up all hope. I turned my face towards the woods and exclaimed in the bitterness of my soul, Oh that I was one of those innocent birds which have no future being, and right there I broke down with bitter weeping, and instantly the awful burden left me; hope sprang up; my heart leaped for joy; the hills, the forests, field, flowers, birds, yes, all things sang praise to the living God. Right here love and fellowship for the people of God, who proclaim salvation by grace sprang up, and I loved them with melting love, and then felt like going to old Shiloh and and offering myself to the church, but alas! I

did not. I felt too unworthy when the time came. I promised to go to the church time and again, between meeting times, but failed to do so on account of a sense of unworthiness. I waited to feel worthy, which if I had would have been against me. My life of disobedience in not joining caused by my parleying with the flesh, seems all a blank, and so it is as to duty. Disappointment, discontent and a deep sense of guilt grew on me until at last I longed to be with the people of Christ's Kingdom.

I now ask only a servant's place. I do not feel worthy of the fatted calf, neither do I feel like seeking a ring. Your unworthy brother.

JULIUS H. BAZEMORE.
Godwinville, Ga.

ELDER SILAS H. DURAND, MY DEAR FRIEND:—I will try to answer your good letter dated Sept. 22nd. I cannot tell you my feeling while reading it, and I also got a letter at the same time from Henry Stipp of Los Gatos, Cal. He like me has never been baptised, but he is a dear lover of the truth as it is in Christ Jesus. You asked me if I had ever wrote to Elder Gold. Yes I wrote off my experience and sent to him, but I asked him not to publish it. I felt that it was too little, and then I wrote again. I felt that I had done wrong in asking him not to publish the other, and I never said anything about it then. I thought he would do right, and I saw it in the LANDMARK, and you know how humble and small I felt. I thought surely if he knew me he would not have put it in his paper, but from some cause since I have been here in this country, away from the Baptists, I have felt impressed to write to them, and I have made all the excuses I could, such as having no education, but it would not do, for it seemed that

was the way for me to confess my Saviour, as I could not see any of them to talk to them. Christ said, "whosoever shall confess me before men him shall the Son of man also confess before the angels of God, and it was on my mind all the time so I could not rest. I at last tried and have felt relieved some, but there is some that I have felt impressed to write to whose address I do not know, and I will have to wait. I get so low down, and feel that I am cast off in the wilderness for my disobedience, and know that it is just. I am so vile, so prone to sin, I fear that I am not born again. It seems at times that my troubles are more than I can bear: then it will come to me it is through great tribulation that ye enter the kingdom, and then I am willing to suffer on: for our light afflictions here only work for us a far more exceeding and eternal weight of glory. Oh, if I can only be found among the redeemed of the Lord. I ask for nothing more than to sit at his feet, and praise his holy name who has done so much for me, but I fall so far short that I think surely that I am not a child of God. But if I know my heart I do love all God's people, and want to love and serve my blessed Jesus in adversity as well as in prosperity. I am alone here, there is not one that claims the name of Old Baptist. There are some Missionary Baptists, Campbellites, Roman Catholics, and Presbyterians. I cannot see much difference between them. They are all after the money, and I can have no fellowship for any such. Sometimes I think maybe it is I and then I think they are like the leach crying give, give, and are never satisfied. It is not the way I learned Christ, if so be that I have been taught of God. Salvation is free to all the seed, and if I thought

or believed as they do, I think I should be most miserable: but I put my trust in a whole Saviour, one that is able to save to the uttermost them that come unto God by him. I have no one that I can talk to, for Christ said, 'cast not your pearl before swine lest they trample them under foot, and turn again and rend you. I sometimes think that is what he meant, for they know nothing of an experience of grace. They will say it is all imagination. I sometimes fear it is so with me, and then again I would not take the world and all it contains for it. Without it I would be most miserable. With my little hope, as small as it seems sometimes, when I read of others what bright evidences they have, I feel that my hope is vain, and then I will think where there is little given little is required, and that I am that unprofitable servant that hid his talent in the ground, and so I go mourning most of my time, and am so doubtful that I cry unto the Lord to remove doubts. I seldom find a heart to pray. So many things step in my way. Thus filled with doubts I ask to know: Oh tell me is it thus with you? Well, I will close my scattering and imperfect letter. I have written just as it came in my mind. When it goes well with you remember me. Your friend in a little hope.

EMILY A. HINSHAW.

Petaluma, Cal.

ELDER GEORGE ROBBINS, DEAR FRIEND:—Your view on what I requested of you in LANDMARK, gives myself and wife very much satisfactory on the subject. I do not think that the people of God wish to mix up with all sorts of people, for I know the Bible does not teach that they should, but they should be separate and apart from all boards

of commission, and institutions of men, and take the Lord for the man of their council. When they do that they will not run after the flesh, neither will they want to get on hobbies that ride to confusion. Dear friend, as for myself I have never run after such, neither do I believe in such. I have never joined any church, and I rather not than to ever mix up with those that can convert so many. It is like you say, the Lord's people are far apart and few. But I know he has done all things well, and ought to have the praise and glory. I do believe the Primitive Baptists do have the mark of the true church according to the scriptures. Though the world finds fault of them, but they link the stronger together all the time, and I hope they will, and live always above their enemy, and be known as the light that shines ever more. Also we took instruction from your views on Isaiah the 54: 1, and think according to the Bible which is the Standard of truth that you are right, for men in nature's darkness are barren, for I feel so myself. But I hope in the future that I may be led as Jacob was led, and after being found in a desert land, and in a waste, howling wilderness, and that I may be instructed and kept by the power of God, and at last may be one of his. I have read in portions of the scriptures that the false prophets would be deemed as nothing before the Lord, and I fully believe the scripture is true. I have noticed the piece you cited me to, Matt. 23rd for instruction, and believe that is correct. The true church makes no pretence in bringing the people carnally to their churches. The Old Baptists are right. When God does the bidding it is sure and steadfast. I have been taking the LANDMARK nearly 2 years, and think it to be the noblest paper I ever have read. I am

under many obligations to you, if I never see you. I trust I may see you sometime. I have written some to Elder Gold, and he has answered me kindly. I don't think he gets wearied of instructing the weak.

When you are at leisure, if so disposed, you will please send in the LANDMARK your views on Jer 25:13.
J. E. E.

ELDERS GOLD AND LESTER, DEAR BRETHREN IN THE LORD JESUS CHRIST:—Our Wake Co. friend who signs his name J. E. E. continues to want my view on the scriptures. He now requests my views on Jer. 25 : 13 which reads as follows:

"And I will bring upon the land all my words which I have pronounced against it, even all that is written in this book which Jeremiah hath prophesied against all the nations."

Now my friend, if you will read the scriptures carefully you will understand that the Lord hath a people in this sinful world to whom he sent the prophets to warn them of the wrath to come. The Lord's wrath is kindled against the disobedient, and his love and mercies are extended to the obedient. As the poet says, a thousand ways has providence to bring believers home. I judge you my friend and your wife are believers and know the truth, from the way you write me: if so the prophet Jeremiah is addressing you, as much as any one. The prophet is sent by the Lord to the people of God to declare his council unto them. The Lord's people are a disobedient people. God has stretched forth his hands all the day long unto them. The purpose of Jeremiah's prophesy is to instruct and admonish and warn the Lord's people of his judgments. There are diversities of salvation, hence there are three salvations, a carnal salvation, a spiritual salvation, an eternal salvation, and two

of these the people of God have to work out. The scriptures teach us that all the days of thy life thou shalt eat bread by the sweat of thy face. This is very true, and if we don't work and labor for bread we will not get it honestly, and if we don't get it honestly we get it wrongfully, and the wrath of the Lord is kindled against transgressors. The law says thou shalt not steal, nor bear false witness, nor get drunk, nor commit adultery. If we do these things we must suffer the vengeance of God, for the Lord revenges all unrighteousness. And the children of God were children of wrath even as others, hence Jesus says, I came unto my own, and my own received me not, but as many as did receive me to them gave I power to become the sons of God. I would like to make a great many remarks on this scripture, but it would be digressing too much: so let us return. The prophet said, O Israel, thou hast gone astray, thou hast sold thyself for naught. If thou wilt return I will repent me of the evil that I thought to do unto them. But if they will not return unto me I will bring upon them all the evils which are written in this book. Jer. 6 : 19.

We are to remember my friend, that we are but earth in the most elevated and glorious form, and if the Lord with-draws his protection and care we are as liable to go astray as the earth is; for instance, you go to the forest and cut down, and dig up, and take out, and burn up everything that you can find in and on the land, and then cultivate it well for several years and then let it rest and see how quickly it will grow up in weeds, briars and thorns. We are even so, tho' the Lord calls us by the thunderings of his mighty power, and tries us by his spirit and his word, which when it is felt is as fire in

our bones, so that we are bound to acknowledge him, and praise him, and glory in his power, and call him our God. Then, as soon as he turns his face from us, we go astray. The Lord says by the king, the children of Israel, turn again unto the Lord God of Abraham, Issac and Jacob, and he will return to the remnant of you that are escaped out of the land of the Assyria. Chron. 30:6.

But if this people do not return unto him, the Lord has promised to bring upon that land all the words that are written in this book. Men are not apt to let their best land lie out, land that will bring a crop every season will be tended every season. My friend, have you never seen some people look like christians all the time, or every time you see them? That is good land. God keeps them in cultivation, while others only bring a crop once and a while. Some people profess to be the children of God. How strange they walk and act, scarce a single leaf they show. They are lying out of their duties. Perhaps you are, my friend. I have seen and heard people act and talk like they wanted the Lord to do his work again, or give them a new experience. What the Lord does is done forever: his work is perfect. If the Lord has ever commenced to dig about you my friend, he will continue to dig until the day of Jesus Christ. Do you feel like this lying out land, is sometime barren and sometime fruitful? If so allow me to read to you a portion of the Jer. 4 chapter 10:5 verse. "If thou wilt return unto me O Israel, saith the Lord, return to me, and if thou wilt put away thine abominations out of my sight then shalt thou not remove? And thou shalt swear the Lord liveth in truth, in judgments and in righteousness; and the nations shall bless them-

selves in him, and in him shall they glory. For thus saith the Lord to the men of Judah and Jerusalem, break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the fore-skins of your heart, ye men of Judah, and inhabitants of Jerusalem, lest my fury come forth like fire that burn that none can quench it, because of the evil of your doing." Read the whole chapter. To do these things is evidence that the Lord has wrought them in the second salvation. It strikes me this is what you are concerned about: if so let me say to you, work out your salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure, Phil. 2:12. Jesus says, come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me. My yoke is easy and my burden is light. My friend, obedience is better than sacrifice, to hearken than the fat of rams. Our God is slow to anger, and his judgment waiteth a long time for the children of men. The Lord speaking by the prophet in the above says that it shall come to pass when seventy years are accomplished then I will punish the kings of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it a perpetual desolation. The Lord will visit the children of men with his sore judgments. Remember how it was with Egypt, how the Lord remembered that land and nation with seven years blessing and seven years adversity, and made the land a perpetual desolation. This was done because of disobedience. The prophesy of Jeremiah is applicable to all lands and countries, people and nations. The Lord speaks and it is done,

commands and it stands fast. His word has gone out, and he will not repent. If there is any repenting done you and I have it to do. The children of men have sacrificed to idols, and paid homage or tithes to the gods of Baal, and have played the harlot under every green tree: and have forsaken the laws of the most High, and have gone away serving the gods of the world. For this cause the Lord will bring upon them all the words that are written in the book of Jeremiah, and in all the whole volume of the Bible. The Lord will curse the earth for man's sake. The people love the guilty and hate the innocent. They rather a murderer would go free than the righteous, as it was in the days of Barabbas and Christ. Such is the heart of mankind. They choose wrong, for right. Men love darkness rather than light because their deeds are evil. They will not come to the light lest their deeds should be shown. Affliction is the furnace through which the Lord brings his people. He punishes them with over throws, with disappointments and bereavement, gives them adversity instead of prosperity. The Lord puts men to confusion, shame and grief, and causes them to weep and howl for their nurseries. This he does to show them his mighty power and right to do what he pleases. This he does for his love's sake. For whom the Father loveth he chasteneth, and every son he scourgeth, and he that is without chastisement is a bastard and not a son. Let me say to you my friend, in a way of admonition, if you endure chastening the Lord dealeth with us as with sons. The poet says, if you his will know and do not it perform the cross will grow more heavy still, perhaps you will grow luke-warm.

There remaineth therefore a rest to the people of God. For he that

is entered into his rest he also hath ceased from his own works as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Now may the God of grace bless you and yours, and bring you to his fold, and guide you by his council, and bring you to eternal day is my prayer for Christ's sake, Amen.

GEORGE ROBBINS, (Col.)

Dardens, Martin Co., N. C.

DEAR BROTHERN AND SISTERS:—
I feel impressed to write a few lines to you through the LANDMARK. I have been seriously afflicted for two years with tubercular consumption. During this time everything has been done for me that could be for my recovery, with no success. I have been confined to my room for five long months, and have grown very weak physically. Three weeks ago from last Sunday (March 15) was a lovely day, and I crept out on my front porch, and spent a few minutes in the sunshine. I returned almost immediately to my room, feeling very weak and faint. After some moments I took a seat on my lounge feeling better. It has been my habit for sometime to sit up and pray—owing to a difficulty in breathing when kneeling. I began to thank God that I had been out in the sunshine on this beautiful Sabbath and began to beg that it might be His will that I might be permitted to go out each Sabbath, and that I might be given new strength and new life, and I promised God if He would only spare me to live that I would do His will. That whatsoever He might lay down before me that I will follow His footsteps where ever He may lead. I trusted Him fully and prayed that I might be healed as the leper was. Then I began the prayer which I have so often prayed, "Lord, re-

concile me to thy will, that when I die I shall be willing to go—take the dread of the sting of death away from me, and give me strength at the last to say, "Thy will be done, O, God, not mine." No sooner were the words spoken than I felt such a happy feeling come over me I began to clap my hands and repeat "Oh, I am so happy!" I remained in this happy state for more than an hour during which time I talked to my husband and children, and told them I was perfectly willing to die—willing to leave them in the hands of God, and when I bid them good-night I fully expected I would fall asleep and the angels would bear my spirit to heaven. When I said good-night to each one, I said I am willing to die—willing to leave each of you in the hands of the Lord. I did not sleep at all that night. The next day I sank so rapidly that my family physician, a minister, and many christian friends called to see me; all believing the end was near. My friends watched over me through the night expecting my departure hourly; but I was still living the next morning. I have been very feeble and my friends have watched over me, and nursed me, believing I must die, until last Sunday morning, when I rose in the morning feeling much better, and with a hope that I could get well. I have been out in the sunshine several times this week, and feel better. My christian friends, continue to pray for me, with a hope that I may be restored to strength and better health. I hope to hear from some of my brethren and sisters through the LANDMARK. I have just finished reading a piece written by brother J. C. Hall. I always look for a piece from him.

May the dear Lord bless each one of the dear christians in the sincere prayer of your sister in hope of eternal life. PERCIE A. RANGELEY.

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.

TRIP TO ASSOCIATIONS— VARIOUS OBSERVATIONS

The Spring Session of the Pigg River Association was held embracing the 1st Sunday in May, with the church at Bethel, Franklin Co. Va. Twenty two years ago I visited this Association held then with the same church. Elder John R. Martin was then residing near this place, and was pastor of this church. His remains rest there now. His memory yet lives in the affections of that people who justly consider him as one of the most gifted preachers they have ever heard.

I noticed many young people attending the Association—and behaving with much respect—a proof of the good effect of a sound and able ministry on the minds of the people. When the Lord sends such a gifted servant to preach the gospel one proof of its value is shown in its control of the judgment and conduct of the people.

There was a very large attendance at this session—with a good supply of preachers—from home—as well as from abroad. Elder Peter Corn is the Moderator who is much beloved by the brethren. They are also blest with a good Clerk, Elder Z. T. Turner. Elder Lester met me there, and we filled appointments that week at various preaching places in Bedford and other counties of Va. We were part of the time in a section where no Primitive Baptist preachers live—though Elder Walton has a regular appointment there. We were very kindly received, and would urge our preachers that travel to visit and preach to such destitute places as this. The churches at Morgan, Quaker and Fairview, and other places, are in this section. Our pleasant sister Nannie Graves with her mother accompanied us several days, and were helpers in our labors, and their company was very cheering to us. It is encouraging to be met by brethren and friends and helped along on journeys of this sort. We spent a night at sister Basham's, near Stewartville, Va. This sister has been confined to her house for about 20 years, unable much of the time to get off of her bed. At present she gets up and remains up for short spells. She is wonderfully patient and quiet in her debility—a pattern of meekness and cheerfulness. She so much enjoys preaching, and the visits of brethren. Those of our brethren in good health that do not go a few miles to preaching, or are so busy as to

fail to go, would do well to consider the case of this sister. It is needful that each member should be faithful in attending his meeting. Neglect not the assembling of yourselves together as the manner of some is.

Some of our meeting-houses are on public roads, easy to be reached, while others are off from a road, hid away as though the people did not wish them to be very well known. Why not build them at public places, easy to be reached and found? Why not put up good buildings, keep the window lights in, make seats people can rest on, and have the houses comfortable? We should not build houses to make a display of style and show, but we should show by our good, plain, neat and comfortable houses that we are willing to spend some money for this purpose.

At Roanoke city the place for meeting is not large enough for the congregation. Why do not our people in towns provide suitable places of meeting to accommodate the people? The doctrine the Primitive Baptists preach is good enough to preach anywhere, nor should we be ashamed of it. We should spend some of our money for this purpose.

On the 2nd Sunday we were at Salem, Floyd Co. Va. Here Elder John C. Hall has been pastor more than 33 years. On August 12th, 1851 he was baptised. The esteem in which Baptists and the people generally hold him is proof of his ability as a preacher. Perhaps, take him all in all, in his character, conduct, gift, walk and conversation,

there are but few greater, or more useful preachers in our denomination in the United States. He stated in the brief closing sermon of that day that when a church calls a pastor to serve them it is the duty of that church to minister to him of their carnal things, and see that he does not suffer, for when he labors for that church and feeds that flock in Spiritual things they should see that he lacks not carnal things. If our pastors would be faithful in serving their churches, and the churches were faithful in helping their pastors there would be better times for Baptists. The Lord blesses those who serve and obey him.

Each church needs a good pastor. To help such in the way of contributing of their worldly goods by churches ministering to them of their carnal things is one of the matters too much neglected by many. I feel it my duty to commend what is according to God's word, and reprove wherein there is neglect or departure therefrom.

Good pastors are far more useful to churches than traveling preachers, and preachers that travel should be among the most gifted and useful, as well as prudent in not sowing any bad seed as they go along, nor taking up evil report, or taking sides in controversies; but showing that they are on the right side—the Lord's side. It is bad to have a sorry preacher at home, and worse for him to go abroad. A preacher of the right kind will have a congregation at home.

We notice in quite a number of

places brethren do not have prayer in their families at night before retiring. It appears to me to be proper to make a public acknowledgement of the Lord's mercies, and offer petitions for the continuance of his favors. While prayer in the closet is most offered by true worshippers, just as heart worship lives in Spirit of those that commune with the Lord, yet an outward, public confession and acknowledgement of the Lord's mercies is good, and according to the pattern.

It is according to God's word that Baptists speak to their households of the Lord's dominion and goodness, his greatness and compassion, his power and mercy, his glory and grace. Children should thus be brought up in the nurture and admonition of the Lord.

There is neglect of teaching children to sing, and in encouraging them to read the scriptures, and attend preaching, by many of our people.

Our religion should be the controlling motive in our conduct, and should give character to our life. Acknowledge the Lord in all thy ways and he shall direct thy steps.

In the arrangement of the preaching at Associations I commend the rule observed by the Kehukee Association and by our Associations generally in Eastern N. C. I refer to the Kehukee because it is the oldest and largest. For instance at their session last October not a single preacher of their own body preached a single sermon. The

visiting preachers did all the preaching. It is arranged by a committee consisting of the Moderator, Clerk and Deacon of the church where the Association is held. When there are many visiting preachers those considered the most acceptable are selected, and the other visiting preachers that are truly humble feel relieved that they are left out, and are glad to have the opportunity to hear the more gifted ones: while those that are disgruntled, if there are any, are ashamed to complain. It is always a sign of a humble, sensible man to esteem others better than himself, while the vain and envious wish to thrust themselves forward. All that truly love the cause desire the best gifts should preach on such occasions. I would not feel free to preach in my own Association while visiting preachers are not called upon.

A few of our Associations take a vote on the selection of preachers, and the three or four receiving the highest vote preach on Sunday, and the next highest on Saturday; and some of the home preachers generally preach on Friday and Saturday on such occasions. This I do not consider a good rule.

The Pig River Association arranged to pay the expenses incurred by the messengers of its own Associations that visit other Associations as correspondents. They appoint two by the Moderator.

The matter of correspondence is very important in the perpetuation of Associations. This is a fundamental principle in maintaining

them. The object is to extend and preserve the fellowship of all the churches far and near. No better method could be adopted by the brethren than that of visiting and conferring with each other. Such was the practice by the apostles and early churches. They and other brethren visiting each other—preached, wrote and otherwise communicated with each other, and thus in this exchange preserved the unanimity and unity of the doctrine and practice, or they did strive together, and contend earnestly for the faith once delivered to the saints. No one church or churches claimed dominion over other churches, but they were fellow-helpers or brethren to each other. In this sense I consider Associations as of great value to the churches and the cause, and in accord with the principles and practices of the fathers—such fathers as the apostles and early churches.

Let us watch and guard against the abuses that arise by Associations claiming too much power, just as we must watch ourselves, the preachers, churches or any that should unduly exalt themselves. The freedom of churches does not warrant their imposition on others. The liberty of doing right does not give a license to do wrong just because one wishes to do so.

We consider that the behavior of people at Associations is an important matter. The moderator of the Association is the officer chosen and empowered to execute the will of the body. He is their servant, and

is to do their will. Suppose he is unwilling to carry out the will of the body! Then he should resign. For instance, the law protects the Association while in session in the enjoyment of quiet and freedom from disturbance. But the church where the Association is to be held gives some man or men the privilege to put up a tent or tents for traffic near the stand, and this encourages disorder. But a church has no right to grant this license. The Association during its session has the control, as well as use of, that church-house and grounds, and the church has no right to make any such a grant as to give any one any permission to do anything in violation of the peace of the Association. The Moderator in behalf of the Association should forbid the sale of any thing that is in violation of law, or that encourages disorder.

Too much food is brought on the ground at Associations. It is a matter of carnal feasting rather than of hearing the gospel by many. So much cooking and eating at Associations increases the labor of the women, and men should discourage this.

In large crowds there is almost necessarily disturbance more or less. Of course all that fear God and respect the rights of man desire to behave themselves wherever they go. At preaching especially is this true. Many however attend such meetings for amusement or from curiosity. The disturbances at these large meetings we are not able to avoid. What cannot be cured must be endured.

There is after all much enjoyment for such as meet from love to the cause and that desire to hear the gospel preached. We consider that Associations are a blessing in many ways to the people of God. One pastor had served a church 14 years, and had not been given as much as ten cents; but when travelling preachers come to that church money is made up for them. This is not as it should be. Do you love your pastor as you should, if you never communicate or give to him of your carnal things? While there is nothing wrong in giving to travelling preachers, yet the preacher that stays at home and serves churches is the man that needs more help from the churches constantly served by him.

The Mayo Association was well attended, and behaviour was excellent. Elder A. L. Moore is its Moderator who conducted its affairs in a good brotherly spirit. Elder E. M. Barnard is the Clerk who is a model man and a useful preacher.

At nearly all the places I visited there are men and women as well behaved as any, that love what we preach, love our people, will help them by words, and give of their money to help along God's servants, and will help entertain brethren, and contend for the doctrine, yet will not come and live with us—refuse to follow Jesus in the ordinance of baptism. Ask them why they do not come and live with us and they will say, "I am not fit." Do they really love us as they ought? It would sound strange to hear a man say he loves a woman

to well to marry her, or to hear a child say he loves his father's house too well to go and live there. We do not expect you to feel fit. But do you feel that the church is fit for you to live with them? If you do, prove it by going and living with them.

If you love Jesus you will keep his sayings.

Do our preachers declare all the counsel? Do they teach believers to observe all things commanded them by Jesus. Is there not a slackness on our part?

My last appointment was at Northview, near the residence of brother J. W. Morefield and his excellent wife, Sister Morefield.

This is one of the best meeting houses I know of in all that section—a good, well arranged house with seats wide enough for comfort, and with high backs to them so that feeble people can rest while listening to preaching. It is only now and then that any of our preachers are so favored to preach that the hearers forget the seats are hard.

At this place Elder Rufus Hutchins is buried. His bright gift is well remembered by those that heard him. He preached wonderfully and passed away quickly.

P. D. G.

SISTER MARTHA M. HASSELL.

Sister Hassell, the widow of our dear Elder C. B. Hassell, is sick unto death, as she forcibly expressed it last evening. Daily the family, as well as herself, are looking for the end. Yet she is the

same loving, gentle, patient, faithful sister Hassell. She said on parting with her this morning, "Give my love to all your loved ones, and all the faithful in Christ Jesus." While I cannot communicate love to any one, yet she has long dwelt in love.—She has been a Primitive Baptist about 70 years, having joined when she was twelve years old, and now lacking till July 17th of being 82 years of age.

P. D. G.

NEED.

We are greatly in need of money to pay the weekly expenses of the LANDMARK. In these hard times our printers and paper bills must be paid cash.

Those in arrear will please send us part, if not all that is due, if possible, and it will help us much.

P. D. G.

THE UNIVERSITY.

47 Teachers, 413 Students, (Summer School 158) Total, 549, Board \$8 a month, 3 Brief Courses, 3 Full Courses, Law and Medical Schools and School of Pharmacy. Graduate Courses open to Women, Summer School for Teachers, Scholarships and Loans for the Needy. Address,

PRESIDENT ALDERMAN,
Chapel Hill N. C.

MARRIED.

Mr. Turner Ashly Wiggins and Miss Mamie D. Lancaster, at bride's father's, in Edgecombe Co., N. C. by P. D. Gold.

ASSOCIATIONAL NOTICE.

The next session of the Cool Spring Primitive Baptist Association is appointed to be held with the church at Cool Spring, Greenville Co., S. C. on Friday, Sat. and 2nd Sunday in Oct.

JEPHTHA WATKINS.

THE UNIVERSITY

Is steadily growing in popularity, patronage and efficiency. The enrollment this year is the largest in its history. We would like to aid some needy boy to get advantages of scholarships and loans.

CHEAP BIBLES.

CLUBBING WITH LANDMARK.

We offer to send the Oxford Edition of Bibles, we paying the postage, with each new subscriber to ZION'S LANDMARK for \$2.50, or for renewal to the LANDMARK at \$2.50 cash.

Now if you want a very nice Bible this is a cheap and easy way to obtain it. This Bible is convenient in size for handling, leather bound, and with all the late helps of reference, concordance, and much other information. This bible alone would cost about \$2.00.

P. D. GORD.

FOURTEENTH ANNUAL SESSION
NORTH CAROLINA TEACHERS' ASSEMBLY,
MOREHEAD CITY,
N. C. JUNE 15-25, 1897.

Special attention is called to the above occasion. The rates offered by the Southern Railway are extremely low, being less than one first-class fare for the round trip, and membership in the Association entitles the holder of tickets for this occasion to a rate of \$1. per day at the magnificent Atlantic Hotel at Morehead City. On June 15th and 16th through coaches will be operated to Morehead.

OBITUARIES.

ROBERT EDMOND WALSTON.

I feel it my sad duty to write an obituary of my dear brother, Robert Edmond Walston. He was the son of Levi and Martha E. Walston, and was born in Edgecombe Co. N. C. June 1866, and departed this life Jan. 9th 1896. He was married to Linda Winstead May 15th 1888. He moved from this State in 1892 to Way Cross Ga. where he lived until his death. Eddie was a great sufferer the last 5 or 6 years of his life with Bright's disease. Sometimes he would be taken and it seemed that he could not live any longer, but the Lord's time had not come. But the last time that he was taken sick all that a loving wife and the best physician in Way Cross, and kind friends could do failed to raise him up. God saw fit to take him to himself above, where I hope and believe that he is now singing praises unto God. He never made any public profession, but he told his wife a few days before he died that he had a sweet hope in Jesus. His request to her was that after he died his poor body might be sent back to N. C., which was done, and laid away in the old family burial grounds in its last resting place. Oh how sad when the news came that he was dead, but the Lord gave, and the Lord taketh away, and blessed be his holy name. Brother Eddie left a devoted wife, four little children and many relatives to mourn his loss, but we believe our loss is his eternal gain. He was thought well of by all who knew him. May we all be prepared by the grace of God to meet our dear brother in the kingdom of God. Written by his sister.

MATTIE LUPER.

MRS. NARCISSE AMBROSE.

My wife was born Feb. 27th 1867, and died August 6th 1896. We were married Sept. 29th 1881. She was the daughter of Sarah F. and L. W. Ambrose. She was a dutiful child to her parents, and a kind wife to me, and a loving neighbor, always ready to make peace, and would often say that Jesus said, "Blessed is the peace maker." There were two children born to her. Both died before she did. She leaves a mother and myself to mourn her loss. She never made any profession of religion, but often said to me, I know I am a sinner, and wish I was as good as

some I know, and would get me to read the bible for her. She left a good report that she has gone to rest in the arms of Jesus. She had as good attention as we could give her, but alas her time of departure from us came, and we hope that our loss is her eternal gain. No one knows the loss of a wife or husband but those that lose one. The Lord gives and the Lord takes away, blessed be his holy name.

A. W. AMEROSE,

Creswell, N. C.

DEACON AMOS STEPHENSON.

The subject of this notice was born March 14th 1834, and departed this life January 17th, 1897, making his stay on earth nearly 73 years. He was married to Sally Parish about the date 1848. They had 15 children born to them. He leaves 11 of them living—4 daughters and 7 sons, and the mother to mourn her loss with them of such a kind and easy husband and father. But we feel that the Lord has called him home to rest with his Saviour forever. He spoke of his departure weeks before it came. Often at night he would dream of being with the Lord's people that have passed away years ago, eating fruit with them that was more pleasant than anything he had ever seen on earth. He was in reasonable health for a man of his age up to the time he was taken sick with Pneumonia. He suffered with pain and fever for the first few days, for he would not have any doctor. He said it was no use, for it was sickness unto death. But to gratify the dear mother and her children he consented to it, and we sent for Dr. Blalock who came and relieved him of the fever and pain, but he could not stay the hand of the Lord; for he lingered on for two weeks longer and passed away. The writer stayed with him during his sickness. He never murmured nor complained. Sometimes he would be talking in his slumber as though he was conversing with his Saviour, and he would wake up and seemed to be disappointed that he was still in this life, and say, I wish I could die away and go home. I asked him how he knew he was going to leave us all. He said Zack, it has been shown to me all along. Papa was captured as a prisoner of war in the Cold Harbor fight. He obtained a hope while in prison in the State of New York, came home after the surrender, joined the church at Old Fellowship June the 3rd 1870, and lived a consistent member till death, with one exception. He became dissatisfied at the decision of the church as to excluding some members and withdrew, but found no rest till he returned, which was but a short time. He was a great man for peace. He craved peace at home, peace abroad, and peace with the churches.

ZACK STEPHENSON.

Smithfield, N. C.

A. J. AMAN.

My brother A. J. Aman is dead. He went out to see how his man was getting on splitting rails, and he had a tree lodged, and was cutting the tree down. It broke off about 15 feet high from the stump, and brother Aman in trying to make his escape, the top end of the tree struck him on the back of his head, and knocked him to the ground. A Dr. was sent for, but for no use. The breath left him in about a half hour. Sister Aman has lost a good and loving husband, his sons and daughters have lost a good and loving father. This death occurred on the first day of February 1897, in Jones county N. C. The White Oak Church has lost a good and loving brother, always willing and ready to pay his part of any expense in the church. The church and surrounding neighborhood sympathize with the bereaved family. But we have hope for him. The Lord gave and hath taken away. Blessed be his name. May we all be enabled to bear our sorrows with patience, though, we miss him much.

NEDHAM M. WHITE,

MRS. M. F. LOWERY.

On March 4th 1897 at the residence of her brother-in-law in Granville Co. N. C., Mrs. M. F. Lowery. She was the daughter of Benjamin and Elizabeth Wheeler, born Jan. 2nd, 1833. She was received as a member of the church at Dutchville in 1874, and baptised by Eld D. R. Moore. Two of her sisters were baptised at the same time. Later another sister and a brother joined. Her father was already a member. They were all gifted in singing and brethren and friends who visited them were often entertained very pleasantly by the singing of spiritual songs. Now they have all passed away except the brother. The church here sadly misses their presence and their pleasant voices. Sister Lowery lived in Wake Co. after marriage, but never moved her membership. She came back and lived with a sister after her husband's death. Those who knew her will remember her as a neat, peaceful, industrious woman, very pleasant and unassuming in her manner. As a woman and as a Baptist there was no spot or blemish on her name known to me. She passed away as quietly as she had lived and her features bore the tranquil look in death they had borne in life. Written by request.

BETTIE GREEN.

MRS. ELIZABETH J. STILL.

Mrs. Elizabeth J. Still died at her residence near Cascade, Va. on the 20th of Feb. 1897, in the 70th year of her age. She was born March the 12th 1827. Her mother died when she was an infant and she was reared by her aunt Mrs. Tabbie Payne of Pitsylvania Co. Va. The deceased was the daughter of Lucy T. and

John Robert Pierce. At the age of 19 the deceased was married to Mr. William Still. She has resided in this neighborhood for 40 years. She was the mother of 14 children, 9 of whom survive her. Forty years ago Mrs. Still gave herself into the keeping of her God. At the age of 30 she joined the Cascade Primitive Baptist church. For 40 years she was a regular and consistent member of the Cascade church. She lived and died a Primitive Baptist. She was a devoted and kind mother, and her loss is deeply felt by her children and all who knew her. The Saviour on whom she had leaned so many years did not forsake her in the hour of death, but fulfilled His promise, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Her last words were, "I am clinging to the cross." Oh what a blessing it is to know that in the hour of death "The Lord is near, and you need fear no evil." And the consolation it is to know that after all the toils and conflicts of life, you will be rewarded by a life eternal and a crown of glory. The separation is not long for those who believe on the Lord, "Only gone before." All the troubles and trials that were sent on this dear servant of God, were borne in her usual calm and quiet manner. She was ever willing to bow in humble submission to God's will. Besides her own family she has many friends to feel and mourn her loss. But why grieve? Our loss is her eternal gain. No more cares, no more pain, but a bright and glorious crown. There are none who would be selfish enough to interrupt that blessed "Sleep in Jesus," and call back to this sinful world the weary traveller who has gone through the pearly gate into a "life everlasting," where no clouds ever gather, but where there is a day of continual happiness. They will miss her most who knew her best.

REBECCA DANIEL.

It is with sorrow and a weeping heart this morning that I shall try to inform you of the death of my beloved wife, Rebecca Daniel, who departed this life April 1st. Her disease was dyspepsia. O brother Gold, it was a great loss to me, but God knows what is best. It looks like I can hardly bear it. She died triumphant over death, hell and the grave, and is now with her heavenly Father. She told us all not to grieve after her. I have bright evidences

of her eternal rest which makes me feel happy. Rebecca was 59 years old. I am 70 and so deaf I can't hear preaching. My wife was a subscriber to the LANDMARK. She subscribed for it when old brother Bodenheimer was editor. It was a great source of comfort to her and also to me. We lived together 46 years. Our lives were one of love and peace. I never did leave her in my life but that I told her where I was going, and where she could find me. She left with me two sweet daughters, and one son all grown. Brother Gold, if I could write I would write more, but we both were destitute of an education. We could read and write a little. The good Lord has blest us temporally, and I hope he has blest us spiritually. May the good Lord bless you and family. Pray for me and my children. Respectfully,

W. C. DANIEL.

FRANCES GREER.

Frances Greer was 68 years old. She died January the 23 1896. Both of them died with pneumonia. I attended both of their funerals. Sister Greer never connected herself with the church, but had a good hope. I visited her a few hours before she died. She told me she had made peace with the Lord, and wanted his will to be done with her. She leaves a husband, Mr. J. W. Greer, and many relatives and friends to mourn their loss, but we do not mourn as those that have no hope. We do not think we claim more for our sisters than we ought. They have left us, but ought we to murmur, since God thought it best to take them from hence away to their eternal rest? So we bid them a final farewell till Jesus comes to receive his bride. Your brother in hope.

SILAS O. PLYBON.

SUSAN MEADOR.

I will write for publication the obituary of the two old sisters Frances Greer and sister Susan Meador. They were sisters in the flesh and in spirit, as we believe. They were daughters of Johnathan M. C. Maguire. Sister Meador was a member of the church at Lynville fifty two years, where she was held in high esteem, filled her seat at church, and was an ornament to the Primitive Baptists. Never was there any thing said against her in the church. She departed this life January the first 1897, making her stay on earth 80 years. She married brother Jonas Meador. They

lived in peace and pleasure for many long years, and laid away their treasures beyond this vale of tears. Sister Meador leaves no children.

SISTER MARY ANN COLLINS.

The subject of this notice was born in Tattall county, Ga., Feb. 11th 1818, and fell asleep in Jesus Dec. 16th 1896, making her pilgrimage on earth nearly 79 years. Her sufferings for two weeks were beyond description. All that loving children and friends, together with a skillful physician could do, could not alleviate her suffering, much less stay the cold hand of death. She is gone, her kind and loving voice is still forever; but the life she lived still lives in the hearts and minds of all who knew her. She was gentle and kind to all, always ready to lend a helping hand to the poor and needy, would visit the sick and the afflicted, and she did not only visit them, but would administer to their necessities. She together with her husband, deacon John Collins, whose christian life ended Dec. 3rd 1885, united with the Primitive Baptist church many years ago, and since his departure sister Collins has been tenderly cared for by her children, and they spared no pains in doing all they could for her comfort in her declining years. As long as she was able she was found filling her seat at church, and seemed to enjoy preaching, and the experience of the little ones as much as anyone we ever saw; and it was her chief delight to have her brethren and sisters visit her, and speak of the good things promised in obedience to the Redeemed of the Lord. Her house was a home for the servants of God, and they that have often visited her home will be grieved to hear the sad news of her death. She was a good, kind and affectionate companion, a loving and faithful mother, a useful and kind neighbor. While her children have lost a good mother, the neighborhood a good friend, the church has lost a true and faithful member. She can speak no more to her children; her voice is silent. She will never be with us in conference any more. She has left a vacant seat no one else can fill; but we feel satisfied that she at rest with her Saviour. She leaves six children and several grand children, three brothers and 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 in the full triumph of a

living faith. Her funeral was preached at the grave by Elder B. Jones to a large congregation, and he spoke very comfortingly to the bereaved ones. After services her body was laid beside her husband to await her resurrection. I would say to the bereaved ones, may grace be given to live her life, die her death, triumph over the last enemy, and meet her and all the redeemed at the gate of the Celestial City.

W. H. COWART.

Messenger and Pilgrim's Banner please copy.
Quince, Ga.

DANIEL FOWLE SNIPE.

Was the son of William F. Snipe and his wife Lula M. He was born Nov. 29th 1888 and died Feb. 15th 1897, making his stay with his parent 8 years, 3 months and 16 days. Thus they had begun to feel his usefulness, and being intelligent and an obedient child made him very dear to them, but he was visited with that severe disease, Meningitis to which he was compelled to yield until death came and delivered him from his suffering. The parents all who were closely attached to him feel their bereavement and mourn his departure. We also mourn with them but may we not hope that Daniel has only gone from his earthly relations to join the family of glory and peace and to dwell forever in the presence of his heavenly Father and Saviour Jesus Christ. Oh the blessedness of hope. Were it not for hope what would become of the poor and afflicted of the Lord. Christ Jesus came in the world to save sinners. If our little ones are not sinners there could be no salvation for them, but we know they are sinners for they die and where there is no sin there is no death. Here is our hope, Jesus died to save sinners and such are our children. May God comfort, guide and direct the bereaved to look to him in whom alone comfort is found is the prayer of their friend Yours in hope.

L. H. HARDY

PRISCILLA A. BODWELL.

Mother is gone. She departed this life on the 14th of April 1896, aged 46 years, 2 months and 2 days. She was a great sufferer for 20 years. It seemed that she suffered almost everything, but when she came to die she suffered worse than ever before. She was the mother of four child-

ren, two sons and two daughters. Three of them survive her. In all her sickness she never murmured. She never joined the church, but for several years she believed in the doctrine of the Primitive Baptist church, and died strong in the faith. She had warnings of her death, and told me several times not long before she died she was not going to live much longer, and would say she did not want to live any longer. And said it would all be well with her after death, that she had seen it all in a vision before her eyes, and wanted us all to prepare to meet her in heaven. She said bury me in plain style, and do not grieve after me, for it will do you harm and me no good. She was a good mother and a good wife, always striving to please her husband. God grant that we may be prepared to meet her in heaven. Her son.

WM. S. BODWELL.

MISS MAGGIE SIMMONS.

By request I write the obituary of Miss Maggie Simmons, daughter of Mr. Allen Simmons and his wife Catharine. She was born Nov. 29th 1877, and died Feb. 14th 1897. She is the sixth child they have lost of eleven. She was a pleasant young lady, and much beloved by her acquaintance. Her industry was remarkable. With cheerfulness she did her work. She was an excellent nurse and of much service in her father's sickly family. Her disease was Typhoid fever. While she was no member she loved the Primitive Baptists, and was a constant visitor at their meetings, and took an active part in the singing. It is hard to give her up. All was done that could be to relieve her, but her time of departure had come. The Lord doeth all things well. May the Lord bless the bereaved parents, and may they be obedient servants of the Lord.

L. A. M.

APPOINTMENTS.

R. W. DIX.

Meadow Fork.....	July 1
Cranberry.....	2
Pine Creek.....	1st Sat and Sun
South Fork.....	5
Senler.....	6
Silas Creek.....	7
Big Melton.....	8
Maple Spring.....	9

Pond Mountain.....	2nd Sat and Sun
Pleasant Grove.....	12
Horse Creek.....	13
Beaver Creek.....	14
North Fork.....	16
Roman's Creek.....	3rd Sat and Sun
Bear Creek.....	19
Reddies River.....	20
Cross Roads.....	21
Fair Plains.....	22
Mulberry.....	23
Rock Spring.....	4th Sat and Sun
Double Creek.....	25
Roaring River.....	27
Pilgrim's Rest.....	28

J. A. BURCH.

Pleasant Hill N. C.....	June 29 and 27
Flair Plains.....	29
Cross Roads, (Wilkes Co.).....	30
Mulberry.....	July 1
Meadow Fork.....	2
Union.....	3 & 4
Little River.....	5
Zion.....	6
Tollivers School House.....	7
Elk Creek.....	8
Antioch.....	9
Cranberry.....	10 & 11
Senler.....	12
Beaver Creek.....	13
North Fork.....	14
Horse Creek.....	15
Siler Creek.....	16
Big Hilton.....	17
South Fork.....	18
Piney Creek.....	19
Fox Creek.....	20
Saddle Creek.....	21
Independence.....	22
Rock Creek.....	23
Cross Roads.....	24 & 25
Meadow Creek.....	26
Coleman.....	27
Lanbsburg.....	28
Stewarts Creek.....	29

He will need conveyance.

E. E. LUNDY.

South Quay.....	Sat & 1st Sun in July
Flatty Creek.....	Wednesday after
Powells Point.....	Friday
Kitty Hawk.....	Sat & 2nd Sun
Portsmouth.....	Sat & 3rd Sun
Cedar Island.....	Sat & 4th Sun in July

Conveyance needed.

Will Mr. Joel Thomas meet him at N & W Depot, Winston Sat evening before 2nd Sun in June? Also brother J. R. Young on Tuesday?

ISAAC JONES.

Memorial.....	Tuesday after 4th Sun. in June
Wilson.....	Wednesday
White Oak.....	Thursday
Meadow.....	Friday
Aubrys Creek.....	Sat & 1st Sun in July
Sparia.....	Monday
Little Creek.....	Tuesday
Cross Roads.....	Wednesday

Lawrence.....Thursday
 Tarboro.....Friday
 Lower Town Creek.....Sat & 2nd Sun in July
 Union.....Monday
 Wilson.....Tuesday
 He will need conveyance.
 (I hope to be with him at Memorial and
 perhaps some other places. P. D. G.)

SEABOARD AIR LINE.

(Sportsman and Tourists) The S. A. L. reaches the famous hunting and fishing grounds of Va. and the Carolinas. Commencing June 1st Tickets on sale at all Stations. Stop over privileges allowed Tourists. Also Excursion from Atlanta Ga. to Providence R. I. and return early in August. Tickets cheap and limited to 20 days. Trip to Boston, White Mountains and other resorts. First class steamer will be placed in service—Guides furnished. Rates cheap.

REMEMBER we do all kinds of commercial printing in first-class style at lowest possible prices. Write for prices.
LANDMARK JOB OFFICE,

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED	No. 43 Daily	No. 44 Daily	No. 45 Daily	No. 46 Daily	No. 47
May 16, 1897.					
Lv. Weldon.....	A. M.	P. M.	A. M.	P. M.	
Ar Rocky Mt.....	11 59	9 43	10 35		
Ar Tarboro.....	12 12				
Lv. Rocky Mt.....	53	10 35	5 45	12 45	
Lv. Wilson.....		11 16	6 23	3 12	
Lv. Selma.....	1 00				
Lv Fayetteville.....	4 43	3 14			
Ar. Florence.....		3 25			
Lv. Goldsboro.....			A. M.	P. M.	
Lv Magnolia.....			7 01	3 50	
Ar Wilmington.....			8 07	4 11	
	P. M.		9 40	5 45	

TRAINS GOING NORTH

	No. 48 Daily	No. 49 Daily	No. 50 Daily	No. 51 Daily
Lv. Florence.....	A. M.	P. M.		
Lv. Fayetteville.....	8 45	5 15		
Lv. Selma.....	11 20	10 20		
Ar. Wilson.....	1 42	12 14		
Lv. Wilmington.....			P. M.	A. M.
Lv Magnolia.....			7 45	9 30
Lv Goldsboro.....			5 54	10 40
			10 10	11 57
Lv. Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.....	1 42	12 15	11 21	12 45
	2 33	12 51	11 57	1 20
Lv. Tarboro.....	12 12			
Lv Rocky Mt.....	2 33	12 51		
Ar Weldon.....	1 33	1 44		
	P. M.	A. M.	P. M.	

†Daily except Monday, ‡Daily except Sunday.
 Train on Seotland Neck Branch leaves Weldon 4.10 p. m., Halifax 4.25 p. m., arrives Scot land Neck at 5.40 p. m., Greenville 6.52 p. m., Kinston, 7.50 p. m. Returning leaves Kinston, 7.10 a. m., Greenville 8.52 a. m., arriving Halifax at 11.20 a. m. Weldon 11.40 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8.20 a. m. and 1.00 p. m. Arrive Parmele 9.10 a. m. and 2.40 p. m., returning leave Parmele 9.35 a. m. and 6.30 p. m., arrive at Washington 11.00 a. m. and 7.30 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m. arrives Plymouth daily except Sunday at 7.50 a. m. and Sunday 9.00 a. m. Arrives Tarboro 10.25 a. m. and 11.00 a. m.

Train on Molland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7.10 a. m., arriving Smithfield, N. C., 8.30 a. m. Returning, leaves Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N. C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leave Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.15 a. m. and 4.10 p. m., Returning leaves Clinton at 7.00 a. m. and 5.00 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pas. Ag't.
 J. F. KENLY, Gen'l Manager.
 T. M. EMERSON, Traffic Manager

SOUTHERN RAILWAY

FIRST AND SECOND DIVISIONS
Schedule Effective May 2, 97.

This schedule is published as information only, and is subject to change without notice to the public.

GREENSBORO, RALEIGH, GOLDSBORO and NORFOLK.

No. 12 mixed daily.	No. 30 daily	Eastern Time	No. 35. daily
1:30am	12:10pm	Lv Greensboro Ar	11:55am
2:20am	12:40pm	Lv Gibsonville Ar	11:24am
3:22am	12:46pm	Lv Elon College Ar	11:20am
3:10am	12:55pm	Lv Burlington Ar	11:10am
3:18am	1:20pm	Lv Graham Ar	11:03am
3:28am	1:27pm	Lv Haw River Ar	10:56am
3:54am	1:35pm	Lv Mebane Ar	10:43am
4:30am	1:57pm	Lv Hillsboro Ar	10:22am
4:50am	2:08pm	Lv University Ar	10:07am
5:30am	2:25pm	Lv Durham Ar	9:50am
6:22am	3:00pm	Lv Morrisville Ar	9:18am
6:35am	3:10pm	Lv Cary Ar	9:06am
7:10am	3:40pm	Ar Raleigh Lv	8:53am
No. 42 Ex Sun			
9:00am		Lv...Raleigh...Ar	
9:40am	3:58pm	"...Auburn....."	8:27am
10:30am	4:28pm	"...Clayton....."	8:15am
11:55am	4:38pm	"...Selma....."	7:49am
1:30pm	4:58pm	Lv Princeton Ar	7:33am
1:50pm	5:25pm	Ar Goldsboro Lv	7:10am

No. 16 Lv. Norfolk 5:25 pm; No. 15 ar. 9:20 am

NORFOLK AND CHATTANOOGA.

Through Knoxville, Morristown Hot Springs
Asheville, Salisbury, Greensboro, Dur-
ham, Raleigh, Selma, Wilson,
Rocky Mt. and Tarboro.

No. 12 daily	Nos. 16and10 daily	Central & Eastern Time.	Nos. 15 and 9 daily
4:15am	6:20 pm	LvChattanoogaAr	7:49am
11:45 am	12:25am	"...Hot Springs..."	1:29am
1:25pm	1:44am	"...Asheville..."	12:12pm
3:12pm	3:15am	"...Marion..."	10:35pm
4:11pm	3:49am	"...Morganton..."	10:02pm
4:30pm	4:06am	"...ConnellySpring..."	9:46am
4:50pm	4:25am	"...Hickory..."	9:30pm
5:08pm	4:39am	"...Newton..."	9:15pm
5:48pm	5:16am	"...Statesville..."	8:40pm
6:40pm	6:00am	"...Salisbury..."	7:55pm
8:15pm	7:10am	"... (Central Time) Salisbury... Eastern Time)	8:15am
9:52pm	8:50am	"...Greensboro..."	6:35pm
5:30am	10:52am	"...Durham..."	4:38pm
7:10am	11:45am	"...Raleigh..."	3:45pm
.....	12:45pm	"...Selma..."	2:35pm
.....	12:50pm	"...Goldsboro..."	2:30pm
.....	1:40pm	"... (So Rocky Mt.)	1:30pm
.....	2:00pm	"...Pinners Point..."	1:12pm
.....	2:15pm	"...Norfolk...Lv	9:25am
.....	5:05pm		
.....	5:25pm		

UNIVERSITY AND CHAPEL HILL.

No. 53 Ex Sun	No. 51 mixed Ex Sun		No. 52 mixed Ex Sun
5:05pm	10:45am	Lv University Ar	9:40am
5:50pm	11:30am	Ar Chapel Hill Lv	8:55am

OXFORD AND HENDERSON.

No. 24 daily.	No. 22 mixed daily		No. 21 mixed daily
6:30pm	12:25am	Lv Oxford Ar	10:00am
7:20pm	1:05pm	Ar Henderson Lv	9:10am

GREENSBORO, WINSTON-SALEM AND WILKSBORO.

	No. 5 daily see note	No. 9 daily	No. 57 mixed see note
Lv Greensboro	8:50am	7:50pm	.....
WinstonSalem	10:00am	8:50pm	1:40pm
Rural Hill	10:54am	.....	2:35pm
Elkin	12:52pm	.....	6:02pm
Ar Wilksboro	1:10pm	.....	7:50pm

No. 57 will leave Winston-Salem Monday's
Wednesday's and Friday's.

No. 5 is mixed train between Winston-
Salem and Wilksboro.

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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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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, BELOVED IN THE LORD:—I have been bereaved of my wife: and I receive many words of comfort from the loved ones of the household of faith: many of which I feel would be comforting to the church: therefore I send you for publication one from sister Susie Miller, of Atlanta, Ga. I ask to be remembered in prayer by all the church. Yours humbly,
W. C. BRYAN.

ELDER W. C. BRYAN, MY VERY DEAR BROTHER AND PASTOR:—I received your precious letter this morning. It was a source of comfort to know you thought of me, and especially to know you had the desire to relate and show to me that wisdom which is from above which the tongue cannot utter, or we see eye to eye, or face to face. Yes, it is a beautiful lesson to us both. The veil is between, and we can only see in part, and know in part. But would have been so glad had you commented on the five husbands. I had a mind to write you when I first read your letter. But was busy and put it off until now, so have lost the train of thought by not obeying at once. Ah that I could let things provide for themselves in such cases. I am so unprofitable, and when I can sit in judgment and examine self how much I find lacking when weighed in the balances and found wanting. A deplorable state indeed, worse than nothing, but a body full of sin

and wickedness. I must perish and go back to dust before sin can cease. But take the five natural senses from us and we are without feeling, the body is void. Hence we we must keep the natural senses to feel with our Saviour when here in the flesh. The sense of sorrow, and suffering we must have. Must we not suffer and die with him? If so be that we suffer with him, that we may be also glorified together. For the sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us. For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Persecuted but not forsaken, cast down but not destroyed, 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 of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, yet the inward man is renewed day by day. For these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. While we look

not at the things which are seen; but at the things which are not seen; for the things which are seen are temporal, but things which are not seen are eternal." If we lived without sorrow and suffering what promise could we attain to. But if we suffer and die with him we shall also live with him. If we suffer we shall also reign with him: for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. Hence we are crucified with Christ, nevertheless we live, yet not we live, but Christ liveth in us. Knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin, for Paul says to the Corinthians, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 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." How often, ah how often I look at you, and feel to know you are suffering with Christ, and dying with him. Then the beautiful thought thrills my inmost soul, that life which is of his seed is alive with him, and will soon go hence and see face to face. Faith and hope shall be done away. But that everlasting charity shall live and abide forever. That life which you now live in the flesh you live by the faith of the Son of God, who loved you and gave himself

for you. But when this life shall live no more the blood ceases to flow. Life with all its members is extinct. Death is swallowed in victory. Then no more walking by faith, no more seeing in part, or knowing in part. But when that which is perfect is come, then that which is in part shall be done away. You shall see him as he is. Then shall you know even as also as you are known. Now let us investigate or question. Who is it that suffers? Is it the spirit of the just and righteous? Let us see. "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." Again "We know that whosoever is born of God sinneth not. But he that is begotten of God keepeth himself, and that wicked one toucheth him not. Being born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever (which is love.) David says, "The wicked are estranged from the womb. They go astray as soon as they be born speaking lies. Their poison is like the poison of asps. They are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers—charming never so wisely." That which is born of the flesh is flesh. "All flesh is as grass, and the glory of man as the flower of grass: the grass withereth and the flower thereof falleth away." Flesh profits nothing. Christ made no provision for flesh. We serve with the flesh the law of sin. But they that are Christ's have crucified the flesh with the affections and lust. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Therefore it shall not glory in his presence. "For we must all appear before the judgment seat of Christ that every one

may receive the things done in his body whether it be good or bad." Do we not realize the awful sentence? What is it? Oh let every man answer for himself. It does seem to me that which is born of God cannot sin, and he that is begotten of God keepeth himself, and that wicked one toucheth him not. It does not suffer afflictions, temptations, sickness, sorrow, and buffeting in every way. But it is that which is born of woman (the flesh) humanity. The judgment is of the body whereof we suffer. The spirit is willing, but the flesh is weak. Is it the spirit that cannot say thy will be done! I think not. It is the humanity. When we bow in humble submission to his most holy will, is it not the spirit that gives utterance? Ah yes, I believe it is. Even when Christ, while suffering the ignominious death upon the cross, and crying my God, my God, why hast thou forsaken me, was it not the suffering humanity he bore? Most assuredly it was. Also when he sweat great drops of blood in the garden of Gethsemane, and said, if possible let this cup pass; but in the moment the spirit added and gave utterance, not my will, but thine be done. Beautiful indeed are these thoughts to me. After we have been born of the spirit, all of our sins cast behind us, blotted out forever, we then suffer in humanity, bearing judgment with the sentence of death upon our mortal bodies. For the life of the flesh or humanity is the blood. Hence flesh and blood cannot inherit the kingdom of heaven because that life is sin. Consequently it cannot attain to that which is holy, and incorruptible, but must suffer, bleed and die. Notice as soon as the circulation of the blood is stopped, life is extinct. A body of clay now lies before us, that will soon decay and go back

to its former state, the dust. Again, when Christ changed the water into wine, he did not change the vessels which held the water, then the wine. Pardon me for being personal, but let me ask you a question in regard to your own sorrow. What is it that suffers the loss of that dear companion and help-mate that is gone to that everlasting home of bliss and gladness, where there is no more sorrow, suffering and dying, all tears wiped away forever, now enjoying the everlasting love and peaceful smiles of her blessed redeemer? Is it not humanity, the five natural senses that suffer the loss? Of course you had that love and seed of Christ implanted in your heart that bound you closer to her and her to you. That my brother is still alive both in you and in her. But that body you loved so well is gone, and the tongue that used to utter consolation and comfort is silent. Yes, her sweet presence in body is absent, the visible is gone. All that the natural eye could see, and the natural ear could hear, and nature feel is gone. All that was visible is silent and put away from you forever in this life. But my dear brother, that which is invisible still lives, and is yet with you. But it is not associated with your natural body, or natural affections: but it is associated with that which is eternal and incorruptible, that everlasting love which is begotten of God, from whence every source of happiness comes. Now are you not grieving over the visible, the one that was seen, the temporal, the life that the blood sustained? Surely you are. But now take comfort a little, for that life which was made incorruptible by Jesus Christ while tabernacling here, is still alive and with you. You, my brother, have my entire sympathy, as far as my poor heart can con-

ceiver or go out to you. I have never experienced that great and awful loss. But when I think of it coming upon me my heart is crushed already. It seems to me it would be more than I could bear, and before I can realize the justice and will of my Father I am begging to go in his stead. Yes, take me, I am of little importance, a sufferer and trouble to those around me. But, when Christ wills to lift me above it, I then realize it is humanity. It was the life of the blood that was in such agony. I now imagine my poor frame of weakness could not live without his love in this life, also his help to sustain me while living here, for most of my time I am a mourner. I carry a sad and heavy heart. Every heart knows its own sorrow best. Many times no doubt you look into my face, and think me happy. But ah if you could only read the burden of this heavy heart you would turn away in sadness, and perhaps have the spirit of prayer, and ask the Lord to take pity and have mercy upon poor humanity; and yet at times I am made to exclaim all is well; and it is for my good, I will praise his name forever more. Yes, I believe every suffering and sorrow I have borne has been for my good, and to glorify him who I hope is my Saviour. But one will say, why do you complain if you believe that? Well it is humanity, not willing, not submissive to my lot; and we often find ourselves questioning with the Lord, why, oh why, are these things? But we still find Rachel weeping for her children, and would not be comforted because they are not. I see faintly the figure of the five husbands, the woman at the well; a widow indeed could not live and attain to those husbands for light and life, for Christ said, whom thou now hast is

not thy husband. I have said enough and perhaps too much. Pardon me if I have. Pray for me, for I feel prayer is want to be made. Yours in hope of eternal life.

SUSIE MILLER.

109 Jackson St. Atlanta, Ga.

DEAR BROTHER GOLD:—I feel I want to write a few lines to the LANDMARK, and hardly know how, nor what to write. I attended the Country Line Union meeting held with the church in Roxboro, N. C. last Saturday and Sunday. It appeared to me a Union indeed. All the churches of the Union were represented but one, with a great many visiting brethren and sisters from other churches. In our conference the doors were opened for reception of churches by messengers: none came. I here will exhort and insist upon all Baptist churches who live near enough together to unite in Union meetings to be held on each 5th Sunday and Saturday before, that each church may have the pleasure of meeting with, and hearing of our ministering brethren from different points, meeting so many of our brethren and sisters in in union and communion, as we did in Roxboro last Sunday. It shows life, zeal and love for Christ and his kingdom, and there is much strength gained in such meetings. Our faith in the Lord is increased, our love for each other multiplied, no compelling power in such unions, but the power of love. Each church relieves the benefit of such meetings in turn as associations. We hope the Lord will continue to help the Country Line Union. I will also state my feelings upon the subject of the churches of whites corresponding by minutes with the churches of the colored. For different reasons I think it is our duty to do so. First, we gave them letters

of dismissal in full fellowship with us, showing them to be part of us as a church, so we cannot consistently refuse to send them some of our minutes that they may see the standing of our churches which I hope we will not be ashamed of. Second, let us receive of their minutes that we may see the standing of their churches. In this way if the whites should see anything not orthodox held to by them, which I hope will never be the case, then the whites would have good reason not to correspond with them longer by minutes, the same right to drop them as we would the whites in disorder. I hope all our churches will manifest a willingness in their letters to our next association to correspond with the colored by minutes, as they have kindly asked us to do, and left to the church to decide according to their feelings. The above is written I hope in fear of God and love of his people.

JAS. A. BURGH.

Burlington, N. C. June 1st 1897.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST—Your unexpected, precious, comforting letter has just been received and eagerly perused, and I now with a feeling of gratitude, praise, and thanksgiving to God for the many blessings so bountifully bestowed on us, yes even upon me, a poor frail, unworthy worm of the dust, have taken up my pen to say a few words in response to let you know that your letter was thankfully received, much appreciated and enjoyed, while at the same time I felt humbled in the very dust of humility to think that I, poor unworthy I, should in this too, be so blessed of the dear Lord and remembered in mercy as to be enabled to be the recipient of so com-

forting a letter from one of His faithful under shepherds, and I was filled with gratitude, praise, and thanksgiving to God. Oh dear brother, could you but know the good that just one sentence, "saying that you enjoyed your visit to our house," has done and is doing me, to say nothing of the rest, you would feel that you were repaid for writing, notwithstanding I view your time as very valuable and precious. I had much of the time since you were here feared that you did not enjoy yourself and I so much desired that you should that the weight of my imperfections and short comings were bearing heavily upon me, at times so that I even feared that I was a stumbling-block in your way, or perhaps would better express myself by saying discouraged you in your noble work. When your letter came though short, it seemed to contain the needed balm. I not only thank you dear brother, but the dear merciful Saviour for putting it in your mind and enabling you to write. It seems to me now that I can see His merciful hand in it all, your visit included. O He is so good and merciful to us, while I feel to be so poor and unworthy and fall so far short of doing the things that I would, it seems that to will is present with me but how to perform that which is good, I find not. But the mercy of the Lord endureth forever. Praise His holy name. Dear brother, I am glad that you and brother Lester visited us; also the dear sisters in the Spirit, though the time seemed very short and to fly O so swiftly. Would that you could have stayed longer. That period is held in fond remembrance, save my short comings. I love to meditate on the glorious everlasting gospel of the son of God as proclaimed by you both while here that night. Truly you preached

Christ crucified. It was a precious feast to my poor hungry thirsty soul, far beyond what my poor limited capacities can express, and if I had the wisdom of the most learned I would still fail to express it. It was so wonderful. The singing was also delightful. The last song seemed the more precious because of the similarity (if I may so express it) of that and the precious sermons just preached. The language of the prophet Isaiah is now brought to my mind, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." Dear brother, how truly you said in your precious letter, "that in order to know that tribulation worketh patience, it must be written in our hearts." Yes dear brother, and in the same way "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 us." Those words have been graciously blessed to my comfort at times the last many months, feeling that they are so indelibly written within as to be no mistake about my knowing the truth of them, for which I feel to thank the dear merciful Saviour from the very depths of my heart. My dear kind husband is in usual health, though all the time feeble. He sends kind regards to you. My health and strength have slowly improved since I saw you, though I do not consider the improvement permanent. I am not yet strong enough to sit up to write, and can write but little without resting, as to hold my arms up to do anything is very tiresome. Am thankful to be enabled to do a little. I feel to be very useless and unprofitable, seemingly a mere cum-

berer of the ground, but I desire to be and hope I am thankful that it is as well with us as it is, it is so much better than I deserve, and I pray the dear Lord to not suffer me to murmur or complain, but to enable me to be resigned to His will in all things, and to ever sit humbly at His feet and learn of Him. I hope you are well. If I have worried you with my lengthy scribbling or said anything I ought not, please pardon me, let me know what it is and cast this to the flames that it may do no harm. May the precious Saviour be with you and yours enabling you to go forth preaching the gospel and blessing your labors in all that you do, whether writing or speaking, so far as is His will and when done with us here graciously receive us all with His redeemed ever to dwell with Him world without end. O happy thought is the desire of one of the least and most unworthy of His children, if one at all. I hope that we be remembered in your petitions. I so much desire that we while sojourning in this tabernacle of clay, spending our few remaining days if any, be kept from sin, enabled to do our duty, grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Yours in hope of eternal life.

S. J. BASHAM.

Stewartsville, Va.

DEAR BROTHER GOLD:—By the request of a great many brethren and sisters whose memory I fondly cherish, I will give a short account of my late preaching tour through the Eastern part of North Carolina. I left home about the middle of Oct. I first attended the Fisher's River Association, then traveled through the bounds of Mayo, Country Line, Eno, Little River, and Seven Mile Associations, had pleasant meetings most of the time,

Then went to Wilmington where I met a lovely band of Baptists, and spent 4 or 5 days very pleasantly. From there I traveled along the coast through the White Oak Association, reaching Portsmouth 4th Saturday and Sunday in January, where I was detained ten days, the weather being so stormy we could not cross the sound. There are thirteen members on this Island. They have built a meeting-house, and Elder John Rowe preaches for them quarterly, but it is so far from the main land that traveling ministers hardly ever reach it. I think many of our traveling ministers would enjoy visiting these brethren. They made my stay very pleasant while I was there. From there I traveled through Kehukee, Contentnea, Toisnot and Black Creek Associations, reaching home the first of May, having been absent nearly seven months, and traveled through forty one counties and in the bounds of eleven Associations, met fifty Elders, and hundreds of brethren and sisters whose names for want of space I cannot mention; but in conclusion will say (meaning each one individually,) that the kindness shown me, and the encouragement given will not be forgotten while I retain my memory. May the God of all grace feed you when hungry, comfort you in trouble, sustain you in weakness, and gather us all together around the great white throns in heaven, where with sad hearts and tearful eyes we will no more say the sad farewell, is my prayer for Jesus' sake.—Amen.

E. E. LUNDY.

Thompson Valley, Va.

ELDER P. D. GOLD, DEAR BROTHER:—By request of the brethren at Hunting Quarters, and at Davis Shore, and at the Straits, I drop

you a few lines asking you to say to all the Primitive Baptist preachers traveling through this part of the country to make appointments at Davis Shore as there are some or one brother and one sister there, and some friends. By so doing it makes the journey shorter to travel in one day, and as it is all a water passage from the Strait to Cedar Island it will be better for the preachers, and for those that convey them. Your little brother in hope.

FRANKLIN P. LEWIS.

Marshallberg, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—R. H. Pittman's reply to one of Dr. Talmage's sermons recently delivered on the Ifs of the Bible is grand and wonderful. I don't see how any one that has been born of the spirit can fail to understand and see. I do not see how any one has any grounds for a reply, hence I cannot see how any Old School Baptist can have any objection to the LANDMARK, for brother Pittman's article is more than worth the price to me. I cannot find his address, please say to him I hope the Lord will graciously bless him in so doing, and give him the impression to write again. If it's agreeable with him and no impropriety I would like to have his views on predestination. Brother Gold, I am so well pleased with the LANDMARK and will do all I can to get you some more new subscribers. Times are hard and money scarce is why some don't subscribe for it. May the Lord guide, lead, and direct you by his unerring spirit, and when done with time and time things hand you to your grave in

peace with him and all good men is my sincere desire, most affectionately.

J. K. P. LESTER.

Conyers, Rockdale Co. Ga.

Brother Pittman's address is R. H. Pittman, Bishopville, S. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—By request of his mother I send you the experience of Robt. Vanhook, (Col.)

"I was in trouble about twelve months. I thought I saw more trouble than any body else. I promised the Lord I would keep out of bad company, and try to serve him from that time. I tried to pray. When I was trying to pray I felt worse and said I thought I would turn back, and I went back in rowdy company again. While I was there I became very heavy laden in trouble. Again I said to my mate that went with me, let us go home. On my way back home there was a voice called me three times by name saying Bob, what did you promise the Lord? I went in a secret place to try to pray. I went on home and when I got home I was not able to get in at the door, and I sat down on the steps. My trouble was so great I kept trying to pray. The more I prayed the was brought to the stand-still place, and did not know how long I stood there, but I viewed myself hanging over hell by a strand, and could see nothing but death, hell and destruction, for I was lost. I said Lord, what will you have me to do? I have done all I can do, take me Lord, and do thy will, not mine be done. I was laid out on my bed like a man laid out to die, and could not move hand nor foot. I said, please Lord let me have the use of one hand, let me see what is on my feet. I felt of my feet and there was nothing on them. The

burden went off like a shield from the crown of the head to the sole of the foot. I felt light and rolled out of my bed, and opened my doors and commenced praising the Lord, and I praised the Lord from moon up, till the moon was about one half hour high. The trees were bowing in praise to the Lord, and crying welcome, welcome. I had a great love to God's people and felt like I wanted everybody to serve the Lord, for he is a great Saviour. On his death-bed his last words were, "I am going home."

RODA DELENPOTE.

ELDERS GOLD AND LESTER:—I have an impression to communicate with some of the Lord's people through the LANDMARK, whether it is a Spiritual impression or a fleshly motive I cannot tell, though it has been upon me for some time, and I have tried to put it off and get rid of the burden, but every time it comes upon me it seems to be more forcible than ever, and I will try to make the attempt to say a few words, if not to the comfort of any of the Lord's people I hope it will be a relief to my mind. Christ said to a certain class of people that would enquire into his privileges, I am not come to call the righteous, but sinners to repentance. I would be pleased to write a good long piece on this subject, but my time is so employed till I have to write at catch chances. I will only write about what kind of sinners Christ had under consideration, or what I understand about it, and I hope I have learned it by revelation. All people are sinners, there is none doeth good, no, not one. There is none righteous, no, not one. All have sinned and come short of the glory of God. Therefore all of Adam's race are sinners. Then the question might

arise is the call to repentance a universal call! The popular religionists of the world would say yes, providing all sinners heed the call and embrace the opportunity while it is called to day, and repent and turn to God and live. But dear brethren and sisters my experience will not accept such doctrine, for I have seen the time I tried to repent and would have given the whole world if I had it at my command that I could repent and become on easy terms with God. I would have given everything I could think of if I could just repent and have one little ray of hope, but I got to the place I thought there was no repentance for as bad a sinner as I was, that the time had been with me that I could have repented, when I first felt the need of repentance but I had neglected it too long. I had committed the unpardonable sin, and there was no chance for me. Therefore I can say by experience it is not a universal call, it only embraces the condemned sinners, those that have received the law of God placed in the mind and written in the hearts, and embraces the House of Israel. Therefore if the laws of God are placed in the mind and written in the heart there is a condemned sinner called to repentance and he cannot help repenting for, the call is a holy calling, backed up by the power of God, therefore he cannot do anything else but repent. Oh I could look upon the life of the most venomous beast and desire to change places with him for he had no soul to be saved or lost, but I felt I had a soul condemned to eternal punishment. The beast was happy while I was tormented. Paul wrote to the Romans, "know ye not brethren, for I write unto them that know the law." It was the power of the law—they knew not the letter. Therefore it is the power of the law

that sinners feel that are called to repentance—it is the power of the law that condemns. Therefore it is the mercy of God that saves poor, condemned sinners. It is by grace ye are saved and not works. Paul was a sinner when he went to the chief priest at Jerusalem and demanded the letters of authority down to Damascus to arrest the followers of Jesus, and he was a sinner when the light shined round about him from heaven; but look at the difference before he was a sinner, uncondemned, but now he is a condemned sinner called to repentance. Before, he did not see or feel the need of repentance, but now he feels the need of it before he was a dead sinner, now he is a live sinner. But my dear brethren and sisters because you have been condemned for sin and been called to repentance and made alive in Christ is no evidence that you are not still sinners, for we are all still sinners and subject to be led astray. When we would do good evil is present with us. Paul said to the Romans, let not sin reign in your mortal bodies. Therefore we should resist the temptations set before us, we should endeavor to love one another more and more, and visit one another more and more. Behold how good and how pleasant it is for brethren to dwell together in unity. My good brethren and sisters the desire of my heart is to see you and converse with you more on this subject, for I would that you knew what great feeling I have for you that your hearts might be comforted, being knit together in love, but when I have to consider my own case I am so vile and unworthy that I am not fit to have a home among you good people, much less visiting you, and call you brothers and sisters, but I hope I can say with Paul, "by the grace of God I am what I am." I have writ-

ten a much longer letter than I expected, and let me tell you in the wind up that the Eternal Salvation of the sinners Christ came to call to repentance is just as sure as Christ is. There is nothing to cut them out or debar them from it. Therefore if you have felt the condemnation for sin and seen yourself a lost sinner without God and without hope in the world, it is evidence that you are one of these sinners. Therefore all the promises are yours and your eternal happiness is sure. Brother Gold my mind is not relieved, but for fear I will crowd out more desirable matter I will close my scribble hoping that if you see fit to publish this letter it may comfort some of the Lord's people and help to build them up in the most holy faith. I desire the prayers of all the Lord's people. Yours in love.

C. W. BROWN.

Tarboro, N. C.

BELOVED BROTHER IN THE LORD JESUS:—Deep down in my heart, I feel a thirsting for the righteousness of Christ, a longing to be made perfect by his atoning blood. As my mine reverts to the past, vibrations of love spring up, and I feel to exclaim, glory to God in the highest, his love is sufficient. I trust I feel my righteousness to be as filthy rags and Christ's righteousness competent to heal all my short comings. He is so loving, tender, and compassionate, wonderfully great is that love, when in the individual experience of a poor perplexed child he is enabled to realize and embrace it as his own, he knows it is not bestowed for any merit that is in him, he knows that he merits nothing good, he is completely humbled and looks upon it as a wonderful condescension on the part of the Lord to bestow even the least of favors

on him. How sweet to feel that we are at the source of the fountain drinking of that pure water of life which quenches all thirst, that water that causes love to flow from breast to breast and calms each aching heart. Christ is that great fountain and in him we find a balm for each wound, he never slumbers nor sleeps, his all seeing eye is ever over the righteous, and his ear is open to their cry. My greatest troubles are, Is my name recorded with the redeemed? I sometimes wish I could indeed know I am what I profess to be, but of course it is best this way, for if I knew I would then have nothing to hope for, I feel poor in spirit, yet the blessing is upon no other. This hope and fear ever keeps us on the watch tower, my sins cause mourning and sorrow. Oh that I could walk more worthy of the vocation wherewith I trust I have been called. How much better to dwell near the cross, and have the sweet smiles of him who died that we might live, than to follow after the prince of the air and have no blessings of obedience. How sweet to feel that God is good and does not remember our transgressions against us. To worship God in spirit and in truth, we must come trusting alone in Jesus. O that our minds could be staid continually upon the Lord, and that we might daily and hourly breathe a prayer for our cleansing from secret sins, and that we might forget self and all worldly cares be swallowed up in thankfulness and adoration of Him who has been so kind and forbearing with us in our weakness and trembling. He has promised to withhold no good thing from them that walk uprightly, but the flesh is indeed weak. I believe the desire of every child of God is more faith and strength to walk uprightly in that straight and narrow way which

leads unto life. We are all cumbered with many cares failing to choose that better part which shall not be taken away. The more numerous our foes, the firmer we should be. Jesus led the way through trials and afflictions from the manger to the cross. For several days my thoughts have been centered on prayer. What a solemn thing to bow the knee to God, and implore divine forgiveness and pardon, when our spirits are overwhelmed within us, and our hearts desolate, when sin is felt and confessed to God we most sincerely desire forgiveness. This is what all penitent souls need and pray for above all things else. The christian is not only liable to do wrong or backslide in his walk and life but in his heart in secret and in public, "If we say we have no sin, we deceive ourselves and the truth is not in us." 1 John 1:8. Dear brother since you visited us, our love for you has grown much stronger, that sweet and express image of Jesus was so plainly obvious in your walk and conversation, it causes attachments to form for you that are unbreakable, I feel to hope that your coming will be as bread cast upon waters, and will be seen after many days; hope if it be the will of the Lord he will direct you to this part of his vineyard again. We enjoy having such gifts as you and Elder Lester among us. We had a good meeting at Morgan's last Sunday, one joined by experience two are awaiting baptism now, others feel a desire to be with the church, yet their unworthiness seems to rise before them as mountains, causing them to shrink from duty, but you know it is those who feel their insignificance, that we desire for our companions in tribulation, and not those of a boasting spirit. David said, "A broken and a con-

trite heart, O God thou will not despise." Ps. 51:17. I have felt a desire to write to you for several days but my thoughts and remarks are of such a rambling nature I hesitate to mail this now I have written. "I have a peculiar love for God's people; in their presence, I delight to dwell and I cling to the evidence, I have passed from death unto life because I love them." Uncle is improving in health, he joins me in much love to you, and hopes to be permitted to see and hear you preach again. Yours affectionately.
NANIE GRAVES.

Bunker Hill Va.

DEAR BROTHER GOLD:—By request I send you a minute of the proceedings of a meeting held at Spring Garden for the purpose of organizing a church at that place on the 28th of May last. Elder J. P. Johnson and myself being present, after preaching proceeded to business. 1st. I was chosen Moderator of the meeting. 2nd. W. H. Shields was chosen Clerk. 3rd. Letters were called for, whereupon Sister Elizabeth J. Jones from Mill, brother R. L. Shreaves and his wife sister M. A. Shreaves from Whitethorne, brother N. T. Oaks and his wife sister Nora Oaks from Malmaison, sister Delah F. Abbott and brother W. H. Shields, from Banister presented letters, sister Sallie A. Shields and Mary A. Shields were received by experience. 4th. They agreed to adopt the rules and articles of Faith that Banister has. 5th. Agreed to hold meetings on 4th Sunday and Saturday preceding in each month. 6th. Chose and ordained brother R. L. Shreaves deacon. 7th. Agreed that the church house be called Spring Garden. 8th. Chose brother J. P. Johnson as their pastor.
THOS. N. WALTON, Mod.
W. H. SHIELDS, Clk.

ITEMS OF HISTORY.

Honor to whom honor is due. "Let the records be searched to see what is the King; should delight to honor." Est. 6: 1, 3.

Two things perhaps are not generally known concerning the Old School or Primitive Baptist's especially by the young and rising generation. First, that we are indebted to them for our religious freedom in the United States. Elder John Leland a Baptist preacher of Virginia was the mover in the cause and acted a prominent part in getting up a memorial to congress petitioning that body to call a convention to alter the constitution so as to secure to all denominations the right to worship God according to the dictates of their own conscience. Second, our late war was the result of religious fanaticism. Our leading so-called religious denominations, instead of being peace-makers set the example of contention and division North and South long years before the civil war began. The Primitive Baptists neither before, or during its continuance, nor after the war, had any contention, ill feeling or division whatever, but as soon as peace was made and the opportunity was given, they met and shook hands across the chasm in full fellowship. Had the precepts and teachings of the bible been adhered to we would have had no war; had the principles of the Old Baptists been carried out we would have had no war. Any one wishing to learn more about this matter is referred to Hassel's Church History pages 250 and 803.

Wilson's Mills N. C.

J. HOLT,

ELDER GOLD, DEAR BROTHER:—I have concluded to write a few lines again to your paper; the precious LANDMARK; but I reckon you are tired of seeing such writing as I write. But if you are that don't satisfy me. I desire to write if I

could. Brother Gold we continue to have good meetings at Weatherford, and I think the church will prosper and build up. Brother Bray preached at Union the last 2nd Sunday and four united with the church. They are to be baptised by brother Bray next 4th Sunday, and it is thought several more will join then. Brother Gold, I humbly trust that Zion may build up and we may rejoice in Christ Jesus, and have no confidence in the flesh. Brother Gold, what a blessed thing it is to have a little hope in Christ. When we look back to our experience and hope that we have obtained a good hope through grace, what a comfort! And when we can look forward to that pillar of cloud that led the children of Israel out of the Egyptian camp and hope that we are led in the same paths, is another comfort. And to hope that we are laying up treasures in heaven, where neither moths nor rust can canker, nor thieves break in and steal, is another comfort. And another comfort is to hope that when we are done serving this world, that our bodies may be handed down in peace, there to await the morning of the resurrection, when Christ with one foot upon the sea and the other upon the land will declare that time shall be no more. And then if we are God's people, we will be caught up to meet the Lord in the air, and see him without a glass between, and know him; for we will be like him. Blessed hope! Then we can see God's children coming in from the East, from the West, from the North, and from the South, and sitting down with Abraham, Isaac and Jacob in the kingdom of heaven; there to strike the tune "Free Grace," on strings that will never tire. I remain your brother, if one at all.

J. W. SMITH.

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.

MUTUAL EDIFYING.

I have a mind to make some observations upon the 14th chapter of Romans. The Apostle in this chapter is setting forth the care necessary to be had by the strong for those who are weak in the faith, and makes the implication that some manifest their weakness in one respect and some in another, and that all are more or less weak in some respect or other, hence the necessity for mutual forbearance with one another unto mutual edification.

As Jesus is the author and finisher of our faith, meaning I think the doctrine, faith and practice of the church, we readily conclude that it is just what he would have it to be; and as it was once delivered unto the saints, we must conclude that it was properly delivered, and to the proper ones, and that it is their privilege to recognize Him by whom it was delivered, the manner of its

deliverance, and how they should exercise themselves therein. "As ye have received Christ Jesus the Lord, so walk ye in him."

As there are those who are strong in the faith and others who are weak therein, and as there are those of little faith and others of great faith it is necessary that we should not only recognize the fact that such is the case, and act towards each other accordingly, but it is our privilege to ascertain, if we can, wherein these differences consist, whether in the amount and character of the faith given as to the extent of its revelation that we may be able to determine whether the lack is the amount of the faith revealed or of the exercise therein, and if in the lack of exercise therein, whether in the church or out of it is the place for this exercise, first determining the fact as to whether the individual possesses the faith.

It cannot be that there is any weakness in the faith, but that the individual is weak and that this peculiar weakness is with reference to the faith. "Him that is weak in the faith receive ye, but not to doubtful disputations." This man is weak with respect to his privileges in the liberty whereunto he has been called. In his relation of the evidences of the revelation of salvation by grace so far as he is capable of making such relation, he may be sound and sufficiently strong in the faith, but having been formerly taught a system of religion which restricted his liberties by prescribing his privileges, which

pertained altogether to the flesh, and finding the character of his fleshly appetites much the same as formerly, and being tender in his feelings, having a great desire to do only that which would be well pleasing unto the Lord, he may be apprehensive as to the propriety of eating certain things, as though his religion consisted, at least in part, in eating this and rejecting that, and therefore he manifests weakness, showing that he needs to be received and taught more perfectly in the way. If there are grounds for doubt and disputation as to whether he is really in the faith then he should not be received, but if the church is satisfied that he is in the faith but weak therein as to his liberties or privileges he should be received and instructed in these things. As the kingdom of heaven is not meat and drink, and our religion does not consist in eating nor in refraining from eating, but leaves each to eat or not to eat as he may determine for himself, he should not be judged by those differently inclined with respect to these things.

If one is so impressed with a sense of the goodness and mercy of God as to cause him to feel unworthy to eat all things, and yet feels to thank God for them while eating herbs for which he is also thankful, doing as he does for the glory of God, those who feel to eat for the same reasons and to the same end all things, and feel to thank God for them, should not object to his so eating though he be weak in the faith, but should

bear with him, and thus give God praise for the spirit of forbearance. If each is thus eating as unto the Lord, is there not perfect harmony in the service, and is not the Lord alike and equally praised by each? If one feels to eat all things let him do so as simply exercising in what he feels to be his privilege, and likewise the one who feels to eat herbs, and, "let him that eateth despise not him that eateth not, neither should he that eateth not judge him that eateth; for God hath received him. The first thing is to recognise the work of God, afterwards we may allow each other to exercise in what we may respectively regard as our privilege, especially if our exercise is designed to the praise of God, and is not contrary in essential features to the word of God. As we have no general or special customs set forth in the scriptures with respect to the more common affairs of life, as the professed followers of Christ, and cannot consistently hold any traditions not specified in the scriptures, we should not make one another offenders in such things. If one feels to regard a certain day our Sunday for instance—as unto the Lord in which to rest from his daily labors that he may devote the time to the special service of God, it is his undisputed privilege so to do, but should he claim a necessity for doing these things as conditions of salvation his claims would come in conflict with doctrine as set forth in the scriptures, and he would become amenable to the discipline of the church.

The true spirit of christianity prompts us to live for our brethren rather than for ourselves, and when we thus live, we live as unto the Lord. If our life is so exemplified as to strengthen, confirm and comfort the weak, the trembling and the distress of our brethren, we ourselves can but be comforted and that of God. "For whether we live we live unto the Lord; and whether we die we die unto the Lord; whether we live therefore or die, we are the Lord's." Neither by life, or death or anything we do or do not do are we the Lord's, nor by any of these things are we any the less the Lord's. Christ has so lived and so died and rose again as to become Lord both of the dead and of the living—being the judge of both the quick and the dead—so that we are judged of him and not of one another, but every one shall give an account unto him, as it is unto him, as unto our own master, we each stand or fall, and whether we stand or fall we are his and he is our Lord and master.

Let us not judge one another in these things, but rather let our judgment be that we do not put a stumbling block or an occasion to fall in our brother's way. I should not only not judge my brother, but I should also be careful not to do anything whereby to give him an occasion to judge me. The stronger I am and the clearer my judgments as to my privileges the more carefully should I be able to observe the weakness of my brother and the greater sacrifice I should make for him.

I know and am persuaded of the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. Each and everything being clean in itself renders the fact clearly evident that the difficulty does not consist in the thing nor in the eating of it, but in the estimation of the eater as to whether or not the thing is clean. If he esteems it to be cleaner, to him it is clean, and he may eat it without condemnation to himself and be happy in it, but if he esteems it to be unclean to him it is unclean, and if he eats it his conscience becomes defiled and he is condemned within himself.

It seems that in proportion to the weakness in the faith, there is a corresponding strength in the weakness of the flesh and what one who is weak in the faith would regard as strength in the faith with regard to obstinences or indulgences is weakness in the flesh and therefore instead of his being strong in the faith he is strong in the flesh and weak in the faith. That being true he does not possess sufficient force of character to be brought to see things in the stronger light of faith, consequently those who possess the greater faith must and should bear with the weakness of his flesh. The spirit which is in him may be and no doubt is as willing and the faith as good as are those in the stronger one but the flesh is weak.

While ones meat may be clean, that is what he does may be without fault in itself, yet if his brother

be grieved with it, he is not walking charitably, he is not walking in the love to his brother which he should have for him, he is not showing the love for his brother which Christ showed for him, and if he persist in his course he destroys the peace of his brother, he shakes the confidence his brother had in him, and with his meat or by his walk or conduct he crushes the hope of his brother, makes ship-wreck of his own faith in the estimation of his brother, and destroys him for whom Christ died.

"All things are lawful for me but all things are not expedient." Because a thing is lawful—that is right in itself—and I could with equal lawfulness and right do that thing, yet if doing it would cause my good name to be evil spoken of, I should not do it. I could lose nothing by leaving it off, nor could I gain anything by doing it, "because the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

If ones right to all things, his privileges in all things and his sacrificing of all things are in harmony with those of Christ he serveth Christ and is acceptable to God, and approved of men. If a man persists in going into saloons and drinking with the rabble which are wont to gather there, to the mortification of those whom he claims to be his brethren, how dwelleth the love of God in that man? Is he acting charitably toward those whom he grieves by his

conduct? Is his conduct expedient? Can he with any degree of consistency claim to love his brethren? If he by any manner of right pleads justification he should be rebuked, and if necessary it should be done sharply, and if it appears that through weakness he does it he should be admonished, tenderly, yet firmly, that he may be saved from the error of his way and the cause be not reproached.

Is it not far better to follow after things which make for peace, and things wherewith one may edify another than by our meat or conduct to destroy the work of God?

If I do a thing because it is pure or right in itself, and a brother follows my example, doing it because I did it, and yet feeling it is wrong—it is impure—does he not do so, or thus eat with offence, and is it not evil in him, and does not his conscience thereby become defiled? Of the two am I not the greater sinner? Surely I am, and will certainly have to render account for my conduct.

We might say we have the right to do this and that, and in certain respects we have, but having been brought under law to Christ, and having entered into covenant union with one another in a church relation, the solemn obligations which we thereby assumed toward each other to live together after the holy ordinances and commands of our heavenly Master, we have no right to so live towards each other as to disturb these sacred relations. The exercise of a right which would offend my brother, disturb his peace

and cause him to perish from the comforts and consolations of the gospel, and from the fellowship of saints and the privileges of the church, is certainly one which I could and certainly should readily sacrifice with joy to the good of the cause. One member who contends for rights and privileges without regard to the result of his conduct as affecting the peace, happiness and prosperity of the church often does more to bring reproach upon the cause in the estimation of even our friends than ninety and nine can counteract in a faithful exercise of a most exemplary life. This might seem extravagant, but when the church allows such a member to go unrebuked, or holds him in the church without bringing to bear upon him the discipline of the church, all observers may well conclude that they endorse his conduct and therefore fellowship his course.

"It is good neither to eat flesh, nor to drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak." The above text so fully and clearly presents the true course of the brethren it needs no comment in order to show their proper conduct in such matters, and it seems to me that no one who is at all strong in the faith can for a moment question the wisdom of the exhortation, and surely can but feel to be acting against light, knowledge and a better judgment to do otherwise than suggested by the Apostle.

If one is assured of his faith and his privilege to eat and drink as

unto the Lord, and yet his brother, being weak, should quest on his course, let him exercise in his faith as unto himself before God and not before his brother.

If any one believes that all things are pure, and that he may partake of them as gifts from the good hand of God, without condemnation, he is a happy man because he has a true conception of the faith, but if he allows himself to participate in anything with a doubt in his mind as to whether it is right for him so to do, his conduct is not of faith, and therefore sin, and he is damned or condemned in himself and is cut off, at least in his own judgment and feelings, and can only be restored by the burning of the chastening hand of God. Should we not take heed unto ourselves and unto the doctrine, and continue in them?

P. G. L.

P. D. GOLD, DEAR FRIEND:—A long time I have been trying to find an answer to this question that will convince me of its harm or wrong. What harm or wrong is there in dancing in a private parlor with a few select friends. My parents are members of the Baptist church, and in many things I think as they do, but they would never allow me to dance, and I am anxious to know why, and mamma told me to write you—that you could answer it.

Remarks.

We hold that the scriptures thoroughly furnish the man of God unto all good works. If every prophet and every apostle that has ever written or spoken, as uttered

in the bible, were still living, not one of them would write or speak a single word in contradiction of what they have already uttered: not one of them would add to or subtract a single word. Hence we should decide all questions according to the teaching of that book. We find in this book dancing mentioned frequently, and under various circumstances. Let us consider this briefly. The first instance that I remember is in Ex. 15 : 20. This was the memorable occasion of the deliverance of Israel from the oppression of Egypt; and it was the women only that danced. It was worship to God.

The next mention of dancing shows it to be a form of worship—but to a false god; see Ex, 32 : 19.

In Judges 11 : 34 we see dancing mentioned again—also Judges 21 : 19-22—see 1st Sam. 18 : 6-7 1st Sam. 30 : 16; 2nd Sam, 6 : 14. Here we note that dancing was frequently done: that it was a form of feasting and of praise to God by those that worship God, and of praise to false gods by such as worship idols. David for instance danced before the Lord. He praised God in the dance. Again, I would call my young friend's special attention to this fact, that I know of no instance in the dances among the Israelites, or the Lord's people, wherein they served God, that ever men and women danced together, but it was always separately.

One of my little fellows one night, when I was reading a chapter before trying to pray, said Papa, the bible says there is a time to

mourn, and a time to dance; when is the time to dance? I replied in substance as follows: You notice the bible says, "A time to mourn, and a time to dance." The time of mourning comes first. This is when one is convicted of sin and greatly distressed. When the Lord grants pardon and peace then the time to dance is come, the voice of melody, the singing of birds, and the song of praise, or there is music and dancing."

I should much rejoice if my young friend were blest with this spirit to dance before the Lord.

There is a sad picture drawn by mourning Job (see Job 21 : 7-13) of the wicked in their pleasure and wealth as their children dance.

In the modern dances wherein men and women are so fond of mingling together this is worshipping at the shrine of lust and carnal pleasure, revelings, excess of wine, and otherwise corrupting them selves in worship of false gods.

I think the people of God have a holy law written in their hearts that makes such things hateful to them, and they have no fellowship for such unfruitful works of darkness. They need no rule or church books to cause them to abstain from such appearance of evil; but the law of Zion, the holy law of love to God written in their hearts, leads them to serve the Lord.

What would you think of Timothy, a youthful preacher, engaging in a modern, mix dance, or of Paul escorting a Lydia to such a festival?

But the people of God do praise him in the dance, (See Psa. 149 : 3, and 150 : 4.) They praise God with the harp, organ and cymbal in the sense of speaking to themselves in Psalms and Spiritual hymns, and making melody in their hearts to the Lord.

The harp, psaltery, organ and pipe are types of the new heart given in the gospel wherein the worship is spiritual. In the new testament we have no example of the use of organs by Christ and the apostles or saints. With the voice expressing the praise of those renewed in the Spirit of their mind they sang praise to God.

But a young man says, will you strip us of all our pleasures, and allow us no means of amusement?—Which is better, to encourage the young in festivities shown in the bible to be hurtful, or bring them under the healthy discipline of observing even outwardly those forms of living that are promotive of virtue and good habits? "Wherewithal shall a young man cleanse his way? By taking thereto according to thy word," Psa. 119 : 9. Which is better; for parents to indulge their children, and humor them in allowing them to engage in all sorts of youthful follies that young people cannot so well see the evil of, but which they have desire to indulge in; and thus allow them to grow up without self-restraint and self government, and become unruly, heady, ungovernable people, disobedient to parents, dissipated and worthless; or for parents to heed the word of the

Lord and restrain their children from wrong as much as possible by teaching them to obey them, be industrious, sober, temperate and economical; to shun evil associations—flee youthful lusts, and honor their father and mother, and receive the blessings attended upon fearing God and honoring him? I leave you to answer. Read Eccl. 12 chapter.

P. D. G.

CHEAP BIBLES.

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We offer to send the Oxford Edition of Bibles, we paying the postage, with each new subscriber to ZION'S LANDMARK for \$2.50, or for renewal to the LANDMARK at \$2.50 cash.

Now if you want a very nice Bible this is a cheap and easy way to obtain it. This Bible is convenient in size for handling, leather bound, and with all the late helps of reference, concordance, and much other information. This bible alone would cost about \$2.00.

P. D. GOLD.

UNION MEETINGS.

The next session of the Skewarkey Union is appointed to be held with the church at Smithwick's Creek Friday Sat. and 5th Sun. in Aug.

The next session of the Toisnot Union is to be held with the church at Castalia Sat. and 5th Sun. in Aug.

The next session of the Black Creek Union is to be held with the church at Upper Black Creek Sat. and 5th Sun. in Aug.

The next session of the Staunton River Union is to be held with the church at Galilee Sat. and 5th Sun. in Aug.

OBITUARIES.

RUFUS FALLOUS TEMPLE.

Rufus Fallous Temple, youngest son of Elder Burwell Temple was born Dec. 25th 1827. On the 28th day of Aug. 1849 Mary Elizabeth Croom, daughter of Elder Joseph R. Croom, was married to him. Unto this union were born ten children, five boys and five girls, eight of whom are living. When about 17 years old papa professed a hope in Christ and united with the Primitive Baptist church of which he remained a faithful member until the end. He was the clerk of his church for a number of years until ill health made him incompetent. He very rarely missed attending his church, aiding with his presence, means and sympathy until he was providentially hindered, and he also provided for all his family to attend. My mother and four of we children were members with him and all his other children have good hopes though two of them are members of other denominations. He loved the Lord's people and they were always more than welcome at his home. He too was careful to entertain strangers. Never did he turn one from his door, no matter how nice or poor in appearance. I never knew him to disregard an appeal of the needy or distressed. When he had to decide against the guilty and unworthy, justice tempered with mercy was his rule. Never in my life do I know of any sinful act which he knowingly committed, yet he mourned continually on account of his sins until almost the very last. He was trusted with public offices and filled them satisfactorily. He taught his children by example and precept to pay their honest

debts, and speak the truth. An honest, upright man is the noblest work of God, and I thank him that I am the daughter of such a man. I know my father was a christian because he lived that life. Oh that I could be more like him. Being finely formed in both stature and constitution, he was healthy most of his life. For the last year or two he has been afflicted with both heart and bright's diseases. Their fatal power consumed his strength day by day. The doctor's gave us no hope whatever of his recovery, but rather tried to prepare us for the shock that might come at any time. Possibly in thought, one may be prepared to give up a loved one; but when the final inevitable moment comes it finds us wholly unprepared for such an agonizing grief. We sat up with him at night for nearly five months. His long confinement after such an industrious life was a great trial but he bore it with admirable patience. He expressed himself freely to us how he felt about his eternal future. He said to me one night that thoughts of death principally had occupied his mind during his entire sickness. He had dark, mourning seasons, not sure that he himself was one of God's chosen ones. He did not want to deceive any one, said though he had been a professor of christianity for so long if it were not true he did not want to leave that impression at the last. But all those dark clouds drifted away and God's glorious light illumined his soul and he was made to rejoice and praise the Lord for his goodness and mercy to the child of men. He talked much of Jerusalem, "his happy home." He talked beautifully to mama a few days before he died. He greatly desired that we all should do well, live in peace and love one another. We so much miss his dear presence, love, and good advice, none more so than my precious mother and myself. We three only, composed his immediate family though one of his married daughters and her husband lived with us on account of his afflictions. He prayed to die easy and he did on March 26th 1897, passed away gently, calmly; but it was the most heart rending moment of my life. I never could bear to look at the precious marble face again. No father on whom to depend! Yes a Heavenly Father, but surely He is not with me now. Is His mercy clean gone forever? Can I ever be freed from this clinging sorrow? I know that God is

too wise to err, and too good to do wrong
and though He slay me yet will I trust him.

IOEA TEMPLE.

Pett, N. C.

MRS. REBECCA DANIEL.

So it pleased an Allwise and Righteous Father to take from us our highly esteemed and much beloved sister, relative and friend, Mrs. Rebecca Daniel. She was born October 6th 1837, died April 1st 1897. She was married to William C. Daniel October 12th 1851, united with the Primitive Baptist church at Turkey Creek Webster Co. Ga., and was baptised by Elder Elisha Nowell on the 3rd Sunday in Sept. 1873. She lived a consistent and exemplary life. She was the mother of nine children, seven of whom with her husband, and many friends mourn their loss. For truly it is their loss. She was an advisor and helpmeet to her husband, a watchful and instructing mother for her children, plain, positive and unassuming in her acts and words. Never catering to the fancies and frivolities of this world. Firm and resolute in her convictions, but meek and lowly in spirit ever ready to give a reason for her hope in Christ. She was energetic and persevering in mind and body, untill the malady dyspepsia weakened her down, and for a long time she lay unable to attend to her routine of duties. She never complained but on several occasions she remarked to the writer, that God was merciful to hear. The star of rest, joy, and happiness was fast approaching and the pains and trials of this life would soon be over.

W. B. CULPEPPER.

MARY ANN COWEY.

Died in Martin county N. C., April 24th 1897, Sister Mary Ann Cowey wife of brother C. W. J. Cowey. She was born July 10th 1836 and was the daughter of Thomas and Mary Grimes. She was united in marriage to her husband, C. W. J. Cowey December 6th 1859, by whom she had seven children only two of which are now living. She united with the church at Conoho in July 1872 and together with her husband was baptized into the fellowship of that church by Elder J. W. Purvis and was until her death a most exemplary and consistent member, walking humbly with our Lord Jesus Christ and enjoying the confidence and

love of all her brethren and sisters. She was a short time before her death stricken with paralysis of which she had two strokes and lingered until her happy spirit took its flight where the wicked cease from troubling and the weary are at rest. We have known her for sometime and ever knew her to love her and admire her humble and Christ like character. We sorrow not for her as those who have no hope, but feel to deeply sympathize with her dear husband and the rest of the loved ones left behind and pray that they may have that divine strength which alone can enable them to say and feel "thy will be done."

M. T. LAWRENCE.

Hamilton, N. C.

LUCINDA BARNES.

Lucinda Barnes, daughter of Henry and Mary Barnes, and wife of James Barnes, died June 22nd 1896, and these are some of the words she said on her death bed: "she was about to depart from time to eternity." Conversing with her mother she said during all her sickness, up to this time, she had never been so sick, but that she thought she would get well. But she afterwards told her mother that she did not think she would get well, she asked her why, and she replied, because she heard her funeral preached by Elder Sugg's, a Freewill minister, and she was at her church house shaking hands with the head members, and asked them to meet her over Jordan, and they said they would. During this slumber something told her that Jesus could make a dying bed feel soft as downy pillows are. It seems that she saw a drop of blood on her garment, and she was told that a drop of blood would cure her, and she said that it was too small, and at that time it seemed to spread and said "one drop of my blood is sufficient"; and so it is, for his blood will cleanse us from all sin. It appeared to her that there were two churches in confusion over her, one was her church—the Freewill—the other was the Primitive Baptist, and one said the (Freewills) they would have her, or they would burn her in a pit. The pit was walled in with wire. It appeared that she and her father were standing out, and he told her to look, and she saw the Holy Ghost come down in the pit, and come out, and hover him in his arms, and she said it was one of the most beautiful sights

she ever saw. She met the church and it seemed that she saw the Lord standing at the corner of the house, and the people were singing those little fast songs, and the Lord said he was not pleased at those songs, and he rained down something which looked like shells, and felt like hail, and shone like gold, and when this hail fell the people commenced to fall, and she said there was a white church not far off, and the Lord said that was the church for her to join. I think she meant the Primitive Baptist. She said they would not have her or receive her, for she did not have anything to tell, and he told her to go and he would be there. She said her father and sister were with her, and an angel came and gave them all a harp, and he placed her harp in her hand and a bow in the other. She wanted singing, and asked her mother if Mr Gardner was there, and she told her no, and she asked her if she wanted to hear him, and she said, yes, I want him to sing this song. "How lost was my condition 'till Jesus made me whole." There was many other things she said but I will not try to write them. She seemed to leave this world with the blessed assurance of a home in heaven. I feel like when my time comes if I could die as happy as she did, I could say in the language of the Poet, "Come, welcome death, I'll gladly go with thee."

HENRY BARNES, (Col.)

GEORGE WASHINGTON WIGGS.

It becomes my sad duty to chronicle the death of my dear brother-in-law, George Washington Wiggs, youngest son of Isaiah and Anne Wiggs of Johnston Co. N. C. He was born Oct. 8th 1855, departed this life June 30th 1896, making his stay on earth 40 years 8 months and 22 days. He died of typhoid fever, his sufferings for three or four weeks previous to his death were severe, all that anxious hearts and willing hands could do with the assistance of the family physician could not alleviate his pains, much less stay the cold icy hand of death. It is sad indeed to give up one so kind and useful to his family and neighborhood. He was a kind loving husband, and a dutiful father. He was united in matrimony to Polly Ann Braswell, Jan. 2nd 1877, by whom was born onto him three children, two boys and one girl, of which one boy and the girl and their mother with many friends and

relatives are left to mourn their sad loss, the oldest son having died one month later. He was industrious, honest, and truthful and highly esteemed by all who knew him. He had never made an open profession of religion but was a strong believer in the Primitive or Old School Baptist doctrine and was very attentive to the meetings, and seemed to enjoy the company of Baptists very much and his doors were ever open to them. I have heard him talk a good deal and I believe he had a hope. I was with him a portion of the time during his illness and I never heard him murmur though his sufferings were so great that he was out of his mind a portion of the time. His sorrowing widow requests me to ask you brother Gold to pray for her bereaved children. May we all be reconciled to the will of God in his dealings and may the blessings of our Lord and Saviour be with the bereaved if it is according to his will.

LEWIS BRASWELL.

Pine Level, Johnston Co. N. C.

STEPHEN UNDERWOOD.

I will try to write an obituary of the death of my grand father Stephen Underwood, who departed this life Jan. 17th 1897. He was the father of 12 children and has 21 grand children, and was 80 years old. He suffered very much before he died, but passed away very quietly. He professed religion many years ago but never joined the church. He believed in the Primitive Baptists. He read his bible and LANDMARK and loved to talk about religion. He lived a quiet peaceable life, and believed in being honest and upright, and had many friends. I was with him very much before he died, and a few hours before he departed he said, oh that I could depart in peace. I believe he was a christian. He was laid to rest in the family burying ground near his house in the presence of many relatives and friends.

WM. S. WOODARD.

Stoney Creek, N. C.

APPOINTMENTS.

J. N. ROGERSON.

White Plains	July 3 and 4
North Creek	5
Beth	7
Rose Bay	8
Tiney Oak	9
Juniper Bay	10
Mason's Point	11

North Lake.....	13
Gum Neck.....	15
Bethlehem (Tyrrell Co.).....	18 and 19
Providence.....	20
Elim.....	22
Flatty Creek.....	24 and 25
Morattock.....	27
South Quay Va.....	Sat and 1st Sun in Aug.
Tuesday after at Kehukee.....	3
Lawrences.....	4
Williams.....	5
Tarboro.....	6
Town Creek.....	7 and 8
Autry's Creek.....	9
Sparta.....	10
Conoto.....	11
He will need conveyance when off the R. R.	

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

TRAINS GOING SOUTH.

DATED May 16, 1867.	No. 23 Daily	No. 41 Daily	No. 41 Daily	No. 49.
Lv Weldon.....	A. M. 11 57	P. M. 9 43	A. M.	P. M.
Ar Rocky Mt.....	12 52	10 35	.....	.....
Lv Tarboro.....	12 12	.....	.....	.....
Lv. Rocky Mt.....	5 ¹²	10 35	5 45	12 45
Lv. Weldon.....	.....	11 35	6 25	3 12
Lv. Selma.....	3 00	.....	.....	.....
Lv Fayetteville.....	4 40	1 14	.....	.....
Ar. Florence.....	.....	3 25	.....	.....
Lv Goldsboro.....	.....	A. M. 7 01	P. M. 3 10	.....
Lv Magnolia.....	.....	5 07	4 30	.....
Ar Wilmington.....	.....	9 40	5 45	.....
	P. M.	A. M.		

TRAINS GOING NORTH.

	No. 23 Daily	No. 41 Daily	No. 49 Daily	No. 45 Daily
Lv Florence.....	A. M. 5 45	P. M. 3 45	.....	.....
Lv Fayetteville.....	11 20	10 20	.....	.....
Lv. Selma.....	1 00	.....	.....	.....
Ar. Weldon.....	1 45	12 10	.....	.....
Lv Wilmington.....	.....	.....	P. M. 2 15	A. M. 9 10
Lv Magnolia.....	.....	.....	5 55	10 45
Lv Goldsboro.....	.....	.....	1 10	11 5
Lv Weldon.....	P. M. 1 45	P. M. 12 15	P. M. 11 21	P. M. 12 40
Ar Rocky Mt.....	2 33	12 53	11 57	1 20
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	2 13	12 51	.....	.....
Ar Weldon.....	3 10	1 44	.....	.....
	P. M.	A. M.	P. M.	.....

¹Daily except Monday, ²Daily except Sunday.
Train on Scotland Neck Branch leaves Weldon 4.10 p. m., Halifax 4.25 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.57 p. m., Kinston, 7.50 p. m. Returning leaves Kinston, 7.20 a. m., Greenville 8.22 a. m., arriving Halifax at 11.20 a. m. Weldon 11.40 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8.20 a. m. and 1.00 p. m. Arrive Parmele 9.10 a. m. and 2.40 p. m., returning leave Parmele 9.35 a. m. and 6.30 p. m., arrive at Washington 11.00 a. m. and 7.20 p. m. ¹Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m. arrives Plymouth 7.40 p. m. Returning leaves Plymouth daily except Sunday at 7.50 a. m. and Sunday 9.00 a. m. Arrives Tarboro 10.15 a. m. 10.00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7.10 a. m., arriving Smithfield, N. C., 8.30 a. m. Returning, leaves Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N. C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leave Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.15 a. m. and 4.10 p. m., Returning leaves Clinton at 7.00 a. m. and 5.00 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, arrival via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pas. Ag't.
J. R. KENLY, Gen'l Manager.
T. M. EMMERSON, Traffic Manager.

SOUTHERN RAILWAY

FIRST and SECOND DIVISIONS

Schedule Effective May 2, 97.

This schedule is published as information only, and is subject to change without notice to the public.

GREENSBORO, RALEIGH, GOLDSBORO and NORFOLK.

No. 12 mixed daily.	No. 36 daily	Eastern Time	No. 35 daily
1:30am	12:30pm	Lv Greensboro Ar	11:55am
2:30am	12:40pm	Lv Greensboro Ar	11:25am
3:20am	12:46pm	Lv Front College Ar	11:20am
3:10am	12:55pm	Lv Burlington Ar	11:10am
3:18am	1:20pm	Lv Graham Ar	11:03am
3:28am	1:37pm	Lv Haw River Ar	10:56am
3:50am	1:58pm	Lv Melbane Ar	10:43am
4:00am	1:57pm	Lv Hillsboro Ar	10:22am
4:50am	2:08pm	Lv University Ar	10:07am
5:30am	2:25pm	Lv Durham Ar	9:50am
6:22am	3:00pm	Lv Morrisville Ar	9:18am
6:36am	3:10pm	Lv Cary Ar	9:06am
7:10am	3:40pm	Ar Raleigh Lv	8:55am

No. 42
Ex Sun

6:40am	3:58pm	Lv Raleigh Ar	8:47am
6:40am	4:28pm	" " " " " "	8:15am
6:45am	4:38pm	" " " " " "	7:55am
6:50am	4:58pm	" " " " " "	7:43am
7:10pm	5:25pm	Ar Goldsboro Lv	7:10am

No. 16 Lv Norfolk 5:25 p.m. No. 15 ar 9:20 am

NORFOLK AND CHATTANOOGA.

Through Knoxville, Morristown, Hot Springs, Asheville, Salisbury, Greensboro, Durham, Raleigh, Selma, Wilson, Rocky Mt. and Tarboro.

No. 12 daily	No. 10 and 11 daily	Central & Eastern Time.	No. 15 and 9 daily
4:15am	6:30pm	Lv Chattanooga Ar	7:40am
11:40am	12:25pm	" " " " " "	1:25pm
1:25pm	1:41am	" " " " " "	12:12pm
3:32pm	3:15am	" " " " " "	10:35pm
1:11pm	3:45am	" " " " " "	10:02pm
4:30pm	4:06am	" " " " " "	9:46am
4:30pm	4:23am	" " " " " "	9:30pm
5:08pm	4:39am	" " " " " "	9:15pm
5:18pm	5:16am	" " " " " "	8:40pm
6:30pm	6:00am	" " " " " "	7:55pm
8:15pm	7:10am	(Central Time)	
		" " " " " "	8:15am
		(Eastern Time)	
9:52pm	8:50am	" " " " " "	6:35pm
		{ Greensboro }	
5:50am	10:52am	" " " " " "	4:38pm
7:10am	11:45am	" " " " " "	3:40pm
	12:45pm	" " " " " "	2:35pm
	12:50pm	" " " " " "	2:30pm
	1:40pm	" " " " " "	1:30pm
	2:00pm	" " " " " "	1:12pm
	2:15pm	" " " " " "	12:52pm
	5:40pm	" " " " " "	9:45am
	5:25pm	Ar Norfolk Lv	9:25am

UNIVERSITY AND CHAPEL HILL.

No. 53 Ex Sun	No. 51 mixed Ex Sun		No. 52 mixed Ex Sun
5:05pm	10:45am	Lv University Ar	9:40am
5:50pm	11:50am	Ar Chapel Hill Lv	8:55am

OXFORD AND HENDERSON.

No. 21 daily.	No. 22 mixed daily		No. 21 mixed daily
6:30pm	12:25am	Lv Oxford Ar	10:00am
7:20pm	1:05pm	Ar Henderson Lv	9:10am

GREENSBORO, WINSTON SALEM AND WILKSBORO.

	No. 5 daily see note	No. 9 daily	No. 57 mixed see note
Lv Greensboro	8:50am	7:50pm	
Winston Salem	10:00am	8:50pm	1:30pm
Rural Hall	10:34am		2:35pm
Elkin	12:22pm		6:02pm
Ar Wilksboro	1:10pm		7:50pm

No. 57 will leave Winston-Salem Monday's

Wednesday's and Friday's.

No. 5 is mixed train between Winston-Salem and Wilksboro.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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

In S. J. Redman 1898
care W. Redman

The Purpose of Zion's Landmark.

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—By request and by impression of mind, I will try to write to you a few lines concerning a dream or vision I had, or saw, not long since. I am about 68 years old, and have been with the Primitive Baptists about 34 years, was licensed to preach in 61, and ordained in 63, and have been trying to preach at times ever since, and though I had a hope that God for Christ's sake had pardoned my sins, and made it my duty to preach the gospel, I understand that the gospel is the power of God. How then can sinful man handle the power of God without the operation of the Spirit of God? I hope the Lord will lead me. Last December the Missionaries commenced holding a meeting in this neighborhood, and they held on for days and weeks, day and night, until they got up a big excitement, and many young boys and girls, and men and women, and Sunday School boys and girls joined them; and two sisters of the Primitive Baptists went off with them from Fishers Gap church, members that I had confidence in. I went to one of their Baptizings, and looked on, and heard them sing and pray, and baptise, and they looked like the people of God; and I have many good friends among them. They have been good and kind to me, and I think there are some of the people of God among them. So I began to look around, and consider

where am I? Is this the true church of God? About this time I became stirred up to try to pray, Oh Lord, if this is the church of Christ make it manifest to me in a dream, or vision, or in some way. So I begged to pray day and night, for days and nights. A good part of the time I was in great distress, thinking is it possible that the Primitive Baptists are not the true church? In my weakness I seemed to be halted between two opinions, still I tried to pray until at last I came to this conclusion that if the Lord makes it manifest to me that the Missionaries are the true church I will go with them, if they will have me, but if it is made manifest that the Primitive Baptists are right I will try to stick close to them, if they will let me stay with them a little while longer. So one night in December 1896 I went to bed, and I was trying to pray. This old man went to sleep, and I started out to seek a pearl of great price, or great treasure. I had not gone but a short distance when I found a great bounty of pure gold, and part of it was ready coined. I began to look around to see where I was, and saw that I was on a solid rock most beautiful indeed, and I saw in this rock plugs or bars of pure gold. Every few inches there was a bar of gold. Then I understood that I was one of the heirs of that gold, and there was a great multitude of heirs of the same

treasure that no man could number. I felt easy, had no pains, nor aches, no doubts, no fears. If I ever felt happy it was then. I was confirmed. I was satisfied. Then I began to travel on the rock. I looked before me, but I would not see the end of the rock, could not see the top. It was long and wide, and was a little ascending. I traveled on the rock for some distance. It looked larger to me than any mountain I ever saw. As far as I could see it was thick with these bits of gold let down in the rock like little graves. Oh, everything looked beautiful. I felt easy. My mind was satisfied, and while I was traveling on the rock I saw a large river which seemed to be stirred up with mud, foam, trash, and brush, and even some trees were washed down by it, and it seemed to run with great power, rapidity, and I saw in that river it seemed a great number of people almost under water, all except their heads was covered: and while I was looking I saw a number of people dressed in white raiment in that same river about waist deep in that muddy water, and their faces were turned toward the rock where I was traveling. They looked beautiful and lovely, and I in my feelings was so drawn out after them that were dressed in white so that I cried out in my feelings, saying "O daughter of Zion that dwellest with Babylon, deliver thyself," and said come home to your friends, and go with us on a pilgrimage, for we are traveling to the promise land, the old ship of Zion will soon land her little crew safe on Canaan's happy shore. So about this time this old man seemed to wake up and said, Oh Lord, if it be thy will reveal to me the spiritual interpretation of this dream or vision, for these things are too deep for me, so I went to sleep again, and it seemed to me

that the young man's eyes were opened, and saw that this is the stone that was cut out of the mountain without hands, and the rock that the prophet spake of when he said, "Let the inhabitants of the rock sing, let them shout from the top of the mount." So I saw and understood that this is the rock on which the church of Christ is built, a sure foundation stone, and it is a Spiritual rock or foundation, and all the inhabitants of the rock are spiritual. Their golden treasure is in Christ, and if any man be in Christ he is a new creature, old things are passed away, and behold all things are become new. They are no more strangers and foreigners, but fellow citizens with saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Then my mind is satisfied that the Primitive Baptists are the true church. I am confirmed. I understand that the gold that was already coined is the golden news that is to be carried to every land and nation, that Jesus died for sinners, that he came to seek and to save that which was lost, that he is the way, the truth and the life of his people. Then the golden trumpet of the gospel shall be blown and they shall come that were ready to perish for want of that bread that came down from heaven, that if a man eat thereof he shall live forever, and not die. The eternal life of the saints of God is hid with Christ in God. They are in the Rock, a sure hiding place. Then the foundation of God standeth sure, having this seal, "the Lord knoweth them that are his." So he says, fear not little flock, for it is your Father's good pleasure to give you the kingdom: and it is a spiritual kingdom. So I understand that while there is

the true church, there is a false church also which is Babylon. So I understand that this great river that I saw that was so muddy is Babylon, and it takes a good many branches to make a large river. I understand that it takes many societies or denominations to compose mystery Babylon, the mother of harlots. This is the woman that John saw drunken with the blood of the saints. She sits upon many waters, and I saw in my vision or dream a number of people going down that muddy river with their heads out of the water, but their hearts were under water. Their religion seemed to be in their heads, and not in their hearts. They have learned their religion at some earthly school. They are ever learning and never able to come to the knowledge of the truth. They are popular with the world, and the world has wandered after the beast. They have a form of godliness, and deny the power thereof. From such turn away. So I saw a number of people in that same muddy river that drew my attention more than anything I had seen in that river, and that was those people that were dressed in white raiment. They looked like the people of God, and now I understand they are the people of God led astray by their leaders, gone into Babylon, but their hearts are above that muddy water. They sometimes seem almost ready to come out of that river. Some have already come, and the Lord said, "come out of her my people. I saw many things I cannot write, so I must stop for this time, asking the brethren and sisters to remember me in their prayers.

T. J. LAWSON.

Dobson, Surly Co. N. C.

Remarks.

Brother Lawson is a most gifted preacher, and the Lord showed him

the truth. Will our friends who are in Babylon consider this matter.

P. D. G.

DEAR BROTHER GOLD:—Enclosed find a letter from our young sister Whitley which you will please publish. Several brethren and sisters have asked me to send it to you. I had the pleasure of baptizing her with two others on the 2nd Sunday in Noy. That day will long be remembered by many present. It is comforting to us to see them come in. I've had some very good meetings of late. Last 3rd Sunday I baptized a young brother and his sister. I guess she was about 17. After preaching on Sunday a young lady 16 or 17 I suppose came to the stand and said, Mr. Gardner, while you were preaching my trouble left me. She was rejoicing greatly. She had been in trouble for a long time. I felt so glad she had found peace. I feel the good Lord has been gracious to me of late, especially since our much loved brother Edgerton has been sick. I've been going to his meetings for him, and the good Lord has been with me, and given me to speak and talk of his power and love, at one time so much so that sister William Stephenson said, brother Gardner, I don't blame you preachers for preaching. I would too if I could. I don't think I was ever blessed more in speaking than I was that day. I can almost see the church at Little Creek in my view rejoicing in their Saviour. I will give you the text. I never spoke from it before. After hearing the two young people talk, and they were baptized the text came with force, "Blessed are the people that know the joyful sound." I thought of many sounds, but what was that

sound conversing with God's children? The singing and the preaching, and all of that did not satisfy me. I rode to church with a brother and he was very talkative, but I could not listen to him for the text. Just before I got to the church I asked, Lord what is that sound; and like lightning the word came, Jesus is the sound, and these words in connection, "Jesus my Saviour, I know thou art mine," then those how sweet the name of Jesus sounds. At that time I had no doubt about my salvation, for my mind left this old world. I thank God for his presence with me that day. It seemed to me I did not preach with my voice. Oh if I could feel all the time like I did that day surely I would fear no evil. May God bless us all, and give us all love to go to our meetings, and worship him who has done so much for us; for one day in the courts of my God is better than a thousand. Yours affectionately.

J. W. GARDNER.

Goldsboro N. C.

MR. J. W. GARDNER, DEAR BROTHER IN A PRECIOUS HOPE:— You can't imagine how much I rejoiced over your letter, because of your glorious meeting. I am still very sorry indeed I couldn't be with you all, but the Lord knows best. I am very anxious to see sister Hinton, and would like to meet the dear ones of the church where you went. Oh how glad I am you had the spirit of preaching. I prayed you all might have a good time, and that the sin-sick souls might find Jesus precious to them, that while I was at home with sick ones, and was deprived of being with you all, that you should be enabled to feed the sheep, and when you wrote and told of your glorious meeting I was overjoyed, I felt surely the Lord had answered

my prayer. Dear brother, the blessed Lord still speaks to the sin-burdened soul with the voice of peace, and the promise of rest; and all within is joy and gladness. He fills each trusting heart with a faith which lifts the veil of the unseen world, and reveals the glories of a Heavenly paradise. He brings back the lost treasure of hope, and with it anchors the redeemed soul to that within the veil. This precious Jesus is constantly lifting a dying, lost sinner out of darkness and death, into the light and blessedness of sweet and glorious hope of Jesus. The gentle voice of Jesus only can break the deep slumber of those who are sleeping the sleep of sin, and who fain would sleep on, even until death, were it not for the warning of this our Heavenly Father. The sinner who is bowed in grief and sorrow lies prostrate, begging for mercy, he sees not one ray of light, no hope, he feels himself lost, helplessly lost. But at last, the Heavenly messenger comes with his wonderful message of salvation by grace; opens a door of hope to those who were driven to the very verge of despair, and directs the wanderers to the fountain of living-waters and to the way leading up to heaven and to God.

Brother Gardner, this religion we love to talk about is not a mere fable, or romance story, but a pure sweet religion, which none but those God has revealed himself to can enjoy. The good shepherd knows his own, if found at the dead hour of midnight, upon the bleak and barren mountains of sin, far away from the fold. He speaks, and his gentle voice is recognized by the wandering one. O how much good your letter did me. I feel like if I only had some one to talk to to-night, but no no, I'm alone in my chamber now, and I can only

write of the goodness of this precious Jesus. My dear brother what a wonderful religion this is, the poor as well as the rich share their part: for silver and gold would not redeem a single soul. How sweet to feel the presence of Jesus, and nestle under his silvery wings. The love of Jesus will drive back the darkness of a dismal night, and flood the world with the glories of a perfect day. It finds the sinner in the valley of death, wandering in this world of woe and lights him back into the heaven of endless glory. Oh I tell you dear brother, the sinner who has mourned and grieved, shed tears of sorrow and felt forsaken, cast down and of all beings most miserable, felt no one cares for me, when the first ray of light flashes, bringing with it the gift and evidence of eternal life, it is then he feels like he is basking in the very sunshine of the dear Redeemer's eternal glory. It is then he will praise him as the King of kings and Lord of lords. Oh! at times I am cast down, feel lonely, feel to be so unworthy of being with such good people, and at times when dear old members call me sister, I feel so little, so unworthy. Life is but a sea, with its endless diversity of joys and sorrows, clouds and sunshine, calms and storms, over which humanity is making its perilous voyage from the cradle to the grave. We are all out upon this sea of life. The currents of time are bearing us all on our voyage. There are many mourning tonight on account of sin; they are earnestly pleading for mercy. Brother Gardner, here is a very touching piece of poetry suited for poor mourning souls.

Here burdened souls, with all their guilt,
And all their weight of woe,
May pardon at thy mercy seat
Find every time they go.

I often think of how I wish I could comfort some poor soul. But at times I'm too low down to comfort any one. The sweetest thing is communion with God. If we could only have patience, and spend more of our time with the saints we would feel much better. How sweet to me the dear old saints look. As the poet says:

Arrayed in glorious grace,
Shall these vile bodies shine,
And every shape and every face
Look heavenly and divine.

Dear brother, please pardon this lengthy letter. It seems to me when I commence I cannot stop, it is so precious and a never ending subject. Love to all, I hope I can be with you next time you go. I'll try to go with you to Little Creek. From your little sister.

ZILPHIA.

Smithfield, N. C.

DEAR BROTHER GOLD:—After an absence of forty-six days lacking eight hours, I am at home again, and engaged in the regular services of the church to which I hope I have been appointed of God to speak in his name the unsearchable riches of his grace. My visit was to several church meetings and associations in Virginia, West Virginia, Pennsylvania, Maryland, Washington, D. C. Delaware, New Jersey and New York. The trip was to me one of the sweetest and most pleasant spiritual visits of my life. There were but three dark and cloudy days in the whole visit. Many times I did not feel the special liberty of the Spirit in speaking, but even then I felt to be blessed with unusual liberty in hearing. I did not bear any point of doctrine with which I felt to take issue. Some few expressions on some close points I could not receive, but of those I felt to speak

privately as a brother of them, and do not feel that it would be brotherly to speak of them through the public press. Such things call for a reply or an explanation from the other side, and thus end in an alienation of our relation as brethren. How much better to let our differences be discussed privately. Look at the divisions now amongst our brethren that have been gendered and cultivated and are now kept alive by differences of opinion and expression being put in our papers and proclaimed from our pulpits. How much better it would be if we would all adhere to the rule of Paul, "I determined to know nothing among you but Christ Jesus and him crucified." If we would all let alone our pet hobbies, and adhere strictly to the rule, strife would soon be purged out, the church would soon show herself to be the light of the world as our Lord has said, and the little ones in the kingdom of our God would be compelled to come into the fold, seeking a home with the peaceable children of God.

In the days of old, when an enemy came up and laid siege round about Jerusalem, and the doors were shut and made fast to keep the enemy out, suppose a watchman who had been placed upon the wall to inform the inhabitants of the strength and movements of the enemy had begun to cry out to the enemy that there are divisions, and dissensions, and parties in the city. Would not the inhabitants have taken that watchman down from the wall in shame and disgrace? These things have produced harm amongst us. Would it not be better to talk all matters of differences over to each other privately and in our church conferences, than to talk them in our pulpits or to herald them abroad in our papers. Better to have no

papers than to thus speak of one another through them, better not go in the pulpit if we have nothing better to say than to rip up sores and make them worse. Jesus Christ and him crucified is the true gospel we should preach, and to know nothing else among the children of God is the unbounded duty of every minister of the gospel. The fellowship of my brethren both at home and abroad is very sweet to me. When I hear one speak of, or show in his walk the dying of the Lord Jesus, I do love that person, and there is a fellowship that springs up in my heart that all the world cannot drown. It is true if we suffer with Christ we shall also reign with him, so we shall reign together if we suffer together. This is why the brethren whom I met on my recent tour are not strangers to me. I truly feel that we have suffered together, and that we together have suffered with Christ, and that we do reign together with Him. If we have suffered together with him, we shall be raised up together with him. This resurrection is now in us, and working in us revealing the resurrection of Jesus from the dead and me in Him. Thus He raises us up in Himself, far above the darkness and reveals in us the light of His precious grace, daily scaring us from our sins. No christian ever in this world gets beyond the publicans prayer, "God be merciful to me a sinner," unless he for a small moment be so lifted up in the Lord as to forget that he is yet in the flesh. This old Adamic nature of ours is still a vile, sinful nature just as it was before we were born again as it is bound by the Spirit of God that dwells in us. The apostle to the Romans speaks of those who falsely accuse us and then asks the question, "What then? Are we better than they? No in no wise;

for we have before proved both Jews and Gentiles, that they are under sin." Rom. 3:9. We as the children of God cannot boast over the most wicked, the only difference in us is made by the grace of God or by His election. He has said, "You are not of the world because I have chosen you out of the world." Thus he tells them that the difference is by election. Peter said, "Thou art the Christ, the Son of the living God." Others had various opinions of Him. Why did Peter know more than they? The Lord answers, "Blessed art thou Simon, son of Jonah, for flesh and blood hath not revealed it unto you, but my Father which art in heaven." This explains the difference. God had revealed unto him who Jesus was, but unto the others he had not so revealed Him, and they knew not who He was. We know Him today as He is revealed in our own hearts and cannot learn Him otherwise. Thus the old man and new man dwells together. The old man just as old, just as sinful in his desires, but bound, the new man, full of heavenly desires, always desiring to do the Father's will—both in me, a constant warfare, the company of two armies as in the Sulamite. Paul is a living witness to this, "O wretched man that I am; who shall deliver me from the body of this death?" God's children are daily and always dying, and always being raised up from the dead, or always living and shall never die. But I did not think to say all this, I thought to say a few words that you might know I am at home again and well, and my family well. I hope that all who read this may be blessed to rejoice in God our Saviour. Your brother in hope.

Boxboro, N. C.

L. H. HARDY.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I wish to comply with many requests while in Eastern North Carolina, on my visit among the churches. Dear Brethren, having been requested to write them, I take this method of writing to all through the LANDMARK. I left my home on the morning of the 13th of May. That day I met a good congregation at Cross Roads church, thence to McCray, where I am pastor. Thence I filled all the appointments as published in the LANDMARK, from the 3rd Sunday in May to the 3rd Sunday in June. I preached with such ability as God gave, fifty-six times. I was kindly received by all, and on leaving each church I would receive many requests to come again. The churches I found in peace. No special in-gatherings. Our brother Gold met me at the Falls and baptised three the 2nd Sunday in June. Wednesday following the pastor at Upper Black Creek baptised four. On Monday after the 3rd Sunday in June I baptised two at Cross Road's church and reached home that night, finding Mrs. Draughn and my little helpless boy, and two of our daughters at my house all well, for which I felt thankful. I met Elders Wm. Woodard, James Woodard, Lawrence, J. R. Rowe, Robertson and others, on this trip, all of whom are good preachers. We all have our different gifts to profit with all, for the perfecting of the saints, and if each will stand in his gift he will be worth something to the churches.

May God bless us all and I believe He will, if we do our duty. If the preachers do their duty to the churches, and then the churches do their duty to the preachers, we will all feel happy together, otherwise it is a one sided affair. Yours truly, JAS. D. DRAUGHN. White Plains, N. C.

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Gen. 9th chapter and 16th verse.

DEAR BROTHER GOLD:—I desire to pen down a few thoughts on the above text, if the Lord should enable me, for I know unless he does, in vain will be the effort.

As I was going along this evening in the field looking eastward I beheld a beautiful bow in the cloud and some thoughts were presented to my mind that made me rejoice, and I feel like others might, so I will attempt to give some of what I received, and if it fully accords with your experience and you desire to, you can publish it, and if not cast it aside and all will be well. All I want is to get it off my mind. These words the Lord spake to Noah after he went out of the ark, "And the bow shall be in the cloud that I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. The Lord remembers that though we are the redeemed of the only begotten Son, that we are but dust, and even after we are delivered from the bondage of satan we can't keep ourselves, and he knows every time that we are tempted and beset with satan, and his ears are opened to our cries, and he gives unto us strength to view him again by faith, and to feel as did Paul, that we are cast down but not forsaken, and we can see that surely goodness and mercy have followed us all the days of our lives. But we can't stay in this condition long, for while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not fail. All this is realized in our experience, and while the good Lord has promised to not curse the

ground any for man's sake, yet we have the sentence of death pronounced in ourselves that we should not live to ourselves but unto God which raiseth the dead. So it is while we live in this world. No wonder Paul said, if we only have hope in this world we are of all men most miserable. All these things make us cry day and night unto him, and I believe he will avenge us speedily. But I am getting a long ways off from the scripture that my mind seemed to be on when I began to write. The Lord remembered his covenant between Him and His people always. He has said he will be unto them a God and they shall be unto him a people. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Although we often feel that the waves and billows are gone over us and his mercies are clean gone forever, yet he remembers his covenant with us, and returns again with everlasting kindness, and we can rejoice again in the hope of the glory of God, and so it is with the poor way faring child of God. We so often feel like we have never known the Lord in the pardon of our sins, and now after we have thought we had a hope to these many years, even now I must be a castaway. If this is not the way the poor afflicted child of God is led about, I must confess that I know nothing of it all. But while we of ourselves are dying, Christ is ever living and that to make intercession even in us. What a glorious mystery! And I am made to believe that somebody is kept by the power of God unto salvation ready to be revealed in the last time, so dear child of God take fresh courage and think of what he said. Again, fear not little flock it is your Father's good pleasure to give you the kingdom. So in due

season we shall reap if we faint not, but poor me, I am so vile and so apt to go astray, and so many times try to say, Oh Lord if I am thine, give me one more evidence. Dear christian, is this the case with you? If so it is evidence that we have the same Father, and while our sins often separate us from God in our feelings his love remains the same, therefore we are not consumed. What a merciful God the God of Israel is, even merciful to our unrighteousness, and so it is the goodness of God that leads us to repentance. Now I am fully satisfied if the Lord shed his precious blood for poor unworthy me, I am his and in the end will see him and be like him. But the great trouble with me is I do and say so many wrong things that I often feel like I must be mistaken, a child of God would not do as I am doing, but when I can see the sign of his everlasting covenant, even in a cloud, sometimes my mourning is turned into joy, and it is a great mystery, too great for me to try to talk about. So I will close these scattering remarks with love to all the household of faith. Unworthily yours.

W. A. SIMPKINS.

THE RICH MAN AND LAZARUS.

Remarks.

The following communication from brother Thorne should have appeared as a supplement to his article published in May 1st 1897. Those that have that number can read this in connection with that and they will find it explanatory.

P. D. G.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom;" Luke 16: 22.

The beggar, Lazarus, represents the poor sinner under conviction

for sin who realises his poverty and wretchedness, hungering and thirsting, and his soul fainting in him. He would gladly eat the crumbs that fall from the rich man's table, but much as he desires food, it is no food to his hungry soul; for he has tried it time and again. The rich Pharisee can eat of it. He fares sumptuously on the same, and is fattened by it, and is clothed in purple and fine linen, the habiliments of wealth, representing a righteousness attained by the works of the law filling his soul with pride and haughtiness. But there is no entrance obtained by such things into the kingdom of God. None can enter there in a legal righteousness. Only in the righteousness of Jesus Christ can any one enter the kingdom. This righteousness is received by faith and by promise without works, to him that worketh not. And to him that has no legal righteousness, but to a poor sinner, a Lazarus. The beggar died, for the commandment has come to the poor soul, and he is slain thereby, his hope of acceptance through the deeds of the law has failed him. The beggar full of sores could not work any longer, and he is now ready to perish. The Pharisee had laid him at the rich man's gate in the hope that he might partake of the crumbs of legalism that fell from the rich man's table, that he might not die; but he could get no help from this source, he must die; and however dreadful it may appear, it is to him a gate to endless joy and bliss, peace and happiness. For he is carried by angels into Abraham's bosom. Thus when the sinner dies to the law wherein he trusted, and was bound, the law became dead to him by the body of Christ, for it has no more dominion over him. He is at liberty, for he is now married to another, even to him

who is risen from the dead, Jesus Christ. He is now a participant of the faith of Abraham, and through faith inherits the promise that the gospel promises, that were made to Abraham. For God sware by himself to Abraham saying, "Surely blessing I will bless thee, and in thy seed shall all nations of the earth be blessed." The beggar is now a partaker of the promise. He sweetly realizes that it is to him as well as to Abraham, for he is of the seed of Abraham (his son.) He rests in Abraham's bosom (or the promise of God,) whither he has been carried by the angels of God, ministering spirits whom he has sent forth to minister for them who shall be heirs of salvation. Thus when the word of promise accompanied by God's oath, these two immutable things wherein it is impossible for God to lie, is sweetly ministered to him, and he obtains strong consolation, and lays hold upon the hope set before him, and it is the anchor to his soul, it anchors him in the promise of God, and thus he is brought within the veil into the presence of Jesus, and he is now rich in faith, an heir of the kingdom of God and the lamb.

JOHN THORNE.

709 North Calvert St. Baltimore, Md.

ELDER J. T. COATS, MY DEAR BROTHER:—For quite a while I have had a desire to talk with you (whether it is of the Lord I know not,) but it has been on my mind ever since last summer, to tell you some of my trials and troubles, and what I hope to be the dealings of the Lord with my soul. What few times I have been with you I've shrunk back with fear, and have waited for a "more convenient season," until it seems I am a very slothful servant, if one at all, and by withholding am possibly burying the one talent, if indeed the

Lord has blessed me with such. Is there not a duty for every one of "these little ones" however small he may feel? This is the way it has been shown me since I came from the association. I was troubled nearly all the time while there, but not fully satisfied as to my duty until after I returned home. You had told me several times that you wanted to hear me talk and I had a desire to talk with you, but after sister Hinton's talk at brother Wood's I felt my nothingness so much I again resisted. In the year eighty four I think it was, that such a destructive cyclone swept through the lower edge of Wake and a part of Johnson counties, and other sections, I suppose you remember well some of the results. It was from that time that my mind was deeply impressed with the power of God, and the vileness and nothingness of man, and a kind of fear and helplessness seemed to seize me which I could not shake off. I was made to cry unto God for mercy, but it appeared to me that I was condemned even for this. Though I felt myself to be a sinner and justly condemned before a just and righteous God, I don't think I suffered the pangs of eternal banishment, as some I hear speak of during this state of mind. Therefore I often feared that I was not convicted of sin, and would try to ask the Lord to convict me and show me the depravity of my soul. I think as greatly condemned as I ever felt was under the sound of Elder Andrew Hall's preaching. I do not remember anything that he said, but his whole discourse seemed to condemn me. I was very much affected and felt to be conspicuous, and I wanted to be where no one could see me. I continued in this state of mind distressed more or less at times, about seven years, but concluded it was other things

troubling my mind, still I continued to try to pray. In the spring of 91 if ever I was delivered of this burden, it was on a bright May morning. I was reading the 103rd Psalm, 12th verse which reads thus, "As far as the East is from the West, so far hath he removed our transgressions from us." It seemed that these words were applied to me, and that my sins were forgiven, while the tears streamed down my cheeks, and I felt to thank the Lord for his wonderful mercies. For about three weeks I think I was in a state of rejoicing and singing praises to my blessed Redeemer. It seemed to me sometimes that everything was praising the Lord, and I could exclaim with the sweet Psalmist David, "Let everything that hath breath praise the Lord, Praise ye the Lord." I believe the very day I was delivered I was impressed with the duty of uniting with the church, and I desired with all my heart to be obedient. I thought too by obeying I would never have another sorrow. But alas, my dear brother, little did I know what a cross it would be. I did not even know where the church was. I thought that I once loved the old Baptists, but I was not established in their doctrine, and after the difficulty arose at Middle Creek church I concluded they were no better than others. So I reasoned with myself thus, I'll go where it is most convenient for me to attend, and if I am a child of God it differs not where my name is, and I went on for some time trying to reconcile myself to this plan, but the more I tried the more dissatisfied I became, until I was distressed, and these words were presented with force, "go to Middle Creek and the difficulty will be settled." This was very unexpected to me and grieved me much because I felt that I never could turn my

back upon the world, together with my unworthiness and all my very dear kindred by nature (for there is not a Baptist amongst them,) and go with these despised fogies as the world terms them. In this I was humbled and made willing as I hope in the day of His power to go anywhere if I could but know His will. I rejoiced to be counted worthy to suffer the reproach of the world for His dear name's sake. I felt that surely the Lord reconciled me to this for I have no idea I ever could have reconciled myself to it. The first meeting time after being thus directed I thought to offer to the church, and went with that intention. But oh how I was crushed in my feelings when I got to the church finding a part in the house and the others out doors to worship. I had no idea the scene would affect me so much. I thought can it be that this is the church of God divided in this way? It was a cold and barren looking place to me. I went in the house and it was colder and more barren still; my impressions all left me, and I knew not what to do. That was on Saturday, and before I went back Sunday I think I was shown which of the two was the church, and this scripture was presented, "And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah." And since that time I have never doubted where the church is, while I have many doubts about myself being one of his people. It was about eight months after that before I had another impression to offer to the church and suffered very much during the time. I could not feel that it was my duty to go. I seemed to be lost in my feeling and so cast down and forsaken. The language of Jeremiah seemed to comfort me and express my feelings more than any other scripture, and

often I felt to exclaim with the prophet, "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." While reading the 23rd chapter of Jer. and meditating upon it I saw the way opened as I hope for me to offer to the church. When Jeremiah was imprisoned for his prophecy concerning Israel the Lord spoke to him and told him to buy the field from his uncle's son, and he bought it because the Lord had spoken and he knew his voice, for he says, "Then I knew that this was the word of the Lord." It appeared to me, go thou and do likewise, show thy faith by thy works. Then I felt sure that the Lord had spoken and I must obey, because I had promised and feared not to go after that. So the first opportunity that presented itself I went and offered the purchase money (which was my little hope) and though it seemed small it was sufficient, and I was received into the church without any shelter from the stormy weather, for this was while we were worshiping in the grove. But I believe that God had promised to be a "shelter in the time of storm." After I was baptised there was a heaviness of heart that continued with me for several days. I thought surely I had deceived the church, and oh I felt so wretched, but this heaviness of heart left me before another meeting. And when we met again we were blessed with the privilege of worshipping in the house for the first time in about 12 months and I thought as I entered it that surely it was the loveliest house I was ever in, it appeared to have been swept and garnished. And now dear brother, I wish you to judge what I have written for yourself, and however strange or mysterious it may seem

(for it is all a mystery to me sometimes), I mean to ascribe greatness to none save the God of heaven. I have no work, worth or merit to claim of my own, but desire to give God all the glory from first to last. I believe that I love God's people, and have enjoyed some gracious outpourings of his Spirit upon them. I have felt surely that he has brought me into his banqueting house and his banner over me was love. He has taken my feet out of the miry clay and placed them upon a rock, and established my goings. I am unworthy of the very least of his blessings. I desire to let my light shine, and it grieves me because I cannot live nearer to God; but I am so weak and prone to go astray and I am tried in so many ways. I thought to write you some of my trials during the present year, but have already made this scrip too lengthy, and must ask you to excuse me for trespassing on your time. If you tire of reading this just lay it aside.
Yours unworthily.

BETTIE G. WILLIAMS.
Kadar, N. C.

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EDITORIAL.

THE LAST COMMAND.

Brother A. W. Ambrose requests my views on Mark the 15: 16 to 18 inclusive.

"And he said unto them. Go ye into all the world and preach the gospel to every creature."

The first time our Lord sent his Apostles forth to preach he limited their bounds, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel and as ye go preach, The kingdom of heaven is at hand. This sending forth seems to have been to further prove what was in man, that his nature was earthly, that he was totally depraved, the thoughts of his heart being only evil and that continually, and that he was therefore utterly incapable in both will and ability to either cease from doing evil or learn to do well, and that in the Lord only was his help. The

Lord first spake unto the fathers by the prophets, and afterwards to us by his Son, whose coming was to bring forth judgment unto victory; therefore he said: "For judgment I am come into this world that they which see not might see; and they which see might be made blind." In a wonderful sense the life of Christ was one of judgment, his day was a day of judgment, his life, death and resurrection was the execution and vindication of justice in judgment. In this great work he calls unto him twelve men to be with him to declare his presence, behold his work, witness his death, and to be eye witnesses of his majesty in his resurrection power. In order to do this they must be with him, go before him, and follow after him, that in all things they might be true and faithful witnesses to declare his righteousness unto a people that should be born, that he hath done this. Furthermore he vested in them much of the same virtue and power given him of his Father that the same might be exhibited in them, and ripen up all things necessary to make the object of his coming into the world in every respect effective, that sin might be fully and clearly revealed, and made an end of, and that man might be brought in guilty before God, and without excuse, for his sins, or grounds for mercy, be condemned, and made to acknowledge the law to be good and holy, and his condemnation just. And not only so, but it must be shown that the sufficiency of the Lord was entirely in himself, therefore they

were to take nothing with them save a staff only, to show that not only was all sufficiency in God but his promises were sure, being yea and amen in Christ to the glory of God the Father.

Their labors were limited to Israel to show that the most extreme state of depravity existed in the most enlightened and most favored people generally who dwelt upon the face of the earth.

On their return, they rejoiced that devils were subject to their command through his name, but he told them not to rejoice at that, but rather at the fact that their names were written in heaven, for they had merited nothing, but had simply witnessed the power of the name in which they went forth and cast out devils, for he said: I saw Satan as lightning fall from heaven, as he said in another place, "Now is the judgment of this world: now shall the prince of this world be cast out."

These men declare the presence of the kingdom of God, and their preaching was so thoroughly effective that none who are finally and forever condemned will ever be able to say; There was a time when I might have turned unto the Lord and been saved, but will say; There never was a time that I desired to know the Lord or to turn unto him and be saved.

The life of Christ by his Spirit in the prophets, and in the apostles, and in himself, as made of the seed of David and clothed with the power and majesty of his Father, is clearly set forth in the parable of

the house holder who went into a far country, leaving his vineyard to husbandmen who paid him no rent, but slew his servants and finally his son, the heir of all. After the patriarchs and prophets had been disregarded, rejected and slain, the Lord sends yet his son, accompanied by his servants, the very children of these husbandmen, whose work should be an immediate preface, so to speak, to his coming, so that when they charged him with working by an evil power he closed their mouth by appealing to them to know by what power or spirit these their children did the same things.

Thus was it thoroughly established forever that it is not in man that walketh to direct his steps, that through the weakness of the flesh all former covenants, overtures, and conditions from whatever name, and by whatever source, and in whatever name, and by whatever power had been found to be faulty, and insufficient therefore to meet the demands of justice, and declare man to be innocent and just before God, hence the necessity for an everlasting covenant ordered in all things and sure, even the sure mercies of David, which shall be built up forever.

That the whole world might be brought in guilty before God, and that sin might be destroyed and eternal redemption obtained, and everlasting righteousness brought in according to, and through the faithful and perfect execution of the absolute purpose, the sovereign will and gracious pleasure of Almighty God, all power in heaven

and in earth was given unto Jesus Christ our Lord and Saviour, and having fulfilled the pleasure of the Lord our God in the complete and perfect performance of this mighty work he sends his apostles forth to declare the same.

The first commission being limited to the lost sheep of the house of Israel, they were to preach only in that part of the world known as Israel and to the lost sheep among them. All the rest of the world were at that time living in wickedness, and gross darkness was upon them, and the elect of God among them were enemies in their minds by wicked works, and were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But peace having been ordained for them through the blood of the cross, by the death of Christ, they together with the elect among the Jews must first be reconciled unto God before the gospel can be preached to them as well as unto the Jews. This Jesus did, breaking down the middle wall of partition between the Jews and Gentiles, abolishing in his flesh the enmity, even the law of commandments contained in ordinances, and made in himself of twain one new man, so making peace, and came and preached peace to the Gentiles which were far off, and to the Jews which were nigh, so that through him they both have access by one spirit unto the Father; therefore they have one faith, and one baptism, one God

and Father of all, who is above all, and through all, and in them all.

For the accomplishment of this great and wonderful work Christ came into the world clothed with all power in heaven and in earth, and having finished the work he sends his apostles forth to declare this blessed truth to the end of the earth, even to every one perfected in him by the one offering of himself once, and thus preached to them the gospel or good news of their salvation, and how that Christ Jesus did it through and by the mighty power of God.

As the elect are redeemed out of every kindred and tongue, people and nation, so the gospel must be preached among all nations to every creature redeemed out of those nations. Repentance and remission of sins were to be preached in the name of Jesus among all nations beginning at Jerusalem, and this gospel of the kingdom was to be preached in all the world for a witness unto all nations. A witness testifies of a truth going before, or something done or existing prior to the giving of the testimony. According to Paul's testimony, the gospel which he preached was preached prior to his testifying to every creature under heaven, and he and the other apostles and disciples continued to preach it as long as they lived, and others following after continue to preach it until this day.

In my judgment the preaching of the gospel as preached by the apostles according to the command in the text was what might be termed

original, being by direct revelation and in kind, character and extent remains the same today, and is not and never was preached by any since nor in their day as they preached it. It seems to me not only did they preach by direct revelation from Christ but their preaching came to those who heard them as direct from him, clothed with such vitality, power and virtue as do not attend the preaching of the same gospel to day. They preach by inspiration, but I do not understand that we do. As apostles they so partook of the life and character of the gospel which they preached and as they preached it, that though as men they are dead, yet as apostles they are alive, even as is Christ, and as he is with them always, even so are they with him, therefore together are they always even unto the end of the world. As the scriptures in their life character as well as in the letter were given by inspiration of God through Christ by the apostles, it seems to me not possible for them to be revealed but simultaneously with their revelation are also revealed the one of whom, and the one through whom, and those by whom they were given, so that when the new and everlasting covenant is revealed in the heart and mind of one of these creatures to whom the gospel is preached, in that covenant and at the same time is revealed the eternal living truth of God both in prophetic and gospel character and in it are revealed the eternal God, the Living word, and the Holy Ghost, and together with

them the apostles and prophets ever living, ever prophesying, ever preaching the gospel of the grace of God, and thus shall the apostles continue to preach unto every creature until the last one is fully manifested even unto the end of the world, until which time Christ is with them, even always.

The gifts received by Christ and placed in the church as it both pleased Him who is the giver of every good gift, and every perfect gift—to preach the gospel as it is preached to day, together with their ministry are embraced in those principal gifts and in their ministry, and evolve the truth of the gospel therein, as of a wheel in the middle of a wheel, and thus bear testimony to the truth revealed in what we term an experience of the revelation of the grace of God in salvation by Jesus Christ.

It does not seem to me that there are any sent to preach except such as are called and sent by Jesus Christ some of whom are servants separated by the church unto the work whereunto the Holy Ghost has called them, (Acts 13 : 2) and others are ordained by those designated for that work to serve as elders in the churches (Tit. 1 : 5.)

Those separated unto the Holy Ghost for the work unto which he calls them, as were Barnabas and Saul, have but to follow the direction of the Spirit as to where they shall go, regardless of any other authority except the work of Presbytery which was according to the immediate direction of the

Holy Ghost. I do not understand that the church or the Presbytery knew even where Barnabas and Saul were to labor, much less to send them and direct their operations. When I was ordained it was to go into all the world wherever God should cast my lot, and preach the gospel, and I have traveled much, and have aimed to go according to such leadings or impressions of mind as first moved me to preach, and have never felt to ask the church for further liberty to go, nor have I had to wait for provisions to be made for the journey either going or returning—but have lacked nothing.

Those ordained as elders in the churches, as by Titus, have their work assigned them as pastors and teachers and their labors are most profitable as confined to the churches. I do not believe the Lord calls one and assigns him to the pastorate of a church or churches, and then moves him to go from church to church and be gone for months. If his duty is to go it is not to stay, and he should not entangle himself. If it is to stay he should not go to the neglect of churches under his charge. God hath set the members every one of them in the body as it hath pleased him. 1st Cor. 12 : 18-28.

While I have acted from force of circumstances, in the capacity of pastor, yet I have never felt to have been called to that work. Paul was not sent he says, to baptize, however he did baptize some. The church would no

doubt be better supplied to edification and prosperity if each gift were to abide in his respective calling.

When the Lord created the heavens and the earth it seems the prospective inhabitants thereof, or the creatures designed by the infinite mind to dwell in them, were created in and simultaneously with them and by command were afterwards brought forth. Likewise in the creation of the new heaven and the new earth, wherein dwelleth righteousness, were these creatures created, to whom the gospel was to be preached, even as they were created in Christ Jesus, and are called the righteousness of God in him. The elect vessels of mercy having been chosen in Christ, and saved by him, are called of God to the obtaining of the inheritance of the saints, and are manifested in Christ as new creatures, unto whom the things of the kingdom of God are communicated according to the ministration of righteousness by preaching.

* This intelligence is first communicated by the king of righteousness unto his subjects, and is confirmed unto them by his holy apostles, after which they are revealed or discovered to one another and in other respects established in the belief of the truth through and by the preaching of the apostle, as is preached to day. Christ is said to be the first born of every creature, and Paul says, "If any man be in Christ he is a new creature." This creature was created in Christ Jesus unto good works.

It is the creature which was made subject to vanity, that the sufficiency of the grace of God might be fully manifested in it, and his strength made perfect in its weakness, through the redemption which is in Christ Jesus, delivering it from the bondage of corruption into the glorious liberty of the sons of God.

“HE THAT BELIEVETH.”

This belief is not to the saving of the soul, but from error and delusion, to the belief of the truth as revealed in the gospel preached, to the fellowship of the saints and the rest, peace, joy and gladness found therein. It is one thing to believe in Jesus as the Saviour, and another thing to believe what it is to be manifestly saved—what it is to be in Christ and to be reconciled unto God, and submit unto his way of doing, and to his righteousness. If it is right for one desiring to come after Christ to deny himself, and to take up his cross, and follow him, it is undoubtedly wrong not to do it. If there is anything to be attained unto by obedience, one certainly comes short of it through disobedience. If baptism is the answer of a good conscience, all who have the right to thus follow Jesus and have not done so, have not this answer. If the answer of a good conscience tends to righteousness and justification, the lack of it must tend to unrighteousness and condemnation. If it is not unbelief that keeps so many of the children of God from the enjoyment of the privileges of the church

then what is it? It is not that they have no hope, for they admit they have that. It is not that they do not desire to be there, for they confess they have such desire. It is not that they do not love the brethren, for they say they do love them. It is not a sense of unworthiness, for those who believe and are baptised have that. It can not be unfitness, for believers do not claim to be fit for such service. The cross does not prevent, because they are to take that up, even as those who are baptised do. It cannot be because they are not sinners, for they claim to be such, even as do those who believe. It is not that they do not believe eternal salvation to be by grace; for they confess that. Then what is it? It is unbelief. They admit that the preaching describes their case, but they do not believe that the characters thus described are the proper subjects for baptism—whereas the preached gospel says they are—the scriptures say they are, and the brethren say they are, but these unbelieving ones say they are not, therefore they do not believe, and are damned or condemned. One such character never leaves the place where the gospel is preached with an acquitted conscience, but to the contrary goes away with a greater or less burden, having an uneasy, fearful, trembling, aching heart, full of a consciousness that he has not done what he should have done, and no doubt cries out in heart, if not in word, Lord what shall I do? Peter says: Repent every one of you, and be baptised in the name

of the Lord Jesus for the remission of sins, and ye shall receive 'he gift of the Holy Ghost.

These characters do not only disbelieve, but they add still to the misery of their condition by trying to fit themselves for the service of God, instead of confessing the sufficiency of the grace of God, and the fitness of the righteousness of Christ, and thus practice what seems to be if possible the basest character of arminianism, because they ought to, and do know better, and would be readily convinced of the fact by consulting carefully the reasons of their hope.

If Christ has done anything for his people he has done enough, and base must be the belief and ungrateful the individual who feels He has done anything for him, especially if he has given him a hope, and love to God and his people, and yet believes he has not done enough.

P. G. L.

ELDER P. D. GOLD, DEAR BROTHER:—I would like to question you some in regard to one particular quotation in the LANDMARK, (the same I have seen in the Signs of the Times;) but I don't find it in the Bible. I do not say that it is not in the Bible, but ask you to inform me either through the LANDMARK, or privately, if it be there, and where to find it, as I am one that don't believe God ever hated one that had not done evil. In Vol. 30 No. 12 page 279, reads, "the Lord said before either of the twin brothers was born, or either having done good or evil, Jacob have I loved and Esau have I hated."

Submitted in love to the cause.
Your unworthy brother, if one at all.
Hillister, Texas. F. E. FULLER.

Remarks.

Brother Fuller finds fault of this expression. I also recieved a kind letter from another highly esteem d brother for using that language.

If I am wrong I should be reproved. We consider that the scripture should decide all matters, for unless we speak or write according to the law and the testimony that is proof there is no light in us.

We consider that Jacob and Esau are typical, as well as real men. Paul uses them to set forth election. The Arminian world holds to an election according to works. They teach that God foresees that certain ones will choose to do good—accept his offer of salvation, and perform the conditions—namely do good, and therefore God elects them for or according to their good works. According to this system they hold that God loves all people until they finally reject his offers of salvation, and when they persist in doing evil he hates them and casts them off.

Such hold that men's works change the Lord's conduct. They assume that men are good in their nature, and therefore God loves them until they sin so against him that he cannot save them, and then they are finally lost. According to this theory the world at large considers that the doctrine held by the Primitive Baptists, namely election according to grace, and the consequent rejection or leaving of

others is the most monstrous heresy ever held, a wicked doctrine, dangerous and encouraging all sorts of wickedness.

In the case of Jacob and Esau what is written? We find (Gen. 25 : 23,) that before either was born God said to Rebekah, the elder shall serve the younger. Esau was the elder, and Jacob the younger. This chapter also sets forth how Esau despises his right by birth as the elder, and sells it as a fornicator or profane person for a mess of pottage. Heb. 12 : 16, We find that he, acting out the nature that is within him, shows himself utterly without any evidence that he loves or fears God.

We find that Paul in commenting on this subject says, (see Rom. 9 : 7-24,) that the children of the promise are counted for the seed, and not the children of the flesh—that Isaac is the child of promise, and Jacob also stands with Isaac, or in the same line as a child of promise, and Esau is not a child of promise, but is of the flesh. In the case of Jacob and Esau, the children being not yet born, neither having done any good or evil—that the purpose of God according to election might stand—not of works, but of him that calleth, it was said unto her, (Rebekah) (before either was born,) the elder (Esau) shall serve the younger (Jacob.) "As it is written, Jacob have I loved, but Esau have I hated." Mal. 1 : 4. Now what does Paul mean by this? Could language be plainer? He knew what carnal reason would say? Is there unrighteousness

with God. Men say there is unrighteousness with God if he thus determines,

God's love for his people is everlasting in Christ Jesus. God never has loved the wicked either before or after they are born, as considered in their own corrupt natures. Grace saves sinners, not according to their works, nor for them, but according to God's purpose who will have mercy on whom he will have mercy, and whom he will he hardeneth. It is on the ground of or through redemption that is in Christ Jesus that sins are forgiven.

The testimony or witness to us is that, By grace are ye saved through faith, and that not of ourselves; it is the gift of God; Not of works lest any man should boast. But we are his workmanship, created in Christ Jesus unto good works, which God hath fore-ordained that we should walk in them. We know that by nature we are children of wrath—even as others, but God who is rich in mercy, with the great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ; for by grace we are saved.

P. D. G.

ASSOCIATIONAL NOTICES.

The next Session of the Staunton River Association is to be held with the church at Seneca, Campbell Co. Va. Friday, Saturday and 2nd Sunday in August.

We extend a cordial invitation to all the brethren and friends to visit us. Those coming by rail will be met at Lynchies, Southern R. R. on Thursday. All wishing conveyance

will please write to Elder E. C. Dodson or W. N. Jefferson, Theta Va.

Hill Saturday and 5th Sunday in August.

The Durham Association (col.) is appointed to be held with the church at Deep Creek, Alamance Co. N. C. five miles N. E. of Burlington—to commence Saturday before the 1st Sunday in August. A general invitation is extended. We hope Elders Robbins, Lloyd and Williams will visit us.

ELLIS FAUCETT.

Shallow Ford, N. C.

Will Elder Peter Corn inform me what fellowship the Pig River Association holds with the Knob churches or Association (col.)

The next session of the Eno Primitive Baptist Association is appointed to be held with Mt. Lebanon church, ten miles North of Durham on Saturday (July 31st) and continue three days. Ministers, brethren, sisters and friends are cordially invited to attend. Those coming from North will be met at Bahama, on the Norfolk & Western R. R. on Friday, p. m and those coming, from South, East and West at Durham. Ask for reduced rates on Southern R. R. All those intending to attend will please notify me so I may have conveyances to meet all. Very truly,

G. C. FARTING, Cl'k.

The Country Line Association is appointed to be held with the church at Camp Creek, Granville Co. N. C. Saturday and 3rd Sunday and Monday in August.

UNION MEETINGS.

The next session of the Mill Branch Union is appointed to be held with the church at Pleasant

The next session of the Contentnea Union is appointed to be held with the church at Nahunta, Saturday and 5th Sunday in August.

A. R. SUTTON.

OBITUARIES.

MARY ALLEN.

Please publish the death of Mrs. Mary Allen who departed this life sometime ago. She united with the church at Autreys Creek in October 1894, and was baptised by Elder L. H. Hardy. We believe that her soul is at rest. I was with her several times before she died. After she was confined to her bed she seemed to bear her afflictions with great patience. Death indeed loves a shining mark. Those who loved her in life rejoice to know that death has given her soul rest. And like the saints of old we sorrow most to know that we will never see her any more on earth. We believe it has been a glorious exchange for her, but it is seldom we are ever called upon to chronicle the death of one whose loss in the family and community will be more sensibly realized, or whose examples in all the relations of life were so faultless and commendable. But the Holy Spirit and he alone can prepare us for the awful tomb. She has now entered into the joys of her Lord forever, where pain, sickness, sorrow, nor death can ever again annoy her. But how we hate to give up our friends no tongue can tell, but thy will oh Lord not ours be done, but alas she is gone. We can never hear her sweet voice and loving words again nor see her loving and cheerful face. The thought it seems is more than can be borne, but we feel that she is at that sweet home, and has paid the debt that we have all got to pay. All that loving friends and relatives could do for this kind woman could not keep her here, we know it seems hard to give her up, but we feel and know that it is just and right, and we trust that by the grace of God all may so live that when we leave this world we may meet our loved ones on the shining shore to never part any more. May God who alone can comfort the bereaved in their distress enable them to bow in humble submission to his chasten-

ing rod and finally save them in Christ
Jesus the Lord. Written by a friend.

ANNIE P. DUNFORD.

Crisp, N. C.

APPOINTMENTS.

E. E. LUNDY.

Flatty Creek Union meeting Friday Sat. and
4th Sun. in July
Cedar Island Sat. and 1st Sun. in Aug.
Hunting Quarter. Sat. and 2nd Sun. in Aug.
Nelson Bay Monday
Davis Shore Tuesday
Straits Wednesday
North River Thursday
Morehead City Friday
Newport. Sat. & 3rd Sunday
Hadnots Creek Monday
White Oak Tuesday
North East Wednesday
Wardville. Thursday
Yopps Friday
Stump Sound. Saturday
Wilmington. 4th Sunday

S. F. BASS.

Reedy Prong Sat. before 4th Sun. in July
Oak Forest 4th Sunday
Clement Monday
Smithfield. Tuesday
Union Wednesday
Cross Roads. Thursday
New Chapel Friday
Memorial. Sat and 1st Sun. in Aug.
Beulah Monday
Bethany Tuesday
Little River Wednesday
Middle Creek Thursday
Raleigh Friday
Oak Grove Saturday
Willow Spring. 2nd Sunday
Sandy Grove Monday
Fellowship Tuesday
New Hope. Wednesday
Bettsaida Friday
Haunahs Creek Sat and 3rd Sunday

C. D. BRAY

Reed Creek July 11
River View. 12
Center 13
Spoon Creek 14
Russell Creek 15
Pleasant Grove 16
Snow Creek 17
State Line 18
Toms Creek 19
Stuarts Creek. 20
Flat Top 21
Fishers Gap. 22
Mitchels River 23
State Road 24 & 25
Union 26
Rock House 27
Piney Grove 28
North View 29
Wilson 30
Pleasantville 31 and Aug 1

Dan River 2
Moon Creek 3
Malmaison 4
Weatherford 5
Elder J. M. Wyatt will accompany him
from State Road to the Staunton River Asso-
ciation

A GARDNER.

Rock House Aug. 1
Piney Grove 2
Snow Creek 3
North View 4
Wilson 4
Buffalo 5
Shiloh 7
Pleasantville 8
Sardis 9
Hillsdale 10
Walnut Grove 11
Abbotts Creek 12
New Shepherd 14
Rock Hill 15
Pleasant Hill 16
White Oak Springs. 17
Suggs Creek 18
Thence to Abbotts Creek Association with
Big Creek church
Toms Creek 24
Abbotts Creek 26
Mt Vernon 27
Saints Delight. 28
Hillsdale 29
He will need conveyance. Will brother
Swoney meet him at Abbotts Creek Aug. 12?

P. D. GOLD.

Wilson. Tuesday after 3rd Sunday in July.
Buffalo Wednesday
Pleasant Grove. Thursday
Russell Creek Friday
Snow Creek Sat. and 4th Sunday
Pine Grove Monday
North View Tuesday
Walnut Cove at night

GEO. ROBBINS (COL.)

Spring Hope July 17 & 18
Thorns Hill 19
Sister Mary Harveys at night
Brother Jonah Williams will please arrange
for 20 & 21
Mr. Joseph Stuart will please arrange at
Stuart S. H. 24
Raleigh 25
Durham 25
Hillsboro 26
Pine Hill 27
White Oak 28
Thence to Durham Association.
He will need conveyance.

J. A. ADAMS.

Eco Association
Harmony Tuesday after
McRays Wednesday
Gilliams Thursday
Burlington. Sat. night and 2nd Sunday
Old Sandy Creek Tuesday
Bear Creek Thursday

Maple Springs Friday
 Mt Tabor Sat. and 3rd Sunday
 Rock Hill Monday
 Pleasant Hill Tuesday
 White Oak Springs Wednesday
 Suggs Creek Thursday
 Thence to Abbots Creek Association at Big
 Creek
 Brother R. T. Vaughns... Tuesday night after
 Taylors Station S. C. Friday
 Mill Creek Sat. and 5th Sunday
 Cool Spring Tuesday and Wednesday
 Philadelphia Sat. and 1st Sun. in Sept.
 Lawyers Spring Tuesday
 Broadway Wednesday night & Thursday

ISAAC JONES & P. D. GOLD.

Eno Friday before 1st Sunday
 in Aug.
 Eno Association
 Flat River Tuesday after
 Sun.
 Roxboro Wednesday
 Staunton River Association
 Pickaway Monday after
 Mill
 Malmaison Tuesday
 Cane Creek Wednesday
 Thence to Country Line Association at Camp
 Creek in Granville Co. N. C.
 They will need conveyance.

J. A. ASHBURN & G. O. KEY.

Raleigh Sat. and 3rd Sun. in Aug.
 Smithfield Tuesday
 Wilson Friday Sat. and 4th Sunday

WILMINGTON & WELDON R. R.
 and Branches, & Florence, Railroad
 Cond. Schedule.

TRAINS GOING SOUTH.

DATED	No. 43	No. 43	No. 45	No. 45
May 10, 1897.	Daily	Daily	Daily	Daily
Lv Weldon	A. M.	P. M.	A. M.	P. M.
Ar Rocky Mt.	11 59	9 43		
Lv Tarboro	12 12			
Lv Rocky Mt.	5 2	10 35	5 45	12 45
Lv Wilson		11 16	6 20	2 12
Lv Selma	3 50			
Lv Fayetteville	4 48	1 14		
Ar Florence		3 25		
Lv Goldsboro,			A. M.	P. M.
Lv Magnolia,			7 01	3 20
Ar Wilmington			5 47	4 01
	P. M.		A. M.	5 45

TRAINS GOING NORTH

	No. 43	No. 43	No. 45	No. 45
	Daily	Daily	Daily	Daily
Lv Florence	A. M.	P. M.		
Lv Fayetteville	8 45	8 15		
Lv Selma	11 20	10 20		
Ar Wilson	1 43	12 10		
			P. M.	A. M.
Lv Wilmington			7 15	9 10
Lv Magnolia			5 55	10 40
Lv Goldsboro			13 10	11 52
	P. M.	P. M.	P. M.	P. M.
Lv Wilson	1 12	12 15	11 27	12 45
Ar Rocky Mt.	2 33	12 45	11 57	1 20
Lv Tarboro	12 12			
Lv Rocky Mt.	2 11	12 51		
Ar Weldon	3 50	1 44		
	P. M.	A. M.	P. M.	

1Daily except Monday. 2Daily except Sunday.
 Train on Scotland Neck Branch leaves
 Weldon 4:10 p. m., Halifax 4:25 p. m., arrives Scot-
 land Neck at 5:20 p. m., Greenville 6:57 p. m. Kin-
 ston, 7:50 p. m. Returning leaves Kinross, 7:40 a.
 m. Greenville 8:52 a. m., arriving Halifax at 11:20
 a. m. Weldon 11:40 a. m., daily except Sunday.

Trains on Washington branch leave Washington
 8:20 a. m. and 1:00 p. m. Arrive Parmlee 9:50 a. m. and
 3:40 p. m., returning leave Parmlee 9:35 a. m. and
 6:30 p. m. arrive at Washington 11:00 a. m. and
 7:00 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 4:50 p. m.
 arrives Plymouth 7:45 p. m. Returning leaves
 Plymouth daily except Sunday at 7:50 a. m. and
 Sunday 9:00 a. m. Arrives Tarboro 10:25 a. m. and
 11:00 a. m.

Train on Midland N. C. Branch leaves Goldsboro,
 N. C., daily, except Sunday, 7:10 a. m., arriving
 Smithfield, N. C., 8:30 a. m. Returning, leaves
 Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N.
 C., 10:25 a. m.

Trains on Nashville Branch leave Rocky Mount
 at 4:30 p. m., arrive Nashville 5:05 p. m., Spring
 Hope 5:30 p. m. Returning leave Spring Hope
 5:30 a. m., Nashville 8:35 a. m., arrive at Rocky
 Mount 9:05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clin-
 ton, daily, except Sunday, at 11:15 a. m. and 4:10
 p. m., Returning leaves Clinton at 7:00 a. m. and
 3:00 p. m.

Train No. 75 makes close connection at Weldon
 for all points North, daily, all rail via Richmond,
 also at Rocky Mount with Norfolk and Carolina
 R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pass. Ag't.
J. R. KENLY, Gen'l Manager.
T. M. EMMERSON, Traffic Manager

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SOUTHERN RAILWAY

FIRST and SECOND DIVISIONS
Schedule Effective May 2, 97.

This schedule is published as information only, and is subject to change without notice to the public.

GREENSBORO, RALEIGH, GOLDSBORO and NORFOLK.

No. 12 mixed daily.	No. 36 daily	Eastern Time	No. 35 daily
1 30am	12 10pm	Lv Greensboro Ar	11 55am
2 20am	12 40pm	Lv Gibsonville Ar	11 24am
3 32am	12 46pm	Lv Elon College Ar	11 29am
3 10am	12 55pm	Lv Burlington Ar	11 10am
3 18am	1 20pm	Lv Graham Ar	11 03am
3 28am	1 27pm	Lv Haw River Ar	10 56am
3 50am	1 38pm	Lv Mebane Ar	10 43am
4 30am	1 37pm	Lv Hillsboro Ar	10 29am
4 50am	2 08pm	Lv University Ar	10 07am
5 30am	2 25pm	Lv Durham Ar	9 50am
6 22am	3 00pm	Lv Morrisville Ar	9 18am
6 36am	3 10pm	Lv Cary Ar	9 09am
7 10am	3 49pm	Ar Raleigh Lv	8 53am

No. 42
Ex Sun

9 40am	.....	Lv Raleigh Ar	.....
9 40am	3 58pm	" " " " " "	8 27am
10 30am	4 28pm	" " Clayton " " "	8 15am
11 10am	4 38pm	" " Selma " " "	7 49am
11 30pm	4 58pm	" " Princeton " " "	7 35am
1 10pm	5 25pm	Ar Goldsboro, Lv	7 16am

No. 16 lv. Norfolk 5 25 p.m.; No. 15 ar. 9 20 a.m.

NORFOLK AND CHATTANOOGA.

Through Knoxville, Morristown, Hot Springs, Asheville, Salisbury, Greensboro, Durham, Raleigh, Selma, Wilson, Rocky Mt. and Tarboro.

No. 12 daily	Nos. 10 and 10 daily	Central & Eastern Time.	Nos. 15 and 9 daily
4 15am	6 20 pm	Lv Chattanooga Ar	7 40am
11 45 a.m.	12 23am	" " Hot Springs " "	1 29am
1 25pm	1 44am	" " Asheville " "	12 12pm
3 32pm	3 15am	" " Marion " "	10 35pm
4 11 pm	3 49am	" " Morristown " "	10 02pm
4 30pm	4 06am	" " Connelly Springs " "	9 46am
4 50pm	4 23am	" " Hickory " "	9 30pm
5 08pm	4 39am	" " Newton " "	9 15pm
5 48pm	5 16am	" " Statesville " "	8 40pm
6 40pm	6 09am	" " Salisbury " "	7 55pm
8 15pm	.....	(Central Time)	.....
.....	7 10am	" " Salisbury " "	8 15am
.....	.....	(Eastern Time)	.....
9 52pm	8 50am	" " Greensboro " "	6 35pm
.....	.....	" " Durham " "	4 28pm
5 30am	10 52am	" " Raleigh " "	3 40pm
7 10am	11 45am	" " Selma " "	2 35pm
.....	12 45pm	" " " " " "	2 30pm
.....	12 50pm	" " " " " "	1 30pm
.....	1 40pm	" " Goldsboro " "	1 12pm
.....	2 09pm	" " So Rocky Mt " "	12 52pm
.....	2 15pm	" " " " " "	9 45am
.....	5 05pm	" " Pinners Point " "	9 25am
.....	5 25pm	Ar Norfolk Lv	9 25am

UNIVERSITY AND CHAPEL HILL.

No. 53 Ex Sun	No 51 mixed Ex Sun		No. 52 mixed Ex Sun
5 05pm	10 45am	Lv University Ar	9 40am
5 50pm	11 30am	Ar Chapel Hill Lv	8 55am

OXFORD AND HENDERSON.

No. 24 daily.	No. 22 mixed daily		No. 21 mixed daily
6 30pm	12 25am	Lv Oxford Ar	10 00am
7 20pm	1 05pm	Ar Henderson Lv	9 10am

GREENSBORO, WINSTON-SALEM AND WILKSBORO.

	No. 5 daily see note	No. 9 daily	No. 67 mixed on route
Lv Greensboro.....	8 50am	7 50pm	.....
Winston Salem.....	10 00am	8 50pm	1 40pm
Rural Hall.....	10 51am	.....	2 35pm
Elkin.....	12 22pm	.....	6 02pm
Ar Wilksboro.....	1 10pm	.....	7 50pm

No. 57 will leave Winston-Salem Monday's Wednesday's and Friday's.

No. 5 is mixed train between Winston-Salem and Wilksboro.

SLEEPING CAR SERVICE.

Nos. 37 and 38, Washington and South western Limited. Solid Vestibule Trains between New York and Atlanta. Composed of Pullman Drawing Room Sleeping Cars (minimum Pullman rate \$2.00; no extra fare). First-class Vestibule Day Coach between Washington and Atlanta. Through Sleeping Cars between New York and New Orleans, New York and Memphis, New York, Asheville and Hot Springs, New York and Tampa and Richmond and Augusta, Southern Ry. Dining Car between Greensboro and Montgomery.

Nos. 35 and 36, U. S. Fast Mail, Pullman Sleeping cars between N. Y., Atlanta, Montgomery, and New Orleans, New York and Jacksonville, and Charlotte and Augusta.

Nos. 15 and 16. Norfolk and Chattanooga limited. Solid train between Norfolk and Chattanooga, through Selma, Raleigh, Greensboro, Salisbury, Asheville, Hot Springs and Knoxville to the Nashville Tennessee Exposition, Pullman Drawing-Room Sleeping cars between Raleigh and Chattanooga.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

W. H. GREEN, General sup^t.
W. A. TURK, General Passenger Agt.
Washington, D. C.

J. M. CULP, Traffic Mgr.
R. L. VERNON, Trav. Pass. Agt.
Charlotte, N. C.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

James H. Harrison
Wilson, N. C.
1897

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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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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All names and post-offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDERS GOLD AND LESTER, KIND FRIENDS:—I feel like I am bound to give vent to my feelings, or the strong impressive dealings of God since the publication of my other writings. I will send you my travel, or in other words the dealings of God with me.

"And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21 : 6.

John was enabled through the living and mighty spirit of God to cry unto the redeemed of old, and it takes the same power to say as it did in those days, to enable one to cry unto the redeemed of the Lord. Yes it is through the revelation of the mighty Spirit of God, I am enabled to say as he opened even unto me the foundation on which the redeemed are saved, and I cried with a loud voice; for I feared this mighty God, and with a great sensibility of this same fear do I write. This being I think the third time the church has been revealed unto me, and my drooping spirit was again lifted by the power of the living Spirit, and my knowledge of understanding was so enlightened I could witness the depths I felt of the threatening anger against the false church which was revealed to me, like unto a mighty storm, or the lightning that proceeds therefrom, whereunto the power thereof struck and killed the mighty as well as the

small. While with much power was this scripture applied to my mind, "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." And there was also given unto me the witness how Jesus was given or sent unto this world, which must have been a wilderness of woe and misery to his pure and undefiled person, and soul. How he died the piercing death of the cross, and it was needful that all the redeemed must too be brought through an experience like unto his, and to witness themselves awakened even in the very bowels of torment, and I saw how he would lead them by his holy love to view the rock. As I thus viewed myself, he appeared unto me in the spirit, and I could see the brightness which resembled the brightness of the sun overshadowed me, and as my eyes were lifted up I saw descend down from towards heaven a type of his love which seemed to flow like flowing streams of gold, and which also seemed to shine with a more glittering brightness. This is another one of the manifestations that was revealed to me years ago, and this morning it was manifested through the spirit as a witness of all that had been shown and done me. How it was Jesus himself that led me. How forcibly could I witness it, while it seemed that the Spirit bore witness within me that I should not flinch

to declare the riches of his grace any longer. In order that you may understand me better I will explain how it was revealed to me years ago. When I was lying low on my bed of affliction, it appeared to me that all was not well with me from a natural point of view, which caused me to get in great agony of mind, which seemed to have a tendency to affect me throughout my entire frame that was extremely shocking; but after sometime had elapsed my eyes were lifted up, and I saw in spirit extended over my bed a beautiful white hand, and it did seem that the whole room was filled with the Holy Ghost, and I shouted by the power of it until my whole frame was exhausted. The next morning as I lay on my bed, as it seemed to me, in a doze, I saw the love of Jesus, or a type of his love descend down from towards heaven like unto flowing streams of gold. The wonderful power and love that followed this revelation I will never be able to tell. All darkness and sorrow had gone. Jesus was revealed to me in his righteousness, and with an eye of understanding I beheld him in his holiness and exaltation as my righteous Saviour, who had shielded me by his holy power. I feel to rejoice in my afflictions at times, for all things have worked together for the welfare of my soul. When this revelation of the type of the glorious love of Jesus was revealed unto me, I felt myself in spirit drawn out towards a pastor of the church, while by an eye of faith I could witness that the redeemed were knit together. At this time I remembered not reading nor hearing any scripture that directly pointed to this view, but Mr. Horner selected for me to read the second chapter of Collossians. By this scripture I felt to be strengthened with renewed hope on other points, while I felt to

view with more glittering brightness than heretofore how Jesus had opened to the redeemed the wonderful treasure of his wisdom and knowledge, while my soul seemed to bear witness how they were rooted and built up in him and established in the faith. For since I have been awakened to hope in the knowledge that is given in Christ Jesus, it seemed that all, or almost all, that it did please Jesus to reveal unto me at first was through a cloud which was unfolded to my understanding of late,—a cloud of sin. At this point I could view with great power how he had led me step by step, link by link, to view in part the wonderful riches of his grace. It was God who led me in this wonderful channel to view the glorious purity of his grace, and enable by a knowledge of understanding to witness; it was thus that he had called the redeemed and established the church which was given in Christ Jesus. While by faith I believe I could witness how he ascended and descended, and it was written or foretold that he should by the inspiration of the Spirit, so save the church, or as many as were given him by the foreknowledge, and purpose of God who works all things together right. For it is as it is written, I am Alpha and Omega, the beginning and the end. How sweet it is to remember that it does embrace all things both great and small, that he does work all things together for the welfare of them that love him, while by the spirit he cried, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your soul; for my yoke is easy and my burden light." And I sang,

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

And I feel to hope he has manifested or shown to me through the intellectual powers of this spiritual understanding a type of the famishing and crucifixion of the soul that is established in Christ Jesus, and also the enmity of the unregenerated against the truth. As I labored under this view my soul seemed to stagger as a drowning man would in the depths of the deep, while I cried of his holy name for mercy. Repugnant and inconsistent as it has always been unto my uncommendable nature to speak, much less write of dreams, I feel I dare not resist to declare his whole counsel, as far as I hope it has been revealed unto me. Although I feel that I have shrunk from it with trembling, notwithstanding I will proceed hoping that I have been strengthened by his love. There seems to overshadow me a power too deep for the depths thereof to be fully explained, while there sprang up within my soul a great thirst for earthly ease and happiness. When there seemed to arise before me an indisputable evidence that I would never reach it, I felt a great natural weakness to dawn upon me, and as I lay down and shut my eyes, I must have dozed to sleep, when there very unnaturally appeared before me two beasts, one being much larger than the other, and I saw that the larger had the head of the smaller in its mouth in a sneaking and cunning manner, and in a manner so if it even moved or cried its affliction, or pain would be greater; and there was a shadow of something that my knowledge or understanding could not comprehend, and I awoke; but as I slept again, which must have been extremely sound, I seemed to be borne

away in spirit to witness what it was to be entirely forsaken by all earthly friends. Here I find both my pen and language impotent to express the anguish of my soul which was so great. While under this anguish I saw two women preparing to bake bread, and I approached them with a request that they would as much as speak a word of truth in my behalf, when they plainly showed they did not desire to do so. When I again awoke, feeling with a great and pressing sense the weight of what I had viewed, the pressure grew extremely great, when there broke forth a light within my soul which seemed to be in accordance with the word of revelation, and I viewed what I had witnessed to be the enmity of the unregenerated or human nature against the truth. While the latter clause I viewed to be a witness or type of the famishing of the living soul for the bread of life, and I further saw or was shown how we seek for purity and truth according to the depravity of our nature, but by the brightness of this light I felt to be shown the error of my desire. Now as I was awakened to the sense of this understanding, how sweetly did I rest in Jesus. The raging billows ceased, while my soul sang.

"Surely I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy word."

Thus my soul seemed to be drawn or led by the inspiration and revelation of his divine spirit until I felt to view myself in a separate sense from the world, while it seemed I viewed by spiritual eyes a type or a likeness of the church which was also separate, and had been made through Christ Jesus without spot or blemish. I feel

that my spirit must have been borne away while I was enabled to understand according to the inspiration or the instruction of the spirit given in Jesus, for my soul bears witness that he did say,—“Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away the comforter will not come unto you; but if I depart I will send him unto you.” And I feel that I did hear the spirit by this divine power cry within my soul, “Awake, O North wind; and come, thou South; blow upon my garden that the spices thereof may flow out.” And from this I hope and believe my soul was awakened to realize in part the great and glorious love that exists between Christ and the church. As I considered this great love, and the manner in which it sprang up within my heart, it reminded me of the light of electricity, while the members were like blocks of pure pearl. But as my mind considered this glory of God, I felt there was nothing on earth, or in heaven to be compared with it, for in it dwells the three God-heads, The Father, Son, and Holy Ghost; and I felt a comforting hope that I had been experimentally crucified with Christ. Again my mind was carried back and I hope I viewed by an eye of faith a warning that I am compelled to believe was shown to me by the Lord of high heaven, during what I think may be termed the infancy of my pilgrimage. Owing to weakness of my comprehension, this manifestation or warning that I now have reference to is the most striking I think of any point in all my experience or life, it has ever pleased the omnipotent God of heaven to reveal unto me. I slightly referred to it during my other writing. But since then I feel that it has been more wonderfully revealed unto me, or with a

more revived brightness. Those that have never been given the understanding of a spiritual power, will so often cry out it is a mere fiction. But as for myself I know no way to resist or deny that power that has been so powerfully and forcibly wrought upon me, for I believe the power of the Lord is upon me, and it is a fearful thing to fall in the hands of the true and living God. At the time of this revelation was a very promising point of my life, for I had just entered into a married life, and was filled with high anticipation and hope. But as I slept one night there was presented to me a most striking scene in which I saw sin itself presented to my view, and I felt myself borne by some unnatural power out of the midst of sin, and as I ascended up at the foot of the bed I awoke, and I hope and believe even this morning my soul was filled with the holy grace. And now of late I have felt the power of the Lord upon me so forcibly, it has been represented to my spiritual understanding with wonderful power as a type of the sins of the unregenerated, or of human nature, and I could also witness that it was by the sin that I had experimentally been brought to realize the necessity of my crucifixion with Christ. It was sin that crucified Christ. This cloud in a typical sense has hung over the entire church, and I was given a comforting assurance how Jesus did come in that wonderful and glorious love that was revealed to me, and by an eye of faith I was shown in a spiritual sense how he had raised my soul from this cloud of sin. I saw it was God alone that saved me. Now as I hope this glorious love rested upon me, I also felt that I was strengthened to realize what it was to eat of that spiritual bread of life. My soul seemed to know no

bounds, for I did feel that Jesus had through and by that glorious love rent that cloud of sin, even from top to bottom, and I understood it to constitute in a spiritual sense that pure bread of life, which was unto me even sweeter than honey, while I could it seemed distinctly realize or witness the resurrection of my soul. I could see the entire travel of my soul from the time it was manifested until the present, of which I could view my writing that you so kindly published in Vol. 30 (March 15, No 9,) to be a description of a portion, and I do feel to believe that in this God did by the inspiration of his glorious and exalted love, revealed to me a type of what was meant when Matthew said, "And behold, the veil of the temple was rent in twain from the top to the bottom." Being so wonderfully favored of the Lord to day, such a bright manifestation, I feel constrained to add it with my writings. "Consider the work of God." Consider a child clothed in the beauty of natural simplicity, how sweet, how lovely it is, sweeter and more precious than the most genuine pearls or diamonds. But consider one in its spiritual simplicity, and the most precious things of nature are not equal to be compared with its spiritual beauty and loveliness, given in Christ Jesus: for the purity of that love has made it complete. My soul is again stirred within its depths, and my pen cannot lie still, for his mighty love burns within my heart, while my soul is again drawn out to that fair and happy land clothed with the brightness of his love. I feel that the windows of his love have in part been opened to my understanding, and I further feel that by the power of the Lord I have been taught that the world, and every church that is not given in Christ

Jesus, is numbered with Babylon in a spiritual sense, for there can be but one true church, one Lord, one faith, and one baptism. But he has a people out of every nation, kindred and tongue under heaven. And he will come in the power of his mighty love and gather them in his fold from out of the midst of even the depths of dark Babylon. Blessed be his name forever. Oh that I had other tongues to tell of his glory and love. My soul goes out in the glory of his love for the whole world, but I have a special love for his people. Your friend.

MRS. ALICE Y. HORNER.

Hargrove, N. C.

BROTHER GOLD:—You will find enclosed in this package some poems composed and written by my husband which you will please publish by my request. He has many good and sound writings that he has written in days of adversity. I have his experience of grace that he sent me in the third letter he wrote me. I will be very glad to hear from any Baptist, or have them visit me. I was prostrated with sickness the first week I was here, and he went off to the court house one morning and was gone awhile, and when he returned he threw a little scroll to me. I unfolded it and thus it read.

When troubles like the billows roll,
And my heart did sink within,
A friend I sought to comfort me,
Who thus, had troubled been.

Success was mine, to early find,
A heart quick like mine own,
It clung to me, and will always be
The dearest I have ever known.

Let those who sneer and vainly jeer,
Declaring such is vain,
Yet learn to know all else below,
Results in endless pain.

Those know the best, who've learned at least,
Love is not lust but peace,
Not pride, nor birth, nor wealth on earth,
But an aching heart's release.

Lord God on high, thy servant I
 Implo'ring beg of thee,
 To make her hale' and give length of
 days,
 To comfort and cherish me.

Remember me in love and prayer
 if you can one so low and vile.
 Affectionately.

LOLA P. GARNER.

Beaufort, N. C.

DEAR BROTHER GOLD:—I certainly appreciate your visit to see me and enjoyed your company very much, and hope you will come again. I have been impressed for some time to write to you, but feeling my inability to write, or even speak to one who surpasses me in obedience and understanding, as you do, is why I have not done so. But feeling that you possess that spirit that hides a multitude of faults, and will cast a mantle of charity over every imperfection, I am persuaded to yield to the impression. I know that all who have a saving knowledge of Christ learned it from the same teacher, Christ, who teaches his children what he would have them know, leads them in the way he would have them go and keeps them as the apple of His eye. By reading His word and by the hearing of the ear a knowledge of Christ is acquired, but it is not a saving knowledge; for that knowledge comes by faith, which is the gift of God, which gift is eternal life revealed in us the hope of glory and makes intercession for us with groanings that cannot be uttered. All any one knows of the Lord is what he sees, feels, and hears; for every one that has been born of God has the witness in himself. The spirit takes the things of Jesus and shows them to his people and draws them away from the vain things of the world that perish. Those who know but little of the

things of heaven care but little for them and have very little trouble concerning them; but those who increase in knowledge, also increase in sorrow, for it is through much sorrow and tribulation that we enter the kingdom of God. This kingdom is sure to all for whom Christ died, for not one drop of His blood was shed in vain. All His children from the least to the greatest shall know Him and great shall be their peace, we being commanded to speak comfortingly to Jerusalem, and cry unto her that her warfare is accomplished. Christ said, "I have finished the work thou gavest me to do," and every one for whom He finished this work is saved, and will be called with an holy calling. They are created in Christ unto good works. God never predestinated them to do wrong; and though they are tempted to do wrong, it is not God that tempts them; for God tempteth no man to do wrong and though they are tempted to do wrong, it is not God that tempts them, for God tempteth no man to do wrong and cannot be tempted by man. All whom He foreknew He predestinated to eternal glory, and calls them, justifies them and will glorify them.

Brother Gold, you know there is a false doctrine taught by professed followers of Christ, and it seems right to the carnally minded man, and even some of the children of God believe it until they are drawn to the true light that lighteth every man that cometh into the world. There are two worlds spoken of as well as two doctrines; for "the whole world lieth in wickedness." "Behold the lamb of God that taketh away the sin of the world." The professed people of this say that they are born in sin, but have a little spark of grace, which they can, at their pleasure, kindle. The bible says—dead in sin, which means no

grace at all. They say, too, that no merit of the creature will save him, that nothing the sinner can do will atone for sin. They teach ways which are obviously inconsistent. They say the sinner must come to Christ and accept Him as his Saviour, and then will he be elected; and that it is by grace through faith that one is saved, but built on his works. They tell the poor sinner that he must go to work with a new determination to come to Christ, that if he sits on the stool of do nothing he will die and go to hell. Then what can the poor lost sinner learn from their teachings, since there is but one way, one Lord, one faith and one baptism? Hence they cannot teach any one to know the Lord; for He is a spirit and cannot be known or worshipped by any one until he is born of Him. Paul did not receive it of man, neither was he taught it by man, but by the revelation of Jesus Christ. When He puts His law in the mind and writes it in the heart, He will be their God and they shall be his people; and they shall no more teach every man to know the Lord, for they shall all know Him from the least to the greatest. So teaching belongs only to those who know the Lord, whom to know is eternal life. The law is their school master to bring them to Christ, who is the end of the law to every one that believeth, and he that believeth Jesus is the Christ is already born of God (not to be born.) By the same believers and professors it is said that Godly sorrow for sin and repentance unto salvation is beyond human attainment, that it is obtained only from Christ, who is ascended upon high and gave gifts unto men. They say men sometimes become ashamed of their sinful ways and give up some of their evil habits before they are con-

scious that they are being drawn to Christ, which is true; for Christ is the light of the world, and shines into the heart, illuminates the mind and gives the understanding of a deceitful heart and desperately wicked above all things; and who can know it? It is like a cage of unclean birds, and who wants such a heart? Not one that can see it. No wonder David prayed for the Lord to create in him a clean heart and renew a right spirit within him. He said, "Break their teeth, O God; let them melt like water, let them be as cut in pieces, as a snail which melteth; let every one pass away, like the untimely birth of a woman, that they may not see the sun." They say it is virtue that goes forth from Christ that leads to genuine repentance, and that we can no more repent without the spirit than we can be pardoned without Christ; that Christ is the source of every right impulse, that He is the only one that can implant in the heart enmity against sin, that every desire for truth and purity, every conviction of our sinfulness is an evidence that the spirit is moving upon our hearts; and then say the sinner may resist this spirit (of Christ) and refuse to be drawn to Christ, and be damned forever in the lake that burns with fire and brimstone, prepared for the devil and his angels, denying the power of God and Christ's word. Well, Christ said they would deny Him, but He is God and changes not is why the poor sinner is not consumed; for He loved His people with an everlasting love and with His loving kindness draws them to Himself and makes them accepted in His son. Furthermore they say that every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; that it is hardening the heart, depraving the will, benumb-

ing the understanding, and not only making you less inclined to yield, but less capable of yielding, to the tender pleadings of God's Holy Spirit. They say Christ is ready to set us free from sin, but He does not force the will; and, if by persistent transgressions the will itself is wholly bent on evil, and that the creature does not desire to be set free, that he will not accept His grace. "What more can He do?" They ask. "We have destroyed ourselves by our determined rejection of His love." Is not this giving the creature more power than the Creator? "O wondrous love," they say God in Christ is reconciling the world unto Himself, and wooing by His tender love, the hearts of His children. No earthly parent could be so patient with the faults of his children, as is God with those whom He seeks to save." But they say many of them, for whom He died are lost. If this be true, His blood was not sufficient to atone for the sins of His people, and will not do for such people. They are ignorant of God's righteousness, and though they have a great zeal for God, they are without knowledge. They teach people to know the Lord in order that they may establish their own righteousness, which is said to be but filthy rags. What are the works of the creature compared with grace? Cain tried his works and was rejected, which is an evidence that the creature's works will not do. God's ways are not our ways, for he looks on the heart and we only look on the outside. His way does not suit the world because they have no love for Him. The natural man is not subject to the law of God, neither indeed can be; therefore, why should we teach them to know the Lord, He being known only by the revelation of Jesus Christ. If he be in us the

hope of glory, He is our surety; for our husband is our Maker. I have heard it quoted, "Come up and help the Lord," besides many other similar quotations that seem right to the natural man, but the end thereof is death. When the ark was being sent back, it seemed to me that it was turning over and he came up to help the Lord, in consequence of which he fell down dead. Therefore, let us come to the help of the Lord, not trying to help Him, but believing that He is God. All who believed in God looked for the coming of Christ and confessed Him as God and Christ, the Saviour of sinners, not as one trying, wooing, beseeching and offering to save them, but as one who did, does, and will save all that His father draws to Him, to whom He gives eternal life and they shall never perish. But He said all that ever came before Him were thieves and robbers, so we see there are twoalls spoken of; the one is drawn, the other comes; the one accepted, the other rejected. I don't see where Christ was ever offered to save sinners if they only would accept Him, being free to choose their life and what they would be, but I read in His word where it says, that God so loved the world that He gave His only begotten Son to die that whosoever believeth in Him should not perish, but have everlasting life. "He that believeth Jesus is the Christ is born of God." "Except a man be born again he cannot see the kingdom of heaven." We have to be born of the spirit and of the water before we can see it, and then we have the witness in ourselves. It is a personal matter with every one who are made accepted in Him, are saved and called with an holy calling, not according to their works but according to His own purpose

and grace given us in Christ before the world began; for it is by grace through faith that we are saved, not for anything good that we have done or can do, but it is the gift of God, which is eternal life. I am satisfied that there are many who have heard the voice of the son of God and are living bound hand and foot with the napkin over their eyes and cannot see the light, traveling under a dark cloud through the valley of the shadow of death in sorrow and pain, and crying to be delivered, just as the children of Israel did under the hand of Pharaoh. God works in his people both to will and to do of his own good pleasure, and makes them willing in the day of His power; for it is a Godly sorrow that works repentance unto salvation not to be repented of. When the vessel of mercy conceives life from God, Zion travails and brings forth Her children, who are made subject to vanity, not willingly, but by reason of Him who subjected the same in hope; they are shapen in iniquity and conceived in sin; they take what they have and go forth seeking pleasure, and soon waste all they have. Paul said, I would not know sin, if it had not been for lust, when lust conceived it brought forth sin and sin brought forth death. All they have is wasted by riotous living and they begin to want, being without hope and without God in that world that lieth in wickedness. They have no righteousness to plead, no money with which to buy and what can they do but pine and die; and they do die to the love of sin, so how can they live any longer therein? They know their Father and are made willing to go and beg for mercy, even to be as hired servants in their Father's house, being vile and full of sin. God sends hunters to hunt for them and fishers to fish

for them, who are not sent to make any fish, but to deal gently with those that they find, telling them the way of salvation, that Jesus Christ, the Lamb of God, taketh away the sin of the world, by which they are drawn to the shore, where they are forgiven for every sin and no longer take pleasure therein. The impotent man was made whole, and then asked they him, "What man is he that said, take up thy bed, and walk?" And he that was healed wist not who it was; for Jesus had conveyed himself away. The children of Israel were led to the Red Sea, to wit, a fountain of blood; and "sinners that plunged beneath that flood, lose all their guilty stains." They were commanded to stand still and see the salvation of the Lord; for the Egyptians whom ye see this day ye will see no more forever. When they saw their bodies on the sea shore they sang a new song, the Lord having triumphed gloriously, the horse and his rider being thrown into the sea. The poor creatures are made glad and rejoice with praise to God for the great things He has done for them, but can't see the foe that dwells within and so often misleads our feet. They wist not where Moses was, for they could not see him; they had a hope, but could not see what they hoped for, faith being the substance of things hoped for, the evidence of things not seen. They wanted a God to worship that they could see, and Aaron commanded them to bring together their jewels, to wit, sin, out of which he made a golden calf, the vessel of wrath fitted to destruction, which they worshiped. I understand the golden calf to represent the God of this world, for the love of money is the root of all evil. It seems right and was pleasant to the natural eye, but the end thereof was the ways of death.

When Moses came and saw their idolatrous worship, he threw down the law and broke it; for they could not be saved by the law. Had there been a law by which righteousness could have been imputed, then truly would righteousness have been by the law, and Christ would have been of no effect. But according to the new covenant, grace and truth came by Jesus Christ, who is the end of the law to every one that believeth; therefore they are no longer under the law, but under grace and truth. "Whosoever falls on this stone shall be broken, but whosoever it falls on shall be ground to powder." And it fell upon the vessel of wrath fitted to destruction, and made the water better for them to drink. So we can no longer love our sins; but being dead to sin, how can we live any longer therein? The command is to those who are living, broken hearted and of a contrite spirit. "The ransom of the Lord shall return and come to Zion with songs of everlasting praise upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." They could not drink of the waters, for they were bitter; and the people murmured against Moses, saying, "What shall we drink?" And he cried unto the Lord and the Lord showed him a tree, which, when he cast into the waters the waters were sweet. Oh, what a glorious thought to behold the Lamb of God that taketh away the sins of the world, that world that God so loved as to give His only begotten Son to suffer and die for it,—(not the world that lieth in wickedness.)

According to God's promise, Christ has come, does come and will come until the last vessel of mercy is brought to the fold and housed in that kingdom prepared for them from the founda-

tion of the world. Where He commences a good work He will finish it; for "My spirit shall not return unto me void, but shall accomplish that which I please," sayeth the Lord. To all who look for Him He will appear the second time without sin unto salvation.

Brother Gold, I submit the above to your approval. If, after reading it, you think it worthy of space in our much esteemed and valuable paper the LANDMARK, publish it, after correcting any mistake that you may discover, as I have written scatteringly—being imperfect. YOUR brother in hope of eternal life.

ISAAC H. HARRIS.

Tar River, N. C.

MR. P. D. GOLD, MY DEAR FRIEND:—Yours of the 27th was duly received, and we were glad to hear from you, and to learn that you arrived home safely; also am glad to learn that I am remembered by one of God's precious gifts that know so much about his goodness and mercy. My daily cry is Lord show me the way and give me some evidence that I have been born again. I am so worldly minded, and such a sinner that it appears to me if I had ever been regenerated that it would not be so with me. When a school girl I was made to get on my knees, and ask the Lord for mercy, for I felt that I was a sinner in the sight of God. God be merciful to me a sinner has been my cry, many, many times since. Yes, I have been so low down that I felt as though I was dumb, a criminal before the court, and not a word to offer. Years back I would set times to get religion, for I felt that I must do something to bring myself into favor with God; but as often as I made the promise I would break it. So long since my weakness has been proven to me. I have no con-

fidence in myself, but feel that if I am ever saved it will be by grace, and grace alone. Some 6 or 7 years ago I had impressions to write to you, but felt then about it as I now do, that after I wrote all that that I could it would not be worth your precious time to read it. About that time often when I would cross water I would wish that I could be baptized, and it would astonish me that I should feel so, for if my sins have ever been pardoned I know no definite time. Sometimes when I hear preaching it appears so precious and plain to me I wonder why every body don't see and understand it; but alas, this is only momentarily, and then I am shut up in darkness again: so I am made to wonder if all these feelings are only of a fleshly nature, and there is no light in me. I hope I love good people, I mean God fearing people. Then I doubt myself in this, and think perhaps it is brought about by the great love I have for my good husband and other near relations that are of the Primitive faith. I never hated the Primitive Baptists, as I have heard some say they did, but know I think a great deal more of them than I once did. When I meet with a stranger, and find that she or he is of the Primitive faith they no more feel like strangers to me, and I feel free and like I want to be with them, and that my imperfections will be over looked. There exists a tie indescribable. Mr. Gold, you ask the question in your letter why I should not enjoy the answer of a good conscience by being baptized? My hope, if a hope at all is so small I dare not offer to the church for fear I will deceive the church. If I am deceived I never want to deceive others. Matthew 5 : 16. "Let your light so shine before men that they may see your good works," &c. Oh,

how can there be any light in one so vile and sinful as I am, for I cannot so much as have a good thought. When I would do good evil is present. We read in 1st John 3 : 14, We know we have passed from death unto life because we love the brethren. One of my troubles is, I fear I don't love them, and feel if they could see my sinful heart, as I feel it, that they could not love me, and would never solicit me to come to the church again. When I read and hear God's dear children give such bright evidences I enjoy hearing it, but it makes me feel that I have caught at the shadow and missed the substance, and that they could not act honest and fellowship one so vile as I am. I feel that God has been very merciful to me, and has blessed me in many ways, and that I know so little how to praise and honor His great name as I should do, but constantly find myself complaining and grumbling. Matthew 7 : 14, "Straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Oh blessed thought to be numbered with the few that are to be heirs of that promise made to all that love and fear Him. Mr. Gold, I want you to pray for me, which I believe you have done and will do, if consistent with His holy will, that I may be numbered with the few that are to enter that eternal rest that is for God's children. I must soon bring my scribble to a close, for I feel that you will be disappointed when you get this letter, and see the length of it. You will expect something, and will have nothing. We enjoy reading the LANDMARK, and hope subscribers will be prompt in paying you up, for while it is so small amount to each individual, it is quite a sum for you to be out of. My husband joins me in saying to you that we would be very glad to

have you come and preach for us again, and that we enjoyed your's and Mr. Lester's visit very much, and feasted on the preaching. We are always glad to have preachers to visit us and preach for us. We do not have much preaching only by visiting ministers. Hop you will bear with my weakness; and if this proves worthy of a reply I will appreciate your kindness. Your unworthy friend.

M. F. BASHAM.

Eulalia, Franklin Co. Va.

Remarks.

The above lady is a daughter of Elder Peter Wright, of Bedford Co. Va., that fell asleep a few years ago.

We spent a night with her and her husband. He is a worthy Baptist, and his wife would make just as good a one if she were baptized.

I suppose there is not a Baptist that knows her but feels that she ought to be baptized. The more you hear her talk, or see her walk, or read of her writings the more you feel that she ought to be baptized.

This is our exhortation to her. She has no excuse nor will her burden be diminished until she obeys. May the Lord bless this dear woman with strength to arise, take up her cross and follow Jesus.

P. D. G.

ASSOCIATIONAL NOTICE.

The New River Association will convene with the church at Little Vine, Carroll Co. Va. on Friday before the 2nd Sunday in September.

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.

Friend D. H. Sanders, of Fla. requests my view of Dan. 12 : 1-4, especially the words, "Many shall run to and fro and knowledge shall be increased."

The genuineness of the books of the old Testament scripture is proven partly by their recognition by the writers of the New Testament. Christ and his apostles quote many passages from the old which is the fullest recognition of their genuineness and authority. So that we are not left to doubt their inspiration. Among those quoted by Christ is the prophet Daniel who is greatly beloved.

Revelations of matters at that time unfulfilled were made to him. He is the greatest of all historians in that he did not wait until after the events he recorded had taken place before he chronicled them; but he declares what shall be. The

four greatest kingdoms of ancient times are prophesied of and their character and bearing on other nations of earth are so clearly set forth by him in few words that his writings are a standing proof of the faithfulness of prophesy.

The four chief kingdoms of earth resting on their four corners as a solid basis, as they appear to man, in such strength and glory as cannot be shaken, are to be destroyed by the setting up in the days of these kings of another kingdom, by the God of heaven, as a stone cut out of the mountain without hands, or human aid, or agency—that is to destroy these great kingdoms of earth, typified by the vision shown Nebuchadnezzar, in which he appears as the golden head—Greece the silvery breast—the Medes and Persians the brazen thighs—and Rome the feet, subdivided into ten kingdoms, representing the toes of both iron and clay, with strength enfeebled as iron is weakened by the admixture of clay. The stone of Israel that is to destroy all these kingdoms is Jesus the chief-corner stone, elect, precious.

Daniel in this prophecy declares the mystery of false religion wrapt in these kingdoms. Here are the marks of false doctrines and false worship. The head of worldly wisdom, dependent on gold or money for its conquests, dominating the body growing feebler unto its feet, so subdivided that its own composition clearly shows its earthy nature; which Jesus is represented by that power and strength that not only is itself indestructible, but

also overcomes and destroys all enemies.

Daniel is deeply exercised to know the meaning of the wonderful revelation given to him. One cannot be charmed with the glories of Jesus who has never beheld any of those charms, nor heard anything of him. One cannot hunger and thirst after righteousness who has never felt the want or need of it, or tasted of its sweetness. Hence those that hunger and thirst after righteousness are already blest.

In deep vision wonderful things, both of suffering and blessing, are to befall God's chosen. Of these things Daniel wishes to know more. Great wars and sufferings are foretold by him. The power of fierce kings and oppressors of Israel, and the abomination of desolation, or that hateful and dreadful power of persecuting Rome, is to invade the sacred courts at Jerusalem, and stand in the glorious holy mountains.

But the great Prince that standeth for Israel shall then appear. Jesus shall at that time be manifest in the flesh, and deliver every one found written in the book. He shall redeem Israel from all iniquity. He shall be cut off, but not for himself. For the transgression of God's people he shall be stricken. He shall make an end of sin, and bring in everlasting righteousness. Every one found written in the book shall be delivered then. It does not mean that if you will save yourself then your name shall be found written in the book, but it says, "And at

that time thy people shall be delivered, every one that shall be found written in the book."

At that time (the time of the resurrection of Jesus, many of them that sleep in the dust (dead) shall awake, some to everlasting life, and some to shame and everlasting contempt.

It is written that many arose from the dead in the resurrection of Christ, and appeared unto many in the Holy City (Jerusalem,) after the resurrection of Christ. Jesus is the resurrection. By him all men, whether righteous or wicked, shall be raised from the dead. Since by man came death, by man (the man Christ Jesus,) shall come the resurrection from the dead, but every man in his own order. Christ is the first fruit. He is holy, therefore they for whom he died and rose again are the lump and are also holy, even as Christ is holy. Blessed and holy is he that hath part in the first resurrection. If Christ died for me, or was delivered for my offences, and was raised from the dead for my justification, then who shall lay anything to my charge? Quickened together with Christ, we as risen with him are to set our affection on things above, and not on things on the earth.

Some shall rise to shame and everlasting contempt. Christ said, except ye believe that I am he ye shall die in your sins, and such shall be raised from the dead to shame and everlasting contempt.

The wicked shall do wickedly even in the gospel dispensation. What a wretched state of darkness

and death is this. How blessed on the other hand are the wise in heart who shall shine in the gospel day as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. Here is the glorious fulfillment of the great type wherein the heavens declare the glory of God, and the firmament showeth his handiwork. The stars here represent the apostles of the Lamb who shine forever in the galaxy of heaven, as those that turn many to righteousness, as the Lord said to Saul, "Delivering thee from the people, and the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of sathan unto God, that they may receive forgiveness of their sins, and inheritance among them which are sanctified by faith that is in me:" Acts 26: 17-18. This shows the use of apostles and their service in preaching and other gifts.

Observe they do not give sight to the blind, nor quicken the dead. But they are sent to open the eyes of the Lord's chosen people already quickened, or that have sight, yet need to be shown the right way. As Jesus raised Lazarus from the dead, but he came forth from the grave bound hand and foot, and Jesus said, Loose him and let him go. To teach and instruct those interested is the work of the apostles, which is opening their eyes, or showing the way of salvation. To turn them from darkness to light—as Peter preached to those quick-

ened on the day of Pentecost who cried out, men and brethren what shall we do? Saying to them, Repent ye, and be baptized, every one of you; or as Paul preached that men should repent and turn to God; or as Peter preached to Cornelius, and Paul to Lydia. She was a worshipper of God before she heard Paul; whose heart the Lord opened that she attended unto the things spoken by Paul, Acts 16 : 14. These things were done in order that the people of God might receive forgiveness of sins, and inheritance among those sanctified by the faith of God. This salvation was already purchased for them, but it was manifested unto them by preaching; or it was their's already through the atonement of Christ, yet not known by them until preached unto them: "In whom ye also (elect Gentiles) trusted after that ye heard the word of truth, the gospel of your salvation: Eph. 1 : 13. It is the gospel of their salvation, or that power of God which witnesses salvation to believers in Jesus, and the faith of this assurance comes by hearing, and hearing comes by the word of God. How shall they hear without a preacher, and how shall they preach except the Lord sends them? God made choice said Peter, that the Gentiles by my mouth should hear the word of the gospel and believe: Acts 15 : 7. James also says, that God did visit the Gentiles to take out of them (not all of them,) a people for his name * * *. That the residue of men (the remnant of the elect Jews,) and all the Gentiles upon my name

is called, saith the Lord, or all the redeemed Gentiles: Acts 15 : 14-18.

This I understand to be the work of the apostles and the use of their preaching, that they may present every man (every vessel of mercy) complete in Christ Jesus. These stars shine gloriously in the gospel heavens as a crown of beauty, appearing as a crown of twelve stars upon the head of the church, a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: Rev. 12 : 1.

While Daniel is commanded to shut up the words, and seal the book to the time of the end, and he must go his way, and rest or sleep until the time of the end, yet many should run to and fro, and knowledge shall be increased. We are now living in the day when many are running to and fro, and knowledge is increasing. The Lord is sending many preachers here and there—to and fro—everywhere—and knowledge is increasing.

It is true literally that means of travel are greatly facilitated both in speed and cheapened in expense, as well as many methods of communication, such as mails, telegraph, printing &c, and the forces of steam and electricity are employed, which greatly extend civilization when properly used, and spread information; while gospel preachers specially show the way of salvation. Knowledge of divine things has much increased of late, and it shall cover the earth or extend every where.

The prophecy of Daniel shall be fulfilled, as the word of the Lord uttered by his servants, the prophets at all times shall be accomplished according as he moved them to declare it.

it equally with all others, so Christ the life of the church—his body—causes every member thereof to live because he lives.

CHRIST OUR LIFE.

No more profound nor sweeter truth is ever given to man than the revelation of Christ in him the hope of glory. Those in whom Christ thus dwells know they have no true or eternal life of themselves, and they know that they are vile—dead—men. If Christ be in you the body is dead because of sin. It is true that man is dead in trespasses and in sins. But while dead he does not know it. When quickened by the Lord God he feels and laments his miserable condition, and mourns because of his wretchedness. It is the revelation of life in him that causes this travail and distress. Not until faith comes revealing Jesus Christ as the end of the law for righteousness to every one that believeth does this troubled one find comfort and peace.

Hence we being crucified with Christ live because he lives. We can do nothing without him: but we can do all things through Christ which strengtheneth us. We that are dead because of sin can of ourselves do no good thing. But Christ our life quickens us by his Spirit because of his righteousness.

The life of Christ is sufficient unto every need because it is the perfect life.

All God's children have the same life—the one life of Christ Jesus. It is in heaven, and all the members of Christ shall surely be drawn unto him, and appear with him in glory when he shall appear.

P. D. G.

ADAM—CHRIST.

Christ Jesus is God manifest in the flesh. This is perfect life, the Lord our righteousness. We live because he lives. The life that the believer now lives in the flesh he lives by the faith of the Son of God who loved him and gave himself for him. Of his fulness the believer receives and lives because Christ lives. As the members of my natural body are kept alive naturally by the life that is in me—the smallest member partaking of

As in nature the life of Adam is manifested in us, so in grace the life of Christ is revealed in us. As in Adam sin reigns unto death, even through Christ grace reigns through righteousness unto eternal life.

As in Adam our works are fleshly, even so in Christ our works are spiritual and holy. As in Adam all that we do is tainted and reflect the corrupt fountain. So in Christ all our works are pure and praise the Lord. As in Adam God is just in our condemnation, so in Christ He is pure in our justification which is known to us by faith. As in Adam justice says we cannot be saved, so in Jesus grace says we

cannot be lost. As by the law of works we are brought in guilty before God, so by the law of faith we are made free from sin in Christ Jesus. As all evil works are in Adam, so all repentance on account of evil works is from Christ Jesus.

As to the flesh we are not debtors for hope, but in Jesus our riches increase as our indebtedness to grace is enlarged, and the greater our indebtedness the greater our riches. To be acquainted with your guilt in Adam is to have a warrant for cancelling all claims by your advocate, Jesus Christ the righteous. Your poverty in Adam therefore strengthens your plea to hope for mercy in Christ.

To feel the burden of the earthly as vile is assurance that we shall be clothed upon with the heavenly. They that are burdened with sin shall be crowned with grace. God clothes these naked. When we have served sin, or felt the galling yoke of its oppressive bondage, we thank God for our having obeyed that form of doctrine delivered us. Then having received abundance of grace and truth we shall reign in life through Jesus Christ the second Adam. As we hate sin more we love grace more. We cannot admire sin, but we do love and revere that wisdom and grace that saves us from sin. In the reigning of sin unto death we see such abounding of grace reigning through our Lord Jesus Christ unto eternal life that we glory in this tribulation.

P. D. G.

WHO IS THE HEIR?

Sister E. A. Meeks, of La. requests my view of Gal. 4 : 1 ;

"Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all."

She desires to know whether I think this heir is Christ or not.

The scripture is illustrated through the usages and customs of the days in which they were written. Then it was customary for the children of the family to labor, dress and fare as servants, though they were the heirs of the property, and lords, while the servants owned nothing, but were to perform labor and receive wages therefor. But in modern times many children differ altogether from servants in that they do not labor, but spend money, idle their time away, dress in the fashions, and spend all their parents' estate, and in old age differ nothing from a poor beggar that knows not how to labor, is too lazy or proud to work, but not ashamed to tramp and beg.

According also to bible doctrine God's people by nature are nothing different from others, blind, ignorant, darkness itself, and shut up under the law. In this condition they are taught their blindness, corruption, vileness, that they can do nothing good, but differ nothing from a servant under the law, though they are the children of God. This is a time of great distress and hard servitude, wherein they learn by the things which they suffer. This is the school of affliction wherein they must serve in hard bondage in order

to learn that salvation is by grace through faith, and that not of themselves; but it is the gift of God.

Though in this modern day of supposed improvement the new generation, that know not Joseph, have invented an easy way to obtain heirship, or to become heirs without any travail, or birth of the Spirit, or great soul distress, or the spirit of adoption being sent into the heart of the hungry and afflicted soul. They say they have a new, modern and rapid way of making christians. But the true children of God desire the old, sure way, and enquire for the old paths wherein is the good way.

While under the law the chosen of God are children as thus chosen in Christ; but he is the appointed heir of all things, and is by the resurrection from the dead declared to be the Son of God with power according to the Spirit of holiness, and is the heir of God in the fullest sense, and through him as the head and life of the church, the chosen of God are heirs of God, and joint heirs with the Lord Jesus Christ.

Now while under the law these heirs, the chosen of God, differ nothing from others, though they are beloved of God. This special scripture refers to the chosen of God, and not to Jesus. While under the law the child of God cannot enter into the enjoyments of the peace and joy, the liberty and hope of salvation. For they are shut up under the law which genders to bondage, until faith comes,

or until the revelation of the righteousness of Jesus Christ by the Holy Spirit through faith. We all know we in our nature were in bondage under the elements of the world. Therefore God sent his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

While the Jews were under the law in a peculiar sense, and Christ came to redeem his chosen of the Jews from under this law, the Gentiles also needed redemption, for they are likewise under condemnation in the disobedience of Adam, and must be redeemed from under the law of sin and death, which is confirmed by the law that came by Moses. And for as much as the children are partakers of flesh and blood Jesus likewise took part of the same, that he might through death destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. The man Christ Jesus made of a woman, made under the law, obeyed the law and fulfilled it in every jot and tittle, and died the just one for the unjust, in order to redeem us from all iniquity, and to bring us unto God. Thus he who knew no sin was made sin for us, that we might be made the righteousness of God in him.

In the travail of these souls they are brought into the deep distress of bondage, but when Jesus is revealed in them, as the end of the law for righteousness, they receive the Spirit of adoption or liberty,

whereby they are enabled to call God their Father. The Spirit bears witness crying Abba, Father. This adopts those that by nature differed nothing from a servant, or naturally are not children. For a man does not adopt his own child. By the regeneration the chosen of God are born again, or begotten unto a living hope by the resurrection of Jesus Christ from the dead, and hence that eternal life is manifested in them, or that which is born of incorruptible seed by the word of God which liveth and abideth forever, and therefore cannot sin, is revealed, and they, in whom is manifested that eternal life, though in their flesh possessing no good thing, yet receive the Spirit of adoption, and have hope through Jesus Christ of the resurrection of the dead.

This adoption gives us while sinners in nature peace with God, and fellowship in his Son, and we can say by the grace of God I am what I am, a sinner still, but saved by grace, in nature corrupt, in Jesus without sin, or free indeed.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:—I feel to be the greatest sinner in the world. Sometimes I feel like one sinking down in the valley of death, and feel to be too great a sinner to write to such a people. Mr. Gold, pray for me. Is there a sinner in the world as vile as I am? I love the Primitive Baptists and believe they are the true church. Will you please give your views on Gen. 1 : 5. A friend.

L. S. PERRY.

Remarks.

On Gen. 1 : 5;

"And God called the Light Day, and the darkness he called night. And the evening and the morning were the first day."

Our friend is called back in conviction to the beginning. How we are led back in our minds and thoughts. Thou shalt remember how the Lord hath led thee. It is not a mere matter of choice whether we remember or not. "Thou shalt remember."

Darkness brooded over the deep. This sets forth darkness alive or with much power. The sinner convicted of sin encounters this darkness that may be felt, and that causes the coming in multiplied forms every production of unclean things. Evil is of the darkness. Our friend is set forth in this great darkness where evening wolves creep forth.

Though weeping may endure for a night, yet joy cometh in the morning. God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. This brings day. The night precedes the day. The evening and the morning are the day. The evening comes first, but we need them both to constitute the day. They appear very different—opposite, yet the same Lord controls each.—Shall we receive good, and shall we not receive evil? The Lord makes darkness and creates light, but both are necessary to complete the day. Night comes first too. In that night we see and

feel our corruptions, but the growth is rapid in spiritual things in the night.

In afflictions and temptations how deep the sorrow, and how trying the dark hours, but the light of the morning dispels the gloom of night and causes joy to burst forth. This too is a morning without a cloud, and it is the first day.

You feel you are the worst of all sinners. But "millions of sinners vile as you have here found life and peace." If you were dead in sins or without spiritual life you would not see, feel nor lament your vileness. If a man knows he is vile and in darkness there is hope for him. Your love of the brethren is proof you are not without God. He that loveth is born of God, for God is love. In him is no darkness at all. In his light we see light.

P. D. G.

SPECIAL NOTICE.

Whereas the Primitive Baptist church at Roxboro is indebted in the sum of \$900, and whereas the brethren and friends of the church have taken in hand to raise the money to pay off the said indebtedness, therefore Resolved, that we the aforesaid church do give the efforts of our brethren and friends our hearty endorsement, and that we do hereby tender to them our sincere thanks. Further, we do ask our brethren and friends far and near, all who feel it in their hearts to do so, to send us a little help. All funds for that purpose should be sent to Deacon John S. Clayton, Roxboro, Person Co. N. C. Done by order of conference on

Saturday before th 2nd Sunday in July 1897.

L. H. HARDY, Mod.
G. T. BURCH, Cl'k.

NEW SCHOOL.

Prof. Joseph Kinsey will open a first class school for young ladies in Wilson Sept. 15th. This school as far as we know will have no superior in the country of its kind. The school building is a beautiful brick edifice now nearing completion, and contains ample room for boarding pupils. All having girls to send to school will do well to write him.

P. D. GOLD.

ELDER P. D. GOLD, DEAR BROTHER:—I see a request in the LANDMARK for information concerning what relationship we hold with the Knob Association (col.) I have no knowledge of any Association called Knob Association. There is an Association called Chestnut Knob (col) which the Pig River Association corresponds with by minutes. As far as I know they are orderly brethren.

PETER CORN.

Pernell, Va.

ELDER P. D. GOLD, DEAR BROTHER:—Brethren Strickland and Armstrong were with us at Pleasant Hill yesterday and to day brother Wm. H. Fly was ordained to the ministry and brother Jesse D. Fly to the deaconsip of the church. We had a good meeting and a large crowd. Still Elder Jackson was not able to be with us on either day. Yours in love.

J. L. BRAKE.

Rocky Mount, N. C., July 26th 1897.

Brother R. S. Williams, who lives at Oak Ridge, N. C. desires all Primitive Baptists who expect to send their sons to Oak Ridge Institute to correspond with him in reference to board for them during the school term.

P. D. G.

ASSOCIATIONAL NOTICES.

The next session of the Country line Primitive Baptist Association will convene D. V. with the Camp Creek church (about sixteen miles North of Durham) on the Durham and Granville Co. line, on Saturday before the 3rd Sunday in August, continuing three days. All brethren and friends cordially invited. Those coming from the North will be met at Bahama, on Norfolk and Western R. R. on Friday about 6:30 p. m. Those from South via Durham will be met at same place on Saturday a. m. about 8 o'clock. Those coming from East, via Weldon, Henderson and Oxford N. C. will be met at Stem, N. C. on Southern R. R. on Friday before at 6:50 p. m. Parties wishing to get off at Stem, N. C. will please notify the undersigned at Stem, N. C. a few days before. Reduced rates asked for. By order of church conference.

J. H. GOOCH.

The Smiths River Association will meet, the Lord willing, with the church at Salem, Floyd Co. Va., on Saturday before the 1st Sunday in September.

The next session of the Pig River Association will be held with the North Fork church, Henry Co. Va. 12 miles East of Martinsville, beginning on Friday before the 4th Sunday in August, and continue

3 days. A cordial invitation is extended to all lovers of the truth.
Z. T. TURNER.

UNION MEETING.

The next Country Line Union meeting will be held at McCray's, and commence Saturday before the 5th Sunday in August. It was the special request from the church that Elders L. H. Hardy, James A. Burch, and J. M. Harris attend. Elder L. H. Hardy was appointed to preach the introductory sermon. By order of the church.

ELD. J. A. BURCH, Mod.
J. M. HARRIS, Cl'k. Pro Tem.
Reidsville, N. C.

The next session of the Smithfield Union is appointed to be held with the church at Little Creek meeting house, Johnston Co. N. C. on Saturday and 5th Sunday in August 1897. Will the ministering brethren and the brethren generally visit us? Yours in hope.

G. S. WILSON, Cl'k.
Smithfield, N. C.

The next session of the Bryant Chapel Union (col) is to be held with the church at Hill's Chapel, 3 miles from Tarboro, on Saturday and 5th Sunday in August. It is desired that ministering brethren visit us.

ELD. RICHARD LAWRENCE, (col.)
Cl'k.

OBITUARIES.

DANIEL LILLEY.

Brother Daniel Lilley died at his home in Martin Co. N. C. Oct. 2nd 1896. He was the son of Ebenezer and Miza Lilley, and was born July 30th 1824; making his pilgrimage on earth 72 years, 2 months, and 2 days. He was brought up at the

farm trade, but when he grew up he adopted the blacksmith and mechanics' trade, and we can say of him he was a useful man in his neighborhood and greatly missed by his son's family, with whom he lived at the old homestead. He was united in marriage to Elizabeth Griffin by whom were born to him six children, of whom five survive him, but the angel of death came into the happy home and took his wife from him, so he was left a widower to mourn his loss. After a while he was married to Nancy Griffin who long since has been taken away by death. He was a kind husband and indulgent father, abstained from all strong drink, and labored with his hands for his bread. In his early life he partook of the enjoyments of the day, and was called a great dancer until God showed him what he was by nature and what he must be made by grace for heaven and eternal glory. Being convicted for sin he saw with an eye of faith that without the grace of God which everyone sees for himself that he must be banished from God and his presence after death, going in the way bowed down as the bullrushes until God revealed himself to him the hope of glory, and realized for himself the words of Jesus, "the wind blows where it listeth, you hear the sound thereof, but cannot tell from whence it came nor where it goes, so is every one that is born of the spirit, desiring to be baptized in the name of Jesus who had done all for him. On Saturday before the 4th Sunday in April 1870 he went before the church at Smithwick's Creek and was received and baptized the next day by the pastor. Predestination of the soul of man was his theme. Owing to a disagreement that got into the church, to bring about reconciliation he was excluded for that which he declared he was not guilty. He soon returned to the church and was restored in full fellowship, saying he never blamed the church to be strict in discipline. He lived a consistent member of the church until his death. Being gifted in prayer he was called on to open conference and was useful to the church. He did a great deal of work for his neighbors for no earthly reward: for such as work not for earthly reward but from true love receive the largest pay, for as much as you did it to one of my little ones, you did it to me. His infirmities induced him to believe that his stay on earth was not

long, but he believed though this earthly house be dissolved he had a house not made with hands whose maker and builder was God eternal in heaven. He was taken with a chill while sitting at his seat in Smithwick's Creek church on Sunday, and on the following Friday his spirit left its earthly tenement and took its flight into that world unknown. The next day the brethren and friends met at the residence, and after the writer attempted to preach the funeral he was conveyed to the grave to sleep till the resurrection morn to hear the glad sound, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He bore his sickness with christian fortitude and never murmured at his stay or wished the hour more slow. He often said not my will but thine be done, he suddenly fell asleep in death in that faith that enables him to be living to day with the blood washed that are gone before.

W. H. PHELPS.

LANY I. MEWBORN.

It becomes my sad duty to try to write a notice of the death of our beloved sister Lany I. Mewborn which took place on the 4th day of March 1897. Sister Mewborn was the daughter of Lemuel E. and Elizabeth Hardy, and was born on Jan. 1st 1854. She was of a notable family. Her mother's maiden name was Tyson, and was a member of our church. Sister Mewborn, when about 18 years of age, was married to Parrott H. Mewborn, and of this union there were born 11 children, 5 boys and 6 girls, 2 boys preceded her to the grave. Sister Mewborn, as all of the Adamic race, was a sinner, and lived in that element and enjoyed herself as such until it pleased the Lord through his mercy to show her her lost and ruined condition, and in his own way and time revealed himself to her as the chiefest of ten thousand and the one altogether lovely. She offered herself to the church at our May meeting 1877 and was received and baptized by Elder I. J. Taylor. She ever filled her seat when not providentially prevented and was one loved and beloved by the whole church. She was good, interesting company and could make one feel welcome, and always enjoyed a religious conversation. O how we do miss her sweet, musical voice and happy, smiling countenance. She leaves a husband, 9 children, 1 brother and sister, the church

and a host of friends to mourn, but thanks be to our Redeemer we mourn, but rejoice in her happy transit to that eternal home prepared before the foundation for the predestinated and redeemed. Much might be written in her praise and the half not told, but I think best to speak in behalf of one while living and not so much after they are gone. Respectfully submitted to the church and approved, and ordered to be spread upon the record.

L. J. H. MEWHORN, Cl'k,
JOHN W. GARDNER, Mod.

LEROY WIGGS.

It is with a deep sensation of sorrow that I send you for publication the death of my much esteemed nephew L. K. Wiggs, oldest son of George W. and Polly A. Wiggs, Johnston Co. N. C., who was born Oct. 19th 1877, and departed this life July 27th, 1896, making his stay on earth 18 years 9 months and 8 days. He was taken with typhoid fever the day after his father's burial and was seemingly getting along very well until a few days before his death, when his bowels became locked, which terminated in death. He was attended by our much esteemed family physician Dr. Strauch of Princeton, N. C. and many friends and relatives who did all they could for him, but the will of the Lord must be done. He was very moral and one of the most dutiful boys to his parents I ever saw. He was ever ready to submit to their wishes. If he desired to go to any place of amusement and they objected he never murmured but quietly submitted. He was highly esteemed by all who knew him, and loved most by those that knew him best. He was very attentive at church and well behaved. He had never made any profession of religion, though I believe he is now on that happy shore where those who meet will part no more. He bore his afflictions with christian fortitude, and seemed to be resigned to the Lord's will. On Saturday night before he died Monday, he sang a hymn and prayed to that God who rules all things in heaven and on earth and said if it was his will he was ready to go. Oh that we all could be submissive to His will. May we all be prepared to meet them in heaven is the prayer of the writer.

LEWIS BRASWELL.

Pho Level, N. C.

JOHN L. GOODWIN.

Death has again entered the happy home of ours and taken from us our dear father

John L. Goodwin. He was taken sick in the fall, and grew weaker and weaker all the time, until the last. He had that dreadful disease consumption. He expressed a desire to go and be with the Lord, and said his departure was close, and he was not afraid to die, for he knew what he had seen. I had a dream before he died. I saw the prettiest place I ever saw. It came from the heavens to the earth, and looked like white marble, and from the heavens I saw a man coming. He was not walking, nor coming on wings, but he moved slowly along until he was about half way and there he met a woman, and I said there goes his bride, and they met and had a happy time together, and took each other by the hand and came slowly down until they came a to number of people who were standing. There they joined with them, and went to dancing. I thought I was opposed to going when I saw this beautiful place, but I told them I was glad I came. The place where we were standing was the most beautiful road, and was all around where we stood pretty and white. This beautiful place came down slanting. I wish I could express the beauty I saw. That dream some times I think was my father and mother that have been dead 4 years this winter. Now we have neither father nor mother, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

REBECCA DANIEL.

SION DAVID WILLIAMS.

It is with a sad, sad, heart that I write you for publication the obituary notice of my departed husband, Sion David Williams, whose spirit took its flight I hope to a better and brighter land than this, very suddenly and unexpectedly, June 5th 1897 in the 46th year of his age. He had been in failing health for several years, but no one thought the end so near. He received an internal injury while young by the fall of a heavy stick of wood across him, rendering him unable to walk for a while. From then on his right side has given him trouble. A few years since it began to enlarge with almost constant pain and gradually grew worse, though at times he would not complain. For quite a while I could see him failing, and he often told me he thought there was an abscess forming in his side, and he thought when it burst it would end his life; and though he repeated this often I could not realize

that he was so near death's door; because he was always cheerful when not in great pain. He had loss of appetite with sick stomach, and it was in this way he was suffering when death came. While in the act of vomiting, some vital part gave way, and he died without a struggle almost before he could be placed upon the bed. From the many precious evidences left behind, I am made to believe that he was a child of God. He professed a hope in Christ in the fall of '94, and was baptized into full fellowship of the church at Middle Creek by Elder J. A. T. Jones in August '95, and with few exceptions lived a very orderly member. He loved the Baptists and the doctrine of salvation by grace with such love as God alone can give. He died in full fellowship of the church, and I believe his greatest desire was to live at the feet of his brethren. He told me a few days before he died that he thought he had more to thank the Lord for than any one else, because he had drunk so deep from the cup of sin, and that he believed and sometimes felt almost to know that the Lord had forgiven him and saved him from the pit of destruction. Surely of all the trials there can be no greater one than the loss of a kind and devoted companion, but how sweet to hope that my loss is his eternal gain. I believe that he is now resting with the redeemed of the Lord, where there are no more trials, trouble, sufferings or temptations, and that the Lord in his infinite wisdom and mercy saw fit to pluck this, the "brightest flower," from our unbroken home circle, and transplant it in a land where "no evil thing cometh," for a wise purpose: and I humbly pray to be resigned to his righteous will. My husband had many noble qualities, and had many warm friends. He was generous, upright, and honest in his dealings, and to those who appreciated it, none was freer to administer to the needy; but I have thought the loveliest trait that he possessed was his tenderness toward the weak and helpless; he was ever ready to defend and help them when in his power. I verily believe that his delight was in the law of the Lord, and in it he meditated both day and night. His bible was his constant companion since he professed a hope, and the greater part of his conversation was about spiritual things. His funeral was preached by his beloved pastor, Elder J. A. T. Jones, on the 1st Sunday in June, to a large audience. In fact it is a rare

thing to see as many people at a burial as attended his. He leaves a widow and six children.

BETTIE G. WILLIAMS

APPOINTMENTS.

J. M. HARRIS.

Spring Garden	Tues. after 1st Sun. in Aug.
Mt Zion	Wednesday
Franklin Junction	Tuesday after 2nd Sun.
Roxboro	Thursday at night
Surles	Friday
Dutchville	Tuesday after 3rd Sun.
Lebanon	Wednesday
Eno	Friday
Durham	4th Sunday
Burlington	Wednesday and Wednesday night
Harmony	Monday after 5th Sunday
Bush Arbor	Tuesday

A. GARDNER.

Wolf Island	Aug. 30
Dan River	31
Lick Fork	Sep. 1
Pleasant Grove	2
Arbor	3
Country Line	4
Moons Creek	5
Cane Creek	6
Mill	7
Malmison	8
Mt. Arrarat	9
Cascade	10
Axton	11
North Fork	12
Leatherwood	13
Camp Branch	14
Reed Creek	15
River View	16
Center	17
Spoon Creek	18
Pleasant Grove	19
Russels Creek	20
State Line	21

He will need conveyance.

GILLIAM'S ACADEMY.

The 21st session opens Oct. 26th and continues twenty weeks. Entire expenses for the session—board, tuition, lights, washing &c.—range from only \$40 upward. Beautiful situation. Neat and suitable buildings; daily mail except Sunday; good water, substantial board, general convenience, patient and painstaking teachers, preparation for college or business. Young ladies have but little exposure to the weather. Young men can prepare with but little expense to their parents for college or business. All are found at Gilliam's Academy, Alamance county, N. C.

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Morton's Store, N. C.

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Zion's Landmark.

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P. D. GOLD, Editor, 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.

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.

PRECIOUS THINGS SHOWN TO ME.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have often thought that I would write what I believe the Lord showed me in the fall of the year 1854, in the ninth month of that year, if I recollect right. But for fear that I should be a laughing stock and mocked at for being a dreamer, I have striven against the spirit that impressed me to write until now. But this morning the impression to write is too strong to resist, and now before the Lord my judge I am by his permission going to put on paper what he showed me in vision. My first wife Octavia and I were married the 25th day of November 1851, which was my 24th birth-day. She was a professor of religion when we were married, but never united with the church visible. I was then a member of the church at White Oak Grove, in Floyd Co. Va. My membership is still there. My wife and I lived happily together, though she had very bad health until August the 20th 1854, when it was the Lord's will to take her from the afflictions and sorrows of earth to live with him in heaven. She left a little girl 18 months old, who by the blessing of God was reared, and is still living, the wife of W. H. Jamison, and mother of ten children. My grief at the loss of my lovely young wife was deep and heart-felt. I asked the Lord

to take me also. I cared not to live. But God saw proper to continue me here. My wife gave every evidence that her end was peace. I sorrowed not as those without hope. But I was not satisfied, but still wanted more evidence that she was at rest. I craved to be permitted to see her spirit if such a thing was lawful with God. I prayed to the Lord that he would give me evidence of her happiness, if it was his will, and thereby set my troubled mind at ease. When at the time above stated it was his blessed will, as I hope for Christ's dear sake, to grant me my desire. It may have been in a dream, I cannot tell, but thought then and yet think I was awake, though it was while lying on my bed at night. I was carried away in glorious and enraptured vision to a place the most wonderful, in beauty and brightness, that I can or could conceive of. I need not try to describe its dazzling light and beauty. It was a mansion or palace of magnificent proportions and grandeur, with a porch or verandah of the greatest beauty. It had but one way that I saw to come to it, which was straight, and as beautiful as beauty itself, I suppose. The mansion or place had but one door that I saw. I saw but one person come out of the inner building, and blessed be the Lord it was my darling Octavia, dressed in spotless

white. She looked as happy as could be and as beautiful and as lovely as it is possible for mortal to conceive. I spoke and she spoke also. I cannot describe my joy. My mind cannot form words to express it. She walked out on the veranda or porch. I started to step on the floor in order to embrace her, but she spoke most lovingly, saying, you cannot walk here now, but you will after a while. I asked her what place is this? She said, this is heaven. I asked her if she was happy. She said, yes. I asked her who was there. She replied, old brother Altizer and I are here. She said it was heaven, and I believe it. After smiling and bowing to me she walked into the inner courts and I saw her no more. Then I was at myself, and as perfectly satisfied of her happiness as I could wish. My every fear and trouble about that was gone, and is to this day. I cannot, I dare not, doubt her happiness. Neither can I doubt the reality of the vision. I am aware of the fact that mockers and scoffers and such as know not God will be ready to cry out, delusion, a dream, and laugh me to scorn. But what of that? Did not some laugh Christ to scorn? Did not some say of Joseph, this dreamer cometh? Gen. 37: 19. The Lord warned Abimelech in a dream: Gen. 20: 3. Jacob saw the rams in a dream. Gen. 31: 10. God warned Laban in a dream: Gen. 31: 24. The baker and butler both dreamed. Gen. 40: 5. Pharaoh dreamed: Gen. 41: 1-5. Joseph interpreted dreams: Gen. 41: 25. Read Numbers 12: 6. Elihu told Job that, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction." Job 33: 15-16. See Jer. 23: 28. See Daniel 7: 1. The

angel appeared to Joseph in a dream, Math. 1: 20 and 2: 12. Pilates' wife suffered many things in a dream, Math. 27: 19. Old men are to dream dreams, and young men are to see visions: Joel 2: 28, and that under the influence of the spirit of God poured out. But I need not multiply authority. God has revealed some of the most remarkable events that have ever taken place on earth in dreams and visions. But some will say, that these things were done in the day of miracles; it is not so now. God does not speak in dreams and visions now as he did then. Well I answer, if he does not then God has changed, and if he has changed it is for the better or worse; and either would be contrary to reason. For it would show he was not perfect. But we are assured that God changes not: See Mal. 3: 6. When man utters sayings that would make God a changeable being, it shows that he is not wise. Besides it is a miracle of mercy that God bears with man. But what I saw was a comfort to me then, and is now, and I bless and adore God for the wonderful manifestation of his goodness to me, a sinful worm. I cannot but believe it was a glorious revelation to me, to ease my enquiring mind, and I am perfectly willing to bear the reproaches of the skeptical, if it is necessary. For I am fully satisfied that the Lord, for Christ's dear sake, gave to me this grand and glorious view, to confirm me in the gracious work of the saving grace of God, wrought by the spirit in my dear departed wife, that I might the more boldly and confidently preach the reign of his grace. But as I have most solemnly given the truth in regard to this vision or dream as it may have been, I will presently give another vision or presentment given me when I know I was not

asleep. After receiving such, to me direct evidence of my wife's complete happiness, I could not grieve after her as I had before, but felt resigned to the will of the Lord. Before her death, at her request, we gave our little girl to my wife's mother, as her parents were both Primitive Baptists, and in easy circumstances in life. And my own dear mother, then a widow, had no settled home, for we were very poor, as to the things of this life. She and I thought it better for the child to give her to my wife's mother, as before stated. I thought to live in the family as we were then living with her parents at her death, and I thought to continue a widower through life. But God had ordered it to be other wise. Circumstances made it necessary for me to leave my father-in-law's house, and seek for a new place to live. This was about one year after Octavia's death. I would here state that it was not because of any hard feelings, or falling out among us, for we were on the best of terms. But death had visited the family, and taken two out of three sons of the old people. The living son had married my oldest sister, and his farm was some 2 miles distant from his father's, and the old man wanted his son to move into the house with him, and take charge of the farm, and inherit it at the death of the old people; and I thought it best for me to give way to his wishes, and look out some where else. So I began to look around to see what I could do. I had furnished my mother and two single sisters also with a rented home, and furnished them with what they needed for a support. I was much perplexed in mind as to what course to pursue for the best, but finally decided that I would rent my brother-in-law's farm. Then I thought that it would be better

for me not to live a widower, but that it would be to my advantage to marry, if I could find a companion that would suit my notion. I went about considerably, but kept my intention to myself. I was frustrated in my notions in one instance which caused me some trouble. But finally I met with Miss Elizabeth O. Harris, a girl of about sixteen years of age. I sought her hand in marriage, and my suit being favored, we were married April 16th, 1856. She was the gift of God to me, and that being the case we lived happily together. While we were poor as to the things of this world, God blessed us with health, and we had a will to labor, so we lived free from want. In the year 1859, I think it was, the mill property which I and a friend had bought was burned to ashes, and all that it contained. I was by this loss compelled to give up the land, but was allowed to live on the place until December 1861, when we moved to Franklin Co. from Floyd Co. Here I bought a poor farm, and paid a part of the purchase price for it. But this I lost, the title to the land not being good. It was sold to satisfy a judgment lien which was against it, when I bought it. I bought it the second time, and paid for it, and being elected commissioner of the revenue, and teaching school in the winter, I made a living with wife and little children doing all they could. For my wife was an industrious and saving housekeeper. We were happy, and had a happy family. But alas in the year 1865 my hitherto healthy companion's health began to fail. I had the best medical skill the county afforded to attend her. She was patched up, and continued to attend to the duties devolving upon her as a wife and mother, never murmuring at her lot, but almost all the time complaining of a heart-

trouble, and dropsical affection, and most of the time under the influence of medicine of some kind. During that time she obtained a hope in Christ, and joined the church and I baptized her into the fellowship of the church at Little Creek, Franklin Co. Va. She never forfeited her fellowship, but was an ornament to the church until death. She was a lovely Baptist. Her profession and her walk and conversation corresponded together. I loved her and tried to make her a kind good husband; and while she often spoke of me as her kind and devoted husband, said she was proud and happy to be my wife. Yet I can see that she overrated me as a husband. My failings are plain before me. But she was all to me that the term wife embraces. But the Lord I suppose saw that it was best that she should be removed from the scenes of suffering and sorrow and called her home to the house not made with hands, eternal in the heavens, July 29th 1896. Her end was peace. But I have no language that will express my grief because she is not, yet I have not one doubt but she is happy above what I or any other mortal can conceive. I dare not wish her back on earth to suffer here again. Yet the void can never be filled. Her death was the end of my earthly happiness. I hope I have a desire to submit to the will of the Lord. But it is so hard to truthfully and honestly say "Thy will be done" in this sore trial. But as I commenced to tell what the Lord in a vision, not in myself, has been pleased to show her to me in her glorified form and condition. I cannot describe the scene. The great apostle could not describe the things seen by the man who was caught up to the third heaven; but said it was unlawful to be uttered. I think he means that a mortal

could not tell it." So in the short vision I saw it is not lawful for me to tell it. I mean my language can't express it. Suffice to say, before the Lord, that on the night of the 26th of June last, at the house of brother Silas Minter in Henry Co. Va., while the brethren were singing the wonderful hymn, "Amazing grace," &c., after I had tried to preach, and a dear young brother had joined the church by experience, I being weary and had sat down, meditating upon the goodness of our glorified and reigning Saviour, all of a sudden, just in front of me, but above my head, a circle as of pure gold appeared, and in the midst of this radiant circle my darling wife was as visible as the sun to my eyes. I am not mistaken. Her loveliness and beauty I cannot describe. I suppose she looked like an angel, though I never saw an angel. But I think I have seen objects beautiful, but none to excel this. She was visible but a short time. When the vision closed the scene was removed as suddenly as it appeared. My joy was such that I cannot express it. With great effort I restrained myself from shouting out aloud. But I mentally praised, and I trust did adore the Lord. I thought after I enjoyed this scene that it would be wicked for me to wish my wife back on earth again. I thought I would not tell of the wonderful miracle wrought by the Lord. But I have been impressed to write it. How I do rejoice to think that the good Lord has favored me thus. I know that I am vile and underserving. How wonderfully good the Lord is to me. How little I feel that he should notice me. I am aware of the fact that if this is ever published that it will be regarded by some as foolish jargon, and blind delusion; but to me it is so precious that I would not part with

it for all that the world calls good or great. Such a manifestation of God's great goodness to me, in thus giving me evidence of the glorification of my loved ones, and I so unworthy, even of his notice, humbles me, and causes me to rejoice with a joy that my tongue or pen can't describe. I am not allowed to say that I know certainly that I am a christian. For if I knew it I could not hope, for hope that is seen is not hope. Hope enters within the veil, and as such keeps the subjects of hope from despair. And I, having as I trust hope in Christ look through the comfort which hope brings, to a realization of the visions which my eyes have seen. I am not expecting to realize fully the joy of these things thus revealed while in the flesh. But when this corruptible shall put on incorruption, and this mortal shall put on immortality, then I am hoping that the vision will be fully realized. For hope will then be turned into sight and will be done away in Christ. Then robed in the glorious sanctification which is in Christ, all the joys which grace affords will be realized in such a wonderful fullness, that the portals of heaven will resound with loud halleluiahs that only glorified saints can raise. Then visions and dreams will be done away for ever, and those happy ones that have gone before, and those sorrowing ones who are blessed to come on after, will meet to be no more parted. What we shall be, or what appearance we shall have, I cannot tell. Our blessed Redeemer has arranged all that, and in such a glorious way that mortals cannot look into it. But in the reign of grace a little glimpse or foretaste of this glory and beauty is given while we are here on earth, which is so delightful that it brings comfort and peace to those exercised thereby, to a

degree that it cannot be described. But the comfort and joy can be described sufficiently to bring about a sweet fellowship, and graceful tie of love that death itself cannot destroy. Though the earthly tie can be severed by death, yet the love and fellowship linger in the bosom of the living. How wonderful is this. I am lost in wonder while I contemplate the victories of reigning grace. That the Lord should conceive in his graciously wonderful mind a way to save vile sinners of Adam's race, and yet no spot left upon his honor, is so far beyond human ken that I can only stand and wonder and adore. "Oh that men would praise the Lord for his wonderful works to the children of men." Yours in affliction.

J. C. HALL.

Gugginsville, Va.

ELDER P. D. GOLD, VERY DEAR BROTHER:—I have thought ever since I have been in Beaufort I would write and acknowledge the receipt of your letter. I have procrastinated from day to day writing to you, and one great reason is I am ashamed of my poverty. I have nothing to write, still I feel a spirit impressing me I owe several letters and do not feel anything in me to answer with, so I will write you as near my feelings as I can, that all may hear from me. I feel lonely not to be getting many letters as I have in by gone days though I feel that my days of writing are over. But when the mail is brought in and there is none for me from the saints abroad I feel sad, and I wonder and fear I have not followed peace; but in a spiritual way I have proven to be a fornicator, and like profane Esau, have for one morsel of natural meat sold my birthright and when I would have received a blessing I am re-

jected, and am turned unto blackness, darkness, and tempest, and so terrible is the sight. I like Moses of old say, "I exceedingly fear and quake" for I am afraid I have not held fast to the profession of my faith without wavering, and he that "wavereth is like a wave of the sea, driven with the wind and tossed." I have not been faithful to that I have promised and at times how hideous is the sight when I see myself almost without hope of eternal life. Obedience to God and faithfulness to that we promised, gives God's loved ones wisdom in Him, and "happy is the man that findeth wisdom, and the man that getteth understanding." She is more precious than rubies. Length of days is in her right hand and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace.' In spiritual things, now my paths are anything but "peace" and I do know I haven't the right understanding; now I am not conscious of what God requires of me. Though I feel I have some evidences that I am not to write in the future as I have in the past, my belief is so wavering on these points I daily cry to God "Help thou my unbelief." Brother Gold when I first began to write I felt for six months that I was called (and I hoped I was qualified) to write. Just in six months from the day I joined the church I became distressed, and very doubting, I did not want to go to old Muddy Creek church that day. I felt like there was no more pleasure there for me I sought a secret spot to myself and began to weep. While weeping I heard a voice above me say, "Go on to old Muddy Creek for you haven't much longer to mix and mingle with the brethren there. In six months another change will come in your life, and in twelve months, or two years, you

will mingle with your brethren at Muddy Creek no more." Brother Gold I have once hated people saying they had revelations, for this reason I never claim such a thing as a revelation till the thing revealed comes to pass and I am made to believe. And I do believe this was a revelation of my marriage, and the very day the above words were spoken to me my husband was that day writing me the first letter. And in six months from then I met him, and then the change came that was intimated to me, and in two years we were married. Now my mingling with my dear brethren and sisters at old Muddy Creek is over. Little did I think when these words were spoken they meant what I now believe they did. I thought I was going to die a natural death, or in a year or two be cut off from the church by the saints finding me out a Judas. I know the LANDMARK is not a novel nor a paper to print love tales in, but I do feel impressed to tell my brethren and sisters the story of my marriage. I lived seven years before I joined the church, almost a misogynist. I had no idea of ever marrying myself, nor did I think of such a thing when I was writing my experience for publication. Religion was my whole theme and I had no idea that it was in the predestinating purpose of God for me to marry. But there was one sad trial I had experienced that had not been made plain to me what it was for, and in April about the time the second piece of my experience was printed I was one day while at my work asking this question of myself, "why did I have this trial to undergo?" And a voice answered with force "it was to prepare you to be the second wife of one of God's lone wandering pilgrims," and I am the second wife of one of God's children, and believe God intended it. He took his first

wife to carry him through the refining and purify him as gold and He gave him me to comfort and feed him in time of hunger and distress. He (my husband) says he never met any preacher who can arouse him as I do. As many old Baptist preachers can write me about Abraham's second marriage and oppose mine who want to, but there has got to be a great change for me not to believe that God gave my husband both of his wives, and the very preacher who wrote me such hurtful things about marrying a widower, will never know how many wives God made for a man till he learns by experience. To return to my narrative, I will say on one night of the same week in April that this trial was made plain to me. I dreamed that my father went to the P. O. and brought me four letters and I broke open one of the letters and began to read it, and while reading it, a spirit began to converse with me and spake to me these words: "These four letters are from four different single men who will write to you by reading your experience in ZION'S LANDMARK and one of the men is the man whom God has ordained for you to marry; and He (God) has sent me to tell you this that you may not meet the man as a stranger, for he is in the Lord no stranger to you." In a few days after the last piece of my experience was printed I received the letter I was reading when the spirit told me the above. I recognized the handwriting before I ever broke the letter open and it was the letter that was written the day it was revealed to me that my going to Muddy Creek church would in a year or two cease. I did before the year was out receive the letters from the other single men. I never did answer but one of them besides Mr. Garner's and I did it through curiosity.

The man I married was the only widower of the crowd and from the first of reading his name I loved it. I continued to love him as I did, nor never had, any other man. I prayed to be loosed from it but I did not get free from it. We corresponded six months and then he went to my father's house to see me and in six months more he went to see me again, and in six months more he went to see me again, and then in six more months he went again and we were united in the holy bonds of wedlock; and I do say brethren and sisters every where, that I believe my days of much writing have been paid and my running about days are over. Paul commands young wives to be "keepers at home" and I am now a wife. I have a natural household to look after, and I do not want to prove to be any "gad about," but want the Proverb to be truly spoken of me thus, (both of my natural and spiritual households,) "She looketh well to the ways of her household, and eateth not the bread of idleness;" and to do this as a natural housekeeper I will not have much time for writing and I do not believe God requires much of me. I am too little, too weak a vessel to be the passport of much. Paul says "There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord that she may be holy both in body and in spirit, but she that is married careth for the things of the world how she may please her husband," and I believe I have learned from experience something of this Scripture's true meaning, and in a natural sense it tells how the married woman's mind is withdrawn from spiritual things. You said in a letter to me last April that perhaps I hoped to care for both my Lord and my husband. I certainly do hope to serve both ac-

ording to God's wills and shalls, and brother Gold I never expect to see anything that I'll love like I love Jesus and his cause. I have no idea of ever being as happy in any thing as I hope I was in the religion of Jesus for six months after I was baptized. So many times since my departure from that happiness I have said "Be silent, O all flesh." And how I have desired for the Lord to be raised up in me that I might live as I did in my soul's first love. I feel right here to stop. Will say I would be glad to hear from any who feel like writing to me. Brother E. E. Lundy promised to let me hear from him when he got home. He will see my name and address signed to this. I will say 'o all I owe letters that I will write when I feel language given me, I especially say this to brethren F. P. Branscome, J. T. Rowe and John A. Herndon. Come to see me brother Gold. Pray for your's unworthily.

LOLA P. GARNER,

Beaufort, N. C.

TO MY DEAR KINDRED IN CHRIST.

I was in hopes I would never have to do so, but now I want to write of what I hope and feel have been the dealings of the Lord with me concerning family prayer. I had hoped He would never impress it on me as a duty to kneel in prayer with my family, and expressed myself in that way several times; but it grew on me gradually. After the Association at Kehukee in 1895, I was in great distress of mind about several things, and would often, when alone during the day, kneel in prayer. And at night after the family would go to sleep I would kneel at my chair before lying down and beg the Lord to have mercy on me, and help

me out of my trouble. One night something seemed to say to me "Pray aloud," and I dared not disobey, so I went in an adjoining room and closed the door so that I might not disturb the family in their sleep. Soon after that sister Whitley spent the night with me and in conversation she asked me if I hadn't felt impressed to pray with my family, and spoke of the desirability of family prayer for our children's sake. After that I felt a strong desire that my children should be brought up under the influence of family prayer, but felt my own weakness and sinfulness too much to enter into it. Whenever I would go to preaching the desire would grow stronger, till at last it was on my mind most of the time. I felt that if I could be gifted as some others were, I wouldn't shrink so much from doing so. I dreaded too, the persecution that I felt would be mine, when it should become known. I went to the Union meeting at Flat Swamp, and in preaching brother Gold said he thought every Baptist ought to have family prayer, whether gifted or not. I felt that the Lord put those words in his mouth for me. After that when night would come on, the desire would be strong within me to kneel in prayer with my family, but I was stubborn and would not. The 3rd Sunday night in January of last year, I took the bible to find brother Lawrence's text and opened to the chapter in Isaiah where it begins thus "Ho every one that thirsteth come ye to the waters," &c. It was so good I read it aloud to my husband. Before I finished reading it, prayer came on my mind. After reading it, I could resist no longer, and said to him, "Let's kneel in prayer if we don't say a word." Not many words were used but I had peace of mind that night. The next morn-

ing when I thought of what I had done, I tried to make up my mind not to take it up as a regular duty, but only occasionally, when I felt like doing so there was a still small voice that said, "Take up your cross and follow me," and it stayed with me all day. I was afraid to disobey. After a few days I was so tired of it, I would have given anything if I had never commenced it. It seemed to me the heaviest cross I had ever taken up. I didn't see that it would do any good, and said so. There came an answer, "After many days." It brought to my mind the scripture about the bread being cast upon the waters, and after many days returning. I promised myself it should never be known, except in my own little family. Then these words were presented to me, "Let your light so shine before the world that all men may see your good works." After some time these words were impressed on my mind, "Press on toward the high calling of God." That night a young man stopped with us, and I felt impressed to include him with my family in prayer. I begged the Lord to show me my duty. All I could get was "Press on toward the high calling of God." I refused to obey, and I suffered for it. I have a few times dropped it for a short while; but the lash would make me take it up again. At times I feel cold and lifeless, and the cross is very heavy, and I cannot help wishing that I could have gone on without taking it up. At other times, I find sweetness in it, and I am glad that my God is a God that can make me conform to His own will. I would advise others who have felt so impressed to obey. It is of the Lord. Satan would never encourage you to pray to the God of heaven. I have for the most of my time since the As-

sociation at Kehukee been in deep waters. I only had two short seasons of rejoicing before our last Association. The first was after hearing brother Gold's sermon on Sunday at Flat Swamp, Union meeting. His text was in Job, and I had been wanting for sometime to hear some one speak lengthily on Job. When he finished his sermon I felt that I had enough. I needed nothing more that day. The second was after the Union meeting at Cross Roads. Brother Durand preached two sermons, I think, that fed the sheep. He spoke of his second experience. I felt that I knew something about the second experience. He preached on Sunday about Ruth and Naomi. I felt that I had been a Naomi, had been in a far country, and had just returned to my own country and my own people. In my mind I was writing to him for sometime after that, telling him of my long delayed but joyful return to my own dear country and kindred. One evening while my heart was so full of trouble, something came and weighted me down so heavily I asked, "Lord, what is it?" The answer was, The dawning of a better life. I made the reply that I knew it must be after death; there could be nothing good for me in this life, when something said "Trust in God." A flood of tears relieved me of the unusual heaviness, but an aching heart was left me still. Our crops that year were very short, and I feared that my family would suffer for want of winter clothing, but the words were given me that "God tempers the wind to the shorn lamb," and we passed the winter comfortably, if not as I could have wished. Then I was much distressed for the coming year, the prospects before me were so gloomy. At times, I would feel that I never could bear up under my trials; then

that sweet and still small voice again, and again, would whisper in my heart, "Stand still and see the salvation of the Lord." Once while trying to serve God and mammon at the same time, it seemed to me I went down in the depths of hell with Satan, and as Job was tempted by his wife, so was I tempted by my wife, Satan, to "curse God and die," but through the merciful kindness and restraining power of God I was kept from doing so. I shrank with fear, at times, lest He should strike me dead for having such hard bitter thoughts, as I did, against Him. This was to teach me that we cannot serve God and mammon at the same time. Once, in the late hours of the night, when all were asleep, except myself, I was meditating on the goodness and mercy of God, and of His mysterious and wonderful ways, when it seemed to me I was carried up midway between heaven and earth and felt that I was in heaven, but not in that higher and better heaven that was above me. I wanted to go there but felt that I must not try to go to that better place. After floating about in this heaven for a while I concluded I would try to go to the higher heaven, but when I tried, I came down to earth again. I believe it was shown me that this middle place was the second heaven, the heaven on earth that the children of God find in the joys of their salvation; and when they are drawn by that three-fold cord of love to take up their cross and follow Christ in the watery grave, or whatever duty He may lay upon them; and when they feast in the banqueting house of God, where they feel that the banner over them is love. I went to Mt. Zion next day to preaching and was carried up in that second heaven. While brother Stanton was preaching, on Sunday of that meeting, I was first

impressed to write of my feelings concerning prayer. Sometime after that I heard brother Lawrence preach, it seemed to me the best sermon I had ever heard; and I was carried so high in that second heaven, that the singing afterwards, usually so inspiring and soul-lifting, seemed tame and commonplace, and brought me down to earth again. It made me think of the time when I seemed to be floating in the middle heaven, and on trying to go higher, came down to earth. "Be still and know that I am God, and beside me there is none else," are the words that were presented to my mind a few days before the Association, when my family was first taken sick. I feared that death would visit me in my family, but the Lord raised them up again. Then after the Association I felt for a while that the Lord was visiting His judgments upon me for my many sins; was emptying the vial of His wrath upon me, and I was wretched indeed. After a while the feeling came that I must trust the Lord in all things. Then I began to feel a mixture of joy with my sorrow, of gratitude and praise to God for His many mercies, and I felt then that He was pouring His blessings upon me. His will is mighty, and He must be obeyed, and I believe I was brought through the afflictions of my family, and at last my own sickness, to learn in part what was required of me. But there was no affliction in my own sickness. I felt the presence of the Lord, and after I was shown what I must do, and had promised obedience with God's help, I rejoiced in His presence so much, that my family noticed my brighter looks. I saw more clearly than ever before the beauty of God's holiness, majesty, and power, and His wonderful love and mercy to all mankind, and to myself especially;

and I sang hymns and praised God till I was completely exhausted. I could almost wish to be sick always, if I could always feel the presence of the Lord as I did then. But I was soon brought down from this high place; the Lord withdrew Himself, and I almost doubted what had been so plainly shown me. All was darkness before me, there was no life, no light. In my sickness I saw that I must write, first of prayer, and then more; but was not shown what, and though I tried, could write nothing more. But I ought to have tried more than I did. I felt that I must learn again through suffering, how to yield obedience. After awhile my whole family was laid low. My husband and myself took our beds at nearly the same time, my little girl also, and we were very sick. I was made to say, "O Lord, I will try with thy help." There was no rejoicing in this sickness. I didn't feel the presence of God, but I felt it to be just. I felt that death was near, and in my husband's sickness and my child's affliction, I drank of the briny waters of the deep. When my strength came to me, I tried again, but with poor success. When our meeting time came on I went; and while brother Staton was preaching on Saturday I believe the Lord showed me how to go on with my work, and made me feel that I could do it. My heart was melted with sweet submission, humility, love and tears. There was melody within, and I could sing again. While I was in Moab I couldn't sing much, and now when I am so weary and heavy laden and bent so low under my burden, I cannot sing; but when the burden is lifted off, out of the fulness of my heart the music gushes forth, and when I find myself I am singing:

"How firm a foundation ye saints of the Lord,
Is laid for your faith in his excellent word." &c.

How sweet to feel that He has promised to be with us, "in every condition, in sickness, in health, in poverty's veil, or abounding in wealth." "When through 'be the deep water's I call thee to go," "when through fiery trials thy pathway shall lie," "even down to old age," "my grace is sufficient for thee." Blessed promise, one to hold us up in every trial we may be called upon to pass through. In the first of my troubles I went to Cross Roads. Brother Moore's text was, "I waited patiently for the Lord, and He inclined unto me, and heard my cry," words that had before been made precious to me as a promise in a time of severe trial. His first hymn touched me deeply, and I have been comforted by it many times since. The third verse was:

"Ye fearful saints, fresh courage take,
The clouds you so much dread,
Are big with mercy, and shall break,
In blessings on your head."

There was a threatening cloud before me that I was dreading and there was bitterness in the taste of the bud. I have found the sweetness in the opening of the flower; I have felt the blessing of God resting upon me, coming out of the dark cloud; the Lord has inclined unto me and heard my cry; and I have seen His salvation. As every bitter hath a sweet, and every cloud a silver lining, so we have to pass through sorrow, tribulations and trials to see the salvation of the Lord. We are made too, through these afflictions and trials and His salvation, to trust in Him. The promise has been given me that "in this world ye shall have tribulation, but in me peace." And so far it has been so. Somehow I feel

that the Lord is preparing me for severer trials than I have yet borne, but I believe He has promised to deliver me out of them all. He has been my comforter, my stay, my help, my salvation. I am bid yet to "stand still and see the salvation of the Lord," and to "trust in God." And I must trust in Him. My afflictions and conflicts and deliverances have been to that end, to make me trust in Him in all things and at all times. I hope this is the dawning of a better life with me, trusting in God. I have never trusted in Him as I ought, but rather in an arm of flesh. My last resort has been at my Master's feet, with humble pleading, and He has come to the rescue; has taken me out of the troubled waters and placed me in green pastures, where I feel His blessing resting upon me. We feel sometimes, that the Lord has forsaken us, when He has only hid Himself from us for awhile, to make us more mindful of Him. When we have been in the sunshine of His presence for a season, we grow careless and forgetful of Him, but when the clouds begin to gather, we are troubled, and want to find Him again. In His own good time He shows Himself to us. But I have felt, in these my last troubles, that He was with me, laying the rod of chastisement heavily upon me, to bring me to His will, whatever it should be. I feel now that it was to make me trust in Him, as I have been bid so many times to do; and to obey Him. I don't know why this should have been written, but if it is of the Lord, it will serve His purpose. I hope He will put it in your hearts to pray for me. I need the prayers of all my dear kindred, if I have any. If one at all I am your very little sister.

MARY W. HOUSE,

Coleho, N. C.

ZION'S LANDMARK.

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

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

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

VOLUME XXX.....No. 19.

WILSON, N. C., AUG. 15th., 1897.

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EDITORIAL.

DEAR ELDER GOLD:—To-day I have been reading the book of Judges. I would be glad, if you have any light on chapter 14-16, to explain them through the columns of the dear LANDMARK, especially Samson, what he was a type of, and why he returned evil for evil, and why was it that he was willing to die himself in order to kill the Philistines? By so doing you will greatly oblige one that is in need of spiritual help, and one that does not feel worthy to ask this favor, no not even to sign a name. Respectfully.

W. A.

Remarks.

It is good to feel the need of instruction, and to ask wisdom of God is commended. I need this wisdom, nor if I had it could I give it to another. If the Lord should prepare and enable me to truly expound the meaning of the scripture more could understand save those to whom God gives this wisdom.

It is true that the Lord bestows gifts of teaching, and qualifies some

to be instructors, but they cannot teach any except the living in Jerusalem. When the meaning of a portion of scripture is unfolded to any of God's children they know it is true, because they have the anointing in them that teacheth them all things.

I can only write such things as are given me. While I desire to confess my unworthiness and insufficiency to know or do any good of myself, yet I desire I hope to give glory unto God, the giver of every good gift and every perfect gift, and am willing, as much as in me is, if indeed there is any good thing of the Lord in me, to glorify him. Samson was a great riddle to the Philistines. The riddle he put forth to them was entangling to them and brought confusion on them, but he himself was a still greater riddle and mystery unto them.

Our friend wonders why he treated the Philistines as they treated him. There was certainly no love on either side toward the other. They hated Samson as an enemy that had done them greater damage than any other Jew, and in more peculiar and unexpected ways than any other man ever did.

Whatever method they would adopt to destroy him would be sure to recoil on their own heads with greater fury than they could pour upon him. His wisdom and his strength were surprising, and a secret they could not discover. Their hatred towards him was of the most bitter kind. Samson had no love for them. He spared them

not. They afflicted him much, but he spoiled them more.

Samson is a type of Christ, and the uncircumcised Philistines are a type of the sins or worst enemies of God's people. Christ never spared or pitied any of the sins of Israel, nor did any of them ever spare him. It is typical of the irrepressible conflict between righteousness and sin, or the war unto death against wickedness. All sin is against God and God is against all sin.

In the wars of Israel against the Canaanites we have this foreshadowed. Saul is commanded to utterly slay Amelek, but in sparing the fattest and best as they appeared to his lustful nature, he loves his kingdom. While David, a man after God's own heart spared not a hoof and showed them no quarter.

The enemies we have, that we are to treat as they would us, are not men, but our own lustful natures, our own sins. If permitted, they would utterly slay us, nor shall we give them any quarter. He that indulges a thirst for strong drink to drunkenness, nurses that which will destroy him. He that is snared by the lust of his own nature destroys himself. He that nurses sin in his own bosom pets a viper to poison him to death. He that sinneth wrongeth his own soul.

As the Philistines afflicted Samson and degraded him even to the putting out his eyes, and to serving in the most abject manner, and mocked him in his humiliation, and sought to entrap him through their

cunning arts, so the Jews sought to degrade Christ, and by bribing one of his disciples they effected his betrayal, and plotted his death. In all this they hated him without a cause. In truth he was made sin for his people, and trod the wine-press of the wrath of God alone, and his soul was made an offering for sin, and he suffered the agonies of the most shameful death for those who loved him not.

Jesus made no compromise with sin. He spares none. He is afflicted with the sins and is bruised for the transgressions of his people. They slay him, but he destroys them. He leaves not one to condemn.

Samson's eyes are put out in his humiliation, so that he sees not. Jesus suffers so that he makes an end of sin, and love sees not the multitude of sins. God sees not the sins of his people. They are blotted out forever and remembered no more.

Samson dies with his enemies, and slays more of the dead in his death than he did in all his life, so Jesus was numbered with transgressors, and made his grave with the rich and the wicked. As the devil took and put him on a pinnacle of the temple, but could put none of his sin in him, so he is put in the grave, the place of corruption, but he saw no corruption. There was no smell of death or corruption found in him. He was holy, harmless, undefiled every where. He destroyed death in dying. He destroyed him that had the power of death, and who reigned over man

in that dominion, by himself being found in fashion as a man, as he by means of death slew the king of death. Like David wrenching the sword of the uncircumcised Goliath out of his grasp in death, and cutting off his own head therewith, so Jesus by means of death destroyed him that had the power of death.

Samson was always doing wonderful or surprising things. No one else did as he did. No one helped him. He was a puzzle, a wonder, a mystery, a terror. His love was strange. Well, is it not strange that Christ loved such sinners as we? We never appreciate it. We never repay him. Though he fought for Israel, yet they delivered him into the hands of the uncircumcised. His weapons were strange. The three hundred foxes he caught, showing his power over the cunning and wildness of man, and tying their tails by firebrands to make them desperate, showing what judgment and wasting he sends into our idols, causing our works all to be burned up.

The jaw bone of an ass with which he slew a thousand men, was a weapon no other man ever used, typifying the foolishness of preaching whereby enemies of Israel vanish away. His strength in the seven locks of his hair was never so found before or since in another man, showing the strength of Jesus displayed in the salvation of his people. If he does not save all for whom he died then his work is a failure. Time would fail me if I had the ability to tell all about Samson.

P. D. G.

BRING ALL THE GIFTS INTO THE STOREHOUSE.

ELDER P. D. GOLD, DEAR BROTHER:—Please give your views on 8th to 12th verses 3rd chapter of Malachi. We enjoy reading the LANDMARK. It is about all the preaching we get, or can enjoy. Yours truly

GEO. R. HARDWICK.

Easonville, Ala.

Remarks.

Brother Geo. R. Hardwick of Ala., requests my view of Mal. 3 : 8-12.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." &c.

Will a man rob God? One that is dead in the false repose of thinking every evil thing a man does serves God would say that a man cannot rob. Is not man a puny helpless creature, and is not the Lord Almighty? Then how can a man rob God?

"Yet ye have robbed me. But ye say, Wherein have ye robbed me? In tithes and offerings." Even the whole nation had robbed him and they were cursed.

They had robbed God in withholding tithes and offerings. God had commanded the Jews to pay tithes one tenth of all their increase and possessions, and to make sacrifices or offerings unto the Lord. The Lord gave them their increase of crops and flocks. It was all his and so were they. He had commanded them to offer one tenth (the tithe) unto the Lord that the Levites might be provided for. They had no inheritance with the Israelites therefore he provided for

them by causing them to wait on the altar and appointed that they should eat of the altar. This was also for the good of all the Jewish nation, inasmuch as it has taught them to depend on God and not on man and to acknowledge the good hand of God in supplying their need and also to be blest in remembering their brethren the Levites, and ministering unto them of their carnal things. The more freely and fully they remembered their brethren in ministering unto them, the more they would love those brethren. The doing of what God commands and as he commends is always productive of peace and good to the doer. If you give a cup of cold water to a disciple in the name of Jesus you shall not lose your reward.

Witness the blessings God bestowed on the obedient Jews in every needful way and the evil he withheld from them when obedient. On the other hand see the calamities and plagues sent on the disobedient Israelites.

But one says this has no application in the gospel, and that there is nothing for a believer in Jesus to do. He cannot deceive nor mock God, nor defeat the Lord's council. There is no need of exhortation in the gospel one says—for all the promises of God are yea and amen in Christ Jesus to the glory of God the Father. Yes all the promises of God are yea and amen to the glory of God in Christ Jesus. But who may abide the day of his coming. In whom is his saving power displayed. I will, says Paul

to Titus, that thou affirm constantly that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

So then in the gospel days there are things the living in Jerusalem should give good heed to doing. But one says I thought you Primitive Baptists hold that there is no need of ones taking heed to himself or the doctrine in the gospel. The law dispensation and the Jews were a type. Under the law Moses was to be heard. The benefits of obedience were temporal as well as the punishment. One obeying the law or Moses truly gave good proof that he is already saved—and had the promise of the present life as well as hope toward God. One that dishonored the law of Moses gave no evidence of the possession of present or eternal blessings. The law is not contrary to the promises—neither can one be saved by a way that dishonors the law. But is not Christ the end of the law for righteousness? Yes to every one that believeth and to no others. It is the believer only that is justified by the obedience of Jesus from all things from which he could not be by the law of Moses. The law of the Spirit of life in Christ Jesus makes free from the law of sin and death and it is manifested only in those that walk not after the flesh but walk after the Spirit that there is no condemnation.

In the gospel Jesus is the law-giver, and his people law-lovers. Loving him because he first loved

them they desire to keep his word.

Are they to pay a tenth of all they own as under the law? The New Testament does not measure out what one should do by such a rule as that. Yet it does say God loves a cheerful giver and that it is more blessed to give than it is to receive. He puts his laws in our minds and writes them in our hearts so that the law of love constrains us to minister to the needy—to give—show mercy—help along such as preach the gospel by ministering unto them of their worldly goods.

But one says, "I love my pastor or preacher, or my brother or sister, but it is holy love—it does not display itself in feeding the hungry or clothing the naked literally, but it shows itself in feeding their souls with divine food, and clothing them with the righteousness of Christ. As for money or other property I labored for that—and it is my own, I have a right to do as I please with that. If God desires one fed he will feed him. If he calls a man to preach he will take care of that man and I need have no concern about that for it is not my business." Well wherein does such an one prove that he is under the law to Christ, or that Christ loves him, or that he loves Christ, or that God is working in him either to will or to do? How do you show your love to the Lord if you do not show it to his people? Is that faith proven by its works to be good that says to the hungry be ye filled and yet gives not such things as fill, or that says to the naked be ye clothed and yet gives no clothing? He that

shows loving kindness to a disciple in the name of Jesus does this to the Lord.

But if you see your brother naked or destitute, or in need and help him not, how dwelleth the love of God in you? All the gifts of the Spirit, together with its fruits should be brought into the store house or church and then put to use. Every member should serve in his lot and then behold what relief would follow—how enriched would the Lord's people be! God would pour out such a blessing on them as their hearts could not contain.

The Lord is not slack concerning his promise as some men count slackness. He has blessings in store for Israel but he will be sought unto for them. Always when Israel truly seeks the Lord he finds him. For God never said to the seed of Jacob seek ye "me in vain." Them that honor God he will honor. It is not a vain thing to serve the Lord, always when his people earnestly seek him he appears unto them as their Saviour.

God has no pleasure in them that draw back, but his pleasure is in them that believe—and they that believe in God obey him or are careful to maintain good works.

One bid his Lord's money. The gifts bestowed on his people they should bring into the storehouse. One has a good hope through grace that the Lord has forgiven his sins, yet that one does not go to church and confess that blessed name, and give him all the glory by calling on his name, being baptized and go on his way

rejoicing. Such cannot receive such a blessing as his heart cannot contain it. He has not proved the Lord by trying him—obeying him, and thereby having the witness or proof that the Lord does open the windows of heaven and pour you out a blessing that there will not be room enough to receive. So that love, joy, peace, fellowship and all great gospel blessings shall be poured out on such, and the Lord will rebuke every enemy for your sake.

No doubt but that when the Lord's people are stirred up to shine together for the good of Zion and peace of the gospel there shall be great blessings in Mt. Zion.

Have you been one that by your conduct have said it is a vain thing to serve the Lord and what profit is it that we have walked mournfully before the Lord. Where are you? There are some that fear the Lord. These speak often one to another and the Lord hearkens and hears, and a book of remembrance is kept even for them that think upon his name.

The gospel dispensation is the one where the Lord tries his people as silver and gold are tried, in order that they may make an offering in righteousness. The ax is laid at the root of the tree in the gospel or coming of Christ. Every tree that bringeth not forth good fruit is hewn down and cast in the fire. Our God is a consuming fire.

His word searches out every one and tries them. In the gospel all the gifts are his. We serve him in

his gifts as we walk in the truth overcoming the world, and have meat to eat that the world knows not of.

P. D. G.

— — — — — VIEWS REQUESTED.

Brother J. K. Warren, of N. C., requests my view of Luke 11: 26-26. [It is the case of the unclean spirit going out of a man, and returning when he desired; and the last state of that man being worse than the first.

If the religion of Jesus Christ might make a man's condition worse than it was without it, then is it not that far a failure? If, after Jesus has cast out an unclean spirit, that spirit may return, and bring seven others still worse than himself, then is not that unclean spirit even by himself stronger than Jesus, and with the seven others worse than himself; then would they not be more than seven fold stronger than Christ?

The Pharisees charged that Jesus was in league with the devil. This was a sin against the Holy Ghost, for which there was no forgiveness. Jesus cast out devils by the Holy Ghost. The malice of these Pharisees was so bitter that it excluded all hope of forgiveness.

The reasoning of Jesus here, as always, is the perfection of truth, uttered in the clearness of perfect light. If satan is divided against himself how then shall his Kingdom stand? If the unclean spirit goes out under this sham then he can come back into this same man,

as one returning into his own house whenever he pleases; and, finding this man ready to receive him, he also can bring and does many more spirits even worse than himself, and the last state of that man is worse than the first. Such was the case with that wicked generation of vipers. They were waxing worse and worse, and their last condition was the worse.

But how good it is when Jesus, who is stronger than the devil binds him and casts him out, and then the man out of whom he is cast is found clothed in his right mind, sitting at the feet of Jesus, blest with a good mind, blest with hatred of sin, and deliverance from its dominion, blest with a new tongue to speak praise unto the Lord, blest in being turned from the power of satan unto the power of God, blest with the love of Jesus, and true desire to follow him? The charm of the serpent is broken. The power of satan is gone. Jesus dwells in that man, and the temptations of satan serve but to increase his hatred of sin, and his love of the Lord's dominion; so that in all these things he is more than conqueror through Jesus that has saved him. He is kept by the power of God through faith unto salvation, ready to be revealed in the last time; though now for a season, if need be, he is in heaviness through manifold temptations: for the trial or proving of his faith, that he may be purified.

I asked a dear brother last year, who had been a Baptist for many years, if he had any desire to go

back. He replied, "brother Gold, there is nothing to go back after." Have you any mind to go back in natures' corruptions and its darkness?

How is the last state of those that believe in Jesus? How is it with those who have been blest in being turned away from their iniquities, and are leading sober and godly lives, having their fruit unto holiness and the end everlasting life? Are such as believe in God, and are careful to maintain good works, which are good and profitable unto men, and who feel that they are indebted to Jesus for all this, bettered or made worse? The last state of that man is certainly better than the first. The righteous hath hope in his death. Better is the day of one's death (such an one,) than the day of his birth. Measured by the fruit of the coming and kingdom of Jesus, we know that he is of God, and that his coming destroys the kingdom of satan; and the prey is taken from the terrible; for the kingdom of heaven is righteousness, joy and peace in the Holy Ghost. Say ye to the righteous, it shall go well with him. Say ye to the wicked it shall go ill with him. Jesus will gather the wheat into his garner, but he will burn the chaff with unquenchable fire.

P. D. G.

ASSOCIATIONAL NOTICES.

The sixty-six annual session of the Bear Creek Primitive Baptist Association will convene with the church at Jerusalem, Anson Co.,

N. C. commencing on Saturday before 1st Sunday in October 1897, and continuing three days. Jerusalem is ten miles North of Peachland the nearest Rail Road station. Brethren from a distance cordially invited to attend. All those coming by Rail from East or West are requested to write either of the following brethren of their intention of coming and conveyance will be provided on Friday or soon Saturday morning. Write Joe Thomas, Olive Branch, N. C. or T. A. Helms, Negrohead, N. C. Done by order, and in behalf of the last session of this Association.

J. W. JONES, Cl'k.

White Store, N. C.

The seventeenth session of the Seven Mile Primitive Baptist Association will convene with the church at Barby's Chapel, Johnson Co. N. C., commencing on Friday before the 2nd, last Sunday in September 1897, which is the 17th, 18th, and 19th. Barby's Chapel is about 8 miles from Dunn, and about the same from Benson. Parties coming from the South will be met at Dunn Thursday 12.20 p. m. Those coming from the North will be met at Benson Thursday 4:00 p. m. A cordial invitation is extended, especially to the ministering brethren. Brother Gold we hope to meet you at our Association.

C. HODGES, Asso. Cl'k

The next session of the Toisnot Primitive Baptist Association will be held with the church at Castalia Nash Co., commencing Saturday before the 3rd Sunday in October.

S. HOLDEN, Cl'k.

OBITUARIES.

SARAH GILLIAM,

I send by request the obituary of sister Sarah Gilliam for publication. She was the consort of Elder Joseph Gilliam deceased. She died June 28th, 1897, at brother W. T. Bowles, her son-in-law, in her 80th year, when she was taken from this world of sin and trouble to her house of promise, eternal in the Heavens. She joined the Baptist church at Gilliam's and was baptized into the fellowship of said church with her husband by the unworthy writer, April meeting, 1866. She lived an orderly member, attended her meetings regularly unless providentially prevented, until she received a fall in attempting to enter the door of her house, fracturing the bone of her hip-joint, after which she was unable to attend her meetings, but she was not forsaken by the church, her children, and her neighbors. After the death of her husband, and after her youngest son moved away from her home; she broke up housekeeping to live with her children in the neighborhood. She went first to her son, J. H. Gilliam, and next to her son-in-law, brother W. T. Bowles, where she received the best attention they could tender to make her as comfortable as they could in her affliction. She fell about the 1st of Dec. '86 and was in this bond of affliction up to the hour of departure. She could sit up on a chair part of the time, and while she could see to read, would have her Testament placed in her reach. I visited her nearly every month during her affliction. We were always glad to see each other and when I would bid her farewell, she would hold my hand and say come again. I told her I would, if we both kept living, and so I did while she lived. When she died brother Bowles sent me word and I went to the burial. She said; if there was any religious service on account of her death, her choice was that it should be held before her body was buried. So after the lid of the coffin was removed and her children, relatives, neighbors and friends had looked at her for the last time and the lid replaced, I offered some brief remarks. I read 23rd Psalm, sang a hymn and tried to offer prayer and praise to God our Saviour. Then the body was laid in its resting place to await the voice of the archangel and the trump of

God, when the dead in Christ shall rise first and those that remain will be changed in a moment, in the twinkling of an eye and be caught up to meet the Lord in the air and ever be with the Lord, beholding the glory the Father gave his son, where the Lamb which is in the midst of the throne, shall feed them and shall lead them unto living fountains of water and God shall wipe away all tears from their eyes, amen.

F. I. OAKLEY.

Anderson, N. C.

JAMES TOMLINSON.

It becomes my sad duty to chronicle the death of my Father, James Tomlinson. He was born in Jan. 1810, departed this life June 28th 1897, making his stay on earth 87 years. He was in good health for a man of his age, up to the time he was taken sick with pneumonia. On the 4th Sunday in May he returned from his church and was well and cheerful, and ate a hearty dinner as usual. In three hours he was taken very sick, suffering with pain for the first few days for he would not have any Dr; he said it was no use, for it was sickness unto death. But to gratify his dear children and family he consented to it and we sent for the Dr. who came and relieved him some, but he could not stay the hand of the Lord. He lingered on for five weeks and passed away, and has now entered into the joys of his Lord. The writer was with him during his sickness and he would often say, I wish I could die. He was a devoted member of the Primitive Baptist church, a kind and loving father, a good neighbor and loved by all around him and all that met him. He was a great man for peace; he craved peace at home, abroad and peace with the churches. It is hard to give up dear father, "Thy will be done, Thou doest all things well." I trusted by the grace of God we may all so live that when we leave this world we may meet our father and loved ones on the shining shore, where parting is no more. His devoted daughter.

ZILPHA TOMLINSON.

Cliftonville, N. C.

ALLIE PHILLIPS.

Alice Phillips, the wife of Robert Phillips and the daughter of Nathan and Delphia Wade, was born in Floyd Co. Va. April 6th 1834 and died April 5th 1897. We were married in 1863. Five children were born

unto us, 4 of whom survive and followed her to the tomb. We received a hope in Christ and was received into the Indian Creek church in 1884, and were baptized by Elder Wyeette Phillips of Ill. She was taken sick on the 25th of Jan. After having stood around the bedside of one of our sick daughters, and probably contracted much cold, first in the form of LaGrippe, and then it developed into Typhoid fever in which condition she lingered along as patiently as Job for about a month, when spinal meningitis set in. Then in her weakness she had to be almost covered with blisters, making her feel the afflictions of Job, but she never murmured, only saying it is needless for this sickness will be the last of me. She lingered along for nearly a month when finally the spinal meningitis began to let go, leaving her still weaker than before. When she was turned she had to be gently turned with a sheet. At this time we regained hope of her recovery and she thought she was better, but so weak. She would beg us to just let her get up and go and sit by the fire a few minutes one more time; that she was tired to death of the bed. Of course we had to plead with her, for she had to be turned in bed as a child. Finally at this moment when a little hope was entertained of my dear companion's recovery she took a dreadful form of pneumonia, affecting her left lung and heart. She could only lay on one side. She would almost be gone when she took a coughing spell. But God was not ready for her to come home. The appointed and predestinated hour had not yet come, so she had to linger longer with a broken hearted husband and children and relatives eagerly watching for a spark of hope of recovery. Finally our physicians told us that she could not recover, and on the 5th of April the cold hands of death came and took her from our watchful care. Death had then taken a most loving christian hearted bone of my bone and flesh of my flesh from my sorrowful heart. Death had taken a dear mother, a kind and loving neighbor. But the Lord God giveth and the Lord God taketh away, and blessed be the name of the Lord God.

We cannot wish her back in this world of sin and sorrow, but can only say, "Thy will be done." And through Christ we hope to meet her where there is no death, no parting, no sin and sorrow, where we can live with God in the realms of Glory.

It is a hard thing to say in nature "Thy will be done." We have often seen her go away and return; but she now has gone to never return, so we can see her sweet smiles no more. And a word to her children and grand-children, if you ever see her any more you will have to pray to God to prepare you to meet her in heaven. The Scripture says, "A good name is rather to be chosen than great riches." I think she had a good name and had but few enemies. A word to the man who has a good wife, be good and kind to her, for you know not what a loss it is until you have experienced the great loss of having your bosom friend taken from time to eternity.

I might write a great deal more, but I guess I have written enough. So farewell to all around.

ROBERT PHILLIPS, JR.

GEORGE ADDISON STEELE.

Brother Addie lived to be 55 years old. On Dec. 13, 1896, the wheels of weary life stood still and God took his bright spirit home. He left a devoted wife and seven sweet little children to mourn their loss. All of the children are girls except one—a bright boy of seven years. Their ages are from one to fourteen years. Surely the Lord will fulfill his promise, "to be a husband to the widow and a father to the fatherless." Brother Addie had a good hope through grace. Purity, gentleness, humility and unselfishness were features of character which made him very dear to us while living, and crowned his death with a halo of glory. He was strong in character and faithful to God, faithful to his family, faithful to his fellow man. His life was a living light to truth and goodness. He was an honest man and feared not to cross the dark river. He is now a king and priest unto God, and is to be forever with the Lord. His wife is broken hearted, yet she is comforted to know that mortality will be swallowed up of victory. She is a true Primitive Baptist and a devoted christian, and is looking forward in sweet confidence that she will meet her husband in Heaven's glory-land. Her faith, hope and trust in God is so strong that only the Trinity could forge and make the golden links that bind her heart to our precious Savior. O, may those golden links be a consolation and a solace to her grief-stricken spirit; transmitting the heavenly manna to

those bright flowers that regale her heart, that she may entertain well those nymphs of goodness that speak peace and joy to the soul, and cultivate with gladness, those ever shining flowers.

R. H. T.

NANCY C. BEAL.

You will please publish the death of my beloved daughter Nancy C. Beal, who was born in Pittsylvania county, Va., the 12th of January 1864, died the 11th of January 1897. She was married to Russel Beal of Halifax county, Va., the 17th of January 1883. The fruit of their union was two children, only one is now living, a daughter. A few years after my daughter married she united with the Missionary Baptists, her husband being a member of that church. She soon became dissatisfied, and she told me that she wanted to join the Primitive Baptists, but her husband would not consent for her to be re-baptized, as he called it. Hence she never united with the Primitive Baptists. Brother Gold, I have a good comfortable hope for my daughter that she was united to Christ by a living faith which enabled her to look to Christ for salvation, for he is the only name given under heaven whereby we must be saved. Some three or four years after she was married her general health gave way, and finally she went into the dropsy. She took a great deal of Dr. Green's medicine for the dropsy. It would only relieve her temporarily. She tried different Doctors, but to no effect. For the last six or seven years of her life she was a great sufferer day and night. She could not lie down to sleep. The last visit she made to my house was during the Christmas holidays. She was then quite feeble. She left my house for home about eight or ten days after I received a message that she was dead. She died very suddenly. I was informed she desired to pass away all at once. She told some of her sisters a few months before she died that she did not want any of her folks to grieve after her when she died—that she was satisfied in her mind that she would be much better off. Brother Gold, while I cannot refrain from grieving and shedding tears for the departed child, I would not have her back if I could. I desire to be reconciled to the will of God who doeth all things right, and to say the "Lord giveth and the Lord taketh away, and blessed be the name of the Lord."

My daughter was a devoted reader of the LANDMARK. She told me that she loved to read them, for oftimes she realized great comfort, for she said the brethren and sisters that would write for the LANDMARK could tell her feelings better than she could.

JOHN HODNETT.

MISSOURA E. MURPHRY.

Monday, May 24th, 1897, Missoura E. Murphrey, age 22, of Nash County, died. She was taken with a cough in Sept. 1896, and from that time she gradually grew weaker and paler until about Xmas. It became apparent that she had consumption which rapidly developed. She understood her disease and knew the end was not far. In the summer of '95 she joined the Presbyterian church at Rocky Mount, but never seemed fully satisfied. In '96 she left off attending her church but never failed to go to the Primitive Baptist church as long as she could ride.

Predestination and election were taught her by both father and mother from her cradle and she said that no other faith ever entered her mind.

She had many pleasant dreams which led her to believe that only the Primitive Baptists were right and that she was one. She talked much and very consoling of Christ and his works and especially of what he had done for her. She talked of the life beyond, often expressing opinions that were too deep for me. She believed we shall know each other in Heaven. She believed she should know her brother who died a babe; and three of her schoolmates who had gone before were often spoken of. She desired that she might not be long confined to her bed, and the Blessed Master granted her request. The last day she lived she walked to the kitchen with assistance, as was her custom, the last two weeks of her life, and ate dinner with her family. "Blessed forever be the home of Him whose loving kindness surpasses all understanding."

By request and personal supervision her sister had nearly completed her burial dress when she died. She begged her people and reasoned with them not to grieve for her. She said she did not want to live, she only wanted to die. And when one is prepared for Heaven we should not grieve, but rejoice, for the passing away of such a one is but the

melting of the dim twilight of time into the radiant splendor of eternities' highest, holiest, purest and sweetest existence.

A. FRIEND.

Hamilton.....	7
Conoho.....	8
Mt. Zion.....	9
Lawrence.....	10
Williams.....	11
Hopeland.....	12
Falls.....	13

APPOINTMENTS.

A. GARDNER.

Wolf Island.....	Aug. 30
Dan River.....	31
Lick Fork.....	Sept. 1
Pleasant Grove.....	2
Arbor.....	3
Country Line.....	4
Moon's Creek.....	5
Cane Creek.....	6
Mill.....	7
Malmaison.....	8
Mt. Arrarat.....	9
Cascade.....	10
Axton.....	11
North Fork.....	12
Leatherwood.....	13
Camp Branch.....	14
Reed Creek.....	15
River View.....	16
Center.....	17
Spoon Creek.....	18
Pleasant Grove.....	19
Russell's Creek.....	20
State Line.....	21

He will need conveyance.

E. E. LUNDY.

South West.....	Tuesday after 4th Sunday in August.
Old Maple Hill.....	Wednesday
Cypress Creek.....	Thursday
Muddy Creek.....	Friday
Sand Hill.....	Saturday
Beaver Dam.....	5th Sunday
LaGrange.....	Monday
Mewborns.....	Tuesday
Red Banks.....	Wednesday
Galloways.....	Thursday
Blounts Creek.....	Friday
Sandy Grove.....	Sat. and 1st Sun. in Sep.
Morratock.....	Tuesday
Powell Point.....	Union meeting Friday Sat. and 2nd Sunday.
Flatty Creek.....	Wednesday
Bethlehem.....	Friday Sat. and 3rd Sun. Will some brother meet him at Jacksonville Monday evening after 4th Sunday in August. Also at Greenville Wednesday after 5th Sunday in August. Also at Roper Tuesday morning after 1st Sunday in September.

W. W. BARNES.

Washington.....	Sept. 2
Smithwicks' Creek.....	3
Bear Grass.....	4
Flat Swamp.....	5
Spring Green.....	6

W. G. TURNER.

Mingo.....	2nd Sunday in Sept.
Harnett.....	Monday
Seven Mile.....	Tuesday
Reedy Prong.....	Wednesday
Hickory Grove.....	Thursday
Thence to Seven Mile Association.	

The 37th session of the Whitaker's Academy, of Whitakers, N. C., will open, the Lord willing, on the 1st Monday, Sept. 6th, and close the last of May. Board can be obtained from \$8 to \$10 per month. Tuition from \$10 to \$20 per half term, to be paid in advance. Tuition for Short-hand, Type-writing and Telegraphy extra. No deduction made except in cases of protracted sickness. For further particulars inquire of,

A. J. MOORE, Principal.

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P. D. GOLD.

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

TRAINS GOING SOUTH.

DATED Art. 1st, 1887.	No. 41 Daily	No. 15 Daily	No. 41- Daily	No. 42
Lv Weldon	A. M.	P. M.	A. M.	P. M.
Ar Rocky Mt.....	11 59	9 43	.....	.....
Lv Tarboro	12 12	.....	.....	.....
Lv. Rocky Mt.....	12 52	10 35	5 45	12 45
Lv Wilson.....	3 06	11 16	6 20	2 12
Lv Selma.....	3 00	.....	.....	.....
Lv Fayetteville ..	4 49	3 14	.....	.....
Ar. Florence	7 35	3 35	.....	.....
Lv Goldsboro.....	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	7 02	3 30
Ar Wilmington ..	.....	.....	3 04	4 30
	P. M.	A. M.	9 30	5 45

TRAINS GOING NORTH.

	No. 17 Daily	No. 18 Daily	No. 40 Daily	No. 43 Daily
Lv Florence.....	A. M.	P. M.	.....	.....
Lv Fayetteville ..	7 45	5 15	.....	.....
Lv Selma.....	11 20	10 20	.....	.....
Ar. Wilson.....	1 00	12 10	.....	.....
Lv Wilmington ..	.....	.....	P. M.	A. M.
Lv Magnolia.....	.....	.....	7 15	5 31
Lv Goldsboro.....	.....	.....	5 55	10 02
	.....	.....	11 40	11 55
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.....	1 44	12 15	11 27	12 43
	2 35	12 53	11 57	1 00
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	.....	.....	.....	.....
Ar Weldon.....	.....	.....	.....	.....
	P. M.	A. M.	P. M.	.....

*Daily except Monday. †Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 4.30 p. m., Halifax 4.25 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.37 p. m., Kinston, 7.35 p. m., Returning leaves Kinston, 7.50 a. m., Greenville 5.52 a. m., arriving Halifax at 11.45 a. m. Weldon 11.33 a. m., daily except Sunday.

Trains on Washington branch leave Washington 5.20 a. m. and 1.00 p. m. Arrive Farmale 9.10 a. m. and 2.40 p. m., returning leave Farmale 9.35 a. m. and 6.30 p. m., arrive at Washington 11.02 a. m. and 7.40 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m. arrives Plymouth 7.40 p. m. Returning leaves Plymouth daily except Sunday at 7.50 a. m. and Sunday 9.00 a. m. Arrives Tarboro 10.15 a. m. and 11.00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7.10 a. m., arriving Smithfield, N. C., 5.30 a. m. Returning, leaves Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N. C., 10.25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leave Spring Hope 5.00 a. m., Nashville 5.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.15 a. m. and 4.30 p. m., Returning leaves Clinton at 7.00 a. m. and 5.00 p. m.

Train No. 25 makes close connection at Weldon for all points North daily, and via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pass. Ag't.
J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager

*Waters which do not brown
and flames which do not burn.*
Vol. 30. 15, 1887 SEPTEMBER 1, 1897. P. 570 NO. 20

Walking with God, Nov. 15, P. 1

Zion's Landmark.

In that Day, Dec. 15,

3 WOODBRIE

PUBLISHED SEMI-MONTHLY

True desires, Nov. 1, 1887, 1

— 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.

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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.

A BISHOP

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous: One that ruleth his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 1st Tim. 3: 1-7.

These are the qualifications which a minister must have before the church is at liberty to lay hands on him, and then this character must be maintained or he forfeits his gift and the church should call it in. The apostle begins this chapter, "This is a true saying, If a man desire the office of a bishop, he desireth a good work." This seems to have been a saying in his day and he says it is true, and then tells the qualifications that one must possess to be allowed to live in the office of a bishop. The first mentioned is, he must be blameless. That is, above reproach. The conduct of a bishop in his conversation and dealings with his brethren, his neighbors, and all others must be such that if all is known his character is fully above reproach. If he is guilty of falsehood or cheat-

ing or misrepresentations for the furtherance of his prosperity in any way, he has not this qualification, and should not be set apart by the church to ordination, and if he has been ordained the church should at once call in his liberty, for he has given himself over to fleshly lust, and sacrificed this important gift. Our churches should see to it that the requirements of the gospel ministry are kept up to the scriptural standard. In his dealings with the churches he must be faithful and unswerving and impartial. These are not simply privileges but actual requirements. 2nd. The husband of one wife. I do not understand that he must have a wife, for Paul had none, and we do not know that Timothy did. The requirement is that he must have but one wife, and all his affections must be unto her. There must be no division of love with any other woman so as to destroy his chastity or virtue; for such a thing would be a reproach on him and on the church, if she should hold him, and forever destroy his character, so that the first qualification, "blameless" could not be applied to him. Any over-familiar act towards any woman, save his wife, would be a violation of this principle, and should be noticed by the church; for if due notice is taken of such things the sinner may be

saved from the error of his way. It is the unbounded duty of man to protect virtue in woman, and if she should show any over-familiar act towards him his manhood should require him to rebuke her, and advise her to virtue. This is true of any man, and a person who values his manhood will do it. This is specially true of a true minister, for while he has the same carnal lust in his body, yet, the grace of God strengthens him to escape the temptation, and to shun the company of such as will act too familiarly in his company. He and his wife are one flesh, but not so with any other woman.

3rd. Vigilant. This word means discreet, watchful.

A man who is not watchful for his own steps, and for the good of the cause of God, is not fit to be a bishop in the church. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The first requirement is to ourselves, and then to the church of God. He that does not watch himself in word and deed cannot watch the church with a pure eye, neither is he fit for the gospel ministry.

Discretion should show itself in all his dealings, both in the church and out. Wisdom dwells with prudence; the two are never separate. To act imprudently is to act without wisdom. A person may know a great deal, and yet be so indiscreet as never to apply that knowledge, and thus show the absence of both wisdom and prudence. To fill the office of a bishop one must not know only, but he must be able to rightly apply, that knowledge, thus showing no lack of vigilance, and that he would do nothing in the church which is not

wise, nor for the good of the cause, which would prove that he is qualified for the ministry.

4th. Sober. This does not embrace sobriety as abstaining from drunkenness alone, but that and every other extreme. A bishop must be sober in his conversation and conduct. Any exaggeration is a violation of this qualification, and is akin to the 5th. Of good behavior. Let your moderation be known to all men. He must be of good behavior in all company. Evil communications corrupt good manners, and are a violation of good behavior. Filthy conversation is beneath the dignity of a gentleman, and especially of a minister. How can one preserve purity in the church who himself is filthy in his deportment?

6th. Given to hospitality.

If one is not hospitable to his brethren, or even to strangers at his own home, how can he be to the lambs in the house of God, or how can he appreciate the hospitality of those at whose homes he may be entertained, as he travels through this world? One of the commandments of the Lord is to be careful to entertain strangers. If a member of the church refuses hospitality to a decent traveler, unless they have very good excuse, they ought to be dealt with for disobedience to God's law. Especially is this true in the ministry.

7th. Apt to teach.

I want to give some particular attention to this point, not that it is of so much more importance, but it is so often violated all over the country.

In teaching it is not only necessary to use the proper words, but to use them in the proper manner. The name of Jesus is very precious and properly spoken is both food and drink to the people of God. There is quite a difference between

animation and true gospel edification. I have been so animated under political eloquence as to be excited to tears. A person crying is not always a sign that that person is being fed on spiritual food. I once heard a preacher rebuking a congregation for wearing fine apparel, but his rebukes were delivered in a very mellow, soothing, singing tone, and the congregation were soon so excited at his voice that many of them were shouting. There could not have been any gospel edification in what he was saying.

If one is going to teach a class in school he must not only use the proper words, but use them in the proper way. The gospel, being of much more importance than a lesson in literature, should receive much more careful attention as to how we speak it. Telling one's experience in his travail from nature to grace (as it is commonly termed,) or his call to the ministry, is quite animating and sometimes necessary, but it is not preaching the gospel; and, because one is fluent and eloquent in telling his experience, we should not take it for granted that he is called to the ministry, for that is no evidence.

To bring things new and old out of the treasure of the Lord is the work of a gospel minister. He, if he is called of God to preach the gospel, will have exercises in the true meaning of the scripture, for God will open them to his understanding. Then it becomes his duty to seek out acceptable words, and a profitable manner to tell to the children of the Lord the things the Lord has revealed to him. To tell those things in such a broken or scattering way that the church cannot get them together would be very poor teaching, and to tell them in a way that they could not be understood by talking too fast, or in

a singing tone, is worthless to the church. Many may be animated, and may cry, or even shout, but they are not taught.

One of the special parts of Paul's ministry was to turn people from darkness to light, that is to teach them. It was by experience he knew these qualifications. No person should be sent out by any church unless he be apt to teach. It hurts every true minister of God to hear the truth mocked, or the name of Jesus butchered up; but it does every one good to hear the truth faithfully and plainly declared by any one. A bishop must be apt to teach. When this is not the case the church has made a mistake, and should at once retrace her steps. Such preachers turned loose on the public are a nuisance, and should not be encouraged by the churches. We should be faithful to one another.

Here the apostle turns the negative. Not given to wine.

What a spectacle is a preacher under the influence of spirituous liquor! How can he reason of temperance? Some say you must murder at least one person, or steal one time, &c. This is folly. A person is temperate if he takes no strong drink at all, or he may take some and yet be temperate; but he cannot be given to drink and yet be a bishop, for this destroys his qualifications.

No Striker.

Fighting is here forbidden. We should suffer wrong rather than to do wrong. If one treats us wrong we must not retaliate, but do to him as we would that he should do to us. This is the character of Christ, and a qualification of a christian, and a gospel minister.

Not greedy of filthy lucre, or worldly gain. I heard once that a certain rich man once said that he

would not give a cent to any preacher unless he preached against giving to preachers. A certain preacher soon went to that church, and made it a point in his sermon to speak a good deal against ministers. Why did he do this? God is not mocked by the threatener, nor the one who is influenced by such an unholy threat. He was greedy of filthy lucre, and was hired by that man's money to preach against the truth. This is the worst kind of greediness. A true minister of God will not preach, nor stop preaching, for money, nor other worldly advantage. Because one exhorts the church to her duty, as laid down in the scripture, is no evidence that he is a "money hunter," but if he does not do this when it becomes necessary he is not faithful in the house of God.

God calls his ministers and points out to them their field of labor, and causes the word of God to be in their hearts as a burning fire shut up in their bones, and they are so weary with forbearing that they cannot stay. When one is thus sent of God to preach his word there is an obligation on the other side that he should be taken care of; not that he is seeking money, but faithfully serving God, and it is right that the churches should be faithful in administering to him of their carnal things. It is our duty to be faithful to one another.

All true ministers and christians in general know that this grace is wrought by tribulation. Any of us can be quiet in prosperity, but how many in adversity. In adversity our patience is tried. Sometimes persuasions arise against God's servants. They come up in the church and out of the church, and he is neglected in the ministration that he should receive at their hands, but he must not slack of his

duties; he must be patient. Many a poor minister of God has walked to preach to a congregation that rode in buggies or fine carriages to hear him. Still he must be faithful unto the heavenly calling, and patiently endure hardness as a good soldier.

Not a brawler. Not a person given to making a noise and wrangling among the brethren. A person may show himself to be this evil person by requiring of the brethren more than the scriptures justify, and thus get up strife and confusion in the church. A bishop must not be this way, but peaceable. A minister who would occupy the pulpit to clear up his troubles and point out his grievances, or to talk of the divisions in the churches, and accuse brethren as sound as himself of being heretics, comes under this head, and the church should beware, for a bishop must not be a brawler.

Not covetous. Not seeking that which is not his own: nor preaching for what the church has, but for the church. I seek not yours, but you should be the very sentiment of his heart.

One that ruleth his own house well. That is peaceable and having his children under subjection, not by harshness, but by love. No one can rule well that which troubles in his presence. Our company should be pleasant to our children so they may have their joys with us. What would you think of a pastor who was so rigid that the brethren would be afraid to speak in his presence? A bishop should so rule in the church that the brethren will all love him, and long for his coming. Christ is a gatherer, and so are those ministers who follow Him. The ruling of ones own house is a very good key to his knowledge of church discipline. A man who rules well his

own house has not much time to help his neighbors rule theirs. A preacher who rules well in the church of God where he serves has not much time to meddle with the affairs of others as he goes along.

Not a novice, or a person who has not been faithfully tried, and proven to be faithful and instructive. Haste in matter of this kind often makes many hurts in the churches, therefore they should be careful not to ordain a novice lest destruction come to him, and hurt to the church.

Every minister must so live that the adversary shall have no occasion to speak reproachfully. He must have a good report of them that are without. If he has enemies, it must be that they are not so because of his unfaithful dealing; but from this standpoint he must have a good report of those out of the church. No person should be able to say ought truthfully against him. Let every evil report be for righteousness sake.

We should remember that the word "must" is used here, and it does not mean that a bishop must have only one of these qualifications, but all of them.

I have occupied much space, but much more can be said on the subject, and I think that no more profitable reading could be put before us, therefore if you should write an editorial on this subject it appears to me it might be profitable.

The Lord bless the household of faith.

Your brother in hope,
L. H. HARDY.

Roxboro, N. C.

ELDERS P. D. GOLD AND LESTER.
MY DEAR BRETHREN IN THE LORD:
—I will submit a few thoughts for the readers of the LANDMARK.

Sometime ago I was reading the ninth chapter of 2nd Samuel. After several readings I was suddenly awakened to the sweet thought of the loving kindness of God to poor sinners. What a wonderful picture was here revealed to my poor sin beclouded eyes. Ah; no beautiful landscape, with its gorgeous splendor at the early break of morning, could be compared to it. This has encouraged me in faith. I hope to trace over some of the incidents of my own relationship to Christ experimentally. This is one of the "Whatever things that were written aforetime, for our learning," &c. David here is a representative of God, and says, "I will surely show thee kindness, for Jonathan, thy father's sake." How strange, that notice should have been taken of this poor "lame" young man.

The condition of Mephibosheth very strikingly sets forth the state of a sinner "quickened" to know the guilty distance he stands from God.

We find by reading 4th chapter that he was the son of Jonathan, the son of Saul, both "gone the way of all the earth," and he had fallen and was made a helpless cripple for life, and since this he was hid, and "lame on both feet" and no doubt being the descendant of Saul who was David's enemy, he could expect nothing but the wrath of the king and the poor sinners today, when their eyes are opened to their dreadful condition, feel that they would hide from his presence, not that I think they would voluntarily go to Lodebar, which means "a place of no pasture" but that all are brought experimentally to a place where there is no hope. Yea, I was where I could not think that the Lord could be merciful to poor me, and sustain His Holiness, which is the

same as "Lodebar." David asks, "is there not yet any of the house of Saul, that I may show him kindness." Here is the beauty, David had sworn that he would show kindness unto Jonathan, and that he would not cut off his kindness from his house forever. David did not have any conditions in this proposition either as to wealth, physical strength or intellect, however low, lame or deeply fallen he was embraced in the promise of God. As this poor cripple is an heir of the promise of David and that without his knowledge until it was manifested unto him, even so the children of God are today heirs of God according to God's promise. David was informed that there was one yet of the sons of Jonathan who "was in the house of Machir in Lodebar." Then David sent and fetched him. Oh, dear children, don't this tell us of a grace that is so entirely of God. "David sent and fetched him. Although "lame on both feet" he was tenderly brought to the King's house. Poor man had never done anything in his life to commend him in David's sight, which is the condition of every sinner in God's sight. This is so unlike what man does. We are apt to do kind acts to those who do them for us. Not so with God, for if that was the way, we would never be permitted to come to the King's house. Grace comes unconditionally and finds "lame" sinners and brings them to the banqueting house and "places the banner of love over them." Now "fear not I will surely shew thee kindness;" how compassionate: all for Jonathan's sake. Sometimes I feel that I have the assurance that grace whispers in my soul and says: fear not, I will shew thee kindness: what for? for any good that I have done, no: but for Jesus sake, who died the just for the un-

just that he might bring us to God. When Mephibosheth was brought before the King what could he expect from him? For natural reasons, he had cause for great fearful apprehensions. Then we can begin to imagine his joyous surprise when this unconditional grace was bestowed on him. "Fear not" "I will shew thee kindness." I will restore thee all that was Saul's, this is not all he gave him, but that he should eat "at this table continually." Ah dear brethren and sisters and all who may read this, I want to testify that if I am saved that it is the kindness of God shown me for Jesus sake, and because He has promised in His Covenant that He would shew kindness. "God who is rich in mercy for His great love wherewith He has loved us, even when we were dead in sins, hath quickened us together with Christ, "and has made us to sit together in heavenly places in Christ." This is equivalent to being "fetched" from the place of no sustenance to a land of "corn and oil and wine" from a place of confidence in self, to a place of simple trust in our great Deliverer. "We are the circumcision which worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh." This wonderful lesson of the King's kindness to poor Mephibosheth is in such sweet harmony with the acts of Jesus that they are bound together with one unbroken chain of love. Remember the poor man that lay at the pool thirty and eight years. How his heart must have rejoiced when the kindness of Jesus was extended to him. But the loving kindness of God "has raised us up and made us to sit together, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ.

I know this is not according to

man's teaching. "I know the things of man by the spirit of man that is in man." Man says I can do something to get to the King's table; the natural preacher says repentance is the voluntary act of the creature, and that believing the gospel is a condition upon which our salvation is hinged: in fact natural men point out, or give sinners, a way-bill to heaven. No doubt the poor man at the pool had been told the same things, that if he would get in the water he would be healed, but the kindness of God was bestowed on him and he was made whole. No sooner had Mephibosheth received this manifest token of the King's kindness than he began an examination of self, and here is where repentance comes in. Jesus was exalted a Prince and a Saviour to give repentance and said. Who am I, that thou should'st look upon such a dead dog as I am? This is the effect of grace, instead of exalting one to feel that he is great, he would bow himself in the dust, and cry like Job, "I abhor myself, I repent in dust and ashes."

The Lord lifts up the poor, lame ones and makes them Kings and Priests unto God. What a wonderful change from a state of death to eternal life. He says; "they shall never perish" and the more they know this by the manifestation of God's love to them, the more they are humbled before the Lord. The Lord did not promise Paul that He would remove the thorn from His flesh. Neither did David promise that Mephibosheth's lameness should be healed, but that His grace was sufficient. "As for Mephibosheth he shall eat bread at my table as one of the King's sons."

We need not expect in this cold world to be healed of our lameness. Because it is written "that

it is through great tribulations that we enter the kingdom." And again John saw the church triumphant and it was said, "These are they who have come up through great tribulation." So when strong temptations come upon us we are just as dependent and lame as ever, but while we are struggling against the tempest, and often almost driven to despair let us cherish the sweet promise, "Fear not, I will show thee kindness." "Fear not." I am able to calm the tempest, to hush the roaring of the billows. "Fear not, I am with thee." Fear not little flock, it is your Father's good pleasure to give you the kingdom. My subject has enlarged so much that I don't see any end to it. If the Lord will I may pursue the subject at some future time. Brother Gold, you can do according to your judgment with this. I'm afraid I have written too much. Love to all the saints.

S. H. WHATLEY.

88 Fort St. Atlanta, Ga.

The following was kindly sent me by sister Eber Hix of N. Y. concerning Elder Leland which will be enjoyed by our readers.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I saw an advertisement in the LANDMARK in reference to Elder Leland, a Baptist minister who was some fifty years ago sent to the general assembly of Massachusetts to get repealed the law taxing all citizens to support the state church, and he succeeded. The clergy of the State church were exasperated against him, and one of them accused him falsely of writing and committing to memory his political sermon.

Leland challenged him to a public pulpit performance of extempor-

aneous preaching, and Leland the first to preach arose, when his antagonist gave him for his text "And Balaam saddled his ass." Instantly Leland divided his discourse into three heads, and said, Balaam is the priesthood of the tithing church, the saddle is the tithing system, and the ass is the people; and for his sixty minutes he poured forth in eloquent strains against the iniquity never surpassed in modern times: while the thousands present hung on his lips in breathless silence. When his antagonist arose to take his turn of sixty minutes, Leland gave him for his text, "And the ass opened his mouth and spake," and such a storm of applause arose that his antagonist soon sat down without uttering a single sentence.

MRS. EREB HIX.

Jefferson, N. Y.

TO THE HOUSEHOLD OF FAITH.

BELOVED BRETHREN AND SISTERS:—Our Father in Heaven, the Father of all our mercies, has been pleased to spare my poor, unprofitable life to see this, my eighty-second birth-day. For more than four score years His exceeding kindness has been wonderfully manifested to me in all the checkered scenes of my long pilgrimage. I desire, in humble and loving thankfulness to testify, that during the more than seventy years since I trust I learned to know and love Him as my Father, He has never left or forsaken me. In girlhood and womanhood and in a double widowhood, in affliction and bereavement, in darkness as well as in light, I have been graciously enabled to realize that His holy presence was near me, and that underneath me were His loving and everlasting arms. I have been sinful and unworthy of the least of all

His mercies; but I have a blessed reason to believe that, for the alone sake of His bleeding and dying Son, He has loved me and kept me in the hollow of His hand, and comforted me with His gracious Spirit, and to hope that He will continue to be with me, not only to the close of mortal life, but also during the endless ages of immortal life beyond the grave. With the inspired Psalmist I would desire to call upon my soul and all that is within me to bless His holy name—to abase myself in dust and ashes, as utterly unworthy, before the God of my salvation, and to awake and enjoy every faculty of my being in adoring reverence of His infinite excellence and goodness.

For about a year I have been exceedingly feeble, and I have become hard of hearing and almost totally blind. On the 34th of May I had to take my bed, and since that time I have seemed to dwell on the verge of eternity. But, in His wonderful goodness the Lord has given me a little appetite and strength, so that I am now able to sit up in my rolling chair several hours during the day. I feel that I cannot be thankful enough to our Heavenly Father for His mercy.

I have been a member of the Primitive Baptist church seventy years. Surely there is no kinder and better people on earth. In all my trials my dear brethren and sisters and children and relatives and friends have been so kind to me that I feel I cannot thank them enough. Oh that the rich blessings of Israel's God might rest upon them all. I ask an interest in your prayers, my dear kindred in Christ, that our heavenly Father would give me His grace to sustain me to the end. Your aged sister in hope of a blessed immortality.

M. M. HASSELL.

Williamston, N. C. July, 17 1897.

SUFFERING WITH CHRIST.

BELoved BRETHREN IN CHRIST :—
In mind and heart I have been much exercised recently upon the fellowship of Christ's sufferings, and today am impressed to write to the members of Christ upon this heart-touching theme, with the hope that they may be comforted with the comfort wherewith we ourselves are comforted of God, and that their confidence in Him may be strengthened and their love abound.

As a text, let me use the brief words of Paul the inspired : "If so be that we suffer with Him." Rom. 8 : 17. May it please the Spirit of truth, the Comforter, to quicken and illuminate my spirit and guide my mind and thoughts while I dwell upon these expressive and wonderful words of this suffering servant of Christ. He is writing to the "beloved of God, called to be saints," of the evidences of their filial relation to God in an everlasting and ever-blessed sonship, first telling them wherein this divine sonship exists, saying, "For as many as are led by the Spirit of God, they are the sons of God." Their sonship, therefore, is in the Spirit of God, but not in the flesh of man. He next assures them that they "have received the spirit of adoption, whereby we cry, Abba, Father." So Paul, as well as they, had received this Spirit; and now it was by this blessed Spirit that they were the children of God and He was their Father, their Father in the new everlasting covenant of life and peace, and their Father in the holy and blessed eternal life in Christ Jesus. So, then, their sonship to God the Father is in the Lord Jesus Christ, in His sonship and name, life and nature; for Jesus is "declared to be the only begotten of the Father, full of grace and truth. And of His fullness have all we received, and grace for

grace." "For it pleased the Father that in Him should all fullness dwell," writes Paul. Hence, to the children of God, "Christ is all in all." "And ye are complete in Him, which is the Head of all principality and power." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Thus are all the children of our God connected with His beloved Son, in and with whom they have eternal life and all other spiritual blessings, and are His brethren and members. Paul declares this oneness with our Living Head in sublimely simple and wonderful words, saying, "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 heavenly places in Christ Jesus."

And as we are and shall ever be thus one in and with Christ, as we have been regenerated and shall be resurrected, so truly was and is He also one with us in His incarnation, as both the Son of God and Son of man. So it is written : "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same," etc. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2. For this cause and in this way was Jesus joined with his brethren in suffering, even unto death; yet He suffered for us and for our sins, "the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

We thus learn that the brethren of the meek and lowly Jesus, the children of God, are the children of man, partakers of flesh and blood, and are therefore sinners in their fleshly nature and existence, subject to affliction and suffering, disease and death. In all this the Man Christ partook with them, as their Brother, Mediator and High Priest, that He might redeem them from all iniquity, save them from their sins, and present them to God a holy priesthood. Jesus was therefore a Man of sorrows and acquainted with grief, not only in coming in close touch with the woes of others, but also in His own sinless person. So He was touched with the feeling of our infirmities, and knew how to succor the distressed and tempted, in that He was tempted. He was even made to be sin for us, although He knew no sin, and did no sin, that He might put away our sins, and make us partakers of His holiness.

Now unto this end God has chosen his beloved people in Christ who died for them, and rose again, that He might wash them from all their guilty stains of sin in His own atoning blood, purify them unto Himself a holy people, and raise them up unto God and glory in immortality in the power of an endless life, to evermore be with Him.

The beginning of this work of righteousness in the heirs of eternal glory is their regeneration by the quickening and sanctifying power and operation of the Spirit of the God and Father of our Lord Jesus Christ, who raised Him up from the dead to heaven and gave Him glory. This life-giving Spirit in them is to them "the Spirit of adoption," and it seals them in their hearts as the heirs of salvation, and gives them character as the children of God, because they

are now in living union with His Son Jesus. Thus are they quickened together with Christ, and raised up together with Him in His righteous life above the law of sin and death, and shall forever live, because He lives in them and they live in Him. Before they were thus quickened and raised up from under the law and its curse, they were dead in their sins and in the uncircumcision of their flesh, having no hope and without God in the world. But now they are made nigh unto Him in Christ Jesus, and cry to Him, "Our Father who art in heaven, Hallowed be thy name." They have passed from death unto life, and now live in the Son of God, who loved them and gave Himself for them. Yet this life they now live in the flesh; therefore they are the children of God by the Spirit of adoption; for they have not yet received adoption itself unto God their Father, but wait for it in hope, namely, the redemption of their bodies from the bondage of corruption into glorious liberty of the Son of God.

Hence now, from the time when they are quickened together with Christ, they also begin to have fellowship with Him in his sufferings in the days of His flesh; for now they die indeed unto sin, but live unto righteousness through our Lord Jesus Christ. He is their Leader, and in all the way they must follow Him and walk in His footsteps. From the manger to the cross every "new-born babe" in Christ must go after Him, and be made conformable unto His death; that they may also know the power of His resurrection unto life and unto God. They must drink of His cup, and be baptized with His baptism. As He was afflicted in all their afflictions, for their salvation; so, in coming into this salvation, they must come into His afflictions.

Thus and in this way they personally know the preciousness of Christ in His sufferings for their sins, and the joy of His salvation, in all of which they are joint-heirs with Him. Tribulation, suffering and sorrow filled the cup of the meek and lowly Son of God on earth; and His baptism, in which He fulfilled all righteousness, was into death. Thus it must be with all members, because they are joint-heirs with Christ. "In the days of His flesh He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him." And it is in Him and through His sufferings fulfilled in us that we shall be made perfect; for it is by His obedience that many shall be righteous, and obtain eternal redemption and salvation. All this shall be fulfilled in them that are Christ's as well as for them. "For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him." "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake," says Paul. Hence, not the faith only is God's gift to us for Jesus' sake, but the suffering as well.

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Suffering with Christ, therefore, is itself the blessed evidence given us by the Spirit

that we are the heaven-born children and heirs of God; that He is our Father and our blessed God, and that His now glorified Son is our Brother, while we are also His brethren and joint-heirs, both in His sufferings, and in His victory and glory. O, how consecrated and sanctified, then, are the sufferings of the children of God in the days of their flesh! For as the loving Father appointed the sufferings of His dear Son, so has He in His love and faithfulness appointed unto His dear children their afflictions and sufferings in all their sojourn on earth, from the cradle to the grave.

It was in view of this truth that Paul wrote to the dear, suffering kindred in Christ, saying, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know." Therefore brethren we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord." Their distresses and reproaches for Jesus' sake not only tried their faith in Him, but purified and strengthened it; and not only so, but their afflictions likewise brought them nearer together in Christ, and nearer to Him. So, in a time of sore distress and persecutions in Jerusalem, the disciples lifted up their voice to God with one accord, and fervently called upon the name of their now glorified Lord in strong assurance of faith in Him. "And when they had prayed; the place was shaken where they were assembled together and they were all filled with the Holy Ghost, and they spake the word of God with boldness." They now suffered with Christ and for his name's sake, and

He was near and precious to them. It was as when Jesus endured the dreadful temptations in the wilderness, and the awful suffering in the garden, and God sent His ministering angel to succor, strengthen and comfort His beloved Son, and so He the more precious manifested His watchcare and love. It is so in all the varied and many afflictions of God's suffering and dependent children on earth; for having loved them with an everlasting love, it is in this way that with loving kindness He draws them to His mercy-seat and to their precious Christ, and away from an arm of flesh and all mortal power and dependence. And so He prepares them to say, "Come and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up." This discipline teaches them their need of being bound up and healed, and that it is the Lord that does this. Hence, what a blessed experience this is! So must we all be emptied of self and all confidence in the flesh, before we are prepared as earthen vessels to be filled with the fulness of God, and reflect the image of our precious Redeemer, who through suffering manifested that our perfection is in Him. We come into His perfection only through His sufferings; and in no other way can we know the love of God for us.

D. BARTLEY.

(Continued in next issue.)

Now since the crops are being housed and money is commencing to circulate, we ask our subscribers who are in arrears not to put off until the last the payment of what they are due for the LANDMARK. While it may seem small to you it means much to me, and the best time to pay is when you have the money.

P. D. GOLD.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

CHARITY.

Sister Mattie Elsbury requests me to write on the subject of Charity.

I trust I am reasonably disposed to comply with such requests when I feel to know enough of the subject to indicate some of its outlines, but I am often shut up, or cut off from the light and am made to fear that I know nothing as I ought to know it, and conclude that surely the root of the matter is not in me. I am confident that without charity one cannot speak or write of it. Each gospel subject must be understood in its own light, as of the light of Him who shines in the heart to give the light of the knowledge of his glory in the face of Jesus Christ.

Charity is the love of God which he sheds abroad in the hearts of his people whereby they love him and one another with a pure heart fervently. Charity is more properly and fully understood when con-

sidered as a vital force exhibiting divine energy. It is not so much the thing done, as that which prompts the action that constitutes the true service of God. So it is with respect to charity. It is not the doing of a thing, nor the thing done, so much as it is the underlying cause and the crowning effect of service to God and to one another. Paul gives us to understand that the same thing done in charity toward any one may be done without it—but to no profit. If we can find in ourselves the gospel traits of true charity towards each other, we may rest assured that we have the same towards God. The most profitable investigation of th subject therefore must be had in the light of the scriptures of the gospel of truth in connection with our experience in the same.

True service to God is that which is rendered without the fear of punishment or hope of reward, and this service is prompted by charity, and wrought in it. God's children thank, praise and adore him for what he does for them, but they serve him because they love him, and thank him for the privilege which he accords to them of loving and serving him. They cling to him, trust in him, and serve him alike in sickness and in health, in poverty and in wealth, in adversity and prosperity, in season and out of season, therefore their service is such as nature can neither perform nor suggest.

Charity is a gift of God infinitely prerequisite to the manifest exist-

tence of the character and service of the children of God and is therefore the most distinguishing feature between them and the children of all other parentages.

It is infinitely better to know we have a certain grace and yet be not able to define its existence and character, than to be able to define it with but little or no assurance that we possess it, therefore I will try to investigate the subject as it is revealed in the children of God and exercises itself in them the sweetest emotions of love to God and to to one another, reflecting the true basis and manner of service and devotion to God. As we serve God only as we serve one another, we have but to see how that is done, and we may see that our devotion to him grows out of our service of one another. Therefore see that ye love one another with a pure heart fervently.

The people of God are gifted for his service. There are gifts differing, given to different ones, and we are to covet earnestly the best of these gifts that we may render the better service, and yet there is a more excellent way in which each one if gifted alike, and this way or this gift is charity. In this respect each and every one from the least to the greatest is alike gifted to love God, and his neighbor, and his brethren even with a pure heart fervently.

We are to speak to ourselves in psalms, hymns and spiritual songs, which if done in charity, in purity of heart, and in fervency of spirit each is profitted in speaking and in

hearing others speak, but without charity, though we speak with the tongues of men and of angels, we are but as sounding brass, and our speaking is but as the sound thereof. Great faith, much wisdom, sound judgment and prophetic knowledge are worthless, and we are nothing without charity, because these things are possessed and used in charity "speaking the truth in love."

We are to care for the poor saints, to feed, clothe and shelter them, not as we might care for a starving dog, but as we would and do, for ourselves, in love and good will, otherwise while they are benefited we are unprofitable and unprofitd. What we give is not charity, but it must be given in charity in order to mutually edifying.

"Charity suffereth long and is kind." The long suffering of God, which Peter counts our salvation, must have been because of his everlasting love, so also is there salvation in charity, as entertained by us toward one another. That principle in us which prompts us to suffer long with the imperfections of each other and to be kindly affectioned one towards the other in the face of short comings is charity. Sometimes we are moved to note, and hold against a brother everything we see amiss in him, and are minded to move against him without mercy or even pity, in this we are without charity. Again, we feel that with all his faults he is better than we are, and our heart is full of pity, mercy and love, and we feel humbled and filled with an

nexpressible gratefulness because we can suffer long and be kind towards him, and because the brethren are so graciously minded towards us, and above all that God is so mercifully gracious and kind toward us as not to cut us off in our sins. Is not this charity? Do we feel to boast because we suffer long and are kind toward those who seem to be contrary? If not, why not? Because God has blessed us with charity in our hearts and we are humbled rather than exalted. "Charity envieth not, vaunteth not itself, is not puffed up." Charity "beareth all things." Our ability for bearing all things which we are required to bear, and all things which we do bear is charity. We are not required to believe everything, but all things which we do believe we believe by virtue of charity. There is that in us which remains strong in hope, and reconciles us in a hope that is not seen, and keeps us hopeful for the better ending of all things by which we are affected, and in which we find ourselves interested. The virtue which constitutes the cause of this is charity. There is that in the make up of our peculiar qualities which is of such enduring substance as to render a failure to entertain the characteristics of christianity as set forth in the scriptures utterly impossible, the virtue of which is charity.

It is not required that we should be able to continuously exhibit each and every one of the traits of charity as are enumerated in the word of truth, or that we actually do so as

a condition of our salvation, but it is essential to the evidences that we are saved that we possess them and to our comfort in the knowledge of salvation, and the enjoyment of the confidence and fellowship of each other, and the rest, peace, joy and gladness therein that we keep them in mind, and give all diligence to exercise ourselves therein to have a conscience void of offense toward all men, especially toward them who are of the household of faith. We are to have fervent charity among ourselves, "for charity shall cover the multitude of sins." Now does this mean that charity in me shall so cover your sins that I nor anyone shall see them, or does it mean that the charity in me shall so cover my sins as that neither you nor anyone else can see them? Charity in me does not hide your sins, but hides from you my sins, and enables me to bear with you and suffer long because of your sins and my sins, therefore if each has this fervent charity and is loving the rest with a pure heart fervently, each ones sins are so fully covered by the charity which he has in himself as not to be seen, and we behold no spot in each other even as the Lord hath said, "I will behold no spot in thee."

I do not know whether I appreciate the confidence and fellowship of the brethren as I should, neither can I conceive how miserable I should be without them, therefore through the joy and comfort it affords me to have them and the fear of forfeiting them, it seems to me that one of my highest

aims in life is to maintain the confidence, fellowship and love of the brethren. I cannot conceive a worse hell to anyone than befalls a child of God when he forfeits these blessed privileges, and is cast out into outer darkness where there is weeping and gnashing of teeth, or to be cast forth and trodden under foot of men as salt which has lost its savor.

Charity is not only a fundamental cause, but is also a crowning effect. It is not enough to have charity; it must be exhibited. It is not only an inner fountain with cleansing effects garnishing the interior of the inner court, but it runs over, and like precious ointment poured upon the head runs down to the very skirts, forming an outer adornment. "Above all these things put on charity, which is the bond of perfectness." This is a garment which does not wax old with use but grows stronger and brighter, making the wearer shine as with the light of burnished brightness.

Charity serves as an invincible shield, warding off the fiery dart, as a high tower upon which hang the bucklers of mighty men of valor, a smooth and solid way in which securely walk the humblest of the Lord's little ones. It protects them from the scorching fire and raging flood. It makes their enemies to be at peace with them, and to acknowledge the holiness of their God. It makes their ways the way of pleasantness, and their paths the paths of peace, from which drop the odors of sweet incense, making them as the chariots of Ammi-nadib.

I cannot attain unto the fullness of the subject. If sister Elsbury can think of a precious subject—ininitely deeper, higher and broader, and more glorious and perfecting in its character, attainments and adornments than I have presented, let her call it charity.

P. G. L.

DEAR MR. GOLD:—Will you please give me your views on 1st Cor. 15: 22-30.

By this scripture do you understand that Christ intercedes for the world throughout all times.

Very Respectfully,
JULIUS M. LEE.

Remarks.

We will consider the subject one is writing or speaking on if we desire to know what he means. The more necessary is this rule in proportion to the ability of the writer or speaker.

Now what is the subject Paul is writing on in this chapter? Answer, it is the resurrection of the bodies of the saints. First, he defines the gospel (See 1st to 5th verses.) Christ died for our sins, and was buried, and he rose again the third day, according to the scriptures. That is the gospel. Now does this assure the resurrection of those for whom he died? If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For the Lord Jesus himself shall descend from heaven with a shout, and the dead in Christ shall rise first, and we that are then living shall be changed in a moment, and we all be caught up

together, and so shall we ever be with the Lord.

If the body of Jesus was raised from the dead then the bodies of them that sleep in Jesus shall be raised. Here we will remark that the scriptures teach that there shall be a resurrection both of the just and the unjust, but that in this chapter the resurrection of the bodies of the just, or those that sleep in Jesus, are especially meant.

If Christ be not risen then there is no resurrection. If Christ be risen then there is a resurrection. Without the resurrection there could be no fruit, no crop, no harvest. If Christ be not risen ye are yet in your sins, and your faith is vain, and we are false witnesses, and we have no hope, and are of all men most miserable. For hope refers to the resurrection specially, or to the unseen.

Since by man came death by man also came the resurrection. Adam is the figure of Jesus who then was to come. The figure is true in its place as the figure or type, so the substance shall also be true. For as in Adam all die, that is by relationship to Adam all his offspring—all that are in Adam die, even so on the same ground all in Christ are made alive in the resurrection of Jesus; for because he lives they shall live also.

But every man in his own order. Christ is the first fruit. He is the Head, the leader, the captain, the life, the first-born from the dead, that in all things he might have the preeminence. The resurrection

of his body by the power and glory of God, and his appearance to his disciples, is the blessed assurance of their resurrection also. For if Jesus the first is holy, so also are all for whom he died and rose again holy, or the lump which is the entire body or church is also holy. Hence if Christ is not risen we are yet in our sins. But if he rose from the dead for our justification then we are justified in him, and so sure as he arose from the dead so sure shall we also rise from the dead.

Christ is the first fruit then. That is the order. Afterward when he shall appear or come again the second time, without sin unto salvation, (having put away sin in his first coming in the flesh,) then shall we also appear with him in glory.

Then cometh the end. Christ must reign until every enemy is put under his feet, and the last one is death. God hath given Jesus this dominion and authority, and when Jesus shall have put down every enemy, destroyed death, he shall deliver the kingdom to God even the Father, and then shall the Son be subject unto the Father who hath put all things under Christ's feet; and then the saints as heirs of God, and joint-heirs with our Lord Jesus Christ, shall be with the Lord, and God shall be all in all. This is the end of the meditation of Christ, when it shall have been perfected.

Now if the dead rise not what shall they do that are baptized for the dead? What do you mean when confessing you are dead to the law by the body of Christ, (for if Christ

be in you the body is dead because of sin,) and you are buried by baptism into the likeness of Christ's death, and risen with him by his faith? Is it not to set forth, as you are raised up out of the water, the resurrection of Jesus, and receive the answer of a good conscience toward God, and are married to him (Jesus) who is risen from the dead, and have your fruit unto holiness, and the end everlasting life? What do you mean by being baptized for dead or as dead if there is no resurrection of the bodies of the dead? As we leave a burden in the watery grave, and receive the answer of a good conscience witnessing that our sins are washed away by the death of Jesus, and that we are quickened together with Christ in his resurrection, we show forth in baptism that our sins are washed away, and that we are new creatures—a new life—a new dispensation.

If there is no resurrection of the dead you may as well be sprinkle or do nothing. But the Baptists of all men are the greatest fools if there is no resurrection. Why do we suffer? Why die daily? If there is no resurrection. Our road passes through the valley and shadow of death all the way. We die daily. For the hope of the resurrection of the dead we are called in question all the time.

P. D. G.

POSTURE FOR PRAYER.

A friend in the wilderness, as he signs for himself, requests my view of standing while praying. Is there any Scripture that authorizes one to pray standing?

Yes, the Scriptures speak of kneeling, lying down and standing, but usually of kneeling. Jesus knelt down and prayed. He also fell flat on his face to pray.

Jesus speaks of the publican standing afar off and praying, and praying acceptably too, Luke 18:13. Jesus also says, "When ye stand praying forgive, if ye have aught against any," Mark 11:25.

The condition of the spirit is by far the most important thing to be considered by us. If you feel as I do your trouble is that you know not how to pray, and cannot be humble as you desire. To kneel shows to men more of the manner of humility than to stand. To fall on ones face betokens in appearance a still greater humility, but God is well pleased with the broken and contrite heart, for he knows the heart. He searches the heart and tries the reins. To draw nigh with the heart is the most important matter.

The lowliness expressed by an humble position is more becoming in prayer than that of a high look. While a true worshipper does not depend on the outward manner in worship as a pharisee would, yet we never could object to ones kneeling in prayer. P. D. G.

DEAR BROTHER GOLD:—Please give me your views through the LANDMARK on the 13th chapter of Mark, 11th to 20th verse. I desire your prayers for myself and my dear children.

Your sister in the Lord,
W. V. COLEMAN.
Stokesland, Va.

Remarks:

There is a literal meaning in many passages of Scripture that if we will consider it will aid us in the interpretation of the Word, when God gives us the understanding. Christ is in this instance telling of the destruction of the Jewish nation and their temple. The Roman army is the literal abomination of desolation, or that hateful power that desolates. That power should besiege Jerusalem, and take the city, and set up its false gods in Jerusalem. That time would be one of great wickedness and untold suffering. When these dogs of war should be turned loose on this festering carcass of corrupt Jerusalem, then such hate as brother betraying brother, and the father his son, and the followers of Jesus should be hated above all people would cause a time of suffering such as had never been witnessed.

Jesus tells his disciples that when they should see these things (for it should come to pass in their day,) then let each one flee from this accursed and doomed city. Let him not take anything out of his house. Let him that is in the field not turn back to take anything out of his house. And it will be bad for them that have children or give suck to flee, because they are so encumbered. It is not a sin for a wife to bear children. The meaning is that one in such condition could not flee or make her escape readily.

Pray that your flight be not in winter—amid the cold. But the Lord shortens those days of suffer-

ing for his elect's sake or no flesh would be saved. I do not consider that he is speaking here of eternal salvation, but of his people saving themselves from that wicked or untoward generation of the Jews that had slain their prophets, and persecuted the apostles, and crucified the Lord of glory, and were contrary to all men.

That there is a spiritual or deeper meaning setting forth the conviction of God's chosen, when the powers of the legal heavens are shaken, and all the foundations of the system of works, on which they had been resting, is broken up, and such suffering as the soul had never before felt is experienced in this sorest of all travail, I question not. The falling of the stars of heaven, or the destruction of all that one had gloried in, the invasion of the soul by all the powers of darkness, when sin by the law becomes exceedingly sinful, and woe is to all that trusted in idols, or gave such aid and nourishment to false worship produces a desolation and terror such as was never before felt.

Then one cannot take anything out of house or field in his flight. What a forsaking of all ones righteousness or works that once he trusted in, and valued so highly. Were it not that God shortens that work, and delivers none could endure. But God has an elect people, and for their sake he shortens those days, and every one that is found written in the book escapes to the mountain of God's holiness.

P. D. G.

ASSOCIATIONAL NOTICES.

The 132nd annual session of the Kehukee Association is appointed to be held with the church at Williams, Edgecombe county, N. C., on the 2nd, 3rd and 4th days of October, 1897. Visitors coming by rail from the North will be met at Whitakers, N. C., on Friday, and should write to Elders J. W. Johnson or Lawrence Johnson, Leggett, N. C. Those coming from the South will be met on Friday at Battleboro, N. C., and should write to brother W. W. Vick, Battleboro, N. C. Those coming from the East will be met at Tarboro on Friday, and should write to brethren R. E. Pittman or Charlie Spivey, Leggett, N. C.

Call for reduced rates on A. C. L. Railroad.

The Little River Primitive Baptist Association will convene with the church at Middle Creek, Wake county, N. C., the Lord willing, commencing on Friday before the last Sunday in September, 1897. Visiting ministers and brethren coming from the East via the N. C. R. R., will be met at Clayton on Thursday before. Those coming from the West via the same railroad will be met at Garner on Thursday evening or at Clayton. We think special arrangements will be made at Clayton for the brethren and sisters from Durham. A general invitation is extended especially to ministering brethren. We hope to see you, Brother Gold.

J. A. T. JONES, Clerk.

The White Oak Association will convene, the Lord willing, with the church at White Oak, Jones county, N. C., Saturday, 3rd Sunday and Monday in October. Those coming from the South will leave Wilmington about 12 o'clock on the W. N.

N. R. R. on Friday, and those from the North and West will leave Newbern on Friday morning, all getting off at Maysville, two miles from M. H., where we hope brethren and friends will meet and care for all visitors.

I. JONES, Mod

The Continenta Primitive Association was appointed to be held at Pleasant Hill, eight miles southeast of Rocky Mount, and to commence on Saturday before the second Sunday in October, 1897, and to continue three days. Those traveling by railway will be met at Rocky Mount on Friday before and conveyed out. Those wishing conveyance with please write either to brother John D. Robbins, Wm. H. Fly or J. L. Brake, at Rocky Mount, N. C., about 8 or 10 days before hand so they can arrange to meet all. Reduced rates over A. C. L. Yours in hope.

L. J. H. MEWBORN.

Elder A. N. Hall's P. O. is changed to Durham, N. C.

Experience of Elder B. Greenwood—25 cts. Wilson, N. C. If you wish this interesting book please order same, and help sister Greenwood, the widow.

Theodosia Earnest, 75 cts., I keep same for sale. Also Treatise on Book of Joshua—25 cts. each. Hymn and Tune Books 81 each—12 for \$9.

P. D. GOLD.

ASSOCIATIONS.

Associations are gatherings of the Lord's people to hear preaching, worship God, and see each other

face to face. There is scarcely any gatherings of the saints more interesting or useful than these general assemblies of the people of God. They gather far and near, see each other, hear different preachers, commune with God, and are much refreshed. Our best preachers and people are fond of these gatherings. Many saints, that but seldom hear preaching at other times, are favored at these Associations to hear the gospel preached. Many are the people I hear from that are especially blest in these meetings. In all ages the Lord's people have gathered in general assemblies for his worship.

P. D. G.

OBITUARIES.

ELDER JONATHAN EDGERTON.

This earnest and decisive man was born in Wayne Co. N. C. Jan. 1st 1835, was of Quaker parentage, and of that persuasion, holding the conditional system of salvation for years. He married a daughter of brother Hardy Velverton—a faithful Baptist, who survives him. One child only, a daughter, is left alive beside.

He was baptized in the church at Memorial, Wayne Co. N. C. Sat. before the first Sunday in Oct. 1874 by the writer of this obituary, who also assisted in his ordination to the gospel ministry, April the 9th, 1877. He served as clerk of his church a short while.

He fell asleep in Jesus April the 10th 1897. His funeral was preached before an immense audience by Elder J. S. Woodard.

He was for years the useful moderator of the Black Creek Association. In early life he was a Mason of note. His principles and convictions were such that whatever his hand found to do he did it with his might. Hence he was an efficient and earnest Mason.

Being a man of clear and quick mind, of

deep intuition, and of clear, honest convictions, he was of decisive character, but also prudent. He held no half-way convictions, but was disposed to probe deep into a subject, and ascertain the truth. He was also fearless, manly and vigorous in defending or following his convictions. He was an ardent, courageous friend of the right, and a great lover of gospel peace, and of that good behaviour that leads to it. Men that love the right and perform it are not troublers in Israel, nor disturbers of the peace. One that knew brother Edgerton doubted not where to find him, nor feared that he would turn his back on the foe in the day of battle. Very lovely wast thou my brother Jonathan, in thy defense of the right, and bold in thy onslaughts against the wrong; and thy love for the Prince, King David, was wonderful passing the love of woman.

In all the relations of life he was gentle, kind and faithful. How kind as a husband, tender as a father, cheerful and faithful as a brother, obliging and useful as a neighbor, and citizen, solicitous and laboring as a pastor.

I was pastor of the church he joined before and at the time of his baptism. His knowledge of the scripture and gift in religious conversation was very remarkable before his baptism. I felt before he was received into the church that he would be a gospel preacher. He could not hide his gift. When I went to one of the meetings there and visited his hospitable home he told me that a certain scripture was burdening him. On my inquiry what scripture, he said it was the case of the one talent being hid, and that he was fearful that he was that character. Thus he felt small as the one talent man, and was warned also. It seemed to me then that he could not much longer withhold, nor did he, but soon he came before the church and was received.

His wife told me in his last sickness that she knew before he began to preach that he must. For, said she, one day in vision I was at the church amid a large congregation, and he rose up and took a seat in front of the stand, the humblest looking man she ever saw, and the Lord Jesus said, I have gone up from this lower world, but he must preach my gospel among men.

He soon entered on his public ministry with great earnestness and much ability. His gift in all the scriptures as a teacher

and expounder was rich and precious. I have never heard any man deeper and richer in tracing out and setting forth the spiritual meaning of the types and symbols under the law, and showing their glory in the gospel. What is wrapped up to most minds under the curtains of the tabernacle of the wilderness, was so revealed to him in the veil rent and open that he wondrously brought out things new and old, and showed them on the housetop in the noon day light of the gospel.

He also exhorted the brethren to good living and peace. No stain was found on his garments. Beautiful were his feet, and bright the armor he wore to the end of his faithful life.

How I loved him no words can tell. His churches loved him too, and they were prosperous showing the good fruit of his faithful labor. I visited him twice in his last sickness. He was solicitous only about the welfare of the church. He dreaded confusion. Let us remember his noble example keeping himself pure, his lovely counsel telling his good brethren to take good heed to their conduct, also the wonderful theme of his preaching—Jesus Christ and him crucified.

His end was peaceful. He has gone home. How we miss him here below. May the Lord bless his widow and child, and remember us all in mercy.

P. D. GOLD.

MRS. W. B. COX.

Mrs. Cox formerly a Miss Camp of Hill City, Tenn., was married to W. B. Cox of Varnall, Ga., Oct. 21st 1896. She was an excellent lady and a true devoted wife. She leaves a heart broken husband, mother, one brother, and one sister. The cause of her death was heart failure. There never came a death before me that I have been brought to wonder at more, or see the wonderful works of the great and alwise God displayed. But alas we can't tell which one will be called to answer to the summons next. We truly mourn the death of the dear departed one, but not without hope of meeting her again, as she gave evidence of peace with the master. Yes, I do not think any one could have had a more sure foundation of acceptance with God than Elsie did, as she once told the writer, It would be far better for her to go than her husband. Death seemed to have fastened its power on her mind very early after she was married as she remark-

ed to her husband the third day that she would not live to see Spring of the year. How true those words of warning are especially when they came with such a force of the Creator. A loving husband, good physicians, good nurse, kind neighbors, all that could be done could not stay her time. When the hour drew near, and the last moment had come, man could not stay the summons. Oh God, if thy will, comfort the bereaved husband, causing him to look to the light that thou has planted in thy window as a guide to his feet ever walking so that when he too is called that he may say like Paul, I am now ready to be offered up, and the time of my departure is at hand. We see our loved ones until they are called away. We perhaps never give them the assurance of our warmest love until too late. We feel to need the prayers of all of God's dear children in this the hour of grief, so deeply felt. Written by his mother.

DRURY W. DAMERON.

Drury W. Dameron, fifth child and fourth son of Elder James S., and Kate E. Dameron, was born at Whitmill, Va., April 22, 1875, and departed this life at the home of his father, near Ruffin, N. C., July 3rd, 1897, aged a little more than twenty-two years. The writer has known him from youth to young manhood. First, as a boy doing general farm work, driving a team on the road, and even then there was something in his demeanor to point him out as beyond the average boy. Later, as County Examiner of teachers for the public schools—once on public examination and once on private examination—he had special facilities for determining the acuteness as well as the strength of his mind. As a teacher on examination, he was apt, and one of the best equipped amongst the entire teaching force of the county, and, of his age, perhaps the best. In the school-room, loving knowledge himself, he inspired his pupils with his own enthusiasm, obtaining discipline through interest rather than by force of command, and needless to say was successful, and his services sought after. As a salesman of nursery stock following the footsteps of his deceased brother, his geniality of manner and frankness of speech won him custom and friends. As a young man in the community just starting out on the voyage of life, he was the peer, if not the superior, morally, intellect-

ually and socially of anyone of his own age in it. With a keen sense of the humorous, he was jovial without being frivolous, witty without coarseness, and joined to these qualities, were an innate courtesy and high sense of honor which ever prompted the tenderest consideration for the feelings of others. In short there was in him that happy blending of high mental and moral attributes which are briefly comprehended in the term gentleman. Nor was he lacking in physical energy or without honorable ambition, and while he doubtless had not definitely decided on an occupation or profession, there was in him the promise of a useful and successful life. Indeed he seemed to view life as a warfare in which he was impatient to engage, and on this line he, perhaps, committed his first and fatal mistake by overtaxing his physical powers when he was too sick to work. In a degenerate age, and in a community where the elevating force of pure example is so much needed, the loss, by death of such a noble character seems a public calamity. But if this be so, how much more acute the sense of loss, and poignant the sorrow, within his own immediate home circle where the loss follows that of an older brother, from a like cause, and under similar circumstances, only three years ago! Hope and affection once centered in the older son and brother, and transferred to the younger, at the touch of the death angel, lie crushed and torn. As a son, he was dutiful and obedient, not chafing under discipline, and ambitious to justify and requite parental affection. As a brother, he was deferential to his brothers, and tenderly considerate of his sisters. So lovely was his character in the home that even his foibles are cherished as a precious memory. Friends and relatives offered sympathy without stint, and mingled their tears with those of the bereaved ones at the grave, but they could not mitigate their sorrow. Yet they are not as those who sorrow without hope. While Drury had made no open profession of faith before his sickness, he left strong testimony that his soul found peace during his illness. He delighted to have his sisters sing the songs of Zion, and uttered, awhile before his death, these significant words, "blessed hope." The hope for him of a blessed immortality triumphs over the flesh and dispels the gloom of the grave. Faith sees him united with his

brother and other loved ones gone before, —follows him out into the boundless Universe of God where the powers of his mind and soul shall develop and expand in the sunshine of his smile throughout the ages, unfettered and untrammelled by human weakness and sin, besides pointing to a wealth of promise in the word which shall not fail. See Heb. 12 : 5-12. John 16 : 33. Rom. 8 : 17-28 - 31-39. A tribute of one of his attending physicians.

F. P. TUCKER.

WESLEY W. GARNER

The subject of this notice Wesley W. Garner was born March the 29th 1863, and died June 15th 1897. He was a man of the world as other men. He seemed to be distressed on the account of sin for two years or more, and had talk with some of the head members of the church, and they were satisfied so they said with what he told them. He talked to me twice and asked if I had fellowship for him in the church. I was satisfied with what he told me. He was a man of good standing, honest in his dealings, always ready to help the poor and entertain strangers. He made his living by the sweat of his face. He leaves an aged father and mother, two brothers and friends to mourn his loss. Our loss is his gain. He also leaves a wife and six children to mourn his loss. Pray for me and my little ones. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. Written by his widow.

ELLA L. GARNER.

APPOINTMENTS.

E. E. LUNDY.

Gunn Neck Tyrell Co., N. C. Tuesday night after 3rd Sunday in September.

- North Lake.....Thursday
- Masons Point.....Friday
- Beulah.....Sat. and 4 Sun.
- North Creek.....Monday
- White Plains.....Tuesday
- Washington.....at night
- Smithwick's Creek.....Wednesday
- Rare Grass.....Thursday
- Robersonville.....at night
- Falls.....Tuesday after
- Nashville.....Wednesday
- Sappony.....Thursday
- Mill Branch.....Friday

- Thence to the Contentnea Association.
- Old Sparta.....Tuesday after
- Little Creek.....Wednesday
- Thence to White Oak Association.

W. B. WILLIAMS,

- Seven Mile Association.
- Oak Forest.....Monday
- Hannahs Creek.....Tuesday
- Rehoboth.....Wednesday
- Fellowship.....Thursday
- Thence to Little River Association.

T. S. DALTON.

- Skewarkey Thursday before 1st Sun. in Oct.
- Tarboro.....Friday
- Kehukee Association.
- Hopeland.....Monday night
- Falls.....Tuesday
- Edm City.....Wednesday
- Wilson.....Thursday
- Black Creek.....Friday
- Contentnea Association.
- Sandy Grove.....Tuesday
- Nashville.....Wednesday
- Peech Free.....Thursday
- Hickory Rock.....Friday
- Thence to Toisnot Association.
- Whitakers.....Monday night
- Elder C. H. Waters will be with him at Skewarkey and Tarboro.

J. M. HARRIS AND J. A. BURCH.

- Oak Grove Wed before 4th Sun. in Sep.
- Willow Spring.....Thursday
- Thence to Little River Association.
- Smithfield.....Monday
- Johnston Union.....Tuesday
- Chapel.....Wednesday
- Memorial.....Thursday
- Wilson.....Friday 10 a. m.
- Thence to Kehukee Association.

ISAAC WEBB.

- Stuarts Creek Wed. after the 2nd Sun in Oct.
- Pilot Mountain.....Thursday
- Rock House.....Friday
- Thence to Mayo Association.
- Flat Shoals.....Tuesday after
- Cedar Hill.....Wednesday
- Union.....Thursday
- Thence to Fishers Rivers Association.
- Mitchills River.....Monday
- Flat Top.....Tuesday
- Flower Gap.....Wednesday
- Elder J. S. Woodard will accompany him from the Mayo Association to Flower Gap and will need conveyance. I hope to be with them at Flat Shoals, and at Pilot Mountain on Wednesday.

P. D. Gotd.

LOYD'S PRIMITIVE BAPTIST HYMN BOOK - PRICES.

Plain sheep hand ng. single copy, by mail 50 cents. Per dozen, by mail \$5.00. Morocco binding, plain edge, single copy by mail, \$1.00. Per dozen by mail \$10.00. Morocco binding, gilt edge and gilt cover, single copy by mail \$1.25. Per dozen, by mail \$12.00. No less than half dozen will be sold at discount rates. Books sent to any part of the United States or Territories, postage prepaid, cash in advance. Send money in Registered Letter, or Money Orders, or by Express. Address J. A. CLARK, local and general agent, Wilson, N. C.

GILLIAM'S ACADEMY.

The 21st session opens Oct. 26th and continues twenty weeks. Entire expenses for the session—board, tuition, lights, washing &c.—range from only \$40 upward. Beautiful situation. Neat and suitable buildings; daily mail except Sunday; good water, substantial board, general convenience, patient and painstaking teachers, preparation for college or business. Young ladies have but little exposure to the weather. Young men can prepare with but little expense to their parents for college or business. All are found at Gilliam's Academy, Alamance county, N. C.

For circulars, address,

JNO. W. GILLIAM, Principal.
Morton's Store, N. C. 6 24 6m.

This New Edition "Man Redeemed from Sin and Death" will be printed from the electrotype plates, plain type, on good paper, 340 pages, with the author's lithograph, picture and autograph, and bound in nice, firm paper-cover; yet it will be sent post-paid to any address at the extremely low price of twenty-cents—six for one dollar.

For twenty-five cents "Early Religious Life" will be sent with the book on "resurrection;" and for seventy five cents "Mersey Dearing, or Faith against Infidelity," will so be sent with them, post paid, until "Mersey Dearing" is exhausted, the price of which is 85 cents. Send by money order or registered letter.

Write name, post office, county and State plain.

ELDER D. BARTLEY.

Crawfordsville, Ind.

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED Aug. 1st, 1897.	No. 21 Daily	No. 41 Daily	No. 41 Daily	No. 40.
	A. M.	P. M.	A. M.	P. M.
Lv. Weldon	11 57	9 43	.....	.....
Ar. Rocky Mt.	12 52	10 35	.....	.....
Lv. Tarboro	12 12	.....	.....	.....
Lv. Rocky Mt.	12 51	10 35	5 45	12 45
Lv. Wilson	2 06	11 10	6 20	3 12
Lv. Selma	3 00	.....	.....	.....
Lv. Fayetteville ..	4 19	3 14	.....	.....
Ar. Florence	7 35	3 25	.....	.....
Lv. Goldsboro, ..	.....	.....	A. M.	P. M.
Lv. Magnolia, ..	.....	.....	7 04	1 10
Ar. Wilmington ..	.....	.....	9 30	5 45
	P. M.	A. M.	A. M.	

TRAINS GOING NORTH.

	No. 29 Daily	No. 34 Daily	No. 40 Daily	No. 41 Daily
	A. M.	P. M.	P. M.	A. M.
Lv. Florence	5 45	8 45	.....	.....
Lv. Fayetteville ..	11 20	10 20	.....	.....
Lv. Selma	1 00	.....	.....	.....
Ar. Wilson	1 44	12 10	.....	.....
Lv. Wilmington ..	.....	.....	P. M.	A. M.
Lv. Magnolia, ..	.....	.....	7 15	9 10
Lv. Goldsboro, ..	.....	.....	8 55	10 50
			10 10	11 55
Lv. Wilson	P. M.	P. M.	P. M.	P. M.
Ar. Rocky Mt.	4 14	12 15	11 40	12 45
	4 33	12 51	11 57	1 20
Lv. Tarboro	12 12	.....	.....	.....
Lv. Rocky Mt.	2 33	12 51	.....	.....
Ar. Weldon	3 30	1 44	.....	.....
	P. M.	A. M.	P. M.	

†Daily except Monday. †Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:30 p. m., Halifax 4:45 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:47 p. m., Kinston, 7:55 p. m., Returning leaves Kinston, 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:35 a. m. Weldon 11:35 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8:20 a. m. and 1:00 p. m. Arrive Farmale 9:10 a. m. and 3:40 p. m., returning leave Farmale 9:35 a. m. and 6:30 p. m., arrive at Washington 11:00 a. m. and 7:20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5:30 p. m. arrives Plymouth 7:40 p. m., Returning leaves Plymouth daily except Sunday at 7:50 a. m. and Sunday 9:00 a. m., Arrives Tarboro at 12:15 a. m. and 1:00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:10 a. m., arriving Smithfield, N. C., 8:30 a. m., Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4:20 p. m., arrive Nashville 5:05 p. m., Spring Hope 5:30 p. m., Returning leave Spring Hope 5:00 a. m., Nashville 5:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Trains on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11:25 a. m. and 4:30 p. m., Returning leaves Clinton at 7:00 a. m. and 5:00 p. m.

Train No. 28 makes close connection at Weldon for all points North, daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pass. Agt.

J. R. KELLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

Zion's Landmark.

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

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

James Harrison Image

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.

(Continued from last issue.)

Remember, dear child of God, that in your first experience and heartfelt burden of sin and sorrow unto death, the sowing in tears of deep repentance and contrition, and your unutterable soul-anguish, prepared you to feel your absolute need of God's rich mercy and infinite love; then He shed His love abroad in your heart, and gave you to reap in joy. It is thus in all our pilgrimage from earth to heaven; for our Father and God, in His love in Christ towards His dear people and children, "worketh all things after the counsel of His own will." This divine truth moved Paul to say, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." "All things" include all the afflictions and sufferings of all who are Christ's, of whatever nature and kind; for just as this was true in all the temptations, persecutions and sufferings of the beloved Son of God in the days of His flesh, so is it true of all the brethren and joint-heirs of Christ, because the Father "loved them, as thou hast loved me," said Jesus in His prayer. "The everlasting Father," in the infiniteness of His wisdom and love and the omnipotence of His power, will not permit any affliction or suffering to any of the dear objects of His love only as He please; hence it is all

for their salvation and good and His glory and the glory of His grace. The love and power and glory of God shone more brightly in the three Hebrew children when in the fiery furnace than ever before. It is so when the "beloved of God" encounter all perils and enemies, even "the last enemy, which is death." So, when it was told Jesus, "He whom thou lovest is sick," He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Yet He knew it all, all the suffering and bodily death of His friend Lazarus, all the heart-anguish and bitter sorrow and weeping of the stricken sisters; still it was in this way that the loving Father and loving and dying Son should be glorified. This covers the whole ground in all the sufferings of all the friends of Jesus, the now glorified Son of God. He lovingly chided His two complaining disciples, and said, "Ought not Christ to have suffered these things, and to have entered into His glory?" This applies to all who are His, and who come after Him, that they may be glorified with Him.

Let us follow the weeping Son of God and His fearful disciples to the tomb of Lazarus, and with solemn wonder behold sorrow and weeping, suffering and death turned into joy and gladness, glory and life, at the coming of the Master,

the Physician, the Resurrection, and the Life, that we may understand how the Son of God was glorified thereby, and His beloved disciples were with Him and beheld His glory. So it will be in the consummation of all things, when "Death is swallowed up in victory." In assurance of this, Paul could say, "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." And Peter also says that the prophets spoke of the grace that should come unto the children of God, and that the Spirit in them "testified beforehand the sufferings of Christ, and the glory that should follow." The sufferings of Christ in us, then, go before the glory, as the night before the day, and the law of penalty before the gospel of victory. So Paul would thus comfort us, saying, "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren have you ignorant of the trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." Paul here brings out the divine purpose and goodness in all these fearful trials, "that we should not trust in ourselves but in God." They are need-

ful, and sanctified unto this end. Blessed God! and blessed trust.

Many years ago, with brother Chick, I visited a precious brother in Baltimore, greatly emaciated and fearfully suffering from cancer of the face, inasmuch that my mind murmured at such a distressing providence when we first entered his room, and I never felt to more deeply pity and commiserate any poor sufferer; but as we sat and listened to the gracious words with which he spoke to us, expressing the sweetest reconciliation to the will of God, so that in spirit he was happy and full of divine light and peace, entirely cut loose from the world and raised above all its sorrow, full of heavenly mindedness and rejoicing in the consolations of Christ, I felt and realized that he was in the very door of Heaven and inexpressibly blessed, while I myself was far beneath him in spiritual blessedness. Then I pitied myself, rather than him; and when he asked me to read in the Bible and pray for him, with tears I said, "Dear brother, I feel that I have need to ask you to pray for me."

"That we may be glorified together with Him." Our suffering in the flesh is sanctified of God unto this end. He gives to the children of His perfect love the cross of Christ first, then the crown of glory. We ourselves shall be His brethren in His infinite bliss and glory, as we were in His sufferings in the flesh, and shall bear His heavenly image and be like Him. This is the Father's glory of perfect holiness and love, immortality and eternal life, in all their infinite fullness and everlasting blessedness and joyfulness, thrilling the enraptured "children of the resurrection" with heavenly transports of divinest bliss, adoration and praise. In the full assurance of this coming of our Lord Jesus Christ in

triumph and glory, when He shall have put all things under His feet and destroyed the last enemy, "our beloved brother Paul" comforts us with these words: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." A glory which infinitely exceeds all our affliction, and shall never fade away. This is the inheritance of the children of God, who is blessed forevermore. It inspired Paul with the earnest "desire to depart and be with Christ, which is far better."

My beloved brethren, these heavenly promises and prospects comfort me now, in the midst of many distresses, suffering and sorrow; and may your Father in heaven thus comfort you, and give us all patience in tribulation, knowing that the time is short, and that the day of our full redemption draweth nigh, when we shall follow Christ into His glory. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. In this hope of glory and immortality through our Lord Jesus. Your brother in tribulation.

D. BARTLEY.

Crawfordsville, Ind.

EXPERIENCE AND CALL TO THE MINISTRY.

ELDER'S GOLD, AND LESTER, DEAR BRETHREN:—I have been requested by the brethren to write out my experience and call to the ministry. I have thought from time to time I would make the attempt, but owing to my weakness I have put it off from time to time. I will make the attempt, hoping that I may be guided by the right spirit.

My father was a Primitive Baptist preacher and he was very strict in discipline. He taught his children to be truthful and honest, to keep out of bad company and to treat everybody politely. He taught them to work for a living. I was taken in the held at the age of nine years old and put to work, and labored until I was a free man. I was a wild and mischievous boy, fond of worldly amusements, such as frolicking and dancing. My father was very strict with his children. We had to obey him in everything. If we did not we knew the penalty. So this kept me in a close place. I would take all of the advantages I could, and keep it from him. I knew all of his appointments, and when he would start I would be like a bird out of his cage. I would be in all kinds of mischief, but kept it from my father. I have heard it said that preachers' children are the worst in the world and I almost believe it. I went on in this way until I was nearly grown without any serious impression about death. I was robust and healthy, and believed like all of the Adamic race—that I could do something to save myself, and was at ease about it, I thought I would not die and be lost. This was not my intention. I really believed I could do this and be saved, so I rested on this hope in ease and nothing troubled me much. In 1849 I married, and thought I would get well to do in this world's goods, and set out in earnest to get well to do, and labored hard, and made money, and bought property, and paid for it, and was anxious to buy more. I went on this way about 8 years after I was married, thinking when I got situated to my notion then I could prepare for death. This was my honest conviction, I believed it with all my heart and mind, I was a great sinner without

the fear of God before my eyes. When I would get mad I would curse and take the Lord's name in vain. In the spring of 1857 I was made to see the uncertainty of this natural life, and the certainty of death, and see myself a great sinner. Right here I was made to love the things I once hated, and hate the things I once loved. I felt as I never did before. I felt to be a lost sinner, without hope in God or the world. I, in a manner, lost sight of my farm affairs, and thought every body was against me, and was no satisfaction to myself nor any one else, and tried to keep it hid from everybody, but thought everybody knew my condition. I went on in this condition for six long months with a heavy burden, and tried every way to get rid of it, but failed in every instance. I was in a deplorable condition, and could not go back to my former company, and I did not feel like I was fit to be in company with God's people, so I could neither go backward nor forward. So I had to stand still and see the salvation of the Lord. Oh while one is in this condition they feel like they have not a friend in heaven nor on earth. They are made to think is there anybody like me. Right here fearful of sinning, I tried hard to keep from sinning. It hurt me worse than at any other time of my life. I thought if the Lord had commenced a good work in me I would not have so many sinful thoughts, and this troubled me no little. I looked upon the people of God as being perfect, that they were without sin. I looked upon them as being the best people in the world. I would have been the happiest person in the world if I had had a chance to talk with them, and tell them my condition, but I did not feel to be a fit subject to talk to them, so I did not name it to any

one on earth, but tried to pray to the Lord to be merciful to me a sinner. I would go to meeting to hear the Baptists preach every chance I could get, and oh! how it would feed my hungry soul. Often I would be overcome with grief, and I could not help it to save my soul. I would strive against it, but I could not help it, but I would hide it all I could. My eyes would be flooded with tears. I would sit in some place in the meeting house where I would not be noticed by the Baptists, for fear that they might question me. I did not feel worthy to talk to them. When I would go home I would try to work but I would make a bad out at it, and would then go out in the lonely grove to try to pray, and would fall upon my knees and ask the Lord to be merciful to me a great sinner, but could get no relief, pressed down with this heavy burden. I never doubted the Lord's power to save sinners, but the question with me was, would he save such a sinner as I felt myself to be. Right here my dear brethren, I felt to be the greatest sinner in the world, and the least chance to be saved. I thought there was a chance for every body else but me, but I could not help trying to pray. When trying to work it would be, Lord be merciful to me a sinner, I thought there was no chance for me. It was a sad case that there was no chance for me. I thought I had done all that I could do and had got no relief. I thought of that poet:

"Perhaps He will admit my plea,
Perhaps will hear my prayer,
But if I perish I will pray,
And perish only there.

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

And I continued trying, I lost many a night's sleep, and many a meal's victuals. And all this brought me no relief. So I had given up all hope of ever being saved, but could not help praying. I thought if I was lost it would be right and just. I think I saw this plain as could be. So in September 1857, about the 12th day at night I went to bed the most miserable creature on earth. I lay until the clock struck twelve in as much distress as any living creature could be. I dropped of in a doze of sleep and when I woke up the first thing was Lord be merciful to me a sinner. Just at this time I was taken with a shaking and trembling, and my eyes flooded with tears, and right then I will never be able to describe my feelings. This love can never be told, hinted at, but never told as felt. I felt that I loved the Baptists more than any people in the world. My heart went out to them. There was a sister that lived about one mile from me. I wanted to see her and tell her what I hoped the Lord had done for me. There was a neighbor living about one mile from me, and I thought if I could see him I could tell and show him the way to Christ, but how I was mistaken about it. Right here it was made plain to me how sinners are saved. I thought I would wake my wife and tell her. I shook her and she appeared to be hard to wake, and right here the tempter came and told me to let her alone, for I might be deceived about it, and so I laid down and slept until day as sweet as I ever slept in my life. Next morning when I got up and walked out I thought it was the prettiest morning that I ever beheld in my life. Every thing appeared to be praising God. It looked like a new world, and I was made to rejoice, but I went on and told no body

about it. I had a calm and good feeling a day or so, and then I got in a desperate fix. I saw that I was still a sinner yet. It gave me a great deal of trouble. I had sinful thoughts and backsets, and these coming back what a backset it is to one that has a little hope. When they are delivered they think they are free from sin, that burden has never returned any more, but I prayed to God if I was deceived to undeceive me. So I went to the November meeting at Old Gratiswood. My dear wife, myself and three others were received and baptized the next day by my dear father. This was a day to be long remembered by me. The love of God was shed abroad in my heart, and I had an answer of a good conscience, so I went on my way rejoicing; but the tempter came again, and told me I was deceived in the matter, and had deceived the church; and now my dear brethren I felt so bad I did not know what to do. I tried to pray to the Lord, if I received to undeceive me, my burden was gone and I was left in this gloomy condition. I wanted it back again and prayed for it to return, but it has never returned. It will soon be forty years since it left me. I went regular to my church meetings, though I lived some eight or ten miles from my church. I hardly ever missed a meeting. Sometimes I was made to rejoice, and other times I would not get a crumb. By this I have become acquainted with warfare between the inner and outer man, and this has been the great trouble with me ever since. The things I would do I do not, them that I would not, them I do. So it is no more I, but sin that dwelleth in my flesh. I went on in this way some eight or nine years, doing the best I could. I did all I could to help the preachers. I did this willingly,

and thought it my duty to do so. I did it willingly for a pure love I had for them, and I have never regretted it. There was something that bothered me so I could not account for it. Scripture would come to me, and I would find myself quoting scripture when at work in my field. I become restless and uneasiness of mind and could not tell what was the matter with me, because my dear brethren, I never had any more notion of trying to preach than I had of taking wings and trying to fly, but this feeling came on me with more reality, and I just said to myself that I never would attempt such a thing for anything in this world. I would bring a reproach against the church, and it never do in the world for me to undertake such a thing as that, that I had but little education, and it would not do; so I had no idea of ever trying such a thing. I went in this condition nine years. While in this condition I went to one of our Associations in Franklin Co., Va. at the Old Cross Roads, and when they went to open services Sunday morning brother John R. Martin and John E. Hall and others opened meeting, and they prayed to the Lord of the harvest to send laborers into his vineyard. I was so affected I could not hold myself still. I shook as if I had an ague, and my eyes were in flood of tears. I hope it was concealed from all. I told my feelings to no living mortal on earth, for I never intended to try to make such an attempt in any way in the world. I started home from that association with several brethren, and when we parted before I got home a text of scripture come in my mind, and I could not get rid of it in any way that I could fix it, and was in such a fix I leaned over on my horse's mane and wept for some distance. I went home and thought I would

try to work it off, but would find myself quoting scripture. I had set a resolution never to yield to my impressions, so about this time North Fork was constituted into a church, and brother Dameron was chosen as our pastor. He came once a month regularly. On one occasion he asked me if I would not open meeting. This was a great shock to me, and I refused, and he went on and preached, I was made to wonder how in the world he knew anything about my feelings, for I had never hinted it to living mortal. So I asked him to go home with me. In going along I picked up the courage to ask him why he did it, and he rather smiled and made me an indifferent answer. So it was dropped at that, and I was glad of it, but it went on until I could not sleep much. I would dream of being before a congregation in a pulpit preaching unto them, and my father would be with me in the pulpit in all of my troubles. Just a while before I made the first attempt, I dreamed of being with my dead father, and it would all be in a pulpit or some place of worship. I got in such a fix I could not sleep, and was so impressed to try to pray I had to get out of my bed at a late hour at night and try to pray. It went on with me in this way until at one of our meetings at North Fork. I went and brother Dameron did not come, and some of the brethren asked me if I would not have something to say. Right here was the great trial with me. I did not know what to do. The spirit was willing, but the flesh was weak; but I did sing and try to pray, and talked about twenty minutes and sat down and felt as easy and as much composed as I ever did in my life. I felt as though I would not have to try any more, and felt that I had gotten rid of my impressions,

that I had been burdened with so long. I went home and came back on Sunday expecting brother Dameron to be there, and he never came, and there was a large congregation. I then had to try again. I stood on the floor and spoke about thirty minutes, and all the brethren seemed to be pleased with what I said, so I was at ease again, and I thought it would be the last I would try as I felt so composed and easy of mind. I went on home thinking my great trouble of mind had ended, and felt like a bird just out of his cage, and continued so for a day or so, then I was impressed to go and try again. I denied now and said I never could face the world, and the wisdom of the world. I felt to be a poor ignorant creature, and the task was too great for me. I made up in my mind that I just could not in any way it could be fixed, but the impressions grew stronger and stronger. I went in this condition about 8 or 10 days in a dreadful fix. While at work in my new ground I was in so much trouble about it I could not work much. I was raking my new ground, and was in so much trouble I laid my rake down and tried to pray for relief, and all at once my eyes were filled with tears, and the love of God was shed abroad in my heart, and right here I was made willing to go, and right here I think I would have been willing to face the whole world, and try to preach to them. I was made willing to go and do the best I could, and I have complied with that promise. I was licensed by the church, and traveled around to the churches in our association, and tried to preach to the brethren, and in a great deal to the Staunton River association, and was received kindly everywhere I went. In about two years my church called for a presbytery to examine into my qualifications.

Brethren Kelly, Martin, Corn, and Lester were the presbytery. Myself and brother Stultz were examined, and set apart to the work. Now brethren, I have been trying twenty two years, and I have never tried to please anybody in this twenty-two years. I have tried to preach the truth as it is in Christ Jesus, and I knew if I was able to preach the truth God's people would be pleased and love it, and that would be enough for me. I have had many hard trials and lost two companions since I have been trying to preach. My first wife was a member of the Baptist church, and a christian woman I believe, and my second wife did not belong to any church, but was as strong a believer in the Baptists as I ever saw. She had a little hope, but never thought it was large enough to come to the church, but she was willing to go. Now I have become very much troubled. She left an infant 17 days old, and nobody to take care of it, and this increased my troubles. I went on in this way sometimes all in despair, and sometimes rejoicing. Sometimes I would try to preach, and feel like nobody was benefited, and the cause injured; and sometimes feel ease of mind, and am made to rejoice within. This has been some of my doubts and fears along my pathway. About two years ago I was in feeble health, and was confined to my house from Jan. 16th to Apr. 1st. At one time I thought I could not live and commenced meditating on the doctrine I had been trying to preach, and it was made plain to me that it was right, and I have nothing to take back. While I was lying on my back meditating a text of scripture was presented to my mind, and I lay there by myself preaching the best sermon I ever preached in my life. I never opened my mouth and it was the sweetest

meditation I ever received in my life. So that night I was lying meditating about it, and was rejoicing and fell asleep and dreamed a dream that I will only tell as a dream. I dreamed I saw a sea of water North East, and there was nothing but water as far as I could see. It appeared to be about two or three feet above the earth. There was a wall it came to, and I went to the wall to view the water which was beautiful and clear, and the prettiest sight I thought I ever saw. It was rippling from the North East; and while standing there viewing this beautiful scenery my father appeared to me standing in the water. I then stepped over the wall into the water, and there was three more preachers standing in the water in a row. It was made plain to me that they all were preachers, but I did not recognize them, but while standing there brother P. G. Lester stepped over the wall into the water to the left and walked around me and my father, and took a position with the three preachers in a line, and as he raised his right hand and waved it around a white streak followed it in the water, and it encircled us all, and he had on a robe like that Christ had on when he was crucified. I woke up and it was nothing but a dream, but it has had a lasting impression on my mind. Right then I thought it was a token of my death. I then thought I never would get well so I gave up to die, but did not fear death. When I thought of my little boy then about eight years old it bothered me very much. I prayed to the Lord to spare me if it was his will to see him grown. I hope I feel thankful for many blessings which have been bestowed on me. I don't feel worthy of the least of them. My time on earth is short, am 68 years old and accord-

ing to nature I cannot stay here but a short time longer. I have been made to rejoice for the last 2 or 3 years. I have been trying to preach at North Fork church for the last 19 or 20 years with but few additions to it, but for the last 3 or 4 years we have had 20 or 25 additions. My neighbors and kindred in the flesh, and also my dear wife, I had the pleasure of leading down in the water and baptizing. Now brother Gold, I never felt like I was a preacher. I feel so short of what I think a preacher ought to be, and when I hear able gifts it makes me feel that I never preached, and I ought not to try anymore. When you preached at our Association last Spring at Snow Creek the introductory sermon I thought you exalted the Saviour in more ways and greater than I ever heard by anybody in my life, and when the Saviour is exalted the creature is abased, and that suits every child of grace and nobody else. If saved I am a sinner saved by grace, if saved at all. Yours in hope of eternal life.

W. S. MINTER.

DEAR BROTHER GOLD:—It is well to be zealous of the authority and prerogatives of Zion's King. But we should be careful to not decry and set at naught any prevailing order, unless it can be shown that it has not divine warrant. While I do not object to criticism of every point of doctrine or order among us. Yet it may be carried too far, and leads to division and strife. I have felt to write some articles with a design to check a disorganizing spirit, and encourage forbearance where it is uncertain that any change will be productive of good. The Baptists have been meeting together annually with some church that was conveniently located in a kind of general meeting that has

been called an Association ever since this country was settled. Such meetings have occasionally been objected to as unauthorized by Scripture. But the objectors have after a time given up the contention, as the brethren enjoyed such meetings and were unwilling to give them up. This agitation has been revived in some sections of the country of late, and has been taken hold of by some prominent writers with so much zeal that I am apprehensive that more or less confusion and disorder will result. The master said to his disciples "occupy till I come." I think that some general directions are given, and the grand design and object fully set forth, and then the matter left without regard to details to be subject to what the surroundings and circumstances that are ever subject to change seemed to call for. It is argued that the church is the only authorized religious body or organization on earth. Somebody says in so many words, "Whenever there is no scripture authority for any ecclesiastical organization but the church of Christ," etc. This declaration seems to be aimed at associations, as now being appointed and held at stated times; and the sentiment has been reiterated by a number of the brethren. It seems to be taken for granted that organized churches are authorized, and that without even once looking for the authority. Where in the Scripture, let me inquire, is found direction or authority for organizing churches as now organized among us? I know churches are spoken of in certain localities. Is there anything in the scripture to show that they were organized with a covenant and distinct membership? The Greek term "ecclesia," which is translated "church," does not distinctly mean an organization. The writer quoted above uses the

word "ecclesiastical" in his criticisms of organizations. The word is a derivative of "ecclesia," and of course has no different meaning. It loses all its force when we come to know that "ecclesia" meant no organization at all. It is defined in the Greek Lexicon as "Any public assembly, a congregation." So we find the term used in other and different assemblies, than disciples.

The apostle speaks of Moses having been with the church in the wilderness, which of course was the congregation, without any organization at all. The same word is used in speaking of the riotous assembly that tried "Great is Diana," as well as of a lawful assembly suggested by the town clerk. Christ said to Peter, "Upon this Rock I will build my church," and in another place, "Tell it unto the church." Paul's letter to the Romans is directed "To all that be in Rome, beloved of God, called to be saints." The Epistle to the Colossians is addressed "To the saints and faithful brethren in Christ which are at Colosse." I might cite similar instances all through the New Testament that go to show that separate and distinct organizations were unknown for a time. "Aquila and Priscilla salute you much in the Lord, with the church that is in their house." It would seem that the saints assembled at any one time and place were called the church, that is the assembly.

The organizations of separate and distinct churches may have been modeled after the synagogues of the Jews. There is no authority for synagogues either in the law or the prophets, and of course no direction as to their organization or order to be maintained. And yet there is not a word of censure to be found or of disapproval in the words of Christ, or of either

prophets or apostles. They taught in the synagogues, and Paul "went in as his manner was," and this he did on many occasions to preach the word in these Jewish synagogues on Sabbath days. The term is applied to both an organized body with membership and also to the edifice or building in which they held meetings. The Jews commended a certain centurion to Christ because "He loveth our nation and hath built us a synagogue." Again we read of people being cast out of the synagogue if they confessed to Christ, which would show an organization with membership. This system of synagogue worship seems to have grown out of the condition of the Jews on their return from Babylonish captivity. The bulk of the people had lost the Hebrew language, and in order to their instruction in the Jewish worship this system was adopted as a necessity of the times, the propriety and authority for which has never been questioned. There was a ruler who acts as moderator, and who has authority to preserve order. In the primitive churches elders are spoken of as officers, but we will not find instructions or authority for their appointment or very much with regard to their qualifications. Some are spoken of as ruling well, and some of laboring also in "Words and doctrine." In all accounts of the actions of the brethren in primitive times we find them guided by their condition and surrounding circumstances to do what seemed necessary to secure to them the fullest measure of religious privileges and the honor and glory of their Redeemer.

I doubt whether there was in the days of the apostles any organization that would shut out from seats any brethren from other localities. But as all brethren that are in fel-

lowship with us sit together at communion, and why not sit together at other times? If I am correct in these premises the brethren gathered in what is called an association would be rightfully called the church at that place; all that are so gathered being brethren. The association has no list of members, nor has it permanent officers. It does not exist only while assembled. According to the original and legitimate signification of the term it is a church. I do not mean to question the propriety of church organizations. I approve them, with their church covenant, list of members, articles of faith, etc., but if there are directions and authority for them in the scriptures I have not noticed them. The deacons who were first appointed were designed to serve generally among the brethren, and pastors and ruling elders became necessary afterwards as the brethren multiplied, and were located in different and distant cities. The organization of distinct churches became a necessity for their mutual protection, and yet they were all that one church of God's which he had purchased with his own blood.

Correspondence has, along with other things, become a subject of criticism. We must have some means of knowing who we can rightfully recognize as ministers or as brethren, and admit to seats with us. Correspondence has been adopted as the most convenient method, and has been maintained for the purpose of enlarging and extending our christian love and fellowship. If I understand the objectors to correspondence, they favor admitting all that come, as that would appear more loving and calculated to produce kindly feelings. People come to our annual meetings quite frequently, of whom we can learn nothing as to their

standing. They have frequently been admitted, but in some instances have proved to be spots in our feasts of charity.

Since the days of John the Baptist saints have loved each other, and hence have loved to meet and greet each other and enjoy the sweets of fellowship. The few that make up the membership of a single church are unwilling to be fenced in from the society and fellowship of the brethren of other churches. The apostle speaks of the General Assembly and church of the First Born, whose names are written in heaven, as things to which we are come. And it is in these general meetings when we are together as one family having for the time all things common, and enjoying the unbounded hospitality of the brethren that we are made to see and know the truth of the apostles words. They are words of truth and verity. In these general meetings we are given a more abundant entrance into the everlasting kingdom of our Lord Jesus Christ than we have or ever could have within the restricted pales of a single church organization. I do not think that saints will ever forsake the assembling of themselves, or cease to make appointments and arrangements with that in view; but why should objections be made or obstacles be thrown in the way? I am calling attention to some of these things because of a seeming needsbe for it and with a view to quiet the minds of the brethren where they have been distressed. I don't know why a religious meeting, devoted exclusively to correspondence and worship, should be called an organization, and on this ground objected to. An association is simply brethren of the churches assembled. It only exists while thus assembled. It has no mem-

bership and no officers, only while thus assembled. If there are some who are disposed to usurp authority and exercise lordship, the association or yearly meeting is in no sense responsible for it. The responsibility is with the churches which hold them as members in fellowship, and thus gives them the opportunity to promote discord and strife. Are we to be driven from all our religious privileges because there will sometimes come in some disturbing elements? The churches are not exempt but ever since the days of the seven churches in Asia there have been some unruly and vain talkers who have caused division and strife. I believe our Old School Baptist churches are doing all the while what they believe will best preserve peace and good order, secure the extension and enlargement of their spiritual comfort and fellowship and the advancement of the interests of the Redeemer's cause and kingdom. Yours to serve, E. RITTENHOUSE,
State Road, Del.

DEAR BROTHER GOLD:—Once more I have taken my pen to write a little, though I feel to be poor in spirit indeed. There are some things that the humble followers of our Master are ever clear on. They all understand that they are sinners, as prone to evil as the sparks to fly upward. As for myself I personally know this. One thing I do not doubt is that Jesus is a complete Savior. I know so little, but I would rather know less, than to be puffed up with an ambition to be a leader, and thus bring sorrow and confusion among the scattered few of our Father's family, if indeed I am one of that blest number. Were not my case in other hands, in stronger hands, in greater hands, than my own where would I be? What would I do? I sometimes

feel rebellious against the Lord because he does not at all times give me the joys of his salvation; while at other times I feel thankful for the least shadow of his favor. Our wisdom, our judgment, our ways, are often put to shame by God's plan. There was perhaps never more fervent, heart-felt prayer and praise than that of Paul and Silas at the dark hour of midnight in the dungeon of Phillippian jail. The more bitter and cruel the treatment of Paul by the Jews the more tender were his feelings and words. Oh for grace to commit our way unto the Lord, and the keeping of our souls to him in well doing as unto a faithful Creator. We are poor, and short-sighted creatures understanding at best but little of the ways of God. Ah how often do we need to have a look from the Lord as did Peter, and our hearts need softening. Sometimes we go to the house of the Lord, and the preaching is to us as the rain reviving us, and causing us to again show life in our cold and dead state. Our thoughts are carried above and how pleasant and how good it is to so forget ourselves for a while. I so much enjoyed sister Lola Garner's letters in the last LANDMARK; and while I feel she is so far my superior in spiritual knowledge, yet I feel I can witness with her in some things she has had to endure. How glad I would be to meet her, but it is hardly probable that I ever shall in time as she said, now that she had married she had a natural household to look after. So have I, and I feel that my time for going to associations and meetings at a distance is about over. Though I know I would enjoy going now as much as I ever did. Yet as a wife and a mother I feel it is my duty to stay at home. I often feel while reading such letters that I would like to add a word in testimony to

the same precious truths, but a feeling sense of my weakness prevents me. I have written some little for the LANDMARK, and have received some very comforting letters about my writings, but it did not puff me up. I am often going astray, and wander far out of the way, yet never beyond the limit and power of the Most High. It is the love of God in the heart that humbles God's children in the dust. The worldling usually possesses a proud independent spirit, but the child of God always feels poor in spirit, weak and unworthy. Let us look upon the great pattern Jesus. The heaven of heavens his home, the earth his foot stool. He left the shining realms and came to this earth. Oh what great humility, but I shall have to stop. I would be glad to hear from you if it is not asking too much. Human friendship and sympathy is very sweet, whether in joy or sorrow. May the Lord bless you in your work. Your unworthy sister.

ANNIE ASTEN.

Mt. Cross, Va.

Remarks.

Sister Asten was formerly sister Annie Roberson.

P. D. G.

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P. D. GOLD.

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EDITORIAL.

A CONSUMING FIRE.

A friend requests my view of
Heb. 12 : 28-29.

This book sets forth in biblical figures the solemn and perfect worship of God in Christ Jesus, wherein all that is faulty is rejected, and all chaff burned up. The imperfection of the Levitical priesthood is manifest as contrasted with that of Christ that makes perfect. The law of Moses is shown to be without power to save, while the law of the Spirit and power of an endless life in the new covenant is proven to be without failure. The fire that burnt continually on Jewish altars could not destroy sin, while no sin can endure in the baptism of the Holy Ghost. For our God is a consuming fire. Everything under the first testament was movable or would perish as of things made, while nothing in the New Testament is perishable because it all came from above. The

things of the law can be shaken, denoting that they are not final, but must be removed; while the things of the gospel are immovable. No impurity can dwell in the Holy Mount, for our God is a holy God.

Every transgression under the law received a just recompense of reward. Then how shall we escape if we hear not him that speaks from heaven, since he that speaks to us in these last days is not an angel—or prophet—but his own beloved Son. If when the people came to Mount Sinai they did fear and quake, how much surer punishment think you will those receive who have come with unholiness to the Holy Mt; and if they could not bear the sight of Moses, how shall they meet the Son of God—who is the brightness of God's glory, and the express image of his person? If those that did not hear Moses could not enter an earthly Canaan, how shall such as believe not in Jesus enter the heavenly world?

What Jesus does is perfect. Those he saves enter heaven. But they are cleansed and without fault before the throne of God. Hence such as profess to love and serve him, but do not love him, make manifest their utter unfitness to approach into his presence.

Nothing but grace can save, and that is as much as to say that none but God can save us: for God saves by grace. This destroys sin. Therefore where sin still has dominion the Lord does not dwell. Since our God is a consuming fire we must have grace to dwell and reign in that kingdom that cannot be

moved. If we dwell in God, sin does not reign over us, nor in us.

What manner of persons ought we to be in all holy consideration, seeing that we have come to Mt. Zion, to the city of the living God, and the heavenly Jerusalem, to all the heavenly family of God, and to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the New Testament, and to the blood of sprinkling that speaketh better things than that of Abel.

Surely nothing unclean can dwell in this holy place. We must have our standing in God who is a consuming fire to try every one of us. None can escape. Fire must prove or condemn us all. No wood, hay, nor stubble, nor anything corrupt can endure in this fiery furnace.

God will receive nothing, nor own it except it be of grace. All else he burns and consumes. Therefore let us have grace whereby we may serve him with reverence and godly fear, for our God is a consuming fire.

P. D. G.

Brother P. H. Thorpe has requested me to write somewhat on on the 16th chapter of Gen. This chapter relates the birth of Ishmael, and his character, with the events that led to this birth.

There is a difference between what God commands, and its results, and that which his word does not command, and its results. Whatever God commands when obeyed, according to the word of God, always brings peace and rest:

but those things that people do, which are not commanded of God, cause distress and confusion.

Abraham was of course exceedingly desirous for an heir: for God had said to him, all the land of Canaan should be given to his seed. Sarah, not waiting for the full development of the Lord's purpose, and seeing that God had restrained her from bearing seed, said to Abram, take my maid Hagar, and and it may be I may obtain children by her.

Here she acted according to carnal reason, and without any command from God. What is the result? Ismael is born, not the true heir—no comfort to Sarah, but a grief and distress. For as soon as Hagar conceives she despises her mistress. Always when fleshly lusts, or carnal contrivances are resorted to, in order to serve God, confusion follows. That which is fleshly cannot walk in peace with what is spiritual. To put such hewers of wood and drawers of water as money in the place of the blood of Christ brings distress. To exalt human learning into a necessary qualification for a gospel preacher is denying the Lord, and causes confusion. To attempt to put an Egyptian in the place of an Israelite brings disgrace in the family. Such things cannot bear promotion. They gender pride. How soon Hagar is filled with pride and rebellion against her mistress. When such servants are put on horseback then the true princes in Israel must walk.

Sarah seeing that she is despised

in the eyes of her maid chides Abram for her insulence. We are apt to blame others with the consequences of our ill-directed conduct. Abraham reminds Sarah that Hagar is still her maid, and that she can deal with her. When Sarah asserts her authority, which she had hazarded by giving her maid into the bosom of her husband, Hagar does not submit—but flees. The Lord sends her back to her mistress: but tells her that she shall bring forth a son of peculiar traits of character. He will be a wild man: his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of his brethren. Here is a man that no man can tame—a wild man. You may bind him with fetters and still he is wild. He will be against God's people, and they against him; and yet he shall dwell near them in their presence. The desert is his home. Literally the Arabs are his children. None have been able to subdue them. It is desert where they live. There is no food to the child of God that is produced in the desert where they live, yet every child of God must pass through that desert.

Trouble is brought into Abraham's household because of this fleshly, carnal effort of Sarah to obtain an heir. Waiting on God is what flesh will not do, yet if this is not done transgression follows. Hagar and Ishmael must be cast out showing that works of unbelief do not please God, nor bring comfort to man. The child of promise born not according to na-

ture but by the power of God, is the heir. Sarah when she is past the age of child-bearing, brings forth Isaac and he is the promised seed, and the sole heir of Abraham. While Ismael sets forth the works of the flesh that dwell so near us, and are against us, and we against them, nor can there ever be any agreement or peace between them. These Arabs are robbers and deceitful, nor can they ever be tamed. They are against every Israelite, and we are safest when we are most against them.

Was God's purpose frustrated by this act of Sarah? No. Can we disobey God, or disregard his word, and plead an excuse therefor, since thereby he has displayed the riches of his grace, and made the wrath of man to praise him? No. But our rule is his will as declared in his written word.

P. D. G.

SANCTIFICATION.

My view is requested on sanctification. The remarks on subjects I write about must be short. Want of space, if there were no other reason, would commend this course. Besides, it is better to be pointed and brief in our communications. Readers do not wish to waste their time in reading excuses, or desultory remarks. Nor do hearers want to hear preachers spending their time in making excuses about preaching. Sanctification is the first thing God does for his people. He chooses or sets them apart in Christ Jesus. Sanctified by God the Father, preserved in Jesus

Christ, and called. Judges, 1. God chose his people in Christ Jesus before the world began, and they are thus sanctified by God the Father, and preserved in Jesus Christ, who sanctifies himself for their sakes, and sanctifies them through the truth. For their sakes, he lays down his life. He is made of God unto us wisdom, and righteousness, and sanctification, and redemption, according as the foreknowledge of God, through sanctification of the Spirit and belief of the truth, hath elected us unto obedience and sprinkling of the blood of Jesus Christ; and therefore God hath, according to his abundant mercy begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Jesus hath perfected forever them that are sanctified by the one offering of himself once. They being born again, not of corruptible seed, but of incorruptible by the word of God that liveth and abideth forever, are manifested as chosen of God to salvation through sanctification of the Spirit, and belief of the truth, are to sanctify the Lord God in their hearts, and be always ready to give to every one that asks a reason of the hope that is in them with meekness and fear.

Our sanctification is then of God, and is in Christ Jesus through the Holy Ghost, and in no sense is it in the flesh. "I know," said Paul, one of God's sanctified ones, "that in me, that is in my flesh, dwells no good thing." We are the true circumcision that worship God in the Spirit, rejoice in Christ Jesus,

and have no confidence in the flesh.

The opposition to this, the Lord's sanctification, is the devil's work of counterfeiting and deception, whereby he induces men and women to preach and profess fleshly sanctification, so that they say we are free from sin, and have not committed a sin for years, in thought, word, or deed, have no trouble, no tribulation, no distress, no fear, but know they are God's people, and know they are right. Now reader who is right!

P. D. G.

WHAT LAW?

A friend desires my view concerning the law set forth in Rom. 7: 1.

"Know ye not brethren (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth."

A woman married is bound, by the law of marriage, to her husband as long as he liveth. But as soon as he dies she is loosed from that law. She will mourn for him, and feel the effect of that relationship, yet she is no longer a married woman after his death.

This is the illustration used to show that the believer in Jesus is become dead to the law by the body of Christ. To answer this question then let us ask what law we are under naturally, Jews as well as Gentiles. By nature we are all under the law by which is the knowledge of sin, and hence death follows. The condition of Adam, after his transgression of the law

God gave him, and therefore our condition as Adam multiplied, is one where sin reigns unto death, as death reigned from Adam to Moses; even over them that had not sinned after the similitude of Adam's transgression. In addition the law entered that the offence might abound. For the law is the strength of sin, since where there is no law there is no transgression. The entrance of the law that came by Moses was to prove the guiltiness and corruption of man in nature. Because the children of God are under this law, and therefore under its curse, Jesus, the surety and Redeemer, is made of a woman, made under the law, to redeem them that were under the law.

The obedience of Christ was perfect and therefore satisfactory to justice. He is become the end of the law for righteousness to every one that believeth. For Jesus did not come under the law, and obey it for us that we might through keeping the law attain to righteousness or be enabled ourselves to keep it, and thus attain to righteousness. But he died to make an end of sin, by becoming the end of the law for righteousness. Then there is no more of the law—that being dead wherein we were held. Reckon ye yourselves to be dead indeed to the law by the body of Christ. The law is the first husband under which we were bound until Christ redeemed us from the curse of the law, he being made a curse for us: Thus that in which we were held being dead, we are freed from the

law to serve in newness of Spirit, or in the resurrection life of Jesus.

So that we are not justified by the law, nor through the law; nor is the righteousness of the law that which justifies those that are dead to the law by the body of Christ. By the law is the knowledge of sin—the very opposite of justification from sin. Hence while one is under the law he could not be justified, and when he is free from the law he is necessarily justified. What then is the righteousness that justifies him? It is the righteousness of God. It is without the law. It is witnessed by the law and the prophets. The righteousness of God is unto and upon all them that believe in Jesus. Divine righteousness could never be attained to by works of man. It is received only by the faith of Jesus. The channel through which it comes to us must be heavenly—even by faith. This establishes the law, or that proves the law is holy.

A widow mourns many days for her husband. But before she is married again to one whom she truly loves she puts away all her mourning apparel, and thus honors her second husband. One under conviction for sin seeks to please and serve the law by which is the knowledge of sin, and which can never justify us because it always finds sin in us. Such an one is a sincere mourner—and deeply feels the sentence of the law unto death. What a time of mourning is this? But when faith comes there is witness of the resurrection from the dead. Now new life enters. The

land of Beulah appears in sight. Behold the Bridegroom cometh. The marriage supper of the lamb is come. Jesus the true husband betroths this afflicted and tossed one unto himself in loving kindness, righteousness and faithfulness forever. Now the days of mourning are ended, and the spouse rejoices in her beloved. Now she is risen from the dead, her fruit is unto holiness, and the end is everlasting life. The days of her widowhood are ended, and her Maker is her husband. What a blessed marriage, what a wonderful husband. She is no longer under the law, but is now under grace, the Lord's free born. Not free to commit sin, but free from the desire to commit sin—for that which is born of God doth not commit sin. She stands in Jesus and complete in him. There is therefore now no condemnation to them which are in Christ Jesus. Being justified by faith we have peace with God through our Lord Jesus Christ. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; because what the law could not do, in that it was weak through the flesh, God sending forth his 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.

Then in the gospel we are under law to Christ—the law of love, joy and peace. The Lord is our law-giver, our judge, our king who will save us.

P. D. G.

ALL MEN.

"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 truth." 1st Tim. 2: 3-4.

"For therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe." 1st Tim. 4: 10.

DEAR BROTHER GOLD:—Arminians specially favor the above texts and contend that "all men" as used here means no more nor no less than every one of Adam's race, refusing to see that such a conclusion makes God a poor, weakly, disappointed God, or saves the entire human race, (universal salvation) for he "is greater than all" said Christ,—“does all of His will” and “none can hinder.” If the Lord wills, I wish to read your views on the above text in your valuable and much beloved paper. Yours in love.

R. H. PITTMAN.

Remarks.

Suppose we hold to a literal construction of this language, then the conclusion follows, either that God will save the entire race of mankind, (for he will have all men to be saved) or if they are not all saved then his will is not done, for he wills that all men shall be saved. Now, is either one of these positions true, according to the scripture? We say not. For it is not true that all men will be saved. For the wicked shall be turned into hell, with all the nations that forget God. These (the goats) shall go away into everlasting punishment, but the righteous into life eternal. So that the scripture proves that what is called universal salvation is not true. Then if the Lord God

wills or desires the salvation of all, or of any, that never will be saved, does he do all his will? We hold that God does all his pleasure or will, and that his counsel shall stand, and that the wickedness of men or devils does not defeat his will. All that the Father gives to Jesus shall come to him; and no man can come to Jesus unless the Father draws him; so that none come to Jesus unless given to them by the Father, and drawn to the Son by Him; and all so given shall come to the Son. Neither does any one come to the Father but by the Son: See John 6 : 37-40, also 44, 45 and 65. In these scriptures the truth that all that call on the name of Jesus, or believe in him, shall be saved is fully proven. The characters to whom Jesus uttered these words did not believe that he is the Son of God.

Then according to these scriptures, what is meant by the expression all men in the text? Paul was the apostle of the Gentiles, and therefore he magnifying his office includes the Gentiles as subjects of grace as well as Jews. He says that there is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Now does this mean that Christ gave himself a ransom for every individual of Adam's race, to be testified or witnessed, and therefore proven to every one in due time? If so, why will not every one of them be saved? If Jesus gave himself a ransom for one, and that is testified or proven in due time, the

proper time, why will not that one be saved. What is a ransom price? Is it not a satisfactory price, and does it not release and set free the one that is bound? Then if Jesus is the ransom price is that not sufficient, and will it not assure the salvation of all for whom he is the ransom?

The mediatorship of Jesus in behalf of all for whom he offered himself so secures their salvation that we cannot question its sufficiency, without attacking his Sonship of God. We prefer to limit the number of the redeemed to a people chosen out of every nation, and therefore not all mankind, rather than to limit the efficacy of the blood of Jesus Christ that cleanses us from all sin.

We see a chosen or elect people recognized all along in the bible, and consider that they are the all men Jesus gave his life a ransom for, and this will be testified or made known in due time to them.

Christ is the Saviour of all men, especially of those that believe. How is Christ the Saviour of men that he does not save? His name shall be called Jesus (Saviour,) for he shall save his people from their sins. The all men of whom he is the Saviour therefore are saved by him. Those that believe in him receive at once the blessed evidence of eternal salvation, and also the present or time salvation in the joys of faith. Eternal salvation is witnessed to the believer in the joys of present salvation. He that has no evidence of present salvation has no evidence of eternal

salvation. Jesus is a special Saviour only to believers in him.

The chosen people are the generation of Jesus Christ. When the scriptures speak of that class they use such descriptive words as do embrace the entire class considered, such as all, or every one. Hence one died for all. Then if one died for all we judge that all were dead. All Jerusalem and all Judea went out to John, and were baptized of him in the river Jordan confessing their sins—that is all those that felt they were sinners. Yet there was another class, a generation of vipers, in Jerusalem who did not confess their sins. Now it is fair to conclude that the word all includes only those embraced in antecedent, or in the class considered.

P. D. G.

DEAR BROTHER GOLD:—I will write you a few lines, although I feel a little delicate in so doing. I have met with you only once, and that was at Snow Creek, at the Association in May, 1896. Seeing so many strange faces I reckon you have forgotten me. I must say that it was an association that I enjoyed, and never will I forget. On Saturday night of the Association, there were several of the Baptist brethren at my home, and it was then I told the hope that I had 14 years ago, and what troubles and trials I had, and, brother Gold, I feel like that Christ did have mercy on me: for when this burden of sin was removed I was made to rejoice and feel as David said, that I was lifted out of the miry clay, and there was a new song in my mouth, and all seemed to be at peace. There

was not a trouble in this breast of mine. I was received in the church with much joy, and I am perfectly happy. I feel like I have got home at last. I hold my membership at Snow Creek. We have about twenty members now. Brethren Turner and W. M. Minter preach for us monthly. We have good meetings, and there are additions to the church almost every meeting. Our body of membership is small, but glad to say all are in peace with each other. Brother Gold, will you please give me your views on Matt. 17: 24 27. What was the tribute money for? Was it to be distributed to the poor? I remain your sister in the church.

SALLIE A. WALKER.

Patti, Va.

Remarks.

The tribute collected was not for the benefit of the poor, but was similar to what we call taxes to support the government, and it was collected by law.

When they that received the tribute money asked Peter if his master paid tribute, Peter said yes.

When he came to Jesus the Lord prevented him—that is before Peter mentioned this Jesus asked him this question—Of whom do the kings of the earth take tribute or custom, of their own children or of strangers? Peter replied, of strangers. Jesus said, then are the children free. Nevertheless, lest we offend them, cast a hook in the sea, and take the first fish that cometh up, and thou shalt find a piece of money in his mouth. That take, and pay for me and thee.

Of course kings would not make their own children pay tribute, but they would exact that of strangers,

while the children would go free.

The children of God are free, yet they bear burdens and suffer rather than give offence to others. It is always better to suffer for well-doing, if it be the will of God for one to suffer.

Those that obey Jesus will find all needed blessings bestowed in some safe place until there is a demand made for it, when it is supplied at once. Jesus places himself with his people, and pays all charges against them, setting also the example of suffering rather than giving offense to others, giving none offense neither to Jew nor Gentile nor the church of God. What a power there is in returning good for evil—in showing mercy—in suffering loss rather than giving offense: yet after all nothing is lost by this, for the Lord taxes the heights or depths to supply all need. Who would have thought of seeking money in the mouth of a fish? Must that particular fish be at that very moment at the precise spot where Peter must cast in his hook? Must it be caught with just that piece of money in its mouth? Yes. If Jesus has such perfect knowledge of all things, even to the locality of a fish, and of the piece of money in its mouth, and of what that fish will do, is that pre-destination? What is there he does not know and cannot do?

P. D. G.

ASSOCIATIONAL NOTICES.

The next session of the Toisnot Primitive Baptist Association will be held with the church at Castalia,

Nash Co., commencing Saturday before the 3rd Sunday in October. A cordial invitation is extended. Visiting brethren will be met at Nashville on Friday before.

The next session of the Mayo Association is appointed to be held with the church at North View, Stokes Co. N. C., about 15 miles from Walnut Cove, commencing on Saturday before the 3rd Sunday in Oct. next, and holding 3 days. We extend a cordial invitation to all brethren (especially ministers) and hope to have many of our brethren, sisters and friends to visit us then.

Those coming by Rail will please notify me at Limerock, N. C. and they will be met on Friday before the Association at Walnut Cove. Those coming from South or East should be at Walnut Cove on Thursday night.

J. WESLEY MOREFIELD.

The next session of the Fisher's River Primitive Baptist Association is appointed to be held with the church at State Road, Surry County, N. C., ten miles north of Elkin Depot, to commence on Friday before the 4th Sunday in October, 1897. Brethren wishing to come by rail will be met at Elkin on Thursday if they will write to me at Roaring Gap, N. C.

Yours truly,

J. M. WYATT.

The fourth annual session of the Landmark Association is appointed to convene with the church at Piney Grove, two miles south of Plymouth, Washington County, N. C., Saturday, Sunday and Monday, October 9th, 10th and 11th, 1897. All brethren, sisters and friends are cordially invited to attend. Especially do we expect the ministering brethren.

ren, Elders Henderson, Slade, Faucette, Graves and Joney Williams to be with us. All persons coming by rail or steamboat will get off at Plymouth. Ask for reduced rates between Spring Hope and Plymouth. All persons getting off at Plymouth and Dardens will be met.

GEORGE ROBBINS, Clerk, (col.)
Dardens, N. C.

The Black Creek Association is appointed to be held with the church at Contentnea, Wilson Co. N. C. Friday, Saturday and 4th Sunday in Oct. Those coming via Selma will write to brethren B. A. Scott, or J. T. Renfrow, Taylor, Wilson Co. N. C. and stop at Lucama. Those coming from Wilmington Line or from the North will stop at Wilson on Thursday.

BROTHER GOLD, I will ask you to correct a mistake in the White Oak Association notice, made by brother Jones. Those coming from the North and West will come down on the A. & N. C. R. R. to New Berne on Friday evening, and take W. N. R. R. on Saturday morning to Maysville, which is in two miles of the M. H. where we hope to have conveyance. Your brother I hope,
B. W. SCOTT.

Maysville, N. C.

MARRIED.

Elder J. W. Bragg was married by the writer to Miss Leonora Laughmiller on the night of the 31st of August, 1897. Elder Bragg's home is near New Market, Ala., and his bride resided at Elkmonk, Ala.
Yours in hope,
W. LIVELY.

Elder T. C. Hart will accompany Elder E. E. Lundy on his appointments from Kehukee Association to the White Oak Association.

OBITUARIES.

REBECCA J. DUNCAN.

It is with a sad heart that I attempt to write the obituary of my dear mother, who was born December 13th, 1840, and was married to James G. Duncan October the 7th, 1857. She was an humble, loving wife, and a kind and loving mother until the day of her death, which occurred on March the 2nd, 1897. She was the mother of four children and eleven grandchildren. She leaves a husband, four children and ten grandchildren to mourn her loss, but we feel that our loss is her gain. She appeared to be reconciled to the will of God. She told brother Moore the day she died that she felt at times that she wanted to go if she just knew that she could trust her Saviour. She professed a hope in Christ, and joined the Primitive Baptist Church at Flat River in 1871, and was baptized by Elder D. R. Moore, and in 1888 she joined Surf by letter, and remained a faithful member until her death. I feel my loss is great to give up a kind and loving mother, but I believe she is now resting in the arms of her Savior, and may the Lord bless the bereaved husband and children, and grant them according to the riches of his glory to be strengthened by his Spirit in the inner man, that Christ may dwell in their hearts by faith, and in death save us all, if according to his will. Written by her loving daughter,

NANCY H. DUNCAN.

MC. H. W. WEATHERS BEE.

At one o'clock Sunday morning June 14th 1896, the messenger of death came suddenly into the bed chamber of Mc. H. Weathersbee and took from our midst his spirit to return to the great God that gave it. He had been in feeble health for a long time and while his death was not wholly unexpected, it was a great shock to his family and community, having walked out on his farm late Saturday evening, and also retired well as usual; about ten o'clock he aroused his wife and tried to tell her something, but was never able to speak and died in a few hours. His remains were laid away on Monday in the family burying ground where lie four of his children all of whom have died since April, 1887, with hemorrhagic fever. A wife and two daughters survive him, also a host

of relatives and friends. He will not only be missed in his own household but by the community, of which he enjoyed the friendship and confidence of all. He was a man of marked intellect and noble character, honest and upright in every respect, always striving to do what was right toward his fellow man. The deceased was born in Martin county September 7, 1832, making his stay on earth sixty three years, nine months and seven days. Was married Feb. 27, 1862, to Miss Margaret Elizabeth Saul of Alabama. Several years after marriage they moved to Edgecombe county where they resided. He was a true and devoted husband, fond and affectionate father and grandfather, kind and beloved uncle and friend; and truly a christian man, for years a member of the Primitive Baptist church, though his name was not connected with the church the last few years of his life, but his heart was still there loving the church and christian people. His happiest moments seemed to be when talking with them about the great work of our Redeemer. He was willing and ready to go at any time that the All wise Creator might be pleased to call him, and often expressed a desire to be at rest with Jesus, that he might be reunited with his children in their heavenly home. And now while his lifeless form lies beneath the cold sod, I feel sure his blessed soul is numbered with the angels on high, and pray that God in his tender love and mercy may guide and prepare us to meet him in that eternal land of bliss and happiness, where sorrow is never known. A loving niece, L.

TOMMY D. MITCHELL.

I find it my sad duty to write an obituary of my sweet little baby Tommy, and it is my prayer that the Lord may be with me as I have never experienced anything similar to it. He was the son of James C. & Emma Boage Mitchell, born Feb. 27 1896, died Feb. 18, 1897, making his stay on earth 11 months and 21 days. His disease was pneumonia and heart trouble. He was given to us and then snatched away so soon but the "Lord giveth and the Lord taketh." It reminds me of a lovely flower that opens in the morning, and ere the setting sun hides from view it is faded and scattered on the ground to die. It is very easy to say: "God's will be done," but it is so hard to feel it, especially when it is to take ones precious little babe from them, but it is my greatest desire to be resigned

to his will. I went out doors at night and tried to pray for little Tommy. I asked the Lord to enable me to be resigned to his will, if it was to take my little baby from me. Sometimes when I think of his happiness there and the trials and troubles here, I then feel that God's will is just and right to take our little Tommy home, though it is so hard not to look upon his sweet face again on earth. He was waited on by our best physician, kind friends and relatives, and it is useless to say that his parents did all within their power, in fact I think all that lay in human power was done for him, and we feel thankful for the kindness our friends and relatives showed for us. My dear little Tommy was the idol of our household.

HIS MOTHER.

APPOINTMENTS.

S. P. TERRY.

Contentnea Association
Sandy Bottom.....Tuesday after
Beaver Dam.....Wednesday
Haskins Chapel.....Thursday
Thence to White Oak Association
South West.....Tuesday
Cypress Creek.....Wednesday
Muddy Creek.....Thursday at 10 o'clock
Thence to Black Creek Association
Conveyance needed.

J. A. BURCH & J. M. HARRIS.

Lawreencs.....Tuesday after Rehucce Asso.
Deep Creek.....Wednesday
Whitakers.....Thursday
Falls.....Friday
Thence to Contentnea Association
White Oak.....Tuesday
Meadow.....Wednesday
Mewborns.....Thursday
Thence to White Oak Association
Wardswill.....Tuesday
Yopps.....Wednesday
Wilmington.....Thursday
Thence to Black Creek Association
Beulah.....Monday
Salem.....Tuesday
Cedar Grove.....Wednesday
Dutchville.....Thursday
They will need conveyance.

W. J. STEPHENSON.

Tarboro.....Tuesday after 2nd
Sunday in October.
Little Creek.....Wednesday
Great Swamp.....Thursday
Kinston.....Friday
Thence to the White Oak Association.
Hadnott's Creek.....Tuesday after
Newport.....Wednesday

J. E. ADAMS.

Bear Creek Association at Jerusalem church Sat. and 1st Sun. in Oct.

Wednesday.....after Philadelphia

Thence to Cool Spring Association.

Mill Creek.....Sat. and 3rd Sun. in Oct.

Tuesday and Wed.....after GIP's Creek

4th Sun. and Sat. before Mt. Pleasant, Sum-

ter Co. S. C.

Thence to Mill Branch Association.

Conveyance needed.

ISAAC JONES.

Memorial...Tuesday after 4th Sunday in Sept (brother Troy Woodard's wife's funeral.)

Aycock's.....Wednesday

White Oak.....Thursday

Elm City.....Friday

Thence to Kehukee Association.

Tarboro.....Tuesday after

Little Creek.....Wednesday

Old Sparta.....Thursday

Lower Town Creek.....Friday

Thence to the Contentnea Association.

Brother W. J. Stephenson will accompany

him from the Kehukee to the Contentnea

associations.

LOYD'S PRIMITIVE BAPTIST HYMN BOOK—PRICES.

Plain sheep binding, single copy, by mail 60 cents. Per dozen, by mail \$5.00. Morocco binding, plain edge, single copy by mail, \$1.00. Per dozen by mail, \$2.00. Morocco binding, gilt edge and gilt cover, single copy by mail \$1.25 Per dozen, by mail \$12.00. No less than half dozen will be sold at dozen rates. Books sent to any part of the United States or Territories, postage prepaid, cash in advance. Send money in Registered Letter, or Money Order, or by Express. Address J. A. CLARK, local and general agent, Wilson, N. C.

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

TRAINS GOING SOUTH.

DATED Aug. 1st, 1897.	No. 31 Daily		No. 32 Daily		No. 41 Daily		No. 42 Daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Ly Weldon	11 59	9 43	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.	12 52	10 35	.....	.....	.....	.....	.....	.....
Ly Tarboro	12 12	.....	.....	.....	.....	.....	.....	.....
Ly Rocky Mt.	12 52	10 35	5 45	12 45	.....	.....	.....	.....
Ly Wilson	2 05	11 30	9 20	2 12	.....	.....	.....	.....
Ly Selma	3 30	.....	.....	.....	.....	.....	.....	.....
Ly Fayetteville	4 40	.....	.....	.....	.....	.....	.....	.....
Ar Florence	7 35	.....	.....	.....	.....	.....	.....	.....
Ly Goldsboro	.....	.....	.....	.....	A. M.	P. M.	.....	.....
Ly Magnolia	.....	.....	.....	.....	7 05	3 30	.....	.....
Ar Wilmington	.....	.....	.....	.....	5 04	3 01	.....	.....
	P. M.	.....	.....	.....	9 35	5 45	.....	.....
	A. M.	.....	.....	.....	.....	.....	.....	.....

TRAINS GOING NORTH.

	No. 31 Daily		No. 32 Daily		No. 41 Daily		No. 42 Daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Ly Florence	5 45	3 05	.....	.....	.....	.....	.....	.....
Ly Fayetteville	6 45	3 40	.....	.....	.....	.....	.....	.....
Ly Selma	1 00	.....	.....	.....	.....	.....	.....	.....
Ar Wilson	1 12	12 10	.....	.....	.....	.....	.....	.....
Ly Wilmington	.....	.....	.....	.....	.....	.....	.....	.....
Ly Magnolia	.....	.....	.....	.....	.....	.....	.....	.....
Ly Goldsboro	.....	.....	.....	.....	.....	.....	.....	.....
Ly Wilson	.....	.....	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.	.....	.....	.....	.....	.....	.....	.....	.....
Ly Tarboro	.....	.....	.....	.....	.....	.....	.....	.....
Ly Rocky Mt.	.....	.....	.....	.....	.....	.....	.....	.....
Ar Weldon	.....	.....	.....	.....	.....	.....	.....	.....

†Daily except Monday. †Daily except Sunday. Train on Scotland Neck Branch Road leaves Weldon 4:30 p. m., Halifax 4:25 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:33 p. m., Kinston, 7:55 p. m. Returning leaves Kinston, 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:35 a. m. Weldon 11:35 a. m., daily except Sunday.

Trains on Washington branch leave Washington 5:25 a. m. and 1:00 p. m. Arrive Farmville 6:10 a. m. and 2:40 p. m., returning leave Farmville 9:35 a. m. and 6:30 p. m., arrive at Washington 11:00 a. m. and 7:00 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5:30 p. m. arrives Plymouth daily except Sunday at 5:50 a. m. and Sunday 9:00 a. m. Arrives Tarboro at 6:15 a. m. 10:00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:10 a. m., arriving Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4:30 p. m., arrive Nashville 5:05 p. m., Spring Hope 5:10 p. m. Returning leave Spring Hope 5:00 a. m., Nashville 5:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11:15 a. m. Arrive 4:10 p. m., Returning leaves Clinton at 7:00 a. m. and 3:00 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points a North via Norfolk.

H. M. EMERSON, General Pass Ag't.

J. R. KEELY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

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.

JAMES HARRISON 1897

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

ELDER GOLD, AND THE READERS OF THE LANDMARK:—Dear friends, I sometimes have a desire to write, and sometimes a desire to talk with you, but when I look at myself and see how unfit I am to speak to a people that I look upon as being the tabernacle of Jesus, I fear that I am not led of the true Spirit. Still the desire continues. I feel sometimes to have an aching void the world can never fill.

"The pleasures of earth, I have seen fade away;
They last for a season, but soon they decay."

I feel that this has been my case. I lived up to the age of about seventeen years in good health nearly all the time, but careless, too careless to spend much of my time in meditating on my condition here or hereafter; but for some cause I became anxious about the matter, and I commenced looking for a chance to do something to bring about salvation. I studied hard to know what to do, but could not find how to commence. The more I tried, the weaker I got, until I could do nothing. I tried to keep from lying, from drunkenness, from all things that were wrong, but the more carefully I watched myself, the worse it seemed I did, until I saw no chance to do anything. Then I saw my life had been spent in going the downward road to destruction by my own

choice. O what a feeling this brought about! It was Lord be merciful to me a sinner, have mercy on my soul. I saw I might die any day, and I felt if I died in that condition I could not be saved. My health seemed to fail, and I thought I must die. I looked in the elements for signs of my death. I got so I could hear something call me as I would travel the road, and I would look and see no one. I would think that was a sign of my death. I went on in this way till I got in so much trouble I was afraid to go to sleep, fearing some awful trouble or death would suddenly come on me, and still my name was called so I would be roused from my sleep. I would raise up in bed and answer, thinking some one called me. My wife would ask me what was the matter. I would tell her someone called me. She would say no, they did not, for I was awake. Then I would listen and study to know what it did mean, and trying to ask the Lord to save me, for I felt that my time was near at hand. I wanted to be changed from my sinful condition. I begged the Lord to soften my hard heart. I desired to be able to call upon the Lord with my whole heart. I saw a great necessity for a change, and I could not do anything but cry unto God, hoping he might hear my cries; but when I would look back and see I had never done anything to cause him to have mercy on me it looked

like I was gone forever. I was without hope, and I knew it well, but still I cried to the Lord for mercy, but no mercy for me. Finally I thought that if I was to be cast in hell I would rather know it than to be in the condition I was in, so I begged the Lord to show me my condition, so if there was no hope I might give up, but it was the same as before. No relief, only by spells. My trouble would go off for a short time, and then return with more force. I would travail mourning and begging, and roll from side to side on my bed calling for mercy, until I feared I had committed a great sin in calling on the Lord so much, and felt that he did not hear my cries. Then I wanted someone to pray for me. I went to see a friend of mine, and talked with him until I felt a good deal better, and went home, but on returning home my trouble came again. There was company in the kitchen with my wife. I felt that I could not face them, but did go to the table and tried to eat a little, but felt that I could not live, so I went in the house thinking some dreadful disease had come on me and was going to kill me. I decided to take some medicine, so I went to a shelf and took down a bottle, and something said to me, do not put any of that inside of you. I put the bottle up, and if ever I was at my wits' end I was then. I went in and dropt on the floor, and it seemed my breath was going to stop. I tried to ask the Lord to not let me die in that condition. I wanted to see my father and ask him to pray for me. He came directly, but I failed to ask him, but tried to show as little signs as possible of my condition. Night came on, and I felt like something was going to happen. I had made arrangements to go to Wilmington next day, but wretched was my condition. I laid

down, and after awhile went to sleep. When I awoke tongue cannot tell the trouble I was in. I rolled from side to side, feeling that if I could not move I should die in a moment. It seemed to me that my bones were in trouble as well as my heart. I believe the pangs of torment were upon me. I cried, and couldn't have held my peace if there had been a thousand in the house. My wife laid her arm over me, and wanted to know what was the matter. I told her I had made my bed in hell. She asked me to let her get up and give me some medicine. I told her no, it would do me no good, all the doctors in the world could not save me. It was Lord save, or I am gone. I cried so loud I got up and left the house. After walking out a little I heard some strange noises in the air, and I felt some better, and it was sooa day, and I did not know what to do. I was afraid to stay at home, and afraid to start to town, but felt it was my duty to go, so I commenced making ready, and my people begging me not to go in the condition I was in, but I was strengthened, and believed I should live to go and come home, so I went to my wife where she was standing by the table, and told her not to be uneasy for I felt better, and I started, leaving her in tears. I went on, still desiring the prayers of the Lord's people. I thought I would stop and ask my sister to pray for me, but too unworthy. Then I thought I would call at my father's, but it was too much, so I went on, thinking I would call at dear old Elder Cavenaugh's, and tell him I wanted him to pray for me, but I could not get it fixed in my mind how to tell him. I went on, and reached the railroad, got on the train and took a seat as far off from others as possible, and turned my face to the window, feeling to

be one alone. The train was running fast, and it seemed that I might leave my troubles, but it appeared to me that it is the same world, and the same God here as at home, and I was meditating over my condition when it came to my mind, what a great thing it is, the changing of a soul from nature to grace, and in a few minutes it seemed that a voice spoke plainly in my breast and said, I am one that Jesus loved. Oh, such feelings as this I never had before. I melted into tears in spite of strange company and fast traveling, and about the same time I saw myself an infant child in the ditch, and the Savior standing by me. This view followed along with the train for some distance. It came to my mind that it was not me, for I was in the train, but it seemed that it was made plain that it was me, and it seemed that there was a short space of time that I lost all control of myself, after which I could recollect where I was, and felt better, and wanted to talk with some Primitive Baptists. I reached town feeling much better than I had expected, and went to the hotel and called for a room, and went at once to it and locked myself up alone, thinking perhaps I should spend the night in trouble, as was common, but to my surprise went to sleep and rested well, got up next morning and felt easy and bright. I attended to my business as well as I ever did, and returned home so different from what I was on leaving, and before leaving. I did not know how to act among my people. Time passed on, and I could rest as well as anyone on earth. I think I had no trouble. Myself, and sin, and sorrow were separated. I never wanted to commit another sin, and did not see any use of it. O how quiet I was. I went on in this way for some time, finally beginning to wonder what had been the matter

with me, and what had gone with my trouble. I did not claim a hope, and began to be uneasy, could not find anyone else just like I was. There must be something wrong. I became more and more uneasy. After a few months I commenced thinking about my condition, as my feelings seemed to lead me to the church, but I knew I had not suffered half enough for my sins, so it was a mystery to me, for I thought I had to suffer for all my sins. This impression to go to the church grew stronger until I thought I had to go, so much so that I carried my clothes once, but did not offer when the chance was given, and left the place full of trouble, fearing judgment might come upon me. I returned home, and if ever I suffered in my life I did that night. I did all I could to hold my lips together and not cry aloud, but in spite of all my strength I cried out, and got so miserable I left my bed, and I am yet alone in the world. The impression has never been so strong on me since. Has anyone else ever been so? I ask hoping for an answer. Now it seems to me I have been left in darkness, not knowing where to go, or what to do. I have a little hope that is worth more to than all the world, but when I am with those I love I feel to be one alone, and when with the world I feel like one alone, cannot enjoy it as in days past, and it leaves me seeking rest and finding none, only for a short season. At times it seems that rest finds me, then I can rejoice for a little while, but most of my time I am in fear to stand still, and fear to go forward.

I have written much more than I expected, and in a different direction, but I must stop lest I worry you. I hope if this is of the Lord that fragments left may be gathered, and show an increase, as in the case of the loaves and fishes; for when I commenced it seemed I

could not write for lack of sum and substance, but now, scattering as my remarks have been, I must close, for the sum has increased so much I cannot complete it. I ask an interest in the prayers of all praying people. I hope to remain your friend,

W. R. FOUNTAIN.

Lahier, N. C.

The best thing for our friend is to go and tell the church his case and submit to receive baptism.

P. D. G.

—♦♦♦—
 "When I am weak then am I strong."

If we were to go out to hunt up a person fully fitted for the kingdom of heaven, or a leader in the militant church, if we follow scriptural directions in our search, we would inquire for a man most like a little child, for the least in the kingdom of heaven is the greatest. We understand by this we would hunt the person who was the least self-willed, one with the least confidence in himself. One who is so afraid of himself, and his own abilities, he would greatly tremble to take a single step in any religious duty without our Lord held him by the hand and fully directed the step. The less confidence the person has in himself, the more dreadful he feels would be the consequences of a misstep, and the more confidence he had in the power of Jesus to direct him, the less liable he is to go astray by ever taking a step, however short, without the presence, power and directing care of the Lord. Then the greatest gift of a christian is littleness and self-distrust. As long as a feeling of weakness and utter helplessness is on him he is a safe leader, because then the power of Christ rests upon him. Free will is something not to boast of, but to be without any will of our own is a great blessing. The Lord said, "He that abideth in me,

and I in him, the same bringeth much fruit, for without me ye can do nothing." Is this true? Suppose the Lord was to call a man to run one of our great ocean steamers from New York to Liverpool; a man who knew nothing of the trackless ocean, its dangers, etc., saying to the man, I can run it safely, but you can't, for without me ye can do nothing. As long as that man felt this, the ship with its freight and crew is safe, but the moment he forgets it, and allows a feeling of self-confidence to take hold on him, they are in great danger. Such a captain would tell the crew not of his own sufficiency and ability as illustrated by his experience in managing boats, but he would tell them of the wonderful power, wisdom and skill of the Lord to carry it safely. Were they also in possession of the facts they would watch his movements to see if he was not forgetting the Lord's admonition, "without me ye can do nothing," and their fears of disaster would be increased or diminished accordingly. Were he to begin and tell them of his own power to man a ship, they would become alarmed, fearing he might undertake to run that one without the Lord. But when he tells them of his own insufficiency, drawing on his experience to prove it, and how after seeing it himself and being so deeply impressed with it as to fear to take one step without the Lord, their confidences would be increased and they would feel when he gives an order to his subordinates, feeling he would not dare to do so without the Lord. Such a person would always say, "I will do thus and so if the Lord will," and not if I will it. His rejoicing would not be in himself, but in the fact he has no confidence in himself, and therefore no will of his own. Whatever trial, reproach, necessity, distress or per-

seculutions which tend to bring the man in this feeling of meekness is good for him, for in that condition he is strong. God's strength is made perfect in weakness. This is why Paul said he took pleasure in them.

Let us not be mistaken in the thought that we are not hurt by them when they come on us from the Lord. If they did not hurt us they would not weaken us. The greater the hurt the weaker we become, and the weaker we are, the greater need we have for the power of Christ. Sometimes we want to depart, we feel it would be good to die so great is our affliction, but it will yield the greater crop of the fruit of righteousness if we are exercised by them. What does the crop consist in? Humility, helplessness and a determination never to leave the Lord any more, but always stay in him, in his power and never trust to our own again. Then our hearts are filled with his love, and we show it in all we do. If the ocean voyage of which I speak is like that of life, we know as much at the start as we do at the finish, except from our experience we should learn the wisdom and truth of the words of our Lord, "without me ye can do nothing." A failure to bear in mind this truth is very hurtful to the peace of the church. "What hast thou that thou didst not receive, now if thou didst receive it, why dost thou glory as if thou hadst not received it." Sometimes it is the case that the judgment of one who has had a long experience, and who is endowed with mental capacity and training above that of others, assumes leadership in the church, and without intending to do so, becomes a law-maker to the destruction of the peace of the church. Those who are influenced by his opinions look at his long experience and

superior mental endowments as sufficient authority to give weight to them, forgetting that as Job says the aged "are not always wise," and besides that they are as helpless the last day of the voyage as they were the first, and that the words of Jesus are as true with the wise and aged as they are with the young and foolish. True wisdom is in learning this fact, and the safety in the leadership of a leader is in his ever recognizing this fact. The man in charge of the ocean steamer from New York to Liverpool is as helpless when fixing to land at Liverpool as when he loosed from his moorings at the port of New York. He cannot of himself land his ship in the light of his experience of the voyage behind him. It is new to the end. New difficulties arise every day and hour of the journey. The promise of the Lord is to them that "abide in him, and whose words abide in them." When we begin to legislate by adding to or taking from what is written in order to shun certain supposed evils which might arise with others, drawing on our long experience and superior mental endowments as sufficient authority, we are going out of Christ, and his words are not abiding in us. "Without me ye can do nothing, and when I am weak am I strong." The strength of such is in their long experience and superior learning, and not in Christ. They are not weak, but strong from age and experience. Thus their teaching and leadership becomes a great snare to the church.

H. BUSSEY.

REASON OF HOPE.

When I was a child I had serious thoughts about dying. I studied so much about dying that I would often dream of judgment day, and awake crying. When I was 12

years old I began to try to pray. I prayed one night that I might be a christian like I believed my father and mother were, and I dreamed of talking with my Savior, and he said, pray on a little while longer. I was staying with my sister then, and I told her my dream. She told me that was right, try and be a good girl. It was only a few weeks before she died. It grieved me to lose such a dear sister, and it seemed to me we would all die in a short while. I prayed every night that my father and mother might live and be with me as long as I lived, and I would give up my worldly pleasures, and serve the Lord. I soon began to dance and do the very things I had promised the Lord not to do. My mother was taken very sick, and we all thought she would die, and the doctor said she was bound to die. I just prayed night and day for the Lord to spare her a little longer. I just felt like it was punishment on me for not doing what I had promised, and gradually mother grew better, and just as soon as she would get better I would forget my promises and go on in sin. When I was 15 years old I had a spell of sickness, and was given up to die. I had hemorrhage of the lungs, and again I prayed for the Lord to restore my health that I might live and fulfill my promise, and the Lord raised me to be able to be up, but not well. Finally all trouble left me. I scarcely ever thought of dying. All I studied about was to dress and go to balls, and to protracted meetings, just to have a big time, as we called. Soon my next oldest sister was taken sick. I did not think she was going to die until a week before she did. I began to pray more earnestly than ever before. I thought that I would surely be the next to go. The night she died I'll never forget. I went out

in the dark and prayed as I never prayed before for my sister to live, and when I went back to her room there was the brightest light I ever saw over her. I prayed still, but the Lord saw it best and took her home. I commenced feeling so bad I just thought my time was short. I felt like there never was a sinner as vile as I, and I got in so much trouble I cried and tried to the Lord to have mercy on me. I just felt like it was a sin for me to try to pray. I was ashamed to ask the Lord to have mercy on me when I would think of the promises I had made, and how I would go on in sin, and getting worse all the time. One night I prayed for the Lord to just show me in a dream whether I was lost forever, and I dreamed of going to a house with a long flight of steps. I thought I was very tired, and I started up the steps, and I got so tired before I got up to the top I could scarcely put one foot to the other step, and when I got to the top there were two rooms, and in one room there was the prettiest singing I ever heard, and I turned to the other one, and it was dark, and it seemed I was very dirty, and I crept around and went into the dark room and sat down on a lounge, and a very tall dark man came walking from the corner and sat down beside me, and asked me why was I not in the other room helping them sing? I told him I was too dirty to go in there, and he placed a bible in my lap, and it opened where it read, "He that cometh to me I will in no wise cast out." I then got up and he led me to the door, and when I opened it everybody in there was dressed in white, and came marching in couples, and I awoke singing. I felt better then for a day or two, and my troubles came back on me greater than ever. One day I went off in a most desolate place to

try to pray, and when I knelt I was scared so bad I could not utter a word. It seemed that somebody was slipping up behind me, and ready to grab and smother me. I got up and went back in sight of the house, and tried to pray, but could not; and then I was taken very sick again. Several preachers of different denominations came to see me, and talked to me, but I could not tell them anything. I always loved the Primitive Baptists best, and believed them to be the true ones. Mr. T. N. Walton came to see me, and I tried to talk and tell him how I felt, but could not tell him. I felt ashamed after he left for making any attempt to tell anything. I felt there never was one like me. I did not want any one to speak to me on the subject of religion. I got up again and went to a Missionary protracted meeting, and they gave an invitation, and it seemed everybody was looking at me, so I got up and joined them, and was to be baptized the next day, and the next day I was sick, not able to be baptized; but in a few weeks I was up again and was baptized by Rev. J. F. Musick. When I went from the water to the church I never in my life felt so bad. I could not sit still. I was not interested at all in the sermon, and I never have felt like I wanted to hear another Missionary sermon, and never did.

I commenced writing this on Friday before the 4th Sunday in June, 1896.

MARY E. PAYNE.

BROTHER GOLD:—This little sister of whom we speak wrote the piece to which her name is signed when she said, and hid it. She was sick then. Afterwards she grew worse and worse till the past spring, '97. During this time I visited her frequently, and talked more or less on the subject of religion. She

talked to my satisfaction, and said she was not satisfied—that she wanted to be with the Primitive Baptists, if they would have as poor a little sinner as she was. She finally sent for me. I went. She said (on my asking her why she sent for me,) that she was bound to die, and that she could not die satisfied without joining the Baptists, if we would have her. I then agreed to, and made arrangements to hold a meeting at her father's home that afternoon, which we did, and she told of the dealings of the Lord with her to the satisfaction of those present, whereupon we received her into the fellowship of the church at Mt. Ararat. She seemed to rejoice frequently after that—that she had gotten home, and expressed a desire to get able to be baptised, and go to meeting. She talked a great deal to her many relatives and friends, seeming to appreciate their loving kindness to her, and would ask them to meet her in heaven. She remarked just before she died that the Lord had made her willing to go. She then bade farewell to her father, mother, sisters and brothers, and others who were present, leaving with us bright evidences of her acceptance with Jesus, asking us not to shed a tear for her, that she would soon be at rest, she hoped. She called death a great many times, after which she passed away on the morning of the 26th of May, 1897, leaving behind many to sigh and mourn their loss. She was born October 21st, 1873.

THOS. N. WALTON.

EXPERIENCE.

MR. P. D. GOLD, DEAR BROTHER:—I have for a long time had a desire to write something concerning my past life, but feeling so imperfect in every way I could never confidence myself. I had serious

thoughts about death at times from early childhood, and would sometimes wish I had died when an infant, but still I wanted to live and have a good time in worldly amusements. I wanted to be in lively company, go to parties, dance and have a good time I thought. I would some times go to parties, and feel I was committing sin while engaged in a dance. Then on my way home I would feel I had done wrong, and I would quit, I would now stop my career. Then I would think that the young people would scorn me if I didn't take part with them as I had done before. Dear people, I continued on in this way until it pleased the dear Lord. I hope, to show me better. I joined the M. E. Church when I was 14 years old. I joined because I felt sorry for my sins. For awhile I felt satisfied, then I began to doubt myself. I loved the things of the world better than I did the church, though I attended church very regular. The ministers would give me good advice, warn me of danger, tell me how I should live, etc., but it seemed to me I failed in every point. In the date of 1891 I became somewhat more concerned about my sins. During this time my health began to fail. I took several kinds of medicine, also doctors attended me. I kept somewhat in heart, thinking I would soon get well again, but instead of getting better I got worse it seemed to me, and I found doctors do me but little good, my diseases being so stubborn they would not yield to treatment. Finally I thought my bad health was on account of my sins. I felt like this was why I was suffering so much. Still it seemed to me that I knew others that had done worse than I had. Still it looked to me like they were enjoying life much better than I in every way. They had no sickness nor trouble

like mine. Then I would wonder, why am I thus? Then dear reader, I resolved to live a better life in the future than I had in the past. I would continue trying to pray. Sometimes I would feel some better; it was only for a short time. Then my troubles would come again. Then I would think there ain't nothing but trouble for poor sinful me. I would go to secret places to try to pray. I would go to the woods, bow my face to the ground, and there, with all the earnestness of my heart, I would ask the good Lord to forgive all my sins, (which were many.) Then I would try to serve him better than ever before. I continued in this way about three years. In the date of '92, about the middle of June I think, I was sitting on the porch thinking over my lost condition, and wishing I could only touch the hem of Jesus' garment. In some way the image of Christ appeared before me—only a few yards from me. He had on a robe with a staff in his right hand. It seemed he was standing in a narrow path with dead grass on each side, though it was in the yard where there was no grass. And while my eyes beheld the object, it seemed he was nearing me, though I could not see him move. I saw this but a short time. I was not dreaming, neither was I nodding. Then my companion called to me something about his clothing. I heard him, but did not answer at first; and when I spoke it disappeared. Then I wept. I could not keep from it. In a short time my husband came where I was, and asked me what was the matter. I told him nothing. It was then near 12 o'clock. I then put dinner on the table, and we sat down to eat. I could not eat myself, for I was already full, but it was grief. In this way I journeyed on, only my troubles increased. In

the meantime my brother died, the one I thought I loved best, and and surely I thought I would be the next that would have to go, but since that time my father, brother, and a sister have passed away. I am yet a spared monument. How mysterious are the ways of God. Early in the spring of '93 my health became rather bad. I had ulcer of the stomach, and could eat nothing solid—only drank some milk. I was confined to bed a good while. It was then and there I was told all things that ever I did. Was not this Christ? I then felt that my days were few on this earth. I tried to pray both night and day. I read the bible daily, but did not get any comfort there. I read of the sweet promises, but none of them fitted my case. The more I strove the worse I got. I then felt that the Lord had hid his face from me, had turned a deaf ear to my calling. I felt to be forsaken by the Lord and everyone else, and thought I had not a friend in this world neither in heaven, and thought my dear mother and all kindred had forsaken me. I felt my good husband was tired of me, because I was so much trouble and expense. So I became so low down I would ask the colored people to pray for me. I thought it might be they would be sorry for me, if no one else was. Finally my dear Aunt came to see me, (and one I much loved) and while she stayed there came others also. One day when my Aunt was sitting by my bed another friend came in, and asked me if I did not have a reasonable hope. I do not know what answer I made. I only know I wept bitterly. I remember he told my Aunt I was under conviction. She replied I think so too. Surely they both had felt the weight. The friend ask me on starting if there was anything he

could do for me. I told him nothing but pray for me: that he said he would do.

It seemed to me I had done all I could, said all I knew. I then gave myself up. I felt death was near, even at the door, and I was still without hope. Dear people, I can never describe my agonies then. I felt there was no use in trying to pray any more. But somehow I got off the bed and knelt beside it, and could not utter a word. How long I remained in that position I know not. But next morning when I awoke the heavy burden was gone. Oh what a change there had been. My feelings that day I can never express. All was peace and happiness with me. Everything had changed, the sun shown brighter, the birds seemed to be rejoicing, everything seemed to be praising the dear Lord. O I felt so humble. Then I could see myself, bowing to the beasts of the woods. I then loved everybody with a love I had never had before. I then thought my troubles were ended, and I could always rejoice, and sing praises to the one who gave me peace; but I was much mistaken, for I have had many sore trials since then. I ask the prayers of all praying people: a sister I hope.

MARTHA L. PREDIN.

Pine Level, N. C.

"The Primitive Baptists term themselves the "regulars" and are as a general thing known as the "Hardshells," and are quite strong in this state. It is learned today that twenty churches of this denomination in the Wilkes and Surry sections will at once become Missionary Baptists. Rev. John E. White will go there in a few days to receive them. Four years ago the late Rev. Dr. Columbus Durham received an entire asso-

ciation of them, twenty-five churches, as Missionary Baptists. From time immemorial they have been anti-missionary.—Raleigh correspondence to the Wilmington Messenger.’’

Remarks.

We clip the above from the Wilmington Messenger. A similar notice has been published by a number of news papers.

There is not a word of truth in the statement, either that Columbus Durham received a single church, much more an association, of real Primitive Baptists, or that John E. White will do so.

Will some Primitive Baptist preacher, living in Surry, or Wilkes Co., report the facts in this case.

We have never heard from any creditable source a single word establishing this report.

The rumor comes from Raleigh. We suppose some Missionary started it.

P. D. G.

ELDER GOLD:—I feel impressed to write to the kind brethren, sisters and friends, yet feel unworthy of their notice. I feel thankful to the good Lord that he has put it in the hearts of his people to love one another. I found a good many kind and loving brethren on my trip, and was treated with more respect than it seems to me is due me, a poor vile sinner.

I also am thankful that on my return home I found my family all well—and also for what my mind has realized in part: but I yet have a mind to go out and preach the preaching God bids me.

S. F. BASS.

ELDER P. D. GOLD, DEAR BROTHER:—By request of a friend I send you copy of a dream for publication in the LANDMARK.

S. E. A.

Some days ago the Herald contained a special from this city detailing the particulars of a wonderful dream which came to Abram F. McNeal, a well known citizen of the adjoining village of Rawson on the night of January 28th. It recorded the remarkable fact that the death of this gentleman on March 26 was a full and complete verification of the vision as indicated by a manuscript which was found in his desk by his wife previous to his death, but kept a secret until after that unhappy event, which occurred as foretold on Monday March 26. Mrs. McNeal then disclosed to a few intimate friends the facts regarding the dream and showed them the manuscript her husband prepared the morning following the remarkable revelation which was made to him while he slumbered and slept on the night of January 28th. This document the Herald's correspondent was today permitted to copy, but not without protest and much against the wishes of Mrs. McNeal who regards it as something almost too sacred for mortal hands. With the exception of corrections in punctuation and quotation marks, the following is a verbatim copy of this truly remarkable document.

M. MCNEAL'S WONDERFUL VISION.

TO MY FAMILY AND FRIENDS:—I had such a strange dream last night which worries me very much. I am going to write it down because I some way feel it will come true. I dreamed I took sick and in five or six days died. I thought I was but a little time getting to heaven after I left the earth. I can remember I felt glad I was leaving

my old body. I thought that as soon as I got to heaven everything that was good in me on earth came back to me. I saw Jesus on a great white throne and millions of angels were coming and going all the time from in front of the throne. But it seemed I didn't know any of them. But I joined in the multitude and walked around, oh so happy. All at once I met Mahlon Povemire of Ada. He knew me right away and said as we shook hands, Abram I'm mighty glad to see you. Why Mahlon I said, I didn't know you had left the world. When did you reach here? Just a week ago today Abram, said he, and I am so happy and glad you come for I knew you would soon follow me. I then thought in my dream that Mahlon asked me when I left the world, and I remember that I said on Monday, March 26th, and this is what has worried me so much, that I am writing it all down just as it came to me last night. I then thought Mahlon and I talked and walked together and spake of things on the earth, but it didn't seem we sorrowed for the friends we left behind us. In my dream Mahlon asked me how long I had been sick before I died, and I remember just as well that I told him five or six days and that I had pneumonia. I thought that when I died mother (his wife) and the children were around my bed and that mother said, Oh God, I just knew this was going to happen. On the day I was buried it seemed to me I could look down from heaven and see snow on the ground in the graveyard where they were putting my body. Just then I awoke, but the dream was so real and seemed so queer that I couldn't sleep any more.

Findlay, Ohio, April 7th, 1888.

ELDER SILAS H. DURAND, DEAR FRIEND IN CHRIST:—I hope you will excuse the liberty I take in writing to you who are a stranger in the flesh, but I hope that we are not strangers in the Spirit, for I hope that God for Christ's sake has pardoned my sins, and will remember them against me no more forever. I never united with any church while I was in North Carolina, my native state, and had the opportunity of doing so. I felt too unworthy to be with as good people as the Old Primitive Baptists are, and I could not go, nor could I hardly stay away, but thought they could not fellowship such as I felt to be, for I could not have any confidence in myself, but now, since I am debared the privilege of even hearing the blessed gospel, how I have regretted that I did not follow my blessed Saviour down in the watery grave. But this is a faithful saying and worthy of all acceptance, that Christ came into the world to save sinners, of whom I am chief: for if I am ever saved it will be by the blood and righteousness of Christ. I have none of my own to boast of, for all my righteousness are as filthy rags. Paul said, by grace are ye saved, through faith and not of yourselves: it is the gift of God, not of works, lest any man should boast. But I get so lonely away out here in California. I have no one to talk to, and tell my troubles and trials to, that seems to know anything about such troubles, and I did not know for a long time that there was an old Baptist in the state until I saw a letter in ZION'S LANDMARK from Henry Stipp, who wrote my feelings so much better than I can myself that I felt impressed to write to him, but put it off a long time, thinking that I was too unworthy and that he would think that I was taking a liberty in writing to him,

and at last I was in so much trouble that I wrote to ease my mind, and he wrote me a very comforting letter, and sent me Elder A. H. Hagan's address, and he is a very comforting correspondent, and it has been on my mind for a long time to write to you, but was afraid that it was of the flesh, and did not write, but today it has been on my mind all day, and I could not rest, so I thought I would try and tell how much your pieces in the LANDMARK comfort me. I well remember the first piece I ever read of your writing. It was nine years ago, while I was yet in N. C. I do not remember the subject, but I well remember that I wanted to read it out at the top of my voice. The LANDMARK is all the preaching I get, and it comes laden with good news to my hungry soul, but God has been very merciful to me in all my troubles and trials. When I almost despair his still small voice speaks peace to my troubled soul, and I know that I shall not be tempted above what I can bear; but I am so often out of the way. My thoughts are often gone astray, like one alone I seem to be. Oh is there any one like me. I cannot live like I want to, which makes me fear and doubt that the Lord has ever called me out. I have had my little hope twenty years, and thought surely I would get better, but instead I am nothing better, and sometimes think if I was a christian I could live a better life than I do; but find I can do nothing to better my condition. I still find that in me, that is in my flesh, dwells no good things. I have an uncle out here that is a Campbellite, and he was talking to me one day, and I told him if I could only live free from sin I would not see any trouble, and he said that he did not think that he or I either knew what sin is, but I think I do: for I

sin daily. With my mind I try to serve the Lord, and with the flesh I serve sin. I am so often as it were behind a cloud that if I did know that it was not by works of righteousness that we have done, but in and through the mercy of a just and righteous God that we are saved, I should faint by the way: but our Saviour is a whole Saviour, one that can be touched with our infirmities. I will close my imperfect letter, and hope you will pardon all errors, and write if you feel so impressed. Dear friends pray for me for I do desire the prayers of all God's people. From your little humble friend.

MISS EMILY A. HINSHAW.
Petaluma, California.

CHEAP BIBLES.

CLUBBING WITH LANDMARK.

We offer to send the Oxford Edition of Bibles, we paying the postage, with each new subscriber to ZION'S LANDMARK for \$2.50, or for renewal to the LANDMARK at \$2.50 cash.

Now if you want a very nice Bible this is a cheap and easy way to obtain it. This Bible is convenient in size for handling, leather bound, and with all the late helps of reference, concordance, and much other information. This bible alone would cost about \$2.00.

P. D. GOLD.

A good many of our subscribers are behind. The time to pay is when you have the money. Now that you are selling your crops and have the money, don't put it off. The time is coming when you will not have the money and then you will regret you did not pay. We have indulged many of our subscribers a long time, and expect them to pay us this fall. Please don't overlook us. We need the money.

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 XXX.....No. 22.

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EDITORIAL.

DEPRAVITY.

We say in our articles of faith that we believe that man is totally depraved, but just what is meant by total depravity does not seem to be clearly understood, or else we do not rightly and clearly divide the word of truth upon the subject. I have some mind to consider this feature of our doctrine, but as the word is not found in the scriptures I must be allowed to resort to the dictionary of our language for it, however I do not mean to give a mere dictionary treatise of the subject, but such as I think the scriptures sustain, nor do I wish to present ideas not sustained by the dictionary allowing it to occupy its legitimate place.

I do not understand our use of the word to be so exclusively spiritual as not to include that which is natural, nor so distinctively

natural, as to have no reference to that which is spiritual, but in contrasting the two principal states or conditions of men, one of which is natural and the other spiritual. We hold that man in his natural state is utterly destitute of any spiritual life, grace or virtue of any character innate or otherwise possessed whereby he might so cleanse himself or change his state or condition as to bring himself in, to either a saved or a savable condition, and that his mind is such that he does not, nor can he entertain true, pure desires even for a state tending toward holiness unto the Lord.

We are taught that a corrupt tree cannot bring forth good fruit, therefore as man became corrupted, and by transgression fell under the condemnation of the law of sin and death, and in that state began to multiply and so continues to multiply, we hold that his entire posterity are conceived in sin and brought forth in iniquity, and are therefore dead in trespasses and sins, children of wrath, without God and without hope in the world. In this condition they have only a carnal mind which is enmity against God, not subject to his law, neither in deed can be, and they are satisfied with this state of things, therefore they have neither power nor desire to extricate themselves from this condition, and consequently are totally depraved.

It is claimed by many that Christ took away original sin, but this is neither sustained by the word of truth, nor by the fact that men

since the day of Christ have shown their nature to be in any respect better than their fathers who lived before the days of Christ in the flesh.

The features of the subject which I desire to especially consider are with respect to men in their spiritless condition with reference to natural things and those in a spiritual condition with reference to spiritual things. Does the fact that men in nature are incapable to either desire or do that which is spiritually right, and acceptable in the sight of God, prove that they are also unable to either desire or do that which is right between man and man? We do not mean that man can not attain unto a good degree of moral integrity, but that however moral, honest, sober, truthful and upright generally a man may become to be, he must nevertheless be born again else he cannot see the kingdom of God. Men can and should act honorably toward each other. There are men of the world whose characters for sobriety, truthfulness, honesty and fair dealings are as exemplary as those who are led by the Spirit of God to serve him, and in that sense are not of the world. Natural men may be properly exhorted to maintain the principles and virtues of good government in counsels of state, boards of trade, courts of justice, and in their homes to the betterment of society, and the general good will and prosperity of communities, states and countries, but they cannot be truly exhorted to maintain principals of special

service to God which they are not privileged to entertain, and which they do not desire, and would not appreciate, but would trample them under their feet as pearls under the feet of swine. Generally speaking many would not be willing to admit that they know nothing nor care anything about these things, but we knew they do not, and it amounts to nothing to contend with them about it. There is more good sense in telling men what they can do and exhorting them to do it, than there is in trying to convince them that there is that which they cannot do, of which they know nothing. We know that those who pose as teachers of the world to know the Lord are but blind guides, leaders of the blind, and cannot themselves be taught and therefore our remarks directed to them are but a perversion of the truth and our high calling. None but those who have been taught the way of life and salvation know and will admit the truth of the doctrine of total depravity, and when the Lord sends a message by his servants it is to them, and to them only, who have been taught of him.

That men who are dead in trespasses and sin, and are themselves in darkness, are thus depraved, does not prove that those who have been given eternal life and are light in the Lord, are likewise depraved. While the children of God are dead to sin they are also alive unto God through Jesus Christ, and have been given a sound mind fraught with wisdom and knowledge, and they know whom they have

believed, and his will concerning them and he works in them both to will and to do of his good pleasure, and commands them by his servants to work out their own salvation with fear and trembling, even as He has wrought the same in them to will and to do. Pailpot I think said, "God works the to do, but does not work the do." To know what we ought to do is the to do, and the doing of it is the do. The Lord surely impresses upon the heart and mind of his people what they should do, and there remains nothing but for them to do it, as by his grace, for he has said without me ye can do nothing. "He has wrought all our works in us," but he does not say he will do all our works for us. Suppose one is impressed to preach, but refuses and rebels for years, as is frequently the case, could it be consistently said that he should not have taken up the cross sooner? If one is impressed to go before the church and tell what the Lord has done for him and be baptized, should he go now or should he tarry? If he should go now it is not right that he should not go, and should we not exhort such to do right? Why tarriest thou? Arise and be baptized. Would that not apply? If we know our Master's will and do it not, shall we not be beaten with many stripes? Wherefore because we know what we ought to do and are given grace with which to do it, and yet we do it not. The saying; Fear God and keep his commandments, for this is whole duty of man, must be true. Is there anything else which

he requires of his people today? To see the people of God faithfully and humbly walking in all the privileges of the gospel, to me it would be a thing of beauty, a joy forever, and is one of the greatest desires of my life.

P. G. L.

Brother J. L. Wyatt, of Salisbury, N. C. requests my view of Rev. 13 : 7-8.

"And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations.

And all that dwell upon the earth shall worship him whose names are not written in the book of life of the lamb slain from the foundation of the world."

This marvelous beast that John saw rise up out of the sea exercises fearful power on earth, overcoming the saints, and deceiving the whole world.

He comes up out of the sea or waters of corruption. Seas denote the nations of the earth, and his origin is thus corrupt and his power is destructive.

1st. The beast was like unto a leopard. A leopard is full of spots—bright attractive colors, that please and charm mankind. Worldly people love a religion full of shows and fine appearance. They also like it to be of various hues and colors, so that if one sort does not suit you another will; and hence every one can be accommodated. See the various denominations of religion now in the world, and they will justify it by saying any will do, and if one does not suit you another will.

The leopard is also a fierce, de-

structive animal, fond of flesh or carnivorous. So the religion of the world is very bold and aggressive, and fond of the flesh, and of making a fair show therein, and of wielding power.

2nd. This beast also had feet like unto a bear. The power of the bear is chiefly in his feet. If he can enclose one in his embrace he has power to draw him unto himself, and destroy him. It is hardly possible for one that comes within the embrace of the feet of the bear ever to make his escape. As it is found very difficult for one that is brought into the power of false religion to disentangle himself. There appears to be a great charm and power over the world in a hand-shake of one of their preachers. He will tell his hearers to give him their hand and in that way give themselves to the Lord. Most of those that thus come within their grip are held fast by them.

3rd. His mouth also was as the mouth of a lion. The lion roars making a noise almost as thunder—a terrific noise. Besides, he has great power in his jaws, and tears to pieces and devours. So the preaching or teaching of false religion, represented by this beast, is with great swelling, sounding words of man's wisdom, making a great show in the flesh. They speak loftily and proclaim their great power, but it is to devour the comforts and peace of the humble and helpless, and to bring much distress upon the poor sheep of the flock.

5th. Another great wonder about

this beast was in the wounding to death of one of his seven heads. It is a wonder contrary to nature for a beast to have more than one head. A seven headed beast would therefore be a monster, and most terrific with the attributes of power and destructiveness ascribed to this one. It would also be most difficult to kill such a beast. The wounding of one of its heads to death, and yet its deadly wound healed, excites the wonder of the whole world.

False religion is many sided—parti-colored, and many headed. Its life is a mystery, nor can it be easily slain. Its foundation rests deep down in the pit of corruption dear to the world. Its seed are sown in a soil fertile to support error and falsehood. Its votaries worship the beast and shout great is Diana of the Ephesians.

6th. Another beast came up before John's view out of the earth, having two horns as of a lamb—innocent in appearance—but speaking as a dragon. Meek as false religion sometimes appears in order to deceive, its speech or doctrine is that of a dragon.

This lamb-like beast exerciseth all the power of the first beast, and causes all the world to worship the first beast, and causes men to make an image to the first beast whose head was wounded to death, but still lives. He also has power to work miracles in the sight of men, and he had power to give life unto the image of the beast that it should speak, &c.

Now we consider that Roman

Catholicism is represented by the first beast. A woman sitting upon a scarlet-colored beast—red, denoting a persecuting spirit. This woman—the type of false religion—was arrayed in scarlet colors, decked with the wealth of the world, having a golden cup in her hand full of abominations of the earth, her false doctrines, making the nations of the earth drunk. Her name written on her forehead is mystery, Babylon, the Great, the mother of harlots, and abominations of the earth.

The beast that carried her is the one with seven heads and ten horns. The head wounded to death but still living with an image made to it, by command of the second beast, is an imitation of Christ.—See what the world preaches. It is not the true Christ, but looks somewhat like him, enough so to deceive the world. One head was wounded to death and still lived. The true Christ was crucified, but still lives. The imitation of Christ is this beast of seven heads, or great worldly power and wisdom, with one of his heads wounded to death; but still lives: See Rev. 17 : 3-8.

The doctrines preached by all that are of the mother of harlots deny to Christ full merit and power. They have a form of godliness, but deny the power. The apostles of the Lamb ascribe all power unto Jesus as Lord of lords and King of kings. The preachers of the other side preach what looks like the true Christ to the world, but it is only an image to the beast that was dead but is yet alive. It is the

same false religion in spirit that was of old still alive, in a new form.

This beast had power given him to persecute the saints, or make war with them, and to overcome them. This of course emboldens the world to worship the beast. For the world loves that power that seems to have the mastery. In the worldly learning, money, worldly influence, popularity, &c., the followers of the beast have the power: while the saints of God are afflicted and oppressed, despised and down-trodden. It is an evidence to the world of the destruction of the saints when they are despised and overcome by the powers of the earth; yet it is an evidence of their salvation to all that know and love the truth: for it is given them in behalf of Christ to suffer for his name. But all except those whose names are written in the book of life of the Lamb slain from the foundation of the world will worship this beast.

P. D. G.

Brother T. N. Standley requests my view of John 14 : 6.

"Jesus said unto him, I am the way, the truth and the life."

How wonderful and clear is this declaration of the gracious and divine Master. Unlike all human teachers, who hesitate and doubt, and have peradventures, Jesus speaks as no man teaches. All teachers of men have conditions in their theories. If you will do so and so then you may expect blessings. There are also many peradventures, and much hesitation, and

doubt, and darkness and failure in their teachings. But Jesus spake as no man ever did. His yea is yea, and his nay is nay. All the promises of God in Christ Jesus are yea and amen, to the glory of God the Father.

There is never any doubt, hesitation, or uncertainty in the doctrine of Jesus. He speaks in the authority of eternal truth, declaring he is the way, and that there is no other way to God and to heaven.

While it is true that there is no other way to the Father than by Jesus, if one is in that way it is impossible that he should fail of going to the Father. There is never any failure in Jesus to come to the Father, because Jesus is the way, the truth, and the life.

He is The way—nor is there any other way. If one could climb up any other way he would be a thief and a robber. He is the way in the sense that he is the strait way—the righteous way—the way of holiness. No enemy can be found, or can dwell, in this way, nor can any die in this way, because he is the life, or he is a living way. No liar can ever be found in this way. No deceiver can ever go there. No vulture's eye hath ever seen it. No lion's whelp, nor any enemy could ever be found there. None that are in it can err, because the way is truth itself. The wisdom of God is the light of the way to guide all the ransomed as they return and come to Zion.

No other way ever gives strength or life to the sojourners thereon.

No other way is a living way. Those that enter heaven all enter or go the same way: there is only one way to God and to heaven. As the members of a man's body, such as his head, feet and hands all go the same way, and the natural head never goes one way, while the feet go another; so all the inhabitants of Zion are found in the same way.

No other way can give life to its occupants or passengers. But he that is in this way is in life, because the way is the life-eternal life; therefore none in this way can ever die.

This way is in the wilderness, and it causes the desert to bloom as the rose, and the solitary places to be glad for these inhabitants. Naturally there is no way, nor comforts in a desert, no homes, nor food, nor water, nor beauty, nor joy. It is the place of plague and sorrow, murmuring, rebellion, sin, death; but how wonderful as Jesus, the true way, the high way of holiness is there, and the redeemed shall walk there, and come to Zion with everlasting joy on their heads, and sorrow and sighing shall be done away. P. D. G.

MR. P. D. GOLD, DEAR SIR:—As I hope I am one who wants to know the truth, but it seems that I am so imperfect. There is a Primitive Baptist church at this place, but it don't seem to me that their walk is according to their profession. It would be of some comfort to me if you would give the walks and duties of the church from the least to the greatest, in the next issue of the LANDMARK.

FROM A FRIEND.

Remarks.

I am unable to point out the walk of a true church of God. The bible sets it forth. If we have the Spirit of God He gives us understanding in all these things.

There should be no members who feel that they are the greatest. The less one truly feels the more he will serve the body. There is such a thing as talking about one's littleness, yet such do not prove they feel it by serving the body.

A church without a pastor is in a desolate condition. Every church needs a pastor. So far as we see in the New Testament all churches then had pastors. However, if a church is without one, let them pray to the Head of the church, and the giver of all good to send them a pastor.

A deacon, according to the example of Stephen and Philip, spake in the way of exhortation or preaching. Why should not deacons in such cases call the church together, read and pray with, and speak to the church in gospel admonition?

How few churches keep their garments white, and walk in upright-ness. As of old the message is, "Thou hast left thy first love." Repent and do the first work.

ASSOCIATIONAL.

The next session of the colored Kehukee Primitive Baptist Association is appointed to be held with the church at Pleasant Grove, Nash Co., N. C. on Saturday before the 3rd Sunday in Oct. 1897, where we hope to meet a goodly number of

our brethren from sister Associations. The nearest depot is Rocky Mount, N. C. By order of conference,

ELDER DRED DICKENS, Mod.
RANSOM LLOYD, C'lk.

UNION MEETING.

It is now an established fact that our next National Union meeting will be (the Lord willing) held at Luray, Virginia, to begin on Saturday before the first Sunday in June, 1898. The churches of the county have spoken and all favor the meeting. And we now say to our brethren, far and near, that you are cordially invited by the Old School Baptists of Page County, Virginia, to meet in Luray, on the above stated time. And let no one wait for a special invitation, but each consider himself or herself invited.

Now we ask our brethren, editors, everywhere to assist us in advertising this meeting, and also assist us in getting reduced rates on the different railroads. And we presume that the better plan would be for each brother to see after the railroads in his own country, and report in good time for the matter to be well advertised.

We shall hope to meet our dear brethren, especially in the ministry, from every state in this great Union. These meetings will have good effect, and serve to edify the dear children of God. Let any brother that has any suggestions speak out, and let the matter take proper shape at once.

T. S. DALTON,
—From Zion's Advocate and Herald of Truth.

The next session of the Smithfield Union is appointed to be held with the church at Smithfield Meeting House, Smithfield, N. C. on

Saturday & 5th Sunday in October.
G. S. WILSON, Ck.

OBITUARIES.

ELDER WILLIAM A. ROSS.

The next session of the Mill Branch Union is appointed to be held with the church at Mill Branch Saturday and 5th Sunday in October.

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

The Skewarky Union meeting is appointed to be held with the church at Mt. Zion, Friday, Saturday and 5th Sunday in October.

ATTENTION.

Notice your former paper for appointments of preachers yet unfilled. Appointments usually are inserted only once, and that sometime before they are to be filled, in order that there may be time for them to be well known. Keep them in mind.

Brother J. L. Wyatt, of Salisbury Cotton Mills, Salisbury, N. C. desires our preachers that travel and preach to have appointments at that place. Bear this in mind. If you announce them through the LANDMARK he will arrange the place I think.

P. D. G.

Brother T. M. Stanley, Inanada, N. C. desires a copy of Kehukee History, also Elder C. L. Ross, Prunty, Franklin Co., Va. wishes to purchase a copy. Any persons having any for sale will correspond with them.

P. D. G.

Miss Emma Hines' P. O. is, until further notice, North Side, Granville Co. N. C.

Died at his home in Pitt Co., March 22nd 1897, Elder William A. Ross. The subject of this notice was born in Pitt Co. N. C. January 11th, 1822, and was first united in marriage to Lydia L. James Oct. 29th 1848, by whom he had 3 sons and 1 daughter, and she died March 15th 1861. And he was again united in marriage to Harriet L. Gurganus Aug. 25th 1863, by whom he had six sons and five daughters and she and all his children yet survive him. He united with the church at Great Swamp on Saturday before the 4th Sunday in June 1849 and was baptized the next day by Elder Lanier Griffin and was licensed to exercise his gift Saturday before the 4th Sunday in December 1851 and was ordained to the full work of the gospel ministry on the 4th Sunday in November 1853, by a presbytery consisting of Elders John H. Daniel and Lanier Griffin. His life was one of usefulness to the church and the cause of truth. He was able and strong in the doctrine of the grace of God and felt that he was set forth for the defence of the gospel and shunned not to declare all the counsel of God and no doubt many thought used the sword of the spirit unmercifully. He was very active as a minister and travelled much abroad, especially keeping up the correspondence between his own Association and Union meetings and those of others; also laboring extensively about among the churches. He was tender and devotional in feeling and seemed to enjoy good preaching as well as any one I ever saw. He was partially paralyzed in February 1894 which so affected his speech and seemed also to affect his mind that he did not go from home often, and never attempted to preach, but would sometimes go to preaching. He had a second attack on the 19th of March 1897, from which he finally died at the time stated above. He could speak so as to be understood and bade his family farewell and requested hymn 296 and a farewell to be read at his funeral, which was done by Elder G. D. Roberson who read the last chapter of the book of Rev. and offered prayer on that occasion with some appropriate remarks, after which his body was laid in the family grave yard, its last resting place on earth. Thus has passed away one of the great men in

Israel whom the Lord made an able minister of the New Testament and who will be greatly missed by the churches generally. To our bereaved sister and all of the dear ones we extend our heartfelt sympathies and may the grace of that God whose servant he was prepare them to bow in humble submission to his divine will and to meet in the better land where parting will be no more. Affectionately yours.

M. T. LAWRENCE.

Hamilton, N. C.

SAMUEL C. GARNER.

Samuel C. Garner, son of David B. and Betsy Jane Garner, was born Sept. 26th 1846 and died March 13th 1896, making his stay on earth 49 years, 5 months and 17 days. In 1866 he married Miss Elizabeth Adams, and unto them were born 8 children. He died leaving a widow and 7 children to mourn their loss, and many relatives and friends to mourn with them. For the last several years of his life he was deaf, could not hear but very little, but his sight was very good. He was a hard working man and strove hard to make a living; but every opportunity he got he read his bible; and a great many times he would talk on the scripture while he was reading, though he never made any open profession. He was taken sick with pneumonia, and all that a loving wife and children, and a fond mother and a physician could do could not stay the hand of death. The "Lord giveth and the Lord taketh, blessed be his holy name. I believe he has gone to rest where there is no more sorrow, sickness, pain or death. Christ says, "I came not to call the righteous, but sinners to repentance." Those that feel themselves sinners are the ones he came to call. I have heard this man make the remark several times, that he was a sinner. He said that he sinned every day of his life, and I believe Christ came to call such persons as he was, that is why he felt his sins so much. Christ first called him, and told him what kind of a condition he was in, and then he could look back, and see what a sinner he was; and it caused him to repent; and while we mourn our loss I believe it is his eternal gain. Oh may the Lord prepare us all to meet him in heaven, where we may all be able to sing ceaseless and undivided praise in that world that shall never end. His son-in-law.

D. N. McCAIN.

Newport, N. C.

JONES S. LONGEST.

In loving remembrance of my dear and much beloved father who was born March the 9th 1837, and was united in the bonds of wedlock to Nancy N. Salter, July 23th 1872, and died April 4th 1896, is this written. He was confined to his room in Nov. 1895 and never went out of the house again. He was a good, kind husband and father, one who always liked to be at home with mama and us children. He was the father of six children, 2 boys and 4 girls, 3 preceded him in infancy, 3 survive him. The doctors here did not know what his disease was, his feet would burn him so bad that he would cry with them. Mary have been the nights he would not close his eyes for sleep. He was not a member of any church, but was a believer in the Primitive Baptist faith. His dear wife is a member of that church. He used to say that he loved to hear Mr. L. H. Hardy preach better than any one he ever heard in his life, but he never felt worthy of joining the church here on earth, but I sincerely hope that he has gone to join the church above where all is joy, and peace and love. He was good to his children. I have often said that he was too good to us. But it pleased the bountiful giver of every good and perfect gift to take him away from us, and no one knows how hard it was to give him up, but we must submit to the Lord's will and say not my will but thine be done. I would often hear him repeat over some of the beautiful hymns he loved so well, such as, "Jerusalem my happy home," Oh how I long to be there. When will my sorrows have an end, Thy joys when shall I see." He seemed to be perfectly resigned to the will of the Lord. He said he wanted to die and get out of his troubles here. He told mama on Monday before he died Saturday that he was going home.

NANNIE E. SWAIN.

NANNIE MITCHELL.

Died near Scotland Neck, N. C. July 26 1897, Sister Nannie Mitchell in the 56th year of her age. She was born March 30th 1842 in Martin Co. N. C. and united with the church at Conoho in the year 1873 (I think) and was baptized into the fellowship of that church by Elder John W. Purvis and she continued a very lovely and consistent member until her death. A short while before her death she seemed to

feel that her time was short on the earth and spoke of her departure, and expressed herself as being perfectly willing to go at the Lord's bidding. And was soon after taken with a severe pain in her head and the doctor was sent for and he seemed to give her some ease for a while but she lingered until she fell asleep in Jesus as we have every reason to believe. She was a good nurse and served her time attending the sick and was with her dear uncle, brother William Hodges in his last sickness and until his death. As a church member she was loving and faithful, always present at her church meeting when possible and greatly rejoiced in the preaching of the doctrine of God our Saviour while she was living, and died with a blessed hope of a glorious immortality. She will be sadly missed by us, but especially by her dear younger sister who survives her and with whom she stayed much in her life. May the Lord comfort her and all the loved ones left behind and enable them to be reconciled to his holy will. Elder W. B. Strickland preached a very lovely and comforting discourse at her burial and her body was laid beside the loved ones gone before to await the resurrection morn. Affectionately yours.

M. T. LAWRENCE.

Hamilton, N. C.

MARTHA HYDE.

By request of brother J. T. Hyde, her husband, I send you for publication the death of his wife's sister, Martha Hyde, who died July 23rd 1897, after four years of much suffering. She was confined much of the time to her bed, and unable to help herself very little. She joined the church at Lawrence's the 4th Saturday in June 1876 and was baptized the following day by Elder W. F. Bell; and she remained a consistent member until her death. She and her husband were both poor as to the things of this world, yet we believe she was rich in Jesus, which excels all things else. Surely it looks as if she was one of those poor and afflicted ones the Saviour said shall trust in his name. I hope the Lord will comfort her husband in this his sore trial, and enable him to adorn the profession he has made with a well ordered life.

J. M. HOWELL.

Lawrence, N. C.

JOHN SNEED.

On the 29th of April, 1897, he left home. His parents knew not where he had gone, but hoped he would return that evening. But disappointed father and mother! Night came, but Johnny came not. His father made search in his trouble soon next morning. Oh, the heart trial he met as he found the lifeless body in the lonely hills on Smith's River. It is thought he had started to his brother-in-law's home, and was attacked with one of his spells. He was born April 16th, 1879, died April 29th, 1897. He joined the church at Union, April 26th, 1896. Though not long among us as a brother, he enjoyed preaching much. I have heard him say preaching and singing seemed to sing in his heart.

A short while before he died he dreamed he was in the same hill where his body was found, and he was very happy with the Spirit of God.

Dear sister, do not grieve about Johnny. Think of the blessed company he is in, and of the happy place.

F. M. TURNER.

Dodson, Va.

KERON L. FENDER.

I send this by request of her relatives, and in memory of our beloved sister, Keron L. Fender, who was born March 8th 1821, received a hope June 2nd 1854; through many days past, mingled with hope and fear, and clouded with disappointments the Lord led her as a lamb along, until Aug. 26th 1876, when she united with the church at Moore's and was baptized by Elder A. J. Moore into the fellowship of the saints in Christ. Her seat was seldom vacant; and she adorned her profession with a well ordered walk and godly conversation. God blessed her, and made her a blessing to the poor and needy. She was a model wife, a kind, loving mother, and a bright light in the household of faith. But she is gone. Yes, she is gone. Her gentle voice will never be heard again around the hearth-stone, her tender care will no more be lavished upon the loved ones below; but thanks be to God, her voice (we believe) will be heard among the blood-washed throng, singing the song of Moses the servant of God, and the song of the Lamb forever. Yes, she is gone.

S. HOLDEN.

WILEY AUSTIN TURNER.

This dear little son was born May 1st, 1883, and departed this life April 17th, 1890. This dear little son would every day throw his little arms around his mother's neck. We have suffered three of these bereavements, and have suffered so we are almost willing to go, too. But dear friend, we must wait the Lord's time.

While it is hard to lose the little ones, yet when we see others grow to manhood, and act so badly, we could almost wish they had gone in youth.

J. M. JANNEY.

APPOINTMENTS.

E. E. LUNDY.

Wilmington..... Wednesday after 3rd Sun. in October
 Reidsville..... Friday night
 Pleasantsville..... Sat. at 3 o'clock p. m.
 Sardis..... 4th Sun.
 Hillsdale..... Monday
 Saints Delight..... Tuesday
 Mt Vernon..... Wednesday
 Flat Shoals..... Thursday 3 o'clock p. m.
 Pine Grove..... Friday
 Rockhouse..... Saturday
 Toms Creek..... 5th Sunday
 Chestnut Grove..... Monday night
 Good Hope..... Tuesday
 Coleman..... Wednesday
 Crooked Creek..... Thursday
 Mt Lebanon..... Saturday
 Mt Zion..... 1st Sunday in November
 Will brother Joel G. Southern meet me at Walnut Cove Thursday morning after 4th Sunday in October, also brother G. W. Hawks at Mt Airy Monday after 5th Sunday in Oct. Conveyance needed.

L. H. HARDY.

Whitfields S. H..... 4th Sun. night in Oct.
 Brother Joe Whitfields..... Monday
 Elder W. C. Jones can arrange the appointment.
 Big Meadow..... Tuesday and Wednesday
 Burlington..... Thursday night
 Gilliams..... Friday
 Reidsville..... Sat. and 5th Sunday
 Wolf Island..... Monday
 Dan River..... Tuesday
 Lick Fork..... Wednesday
 Pleasant Grove..... Thursday
 Bush Arbor..... Friday
 Ebenezer..... Sat and 1st Sunday in Nov.
 He will need conveyance.

W. J. STEPHENSON & J. A. ASHBURN.

Smithfield..... 4th Sun. in Oct.
 Clement..... Monday
 Oak Forest..... Tuesday
 Hickory Grove..... Wednesday
 Reedy Prong..... Thursday

Seven Mile..... Friday
 Harnett..... Saturday
 Dunn..... 5th Sunday
 Mill Branch..... Tuesday
 Simpsons Creek..... Wednesday
 Pireway..... Thursday
 Thence to Mill Branch Association.

J. A. BURCH & J. M. HARRIS.

Lawrences..... Tuesday after Kehukee Assn.
 Deep Creek..... Wednesday
 Whitakers..... Thursday
 Falls..... Friday
 Thence to Contentnea Association
 White Oak..... Tuesday
 Meadow..... Wednesday
 Mewborns..... Thursday
 Thence to White Oak Association
 Wardswill..... Tuesday
 Yopps..... Wednesday
 Wilmington..... Thursday
 Thence to Black Creek Association
 Beulah..... Monday
 Salem..... Tuesday
 Cedar Grove..... Wednesday
 Dutchville..... Thursday
 They will need conveyance.

W. J. STEPHENSON.

Tarboro..... Tuesday after 2nd Sunday in October.
 Little Creek..... Wednesday
 Great Swamp..... Thursday
 Kinston..... Friday
 Thence to the White Oak Association.
 Hadnot's Creek..... Tuesday after
 Newport..... Wednesday

J. E. ADAMS.

Bear Creek Association at Jerusalem church Sat. and 1st Sun. in Oct.
 Wednesday..... after Philadelphia
 Thence to Cool Spring Association.
 Mill Creek..... Sat. and 3rd Sun. in Oct.
 Tuesday and Wed..... after GbP's Creek
 4th Sun. and Sat. before Mt. Pleasant, Sumter Co. S. C.
 Thence to Mill Branch Association.
 Conveyance needed.

ISAAC JONES.

Tarboro..... Tuesday after Kehukee Assn.
 Little Creek..... Wednesday
 Old Sparta..... Thursday
 Lower Town Creek..... Friday
 Thence to the Contentneas Association.
 Brother W. J. Stephenson will accompany him from the Kehukee to the Contentneas associations.

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WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Sept. 22, 1897.	No. 33 Daily	No. 35 Daily	No. 41. Daily.	No. 47.
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 49	9 41	.....	.....
Ar Rocky Mt.....	12 52	10 35	.....	.....
Lv Tarboro	12 12	.....	.....	.....
Lv, Rocky Mt.....	12 52	10 35	5 45	12 45
Lv Weldon.....	2 00	11 30	6 25	2 12
Lv Selma.....	3 00	.....	.....	.....
Lv Fayetteville.....	4 40	1 54	.....	.....
Ar Florence	7 25	3 25	.....	.....
Lv Goldsboro.....	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	7 00	3 10
Ar Wilmington	.....	.....	8 05	4 30
	P. M.	.....	9 30	5 45
	.....	.....	A. M.	.....

TRAINS GOING NORTH.

	No. 29 Daily.	No. 31 Daily.	No. 43 Daily.	No. 45. Daily.
	A. M.	P. M.	.....	.....
Lv Florence.....	8 45	10 15	.....	.....
Lv Fayetteville.....	11 20	10 40	.....	.....
Lv Selma.....	1 00	.....	.....	.....
Ar Weldon.....	1 42	12 16	.....	.....
Lv Wilmington	.....	.....	P. M.	A. M.
Lv Magnolia.....	.....	.....	5 12	9 3
Lv Goldsboro.....	.....	.....	8 55	10 30
	.....	.....	10 10	11 55
Lv Weldon.....	.....	.....	P. M.	P. M.
Ar Rocky Mt.....	1 44	12 16	11 27	12 43
Lv Rocky Mt.....	2 31	12 53	11 57	1 20
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	2 31	12 51	.....	.....
Ar Weldon.....	3 30	1 44	.....	.....
	P. M.	A. M.	P. M.	.....

*Daily except Monday, †Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 4:30 p. m., Halifax 4:25 p. m., arrives Scotland Neck at 5:40 p. m., Greenville 6:57 p. m., Kinston 7:45 p. m., Returning leaves Kinston 7:59 a. m., Greenville 8:52 a. m., arriving Halifax at 11:15 a. m. Weldon 11:41 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8:20 a. m., and 1:30 p. m. Arrive Parme 9:10 a. m., and 5:10 p. m., returning leave Parme 9:25 a. m., and 5:10 p. m., arrive at Washington 11:00 a. m., and 7:30 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5:30 p. m. arrives Plymouth 7:40 p. m. Returning leaves Plymouth daily except Sunday at 7:50 a. m., and Sunday 9:00 a. m. Arrives Tarboro at 10:15 a. m., and 11:00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:10 a. m., arriving Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:30 a. m., arrive Goldsboro, N. C., 10:25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4:30 p. m., arrive Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leave Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11:15 a. m., and 4:30 p. m., Returning leaves Clinton at 7:00 a. m., and 5:00 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMMERSON, General Pass. Ag't.

J. R. KENLY, Gen'l Manager.
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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

FREEDOM.

When will this heart of mine be free
From sadness, sorrow, grief,
And I, poor mortal, find repose,
Sweet comfort and relief.
'Tis not on earth to forever live
In wealth and ease and pride;
But that I mayn't my Savior grieve,
Or wander from his side.
A worm of dust I know I am.
I'm vile, and sinful, too;
But from this vileness how shall I
Be purged and cleansed all through?
When that day of bliss arrives,
And I am cleansed from sin,
Oh! may there no more sorrow rise
To sink my soul within.
Yet while on earth we live,
In this dwelling made of clay,
There needs must be sadness and grief,
To bind our souls away.
And when on earth our race is run,
This mortal dust laid low,
If we are His, He'll on us stay,
His blessings to bestow.

My sins are great, I feel their weight,
My righteousness I've none;
A worm of dust, not fit to trust,
My days are well nigh done.
When good I'd do, there's evil too,
My strength is almost gone,
My sins I feel oppressing me,
For help I cry, yet there is none.
Their powers increase, and no surcease,
My inmost soul is stirred,
My muscles quiver, my whole frame shiver
Yet my case you have not heard.
My sins arise, of every size,
To press me in the mire,
And when at length, I'd lost all strength,
'Twas God who granted my desire.
Yes, God is there, He's everywhere,
To raise the fallen son;
Cleanse, make free, the blind make see,
And feed the hungry one.
Yes, God is love, He's high above,
Yet sees our every need,
He guards with care, He's everywhere,
To nourish, clothe and feed.
All praise and song, to Him belong,
From mortals here below;
Prayers ascend, with songs to blend,
From hearts in meekness low.

REDEMPTION.

DEAR BROTHER GOLD:—Notwithstanding that I have sent you so much of my poor scribbling of late, in compliance with a request made to me by brother Z. T. Turner, of Henry county, Va., I will endeavor to write a few thoughts in connection with Gal. 4:4-5, reading as follows: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." I have no doubt but brother Turner could write more intelligibly upon the subject than I can; yet as he has asked me to write, I will offer what is presented to my mind, and leave it to your judgment whether it will do to publish or not. Brother Turner wishes to know what law Christ was made under. First, we will define law, which, according to Webster, is this: "Rule of action, of motion, statute, order, decree." Then in God's purpose and decree he made man, and made him upright, and placed him in the Garden of Eden, "to dress it and to keep it."—Gen. 2:15. This was before the Lord had taken the rib, out of which the woman was made, out of the man. So she only existed in the mind and purpose of God. "So God created man in his own image; in the image of God created he him; male and female created he them."—Gen. 1:27. (In

the one man) God gave this (complex) man every herb, and tree for meat. He also gave to every beast of earth, and every fowl of the air, and to everything that creepeth upon the earth wherein is life, every green herb for meat. So all his creatures were provided for. There was no woman yet visible, if so it is not so recorded. Then the Lord told the man that there was one tree that he was not to eat of: "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat." This is liberty. "But of the tree of the knowledge of good and evil, thou shalt not eat of it." This is law. "For in the day that thou eatest thereof thou shalt surely die." This is penalty. The woman was still undeveloped. So when she was made she was bound by the same law or command, for she existed in the bone of the man. She was subject to the same penalty. The law given shall we not call it the law of life? The keeping of this law insured life. The transgression of it insured death. Then we may add death and say, it was the law of life and of death. After the giving of this law God took the rib from the side of the man, and out of it made he a woman. Gen. 2:22. The man owns her as bone of his bones, and flesh of his flesh, see 23rd verse. It of course must follow that the man and the woman were bound by the same law, and both subject to the penalty if it was transgressed, for the woman was only a multiplication of the man. Well, the law was transgressed by them both, and by the transgression both, by their own act, brought themselves under the law of death, having violated the law of life, which was a sin. So both are now under the law of sin and death, for death follows sin. "Wherefore as by one man sin entered into the

world, and death by sin, so death passed upon all men, for that all have sinned."—Rom. 5:12. Being now under the law of sin and death, and no act of theirs could reinstate them; they were in a state of moral death. They had forfeited all right to the tree of life. They were held bound by the law. The Lord had sent him from the Garden of Eden to till the ground from whence he was taken, (Gen. 3:23,) before there was a child born unto them. Yea the Lord drove out the man, and he placed at the east of the Garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life, (24th verse.) All this was before there was a man born into this world. Now to my mind this tree, or this man and this woman are corrupt, totally depraved. So we that are born of them are corrupt, and are born under the law, and as the parents are under the law of sin and death, so must the children be. For it is evident that bond slaves cannot bear free children, and it is clearly shown that both Adam and Eve were bond slaves to sin and death. Then let us look in what direction we may the tree of life is guarded by the cherubims and flaming sword, so that man that is born of a woman can never, by any act of his, get to the tree of life and live, unless the law is fulfilled in every part; and no son of Adam of himself can do this. For this depraved, dead man can never work himself into life. Now when God passed sentence upon the serpent for his part in this matter of transgression, he spoke in this wise to that mysterious spirit of iniquity, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15. Thus we see that the Lord (not the man)

is bringing to light a way by which the violated law can be satisfied, and justice not injured, and a seed, or people delivered from under the penalty of that law, and brought to eat of the tree of life and live forever. For the seed of the woman that was to bruise the head of the serpent was Christ, and Christ's seed are to serve him. This seed were a chosen seed, a people, but they were born under the law by their descent from Adam. Therefore they must be re-deemed. To redeem is to ransom. Ransom is a price paid, etc. Christ was God manifest in the flesh, and could and would make reconciliation. Man never could have found a ransom. But a ransom is found in the person of Christ. God found it. (See Job 33:24. So we can plainly see that redemption is of God. "Salvation is of the Lord.") This people in purpose ransomed, saved before Christ was made manifest in the flesh, are enabled through the grace given them in Christ before the world to look forward to the time of his birth or coming, and to believe in him as the coming Messiah. This is evidenced by one of them who said, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."—Gen. 49:10. Shiloh evidently is Christ. Another one said, "A seed shall serve him. It shall be accounted to the Lord for a generation. They shall come and declare his righteousness unto a people that shall be born, that he hath done this."—Psalms 22:30, 31. Another said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. 9:6. Thus

we see that Christ was accepted of the eternal I Am, as the divinely appointed one that was ordained to bruise Satan's head before Adam transgressed the law, or was created. Of course man was under the law of sin and death, before Moses was born, consequently before what is called the law of Moses was given from Sinai. We must recollect that Christ was as a "Lamb slain from the foundation of the world."—Rev. 13:8. It seems to me that if we do not accept this as truth we had as well leave the bible out altogether. And if we do accept it we had as well accept God's foreknowledge, predestination and election, or else stop talking about religion. This Lamb was slain for something. The gospel never slays. Obedience to law does not slay. So in some sense the law required this Lamb to be slain. It could not be because of any sin that he had committed, for he was without sin. But in God's knowledge man was viewed as a sinner, and under law, and in God's foreknowledge Christ is a slain Lamb as made under law as a man. Hence it "pleased the Lord to bruise him," see Isaiah 53:10. This was all spoken before Christ was born of a woman. Why? Because the set time of God had not come to the fulness of time. For we must bear in mind that God has a set time to accomplish all his purposes, and none of them come to pass until the set time comes; and none of his purposes pass over the time. His laws are fixed as it regards the salvation of the fallen man, as much so as it is in the government of the planets; and as there is no disorder or failure in the motions of the planets, all moving in their proper orbits without collision or discord, according to God's fixed law, so in regard to the way of God in salvation. If he needs

help, or fails to govern the planetary world then he will fail to govern in the purpose of salvation: and the Deity will be undefied. But blessed be his name, there is no failure with him. I have tried, and think I have shown, that man by his own act brought himself under the law of sin and death, and also think I have shown God's holy and wise way in devising the way of life. Then all the purposes of God were accomplished, and when the fulness of the time had come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Brother Turner asked me what law. I answered all law that his people were under. The seed that should serve him were under the law of sin and death. It is therefore in order to reach the case of this seed, we may say this people who were embraced in the covenant of redemption, which compose the bride the Lamb's wife. He must be made under the same law, not as the principle, but as the surety. No sin could be laid to his charge. But he was surety of a better covenant, and as such surety for the principal, and therefore could not escape the penalty annexed to the transgression, or violation. The church or chosen bride being found insolvent could not pay, or redeem herself. The love and pity of the surety moved him to be made of a woman, made under the law, to redeem her, for he was able to pay the penalty for her. Hence he died as surety for her. The God-head did not die. But the spirit of life was in him. And he could lay down his life and he could take it up again. He had received such a commandment from his Father. Those redeemed could not do this. Then when he had lived up to every demand of the law, and made it honorable to his

Father, he gave what he had received of the woman as the ransom which was natural life. This was all that justice could demand in order to redemption, and as justice was satisfied redemption was finished; and when he took his life again the redeemed were justified. Hence an apostle could say, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8 : 2. The grace which reigns through righteousness unto eternal life by Jesus Christ is certain to all for whom Christ gave himself, and it is said, he "Loved the church, and gave himself for it." The church of course was under the law of sin and death, and so was alienated from Christ, and all the children of promise by reason of sin were children of wrath even as others," Eph. 2 : 3. That is by nature they were thus, consequently never could receive the adoption of sons unless there was a complete fulfillment of the law in every particular. This could not be done by man, but must be done by the God-man. And Christ was the God-man, or both God and man, and as such had God life, and creature or man life. The man life he gave for the church, the God life he retained, and was quickened by it. For the Spirit is life. The redeemed had died a death in sin, and by the Spirit or life were quickened. This was because of the riches of God's mercy and love wherewith he loved us, even while dead in sins; so by grace ye are saved. Being made alive from the dead a new life is given them. "I give unto them eternal life," John 10 : 28. Now being made alive from the dead, they are of course new creatures, and as new creatures received the adoption of sons or children, which adoption they could not receive before they received a new life. He,

Christ, obtained eternal redemption for us, Heb. 9 : 12. That was done by the complete redemption from all law, and the complete satisfaction of all the debt against us. He reconciled us to his Father, and his Father to us, so by being reconciled we, or the divinely reconciled, redeemed church, received the predestinated adoption of children or sons; and as children, heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. 8 : 17. Then all the adopted, redeemed sons will be brought to a knowledge of the truth. What the number of them will be I know not. But we are assured that all the Father giveth Jesus shall come to him, and he that cometh to him will in no wise be cast out: so says the Christ, see John 6 : 37. And they that believe not are not of the sheep. "But ye believe not because ye are not of my sheep," John 10 : 26. Then of course the sheep are the redeemed and adopted family of God, made free by the blood of the shepherd; and as he lives they live in him. (If this is published I wish it to be distinctly understood that I alone am responsible for it.) I offer no apology for thus offering my views. My great desire in writing this has been to glorify God, and if brother Turner, or any one else, is comforted by it I desire that God may have the glory. Brother Gold, do not publish this if you do not endorse it as truth, alter any part of it, if you think by so doing the cause of truth will be the more honored. I cannot express my views in a small space for want of education. In hope of eternal life by grace.

J. C. HALL.

Gogginsville, Va.

ELDER P. D. GOLD, RESPECTED FRIEND:—Having a desire to make an explanation to you, and the readers of your kind paper, I have again yielded to my impressions, yet I feel a shuddering fear, for I feel to be an outside wanderer who has no right to approach any denomination, as I have withdrawn from the church of the infancy of my pilgrimage, owing principally to the great impressions wrought on me by what seems to me was bound to have been the omnipotent, and supreme power. For when I was awakened to the wonderful power and knowledge given in Christ Jesus through the Spirit, I also was awakened to find myself to know indeed little of the bible, for I had never read it but little, and that in a formal manner, and therefore if my writings were in accordance with the divine word, it is a sweet and comforting evidence to me it was of the holy power. For with the exception of what little I read while writing under the guidance of the Spirit, I had never read the bible with the awakened knowledge of Supreme guidance, or rather feeling it so sensibly; and really knew but little about it, either Spiritually or naturally, for I had never until then been impressed to read it. And furthermore, from what little I have been able to read since has only strengthened my hope and faith which I tried to set forth during the writing of those articles. For if religion is not taught by the revelation of the Holy Spirit what can it be taught by? I cannot see how any one can be awakened to the knowledge given in Christ Jesus, and yet not see that it is plainly taught and set forth from Genesis to Revelation, that it is by grace that the sinner is saved. I feel that the great light from the very heavens bears witness of this truth,

and for this very reason I tremble at the idea of speaking or writing of such light and knowledge being revealed unto me, and yet I feel that providence, over which I had no control, has in a degree drawn me in this shoreless sea of love and judgment combined, and again when Christ was here on earth did he not teach in parables, and is he not equally as able to teach by the Holy Ghost as then, those who are prepared to receive it. I believe he does yet, as then, teach or warn all, but none receive it except those that have through him been redeemed or quickened by the Holy Ghost which is a gift of God, for it is this gift that first awakens us. Yes I feel to remember this wonderful spirit being applied to my heart, even in my earliest knowledge of right and wrong, and I do believe even then in this earliest childhood I was convicted by this glorious and mighty Spirit, which has grown so sweet to my soul when I was led by it through the dark and rough road of conviction. I considered my troubles to be indeed distressing, but since by it I hope I have been led to realize a crucifixion with Christ, the two troubles hardly seem equal to be compared. It was here that I too was strengthened to realize this mighty grace and power to be like a grain of mustard seed, which a man took and cast into his garden, and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it. Again, he likens the kingdom of God unto leaven which a woman took and hid in three measures of meal, till the whole was leavened. Now I understand this parable to set forth the gift of God in one sense, which constitutes the new birth, and loosens the sinner from that dark, and horrible bondage of sin, and gives him an eye by the living faith of God to view these different

branches given in Christ Jesus. Some are given a more complete view of the kingdom of God than others. They are more thoroughly crucified by the fiery trials and brought nearer to it by view: for Jesus did cry in this wilderness, verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom: and after six days Jesus takes three of his disciples and bringeth them up into an high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light, and they fell on their faces, and were sore afraid, and Jesus came and touched them, and said, arise and be not afraid. I believe it is to day as it was then, he has to give strength to all who are called to witness of his omnipotent and holy kingdom; and again I feel constrained to hope when the redeemed are awakened to this spiritual knowledge that is given in Christ Jesus, and their eyes are opened to understand or see spiritually that God has at this point more fully set forth or established the grace that is given through and by Christ unto them, and that they have had, and also the church, a stronger evidence given to them than heretofore, that they are sealed and accepted in the purpose of God, and according to my understanding it typically resembles the transfiguration of Christ, his only Son. For they can see shine forth in each other a light, and that they also wore a heavy robe. It was also a more sure evidence that Christ was the Son of God, and it was shown to his disciples only, and it is only the redeemed that see spiritually, and there are other kingdoms that are not of his. How horrible and distressing it is when we are awakened Spiritually, and view

ourselves in this earthly kingdom, and also view the bondage of sin under which we live, and like Adam in whom we feel shut from God and his kingdom with also the woes and calamities that were pronounced on him, even the ground being cursed for his sake. While God said unto him, in sorrow shalt thou eat of it all the days of thy life; and be placed at the East of the garden of Eden cherubims and flaming sword, which turned every way to keep the way of the tree of life. With what wonderful sensibility are the horrors even in this scripture of the convicted sinner revived or revealed, clothed or robed in utter darkness and despair, which in a Spiritual sense all have a tendency of bearing a shadow of these woes, while the cherubims and flaming sword remind me of his anger that hangs over their heads, making them without hope in this world or the kingdom to come. Language, consideration, and all things, when we are given Spiritual sight to see these woes applied to us personally, fail to reach our case, until we are led to realize the gift applied to our own souls: for he says in that day there shall be a fountain opened for sin and for uncleanness; and I will bring the third part through the fire, and I will refine them as silver is refined, and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say it is my people, and they shall say, the Lord is my God. And God the omnipotent ruler brings them by a way they know not. Did Joseph have any idea of the purpose of God, or did he really know it was the power of God before God revealed unto him this knowledge? No. He only fulfilled the purpose of God according to the will and guidance of a supreme God, contrary to his fleshly desires, who surely must

rule all things from the beginning to the end, and he makes his people willing in the day of his power; for it does indeed seem to me I have experimentally been taught to realize this, while as I heretofore said the life of Joseph was revealed or opened to my spiritual understanding, with unnatural power, as an evidence, and also by and through the life of Jesus himself, his crucified Son, was I taught the mysteries of his kingdom. While a portion of the time it seemed I could realize the weight of the fiery law so forcible, I became frightened while my life felt to be a burden. God alone knows how to prepare the way that his mysterious wonders may be performed, and as he, my holy and supreme God, leads me through the childhood of my conviction he led me as a tender parent, and as I was more matured I am bound to believe he called me like unto the manner he did Joseph, through circumstances and afflictions, I was not able to control, and reveal to me through them that Christ is the way. While his crucified life was a fulfillment of the law by which the redeemed through his gift are cleansed, thus they are led until they are brought to the point to give up or forsake all, and cleave unto God whom they are finally shown is their all. I dare not resist his power, although he slay me yet will I trust him. I am a sinner who if saved, will be saved by the grace of a supreme ruler, and out of the midst of great tribulation. All that have been tried by the fiery law are bound to believe as the Hebrew children did, when they were delivered from the fiery furnace by and through the guidance of a supreme God: and therefore I desire that the divine power may govern my heart, that I may speak righteously, and plead the cause of the poor and needy. I

believe whosoever giveth to his people in this sense, either temporal or spiritual things, it is then accepted and blessed in his sight. It is here that a gift is blessed as a loan or a gift unto the Lord, for the earth and the fulness thereof are his. Blessed be the name of the holy God, none has ever taught as he does. Oh with what inexpressible joy do the tried children leap with joy when by grace they are taught that they are secured from the fiery furnace, and are given to hope that they are sealed by his grace, and made able to look to heaven through faith, as a sweet deliverance from all, even death, which is the last bondage.

ALICE Y. HORNER.

Hagrove, N. C.

EXPERIENCE.

ELDER P. D. GOLD, VERY DEAR BROTHER IN CHRIST:—By request of my dear sister, both in the flesh and in Christ, as I hope, I have thought to pen down a part of what I hope the dear Lord has done for me. In my boyhood I had serious thoughts about dying and would go off from my playmates, and felt much distressed about dying and being buried in the ground; but it passed off, and I would go back to play again. As I grew up to manhood I took great delight in going to the ball room, dancing and playing the fiddle for others to dance, but I had these serious thoughts now and then. I went on so until about the age of 21, when I believe the Lord arrested me, and showed me I was a sinner and born to die. This so troubled me I would try to pray when I could get an opportunity where no one could see me. I gave up fiddling and dancing. Sometimes I would forget my troubles, again they would increase. I would go to preaching and hear

the minister pray to the Lord to comfort mourning souls. I felt to be one mourning and grieving because I was such a sinner. About the age of 23 I got married. Having then the care of a wife and being in poor circumstances in this life, and my mind more filled with the cares of the world, sometimes my troubles would seem to be less, then they would seem to be greater. I was ashamed for any one to see me trying to pray. My troubles increased. I cried to the Lord in my distress, hoping he would deliver me out of my troubles, but the burden of my poor heart grew heavier. The breathing of my soul was, God be merciful to me a sinner. Lord save, I perish. I would wait 'till close dark and go out to the woods to feed my hogs, thinking no one would suspect anything. Then I would go in some secret place and pour out my cries before the Lord, but shame and fear would overcome me, and I would stand at my hog pen and try to pray to the Lord for mercy, then return to the house no better satisfied. I became so restless one Sunday that I could not stay in the house long at a time. I would go out and walk over the lot. It appeared to me wherever I looked on the ground I could see the place of torment. My wife would say to me, come in the house and stay with me, I am lonesome. I would go in the house a few moments to keep her from knowing that there was anything the matter with me. I would go out again, and slip away to the woods, and try to pray to the Lord, but got no relief. I went to bed, and dropt to sleep, as I thought, and saw Satan come on the bed to me, and look pleasing, as though he would take me a prey. I called on the Lord for mercy, and he turned around and went away. I looked, and at my feet stood the Savior, who said, Do

not be uneasy; he shall not hurt you. When he spoke these words my fears all left me. I was made to rejoice in a crucified Savior. My mind was to join the church, but fearing I was deceived I did not join. I loved the Primitive Baptists, and believed they were the people of God. On Saturday before the 4th Sunday in August, 1872, the church's monthly meeting was at Concord. I went out in the woods after some wood. Going along these words seemed to speak within. To-day you must join the church. I was made willing, and wanted to see the time come to go to meeting. I enjoyed the preaching, and when the door was opened for reception of members I tried to tell to the church some of my feelings, and was received and baptized on Sunday by Elder Stephen Biggs. Brother Gold, I felt for a short time as free from sin as though I had never committed any; but I have had many trials since then. The tempter has tried to make me ashamed of my profession, by telling me I was deceived, but blessed be my Rock, he has sustained me to this hour. I hear other brethren speak of their experience. It seems to be mostly when this body was awake, and it makes me feel some times like I might be deceived, for the most of mine was when this body was asleep, as I thought; but the revelation is as clear to me to-day as it was at the time I saw it.

I will now give you a sketch of what gave me my impressions to preach. I saw myself and many others standing between two mountains. There were two rows of us, one on either side of the valley. I saw a beautiful woman, with a crown on her head, walking in the valley up to the head of the columns. She was there to point out among us who was saved. I was trembling, and said to her, I hope

I am one. She smiled and said, Yes, you are one. All my fears vanished, for I knew it was as she said. Again I saw myself walking on a road that was broad. The road forked. I came to the fork of the road, and went the left hand road, which was very broad, 'till I came to a place that was called torment, but I was not afraid of it, for I was not to stay there. I saw people sitting on seats facing, as it appeared, a shock of dry wood, and there was given me a torch in my hand. It was said to me, Set the wood on fire. I did not go inside, but reached over the seats and set it on fire. Those that were there had to stay and bear the heat. I turned back to the fork of the road, then took a straight forward road, which was very narrow, but plain, and walled up on either side, so one could not get off the road. I came to the end of this road, where I saw a beautiful place. It was heaven. In front of this road sat God the Father. He reached out his hand and said, Come here. I went to him, and he put his arms around me. I said to him, I hope I may be prepared to meet at this place at the last day. He said, Your house is in subjection; there is a work for you to do, and you shall meet at this place at the last day. He did not tell me then what that work was, but I hope he has shown me since what that work is. Again, I was at a place where was to be preaching, and after two sermons were preached, I was called upon to preach. I refused, saying, I cannot preach, but I will sing a hymn and dismiss. I rose on my feet, feeling I had not a word to say, when my eyes were directed toward the northwest in the sky, and I saw a bunch of large stars, all of a size, and they were stationary; but as I looked at them they began to move in every direction, and all of them

as they went left a bright streak, and little sprangles on each side of the streak. These stars represent ministers, and these streaks and sprangles the gospel of Christ. Then was the word of the Lord in my heart, and I was enabled to preach with liberty. These things have left such impressions on me I could not well resist. Yours in love,

J. I. AMBROSE.

Creswell, N. C.

ELDER GOLD, DEAR BROTHER:— I have concluded to write a few lines to the precious LANDMARK; (if the Lord wills,) concerning our Staunton River Association that has just been held, with Seneca church, Campbell Co. Va. It will not be interesting to you, for you were present, but I hope it may interest some other brother or sister, that was not there. We had a delightful meeting, and were represented by nearly all the churches in the Association, and also by visiting brethren from sister Associations. I think the Lord was surely there in that meeting. I do not think there will ever be better preaching done anywhere than was done down there. The introductory sermon was preached by brother Isaac Jones, but I did not get there in time to learn his text. Brethren Bray, Stone, and Harris preached at the stand Friday; brethren Bray, Stone, Harris, and Handley preached Saturday; and Sunday, brethren Gold, Jones and Wyatt; and I tell you that preaching was with power and the understanding also; it was wonderfully done. I hope the Lord may grant them long lives and that they may continue to preach Jesus, the way, the truth and the life, to the Jew a stumbling block, to the Greek foolishness, but the power of God and the wisdom of God to every believing soul. And I am bound to give

thanks to the brothers, sisters, and friends of that community. They met us as brothers and sisters, and showed their love to us. They fed us bountifully and furnished us with good shelter, and I must mention the name of a few dear sisters. Sister Price and sister Jefferson did everything in their power to make us comfortable, and I failed to get acquainted with sister Dold but I am sure she did her part. They were loving sisters and showed their faith by their works. I hope the Lord will bless them, and I am sure he will. I hope they will feel as I did after the Association at Weatherford. I fed all that would eat with me, at home and at church, and I felt after the meeting was over, like I had as much as I did when the meeting commenced; and I thought of the five loaves and two fishes that fed such a multitude, and so many baskets full taken up, and felt like the Lord had something to do with it, and I was made to say with David of old, "The Lord is my shepherd; I shall not want." It was a sad thing to part with the dear saints of God, and go to our places of abode; but wait on brothers and sisters, a little while, and we will meet in a celestial city, that house not made with hands, eternal in the heavens, where sickness, sorrow, pain and death are felt and feared no more, and where the congregations never break up and Sabbaths have no end. Blessed hope.

J. W. SMITH.

Brow, Va.

Remarks.

Mention should also be made of Mr. Anderson Dudley and his kind wife who so nobly entertained many at that meeting. My left foot was badly hurt just before reaching there, and I suffered much. They were very kind to me. Sunday morning was the first time I

attempted to stand on it. It is much better now.

P. D. G.

ELDER P. D. GOLD, MY DEAR SIR:—By request I forward to you for publication in the LANDMARK the experiences of Mrs. Matilda and Miss Louisa Reed. They are near neighbors and in my opinion good women, very consistent members of the Wilson Primitive Baptist church, and readers of the LANDMARK. I am a sort of outside or "dry-land" Baptist myself and believe I love their doctrine. Friend Wesley Morefield tells me you have promised to visit him again and also preach for us at Wilson. We would be glad to have you come. If you cannot come before the Mayo Association at North View 3rd Sunday in Oct, you could get off at Reidsville Wednesday, preach at Pleasantville Thursday and come to my house 17 miles that evening, and preach at Wilson Friday, (1 mile from my house) and then go 6 miles to North View. Would be glad to have Elder Isaac Jones along also. Wishing for you and yours continued good health and prosperity, I am yours very truly.

J. G. H. MITCHEL

Dillard, Stokes Co. N. C.

EXPERIENCE OF LOUISA REED.

DEAR BROTHER GOLD:—My mind is and has been for some time impressed to write what I hope is my experience of a change from nature to grace, and as mother is sending hers I will briefly relate some of the Lord's dealings with me. I am the daughter she alludes to in her experience, was born in 1848, and was a baby in the cradle when mother received her hope. My

brother made a profession of religion on his death bed in 1873, he told us to try to meet him in heaven. I seemed to have an awakening about this time and was made to realize that I was a poor condemned sinner. Dancing had been my besetting sin and I prayed to the Lord to show me if it was a sin to dance, and about this time I dreamed there was a church and a ball room near together, and I could have my choice. I went to the church, this satisfied me it was a sin to dance. About this time I attended a protracted meeting and with others went to the mourner's bench to try to get religion, others would say they had got religion, but I seemed to get deeper in distress and thus went on until I had a severe spell of sickness in November 1882. I got so low I thought I was going to die, and my physician thought so. One night when all were asleep I called my mother and told her I was going to die. I tried to pray and I believe I had the prayers of mother, for a few minutes. I seemed to be in a measure unconscious, there then seemed to come over me a great change, and if ever any poor mortal felt happy I did. I told my folks then that I was no longer choice about what doctor they employed for I had joined the Great Physician that could cure a sin-sick soul. I loved every body and was then willing to die. I dreamed I was in heaven but awakened to find myself yet cumbered with a vile body in this sinful world. I soon got up so I could go on crutches one mile or more to hear brother R. W. Hill preach. I loved the old Baptists and desired much to be in their company, but remained out of the church 10 years. On the 20th of August 1892, I offered to the church at Wilson, and to my surprise was received, and myself and a married

sister, Jane Steward, were baptized next day by brother A. Moran in Dan River near by the church. Yours I hope in Christ.

S. L. REED.

EXPERIENCE OF MATILDA REED.

DEAR BROTHER GOLD:—I have been on a bed of affliction, severely crippled in my hip from a fall for nearly three years, and was greatly afflicted before that time; and suffered much. During these years I have been much impressed to write and have published some account of the dealings of the Lord with me, and the precious little hope I have that the good Lord for Christ's sake has pardoned my sins, and that I have been born again; and am often made to rejoice and praise the Lord for free, rich and redeeming grace, and am made to feel the chastening rod of affliction because the Lord loves me, though a vile sinner. Desiring to be brief I will say I am about 80 years of age and live alone with my single daughter who also has a blessed hope. I was married January 12th 1841, and am the mother of 10 children all married save the one mentioned. I was about 20 years old when I became greatly concerned about my sins and the salvation of my poor sinful soul. I attended a Methodist camp meeting near by, and was invited to go to the altar and get religion. I was advised I could get religion and would try to pray but could find no relief, my troubles continued to increase both at home and at meeting. I quit dancing and tried every way I could to merit the favor of the Lord. My Methodist friends advised me to join the church and said that would end my trouble, but I knew I was not fit, and so continued to grope in darkness and distress. I got in so much trouble

one night when my husband was absent at his mother's near by. I thought I would get my little children to sleep and try again to pray to the Lord to have mercy on my poor soul. I knelt beside my baby in the cradle (the daughter I have before mentioned) and while thus prostrated before the Lord petitioning for his mercy there came a feeling of love over me which I believe was from the Lord, and I arose singing "Come to Jesus, he is ready he is willing, come and welcome." I continued to sing praises, and was so carried away with joy I did not cease it any more until my husband arrived, having heard me a quarter of a mile distant and became alarmed, and came to see what was the matter; and I told him I thought I had religion, and thought I would sin no more. I soon after went to see old preacher Wilson and also related my exercises to brother R. W. Hill; both told me to join the church. I went to Buffalo on Saturday before the 1st Sunday in May 1850, and offered my experience to the church, was received and baptized by Elder R. W. Hill. During these years intervening I have been a great dreamer, but cannot relate all, as space forbids. One time I dreamed of kneeling and trying to pray and thought I felt so happy, again I dreamed of reaching up and the stars sticking to my hand. Again I dreamed of walking and talking with cousin Betsy Mitchell and telling her I had forsaken my sins, and that the Lord had pardoned the same and given me a soul to praise him. I was so doubting at times I thought these dreams were given to establish my faith, and to better satisfy me of my acceptance with the Lord. I have been much comforted by reading the precious messages from brethren and sisters in the LANDMARK.

MATILDA REED,

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.

"Jesus said, Take ye away the stone."

Mr. Daniel Long requests my view of the above scripture.

This friend of the Primitive Baptists has heard some Arminian—or means preacher—contending that preaching is the means or instrument by which dead sinners are quickened, and that rolling away the stone over the grave of Lazarus helped the Lord to raise him from the dead, and, this being typical of preaching, sets forth the use of preaching as rolling away the stone, and aiding in the resurrection of Lazarus.

Whatever may have been the object in rolling away the stone, the system that holds that any man did anything to help Jesus in the resurrection of the dead proves the falsity of his position by such a statement.

False religion is full of lies and deception. Were it not that men

are blind to the truth such theories would not gain any foothold among mankind. The greater the darkness of men's minds the more easily they are deluded and deceived by false teaching. There is perhaps nothing that men are more easily deceived in than in the matter the most important of all to them, namely their religious interests both for time and eternity.

Who would say that Christ said, "Take ye away the stone," in order to aid him in the resurrection of Lazarus? No one would say or hold this that knows the truth.

It was customary to place a stone over the mouth of a grave in those days.

As the women went to the sepulchre of Jesus they said, who shall roll us away the stone. Suppose the stone had not been rolled away, some enemies might have said, however with no show of truth, that Lazarus was not dead; but when the stone was rolled away all could see his body dead as it was exposed; so that his enemies could not say there was any collusion or deceit.

What does that fore shadow or represent? It shadows forth the power of death—that one under it is dead—locked in the power of death. The law was written on tables of stone, representing the ministration of death. Men were dead in trespasses and in sins before the law was given on Mount Sinai. The law was added because of sin, because sin was already in the world.

The truth set forth that men are dead in trespasses and in sins. The

faithful preacher teaches and declares this. When one is seen as he is with the stone taken away it is manifest that he is dead. When the true state of man is seen it is manifest that he is dead. But does this preaching of the truth that man is dead help to quicken or raise him from the dead? No, not at all.

Who raised Lazarus from the dead? Jesus. Who helped him? No man. There was not only no man that helped him, but it does not appear that any one present even believed that Jesus would raise him. It was a case where death had fully reigned. He had been dead four days.

Jesus entered fully into the feeling of grief. He wept at the grave of Lazarus—not because he was unable to raise him, or relieve the distressed family and friends. But he showed or proved that he was a man touched with pity and compassion for the suffering—that he entered fully into the sorrows and bore the grief of his suffering people. There are perhaps no two words in the bible fuller of meaning, and coming nearer to the afflicted than, "Jesus wept." The Jews beheld this and said, behold how he loved him. This compassion is not inconsistent with true strength. Mere force or power without compassion is dangerous—mere pity without ability to relieve is unavailing and powerless. But where complete power is accompanied with complete mercy and pity relief is surely administered. This was shown in Jesus—as he at one moment

weeps with those that weep, and suddenly raises the dead man, and restores him to his friends.

Jesus is the resurrection. Wherever he is there is the resurrection. There is no good thing absent from Jesus. There is no evil thing present with him. He that has Jesus has all good things with no evil thing that comes from Jesus—that is there is nothing that comes from him that is not a blessing. All the fulness of the godhead bodily dwells in him, and the believer in Jesus is complete in him. He that spared not his own Son but deliver him up for us all, how shall he not with him also freely give us all things. It is the believer that sees and knows these things are so.

The power and glory of the resurrection is incomprehensible. To restore Lazarus to his natural life was the display of a power no man could conceive of. But to be raised incorruptible, and not only die no more, but he like Jesus, is a glory unspeakable. This has never yet appeared.

After Jesus had raised Lazarus from the dead he commands those standing by to loose him and let him go. He came up from the sepulchre with a napkin about his face, and otherwise bound, but he was a living man. They loosed him by taking away the napkin and the other fetters, so that he could go free.

After Jesus quickens the dead, or raises them up, they hear preaching, and are loosed from their former traditions, and go free—are brought into the liberty of the

gospel of Christ. The use of preaching is to take away these grave-clothes that belong to the dead, but are not becoming the living. When Ananias was sent to Saul already quickened, and preached to him scales fell from his eyes, and he arose and was baptized, and made free from the elements of the law.

Who is it hears the gospel preached in the sense that he is loosed or made free? It is such as have already been quickened from the dead. What good would it do to pull off bandages and other grave clothes from one while dead? None in the world. But as soon as raised one desires to be free from the habiliments of death, and wishes to walk in newness of life.

Have you ever seen the Lord in his beauty, and the church in gospel order, then you have a desire to be with the Lord and his people. When you hear the gospel preached its tendency is to show you your freedom from sin and death, and that you are risen with Christ to walk in newness of life and peace. How beautiful then are the feet of them that publish peace, that preach Christ and the resurrection from the dead. Being risen with Jesus you are commanded to set your affection on things above, and not on things on the earth, because you are dead, and your life is hid with Christ in God.

One loosed in the Lord shall die no more. Liberty of life is henceforth his element. No longer does he desire to walk among the dead,

or to sleep there, but to the living in Jerusalem he comes, having his fruit unto holiness, and the end everlasting life.

In the resurrection of Jesus no grave clothes are brought up with him. All emblems of death remain or are left by him in the grave.

He demonstrates his complete power over death, and his everlasting freedom from it. He dieth no more.

Those that preach a false christ or false religion are among the dead, and have on the habiliments death. This state of darkness and death suits them, and they deal in dead works. But those that preach Jesus and the resurrection put no bandages and napkins on the faces or feet of the children of God: but they preach liberty to the living in Jerusalem. If the Son make you free ye shall be free indeed. As lively stones (not dead,) ye are built up a spiritual house to show forth the praises of him who brought you out of darkness into the marvelous light and liberty of the Son of God: for because he lives you shall live also.

P. D. G.

Brother S. R. Morris, of Oklahoma, requests me to state why the Primitive Baptists will not commune with any other denomination. Answer. Because no other denomination believes as they do, and how can two walk together except they be agreed. Communion is a solemn expression of fellowship. The Lord's people are one bread, one loaf, one

people, one Lord, one faith, one baptism, one God and Father of all, and of one calling. They dwell together in unity. How can those that believe as Primitive Baptists do commune with those not loving or believing what they love? Their faith is dearer to them than all the world, and they are separated from all the world.

Those that in the days of the apostles abode steadfastly in the apostles' doctrine and fellowship were the ones that broke bread together. Should it not be so now? It is the Lord's table, and not ours. It is the Lord that invites the guests, by putting it in their hearts to love the doctrine of God our Saviour and working in them that which is well pleasing in his sight in gospel obedience. Such guests are welcome at the Lord's table.

Why one should wish to commune with us—that does not believe as we do—is strange. I have never yet heard a Primitive Baptist expressing any desire to commune with any other denomination.

He also wishes to know how old the Primitive Baptist church is? Suppose we put the question in this shape, "Who are the people now that hold the doctrine of Christ, as expounded and exemplified by the apostles? Is it the Catholics? No. Is it the Presbyterians? No. Is it the Methodists? No. All these deny the plain teaching and example of the apostles. Is it the New School or Missionary denomination? No. Andrew Fuller is their standard authority, and he

has not been dead a hundred years. He, according to his own record, organized the first Missionary Society in 1792. That is the origin of this popular denomination. I mean popular with the world, and holding to all the practices of any other false denomination. Suppose we ask Peter or Paul for authority for Sunday schools, or salaried preachers, or general atonement, or Theological Seminaries, to qualify men to preach. Where would you find a particle of authority from the mouth or pen of either one of them for any such a thing? It is not in the New Testament. Then the Missionaries cannot be that denomination. What about the Old Primitive Baptists? How old are they? They are so old that no man can show their origin, or identity, except as he finds them contending for the doctrine of the bible. There is no time since the days of the apostles but that a people holding what the apostles preached have been described as holding the doctrine which the Primitive Baptists now hold, and it is the same doctrine that was preached by Christ and the apostles. Instead therefore of showing how old the Primitive Baptists are, or when was their origin, the question might more properly be asked, "When was there a time since the church was set up fully on the day of pentecost that there have not been any Primitive Baptists?" If the people who now hold the doctrine and practices of Christ and his apostles are not the true followers of the apos-

bles, then who are their followers! There is no other way of settling this question.

No man can receive or love what the Primitive Baptists love except the Lord gives it to him. Men say they would not believe what we do. They cannot believe it until it is given to them to believe it. Then they cannot believe any other doctrine. No man can receive this doctrine except it be given to him from above, because this doctrine comes from above.

Elder John C. Hall requests that Elder Lester or myself write upon the following scripture (which I desire that Elder Lester also write upon, if he feels a desire to do so.) It is recorded in Amose 9 : 13.

"Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

This is the reverse of nature. According to the natural order and course the husband-man must wait for the early and latter rain for his crop to mature, and the sower must wait until his crop matures before he reaps. Usually one must wait for months after planting or sowing before he gathers his crop. This is according to the law and method where man labors. This is the first or natural—of the earth earthy—where Adam the first man tills the ground.

This is also represented in the covenant of works, wherein blessings were dependent on works of man which must precede—a covenant that made nothing perfect—

but that demonstrated the failure of man. This was seed time, and long must it be before harvest time. Seed time is a time of sorrow or weeping. Harvest time is a time of rejoicing and gladness—especially if the harvests are abundant. The law dispensation was night time. It was under the moon—not clear day. It was therefore also the time that men slept.

But the days come saith the Lord when the ploughman shall overtake the reaper, or one shall reap where he sows, or the same day that he sows he shall reap: ye gather that whereon ye bestowed no labor. Other men labored and ye enter into their labors. Christ is the sower, the laborer. He has fulfilled all the law. He is our obedience, and has performed excellently in Zion, and wrought wonderfully in Israel. He hath performed all things well. Jesus went forth under the law bearing precious seed, and shall doubtless come again bringing his sheaves with him.

When Jesus arose from the dead a nation was born in a day. Jesus also became the first fruits of them that slept, or of those under the law dispensation. They were of the first testament, and in that sense of the night or slept; but in the resurrection of Jesus many of the dead bodies of the saints that slept arose, and appeared unto many in Jerusalem, or in the holy city.

In the gospel there is a new dispensation—altogether unlike the former. It is not new in the sense that it is like the former dispen-

sation when it was first delivered, and in that sense new.

The former things are done away. Old things are passed away, and behold all things are become new. If any man be in Christ Jesus he is a new creature, and will never become old in that new relationship. In the travail is pain and weeping, but in the birth is joy that a man-child is born, and this man-child never grows old. A new kingdom, the kingdom of heaven is come. It shall be said of this and that man that he was born in Zion, and the Highest himself shall overshadow her with his glory.

The warfare of Zion is accomplished. Jesus has finished the warfare, the battle is ended. All things are now ready, the fathings are killed, the wine is mingled, the table is ready, the house is builded, and the mansions are prepared, the harvest is ripe, the fruits are gathered. All things are ready.

He that believeth hath ceased from his own works. As long as he works he does not believe. He must cease from his own works before he believes. It is not by works of righteousness that we have done, but according to his own mercy he hath saved us. By him (Jesus) all that believe are justified from all things from which they could not be justified by the law of Moses. Elect unto obedience and sprinkling of the blood of Jesus Christ, we are begotten again unto alively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and tha

fadeth not away. By grace are ye saved. Hence we enter into the harvest on which we bestow no labor. Another sowed and we reap. The ploughman overtakes the reaper, for old things, or the former things, are done away. As soon as one has the mind to serve the Lord, or sow to the Spirit, he reaps. At once he enters into the joys of his Lord. To see Jesus the Redeemer is to enter into his joys: The day-spring from on high hath visited us, and the pleasant fruits of the garden spring forth.

The treader of grapes that bruises them in the winepress shall overtake him that soweth seed, or as soon as one sows the fruit is yielded. The new wine of the kingdom bursts forth from these presses. Christ trod the wine press of the wrath of God alone, and we drink of the new wine of the kingdom of God, and forget our poverty. The mountains drop or send down this new wine. Everywhere in the mount of God's holiness the rich blessings or wine of the grace of Jesus drops as the dew of grace. The mountain of God's gracious sovereignty is above all the opposing powers of earth. It is high above every enemy, therefore all things work together for good to them that love God, and are the called according to his purpose.

This wine is sweet wine. How sweet to the taste is the word of God. Thy word was found and I did eat it, and it was sweet to my taste. It is sweeter than honey and the honey comb. What is sweeter than the grace of God? What is

sweet as the gospel of Jesus Christ, the power of God unto salvation to every one that believeth?

All hills or difficulties shall melt away and disappear. Say ye to the daughter of Zion behold, thy God reigneth. The righteousness of Jesus removes all wickedness—all hills of difficulty—fills up the valleys—reigns over all in triumphant, glorious grace. When Jesus appears great hills of difficulty all melt away and disappear. He appears as the God of the hills and valleys—of all deep places and all high places. All opposition or hills melts away as Jesus appears. We are more than conquerors through him that loved us and gave himself for us. It is not by might, nor by power, but by my Spirit, saith the Lord. All the fruit is found in Jesus, the second Adam, the quickening Spirit.

They that abide in him, as branches abiding in the vine, bear much fruit. The fruit of the Spirit is in righteousness, and joy, and peace in the Holy Ghost.

P. D. G.

A SINNER.

The Bible sets forth the truth that God has a people on this earth, and that these people are sinners. They do not view themselves as God views them. He sees them without fault in Jesus, but complete in him; while they see themselves as vile in their own eyes, and loathsome in their own view of themselves.

God sees not as man sees. When the sinner is humble in the

dust, and abhors himself, then the Lord's thoughts towards him are thoughts of peace.

Those who feel that they are holy, or better than other people, have not seen the corruption that dwells in themselves, nor cried out, O wretched man that I am, who shall deliver me from the body of this death.

A sinner is not a wicked man in the sense that I am writing or meaning. Paul was the chief of sinners he wrote, yet he was not an evil-doer, or wicked man. He was as honest and correct in his conduct as any man. The light of God shining in him made him feel and abhor his own nature, and the deeds of the flesh. P. D. G.

DEAR BROTHER:—After more than four days of unconsciousness, our dear mother entered into eternal rest at about half past four o'clock this afternoon. This community probably never before witnessed so perfect a euthanasia, so painless and peaceful a death. She seemed to be in the gentlest of slumbers, and it took close watching to know when she breathed her last. "Mark the perfect man, and behold the upright; for the end of that man is peace." Mother was the dearest, tenderest, loveliest, holiest friend I had on earth, and the world seems dark and dreary without her. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." O that all the church could have the gracious spirit with which mother was so richly endowed. In the depths of sorrow, your affectionate brother,

S. HASSELL.

Williamston, N. C., Oct. 5th, 1897.

ASSOCIATIONAL.

ELDER P. D. GOLD, DEAR BROTHER:—Will you please give notice in the LANDMARK that the next session of the Mill Branch Association will be held with the church at Bethel, Brunswick Co., N. C., commencing Friday before the 1st Sunday in November, 1897. Visitors coming by Wilmington will be met at Whiteville on Wednesday evening, and those coming by Florence or Pee Dee Junction will change cars at Chadbourn, and be met at Mt. Tabor Wednesday before the Association. Those who expect to be met at above time and places will write to C. W. Brown, Tabor, N. C., who will arrange conveyance. M. M. HARRELSON, Clerk.

UNION MEETING.

The Toisnot Union will be held with the church at Toisnot (Elm City) N. C., Saturday and 5th Sunday in October.

OBITUARIES.

JOHN K. HOWARD.

John Edward Howard was born near Conetoe, Edgecombe Co. N. C. at the home of his parents, Mr. and Mrs. Jas. T. Howard, in March 1869. On the morning of Sept. 17th 1897, at 1.30 he died of heart failure. His death was very sudden, he being well a few minutes before. When an aged one who has reached the allotted three score years and ten leaves this world the sterner ones can but sorrow; but when a young man in the prime of life with previous good health, honored and respected in the community, almost idolized by brothers and sisters, and on whose strong arm a loving father and mother are beginning to lean in their declining years, when such a one as this is taken, the burden seems too heavy to be borne. Such is the burden now laid upon the household.

He was not a professor of religion, but to the writer was more than a moralist. Not only was he a good boy at home but with his youthful companions, John Howard's presence was sufficient to eliminate sneers at religion, vulgarity, and immoral talk from the conversation. At the grave these traits in his character were touchingly referred to by Elder Geo. D. Roberson. I believe he had a hope in Christ, that he had felt more than he professed, that he had seen more than he could describe. On one occasion he was commenting on the uprightness of a certain action and expressed himself in the meek humble manner and with the sentiments of one who had walked with God. We hope he is at rest. May the suffering ones believing this, remember that he was a gift from the Lord and that the Lord took him away.

C.

DEACON G. W. MCGOWN.

He was born Jan. 26 1851, and was raised a farm boy. This he followed the most of his time. On Dec. the 10th 1870, he was married to Miss Frances Taylor, and to them five children were born. One died while an infant. He was a good husband, and an affectionate father. The date of his conversion was in June (I think) 1884. We were flitting turpentine at the time of his trouble. He would often make mention of the song, "When I am sinking down." He frequently spoke of his hope, saying that it was nothing that he had done to work himself into the favor of Christ. Brother McGown was a hard working man, honest in all his dealings. When troubles would arise in the church they would all wait to hear from him. He was a man of good judgment. He went before the church at Yopps in Sept. (I think) 1884, and was baptized by Elder Aaron Davis. He was not with them long before he was ordained Deacon. This office he filled to the church's satisfaction until the day of his death. Punctual in his attendance to all the duties of his office and the necessities of the church members, his seat was always filled unless providentially hindered. We may truly say, a good man has gone to rest. He had borne the heat and burden of the day. It is enough to say, thy will be done in all things. He was a man of great hospitality. I never heard of a charge brought against him. His father died in

the late war leaving his mother with nine small children to battle through this unfriendly world. He being the oldest, a small plow boy (12 years of age) remained with his mother, laboring hard until they were all grown. He was always kind to his mother and brothers and sisters. O may his children obey their mother. I have known him from boyhood. We were about the same age. Too much cannot be said of such a man. Sometime in April his grown son was prostrated with typhoid fever. Having a large crop on hand, this threw more labor on his father than he could bear, with sitting up at night with his son. His little daughter was down at the same time. She knew not when her father died, though both in the same room, a distressing time. On the 25th of July 1897 he gently fell asleep in the arms of Jesus. He bore his affliction with christian fortitude and patience. He told his friends that were standing by him that death was no terror to him. O we miss him so much. His seat is vacant in the church—vacant around the fireside. We loved him, but our loss is his eternal gain. We look forward to the time when we shall meet again where sorrow, pain and death can never enter, and no farewell tear will ever be shed. Written by request of his loving and devoted wife.

E. J. HINES.

WM GARDNER.

William Gardner of Laurel Bluff, son of Daniel and Nancy Gardner died May 8th 1897. He was 54 years old. He served in the Confederate army as a member of Co. E 53rd N. C. The writer of this imperfect sketch knew Mr. Gardner for nearly six years previous to his death. He was honest and upright in his dealings with his fellowman, and above all he feared the Lord, and when the summons came he was ready. He was confined to his room about ten days, and gradually grew weaker from the time he was taken until the summons come. He leaves a wife and 5 children, one of which is married. May they all be ready to meet the companion and father in the better land. He leaves an aged mother, and many other relatives. The family have the sympathy of the writer.

MRS. JENNIE SCOTT.

In loving remembrance of Mrs. Jennie Scott, beloved wife of Mr. A. L. Scott, who

departed this life August 13th, 1896, aged 39 years, 2 months and 8 days, thus hath passed away a lovely Christian woman, who left the blessed assurance of her faith in her Saviour to carry her through the dark valley and shadow of death. We feel that his presence sustained her through the last sad hours, when parting from kind and loving friends and a dear, faithful husband, who waited on her with much love and patience, doing all in their power to relieve her sufferings. But all a kind husband, children and friends could do did not stay the monster, death. The Lord called: "Child of God come home." She leaves six children, four boys and two girls, to mourn the loss of a dear mother. She told me she hated to leave her girls so much more than her boys, for they needed her company and protection, and that they would be so lonesome without her. She said she was not afraid to die, and that if she had any hope of her oldest son being saved she would be ready to go. She often prayed for Sam, and asked others to pray for him. I hope her prayers will be answered in days to come. Mrs. Scott was a member of the Missionary Baptist church, and her next oldest son and daughter are also members of the same church. She sang many precious hymns. One 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."

Another was:

"Is my name written there,
In the Lamb's book of life,
Is my name written there."

She wanted Elders Castepens and Adams to preach her funeral, and told how she wanted to be dressed. Her bible, she loved to read so well, she wanted laid on her breast.

I lived near Mrs. Scott for over two years, and I cannot say enough in praise of her noble life. She was one of the most industrious women I ever knew, a kind wife and a loving mother, and did all in her power to make her husband and children comfortable. Much more could be said of her devoted Christian life. May we all be as ready and willing to die as was Mrs. Scott, is my wish.

Farewell dear mother, thou art gone,
Yes, gone to thy heavenly home,
There we hope to meet thee,
Where we will all be as one.

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

For we know how thy tired spirit
 Sighed and longed for rest,
 'Till God, in His mercy,
 Sheltered thee on His breast.

Thou art gone from us, dear Jennie,
 To reign with angels above;
 To rest forever with Jesus,
 And sing redeeming love.

Written by a friend.

R. W. JONES.

Shoals, N. C.

ANGELINE FISH.

By request of brother J. E. Fish I send you an obituary of the death of his beloved wife, Angeline Fish, who departed this life May 1st, 1897. She was born April 19th, 1828; the daughter of Elizabeth Stokes (widow.) The time of her marriage to brother Fish is unknown to the writer. This union proved to be a pleasant one, for in old age both were blessed with a hope and united with the church at Willow Spring, Wake county, N. C., and sister Fish was baptized the 4th Sunday in November, 1887, by Elder Isaac Jones, and lived an orderly life until the day of her death, and we seldom meet with one as humble as she was. She seemed to bear her afflictions with great patience; giving a godly admonition to her children a very short time before her departure, and left evidences of rest to her weary soul beyond this life. She leaves a sorrowing husband and six children to mourn for their loss of a good wife and mother. May God in his infinite mercy sanctify this to their good, and may they, by God's grace, be prepared to meet her "where the wicked cease from troubling and the weary are at rest," is the desire of the unworthy writer.

J. A. T. JONES.

Holley's Mill, N. C.

REUBEN EVERETT.

Reuben Everett was the smartest man in Martin county, N. C. I mean for hard labor, such as ditching, grubbing, cutting, mauling and farming. He departed this life January 5th, 1897, I hope to a world of rest. He was nearly 76 years old when he died. He was strictly honest in his dealing with his fellow man. No man can say that he owed them anything. He left a widow and three children, one son and two daughters, and a host of friends to mourn his loss. He never professed any religion at all, but was a believer in

liverance in the blood of a crucified Saviour. The humble writer had the salvation by grace. About fifteen years ago something was the matter with him so he could not sleep, but he could not tell what it was. He said that he would lie down on the floor, but could not sleep. He would go out and lie down on the ground, but no sleep for him. One time while relating this I asked him if he felt that he was a sinner, and he said he did not any more than he always did, but his wife and neighbors said that there was a change in him about that time. He used to be a hard drinking and swearing man, but he quit all of that about that time. He would go to preaching, and while sitting under the sound of preaching he would cry like a whipped child. He was afflicted about ten years with something like rheumatism. He suffered more than tongue can tell, and would sometimes say he was bound to die, and how bad he dreaded it. He suffered very much in his last sickness and was helpless. He would pray, and would ask those that were standing around him to pray for him.

R. L. TAYLOR.

DR. G. B. HOOTEN.

Brother G. B. Hooten, the subject of this obituary, was born August 22nd, 1861, and departed this life February 26, 1897, making his stay on earth, 36 years, 6 months and 4 days. Brother Hooten grew up to manhood as other boys, loving the sports of the world, among which was instrumental music, and he could perform well on both the violin and banjo. When arriving at manhood he chose the practice of medicine as a profession, and when he completed his studies, he seemed to be "to the manor born" for, from the first of his practicing medicine, he seemed to be equal to old physicians of great ability, and the cure of dyspepsia was a specialty with him, having cured several cases that other able physicians had pronounced incurable, and surgery, which there can be but little humbug in, he had but few equals, and no superior as a country physician. Where he practiced no doctor could supplant him. But it seemed that his mental ability far exceeded his physical. His constitution being naturally fragile, and from an overburdened practice he was thrown into nervous prostration. Recovering from his prostration, his heart was pierced by the arrow of God's conviction, which caused him great anguish of soul till he found de-

pleasure of receiving the dear brother and his beloved companion, and of baptizing them in the faith of the Primitive Baptist Church, the faith of God's elect, the faith which God by his Spirit only can give. The dear brother was much devoted to his church, walking in all its ordinances blameless, and we believe that he has gone where all will be peace and joy in the Lord forever. Our little church, Beulah, has missed him so much, but we are sure that our loss is his eternal gain. He leaves a lovely and devoted wife and four children to battle with the elements of this unfeeling world, but may the God of all grace encircle our dear sister Hooten and her lovely children in his fond embrace, and keep them by the power of his grace through faith unto eternal life is my prayer for Christ sake.

By his pastor,
L. S. ROSS.

WILLIAM HENRY HOPKINS.

It is with much weakness that I attempt to write the obituary of my dear husband, William Henry Hopkins, son of Sallie Ann and Wrichard Hopkins. He was born in Stokes Co., N. C. April the 10th 1873, departed this life September 20th 1896. He was a good husband, always treating me with the greatest respect, never left me to go off in drinking crowds like many do. He was thought well of all his life. Everybody gave him the praise of being a good boy. He never had professed any hope in Christ, but not long before his death he told me that he wanted me to pray for him, which I had many times; but he knew nothing about it, and that filled my eyes with tears, and my heart with joy to think he had thought about dying enough to want to be prayed for. Oh, I can never express my troubles since he died and left me in this lonesome world, alone except one little babe which was 5 months old when dear Willie died. He was kind to everybody as far as I know and wished everybody well, and seemed to want them to do the best for themselves. Dear Willie has gone from this world of sorrow to reach a fairer shore. The dear members of the Baptist church will pray for me and my little girl, while we may live in this sad and lonely world, that we may do the will of the Father who created us all and when we die we may meet with our loved ones gone before. Written by his wife,

MOLLIE M. HOPKINS,

Mayo Forge, Va.

APPOINTMENTS.

E. E. LUNDY.

Little Vine... Monday after 1st Sun. in Nov.
Bethel, (Pulaski co.) Tuesday

J. A. BURCH & J. M. HARRIS.

(Instead of filling appointments as already published they will preach as follows, the Lord willing.)

Beulah..... Monday after 4th Sun. in Oct.
Salem Tuesday
Raleigh Wednesday
Cedar Grove Thursday
Dutchville Friday
Flat River Sat. and 5th Sunday (union meeting.)
Wheelers..... Monday
They will need conveyance.

J. E. ADAMS.

Brother Finson's... Tuesday after 4th Sunday in October.
Feathery Bay..... Wednesday
Mt. Tabor..... Thursday
Thence to Mill Branch (Union.)

J. A. BURCH.

Pine Sat. and 2nd Sun. in Nov.
Flat Creek..... Monday
Mountain Creek..... Tuesday
Howard's Chapel..... Wednesday
Jerusalem..... Thursday
Lawyer's Spring..... Friday
Bethany..... Sat. and 3rd Sunday
High Ridge..... Monday
Smith's School House..... Tuesday
Mountain Spring..... Wednesday
Liberty..... Thursday
He will need conveyance.

W. C. JONES.

Walnut Grove..... Oct 19
Saints' Delight..... 20
Thence to Fish River Association.
At Mulberry..... 26
White Dirt..... 27
Flat Top..... 28
Zion's Hill..... 29
Flower Gap..... 30
Stuart's Creek..... 31
Fish River..... Nov. 1
Union..... 2
Cedar Hill..... 3
Pilot Mountain..... 4
Rock House..... 5
Piney Grove..... 6 & 7
North View..... 8
Wilson..... 9
Pleasantville..... 10
Wolf Island..... 11
Gilliams..... 12
He will need conveyance when off R. R.
Some one will please meet him at Greensboro Tuesday morning, October 19th, and at Elkins Thursday, October 21st.

ISAAC JONES.

Upper Black Creek...Monday after 4th Sunday in October.
 Beulah.....Tuesday
 Bethany.....Wednesday
 Funeral of sister Peedin Thursday.
 Union.....Friday
 Smithfield.....Saturday and 5th Sunday

ISAAC JONES.

Durham.....Monday after 2nd Sun in Nov.
 Camp Creek.....Tuesday
 Tar River.....Wednesday
 Surl.....Thursday
 Roxboro.....Friday
 Shiloh.....Saturday
 Storie's Creek.....3rd Sunday
 Ebenezer.....Monday
 Prospect Hill.....Tuesday
 Funeral at or near Mr. Dill's Wednesday.
 Country Line.....Thursday
 Lick Fork.....Friday
 Wolf Island.....Sat. and 4th Sunday.
 Pleasant Grove.....Monday
 Arbor.....Tuesday
 Wheeler's.....Wednesday
 Mt. Lebanon.....Thursday

LOYD'S PRIMITIVE BAPTIST HYMN BOOK—PRICES.

Plain sheep bind ng, single copy, by mail 6c cents. Per dozen, by mail \$6.00. Morocco binding, plain edge, single copy by mail \$1.00. Per dozen by mail \$10.00. Morocco binding, gilt edge and gilt cover, single copy by mail \$1.25 Per dozen, by mail \$12.00. No less than half dozen will be sold at dozen rates. Books sent to any part of the United States or Territories, postage prepaid, cash in advance. Send money in Registered Letter, or Money Order, or by Express. Address J. A. CLARK, local and general agent, Wilson, N. C.

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Sept. 23, 1897.	No. 25 Daily	No. 35 Daily	No. 41- Daily	No. 46- Daily
Lv Weldon.....	A. M.	P. M.	A. M.	P. M.
Ar Rocky Mt.....	11 59	9 43	.....	.....
Lv Tarboro.....	12 12	.....	.....	.....
Lv. Rocky Mt.,	12 52	10 35	5 45	12 45
Lv. Wilson.....	3 05	11 10	6 22	8 12
Lv. Selma.....	3 05	.....	.....	.....
Lv Fayetteville	4 40	.....	.....	.....
Ar. Florence..	7 35	3 25	.....	.....
No 101 daily ex Sun.	.....	.....	.....	.....
Lv Tarboro.....	6:01 pm	.....	.....	.....
Lv Rocky Mt.....	6:35 pm	.....	.....	.....
Lv Wilson.....	7:12 pm	.....	.....	.....
Ar Goldsboro.....	5:00 pm	.....	.....	.....
Lv Goldsboro.,	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	7 25	3 30
Ar Wilmington	.....	.....	9 30	5 45
	P. M.	.....	A. M.	.....

TRAINS GOING NORTH.

	No. 25 Daily	No. 35 Daily	No. 46 Daily	No. 41- Daily
Lv Florence.....	A. M.	P. M.	.....	.....
Lv Fayetteville	5 45	8 15	.....	.....
Lv. Selma.....	11 30	10 40	.....	.....
Ar. Wilson.....	1 00	.....	.....	.....
	1 42	12 10	.....	.....
No 104 ex Sun	.....	.....	.....	.....
Lv Goldsboro.....	5 30 am	.....	.....	.....
Lv Wilson.....	5 41 am	.....	.....	.....
Ar Rocky Mt.....	6 17 am	.....	.....	.....
Ar Tarboro.....	6 45 am	.....	.....	.....
	.....	.....	P. M.	A. M.
Lv Wilmington	.....	.....	5 15	9 1
Lv Magnolia.....	.....	.....	5 55	10 50
Lv Goldsboro.....	.....	.....	10 10	11 55
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.....	1 42	12 15	11 27	10 43
	2 33	12 53	11 57	1 20
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	2 33	12 53	.....	.....
Ar Weldon.....	3:30 P. M.	A. M.	P. M.	.....

*Daily except Monday, 1 daily except Sunday.
 Train on Scotland Neck Branch Road leaves Weldon 4.10 p. m., Halifax 4.25 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.57 p. m., Kinston, 7.55 p. m. Returning leaves Kinston, 7.55 a. m., Greenville 8.52 a. m., arriving Halifax at 11.25 a. m. Weldon 11.31 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8.20 a. m. and 3.50 p. m. Arrive Parmele 9.10 a. m. and 5.10 p. m., returning leave Parmele 9.35 a. m. and 6.30 p. m., arrive at Washington 11.00 a. m. and 7.20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m. arrives Plymouth 7.40 p. m. Returning leave Plymouth daily except Sunday at 7.50 a. m. and Sunday 9.00 a. m. Arrives Tarboro 10.25 a. m. 11.00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7.20 a. m., arriving Smithfield, N. C., 8.30 a. m. Returning, leaves Smithfield, N. C., 9.00 a. m., arrive Goldsboro, N. C., 10.35 a. m.

Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leave Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.15 a. m. and 12 p. m., Returning leaves Clinton at 7.00 a. m. and 5.00 p. m.

Train No. 25 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

H. M. EMERSON, General Pass Agent

J. R. KENLY, Gen'l Manager.
 T. H. EMERSON, Traffic Manager

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

The Purpose of Zion's Landmark.

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

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

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

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

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

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs; also in renewing clubs the same rule may be observed.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—As Paul was comforted by the coming of Titus, so was my heart made glad by the coming of your dear letter: how consoling and sweetly encouraging, giving the hungry soul many blissful flights from earth to heaven. While reading your letter I was humbled to know that one like yourself, who is so full of love and truth, and sincerity, would condescend to write to one so vile as this poor worm of the dust. I feel a deep sense of my unworthiness to be granted such a privilege, but the Lord be praised that he has put it in your heart to write something that to me is as dew-drops to a thirsty plant. If the blessings I receive only came as I deserve them, truly they would be more limited, but I hope I feel grateful that it is with the spiritual eye, as I trust I can view the end of the christian course as glorious and victorious under the leadership of Jesus, the guiding star who lovingly, and gently leads his people through the changing scenes of life, causing them like Noah's dove to flit between stormy skies, often giving them a foretaste of that home beyond this vale of tears. While God lives and reigns we ought to rejoice. Since Christ has died and ever lives to make intercession for us we have grounds of unceasing joy. While the throne of grace is accessible let all the saints rejoice in all the promises of

God, which are exceedingly great and precious, and are all yea and amen in Christ Jesus to the glory of God. We know that beyond this clamor of flesh and clay there are joys that we cannot attain unto, where there is no disturbance, but all is harmony and love. May we adorn ourselves with christian apparel, humbly confessing our faults, cleave wholly and trustingly on the Lord who will abundantly pardon our short comings and enable us to ride victoriously over Satan and his host, and fill our souls with gladness and joy from on high. Had we no sorrow we could have no joy, and no cloud we would not so enjoy sunshine. In one sense our sufferings are the fruits of sin, but in another they are produced by love, for "Whom the Father loveth he chasteneth, and scourgeth every one he receiveth." God has ordained that the pilgrimage of his chosen people to the heavenly Canaan should be through much tribulation. From the beginning they have been a poor and afflicted people, often oppressed and persecuted. We read of the apostles being put in prison, but even while there they sang praises unto God. How strange it must have sounded to those out side to hear them praising God at the hour of midnight. We imagine they felt the love of God in their hearts and were praising him for what he had done for their poor souls, show-

ing that no matter what the surroundings of a child of God may be if Jesus is there all is well. May he ever be our help in time of need, our strength in weakness, our joy in sorrow, our comfort in grief, our life in death, our all in all. Sometimes I rejoice to know that life is short. If it was not for looking to the end I should be most wretched. O if I am only admitted into that kingdom of perfect love, there I shall be pure. If I am taken there this heart shall never ache with sorrow and suppressed love. I say suppressed love, for sometimes my soul is so filled with love and praise while listening to some old tired watchman, telling the sweet story of Jesus, that I feel like falling at their feet and tell them I love them for Jesus' sake. At times it seems strange to me—the love God's people manifest for each other. The Saviour said by this shall all men know ye are my disciples if ye have love one to another. If I know my own heart it is one of love, but it is not perfect, neither do I expect perfection on earth. May God forbid that I should betray the Baptists by word or deed, and no matter what my trials and sufferings through life may be, through Christ I will come out more than conqueror. A few more fleeting years at most, and the glad sound will come, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Brother Gold, when I saw my last letter to you printed on the precious pages of the LANDMARK, I felt it to be an intrusion, and that you were falling short of something to publish that would interest the household of faith, and feel now that for me to attempt to write comfortingly to one who is so very superior to me in many respects would be egotism,

and now for fear of worrying your patience with my imperfections I desist from writing more. All the brethren and sisters unite with me in sending christian love to you. Your unworthy sister.

NANNIE GRAVES.

Bunker Hill, Va.

"And they shall be all taught of God."
John 6: 45.

DEAR BROTHER GOLD:—I feel a desire to write some on the manner God's children are taught by him, and especially briefly review in this the way and manner the Lord I hope has taught me. The language at the head of this was uttered by him who spake as never man spake and in it is one of the irrevocable "shalls." The Jews were astonished at the wisdom of Jesus and his familiarity with the Old scriptures, and were puzzled to know from whence his wisdom came, "How knoweth this man letters having never learned." So the world now is astonished when a seemingly ignorant child of God can with ease quote scripture after scripture. "These things are hid from the wise and prudent, and revealed unto babes." What causes my mind to be exercised on this subject and review the way the Lord has led me, was from reading a communication written by Elder Rittenhouse in ZION'S LANDMARK of May 1st and also your Editorial headed "This Dreamer." It is by experience we attain to a knowledge of things, and it is impossible for us to learn even natural things without evidence. The Lord promised to teach his children and I verily believe his promise was verified in me. Then the first thing taught me was that I was a sinner. "For by the law is the knowledge of sin." "The law was our schoolmaster unto Christ."

A rigid schoolmaster is it. If it was a schoolmaster then is it not now! The Lord applied the law to me and applied me to the law. Like Paul I was alive once without the law, but when the commandment came sin revived and I died. I was alive to sin, took pleasure in sin, but was dead to righteousness. The Holy Spirit showed me the depravity of my sinful heart and immediately I went to work, believing I could perform the conditions or requirements of the law; and when I had exhausted all power or strength the law that I thought "was ordained unto life I found to be unto death." So the first lesson taught me was that I was a wretched sinner, and the second was I could not keep the law. Does our blessed Teacher stop at this! What a deplorable, yea awful condition we would be in if it is like the arminians say, "If you will make the start God will meet you on the half-way ground" and "God has done all He can for you, now you must do the rest." I would not refer to them but the above is the kind of teaching I got at their schools. But thanks be to his Holy name he does not leave his children in that condition. I rejoice to know and believe I have fully realized the fact of the assertion of Paul when he said, I am confident of this very thing He who hath begun a good work in you will perform until the day of Jesus Christ. Then when I had lost all hope of being justified by the deeds of the law I saw myself a lost sinner. As long as we think we can be justified by the deeds or works of the law we do not consider ourselves lost. Arminians say, "It is left with you to accept or reject." But I was made to see I was lost and that Jesus came into the world to seek and to save that which was lost. What else, or who else could

I accept but Jesus! I did not want anything else. While dead in sin I ever rejected him for I was an "enemy to God by wicked works." Then dear readers according to my experience the third lesson taught me in the school of heaven was Jesus revealed to me, my Saviour. The law had no more dominion over me. Jesus broke the bands and cords asunder "for the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." And now I rejoice to hear and read the experience of those like the dear sister Elder Rittenhouse mentions, yet I do not doubt the experience of others. But the experiences of such a one begets in me a peculiar fellowship for them. Yes, I was hungry and thirsty, in a desert, parched land, and desired to hear the truth preached. I had never heard a Primitive sermon preached and did not know there was such a people. Had never heard of "faith by grace" 'Twas always work, work. How well this agrees with my experience. The change was wrought in me I hope, before I ever heard a gospel sermon, for when it was my privilege to hear the first sermon the testimony adduced by the preacher corroborated so exactly with the testimony which had been given me, I was filled with rejoicing. I rejoiced to find those that could tell my feelings and who had traveled the same way I had. I had felt to be alone in the world, and did not know what the Lord had done, and was doing for others, or what he had done for me. Then this teaching was not of man: men had tried to teach me, but I learned what they tried to teach me did not have even the semblance of truth in it or about it. How absurd for men to think they have the power to quicken the dead or impart or communicate life to the dead sin-

ner. O ye Missionaries, how futile are your efforts in this direction. Look back over your work with scrutiny if possible, and see what you have accomplished. Be dumb, be silent, be still, and know that the Lord omnipotent reigneth. The Lord has promised to teach His people and he will teach them. And I must say to those that try to assume the ability to teach spiritual things that the scriptures are against you, for "they shall not teach every man his neighbor or his brother saying know ye the Lord, for they shall all be taught of the Lord, from the least unto the greatest." This teaching is not second handed or comes through man as a medium, but is direct from the Lord. This is part of my experience. Several years ago I tried to write my experience in full and it was published in the LANDMARK, but I did not tell it all then, nor can I tell all yet, for the work of the Lord has been wonderful with me. When the Lord wrought in me such a glorious, wonderful and marvelous change there was a bright spot in my life, and no matter how dark and cloudy it is, if I can but turn and look back at that spot, my hope is radiant with the bright shining of the Sun of righteousness. The travail from nature's darkness to his marvelous light is of longer duration with some than with others. Their conflicts, sorrows and troubles last longer. But the same power that delivers one delivers another, therefore the hope of one is as good as another. Some are blessed with more revelation than others, but the little received is as good as the much, for the work wrought in one is as perfect as it is in another, the work of the Lord is perfect. But it does seem to me those that are blessed with abundant revelation have more troubles, trials, and con-

licts than those blessed with little. May we ever love, praise, and adore the one who has done so much for us, Him who has given us a good hope through grace and has promised to never leave us nor forsake us. Brother Gold, do as you please with this. I remain as ever your brother I hope.

P. H. JAMES.

Prescott, Ark.

We clip the following from the Biblical Recorder of Oct. 6th 1897.

"Some of the Hardshell leaders are making some pretty sore denials of the statement in the papers that a goodly number of anti-mission Baptists in the Western part of the state have recently become missionary, but it is true nevertheless. It is characteristic of a Hardshell leader that he will not see the truth when it shines in his eyes. It is also a fact of history that an association of anti-mission Baptists became missionary after hearing a sermon from Dr. Durham a few years ago; but this has also been denied."

Also from Rev. J. E. White, the chief Missionary agent of N. C. as follows, dated Oct. 4th 1897.

"But in the interest of truth I desire to say that six of the "regular" "antimission" Hardshell or "Primitive" Baptist churches of Wilkes and Surry Co. did unite with six of our churches at the Elkin Association to form a new Association of "Missionary" Baptists churches on Friday the 24th of Sept. 1896. Let me say also that in 1892 the Stoney Fork Association which was a "Hardshell or anti-mission or Primitive" Baptist Association so publishing itself in its minutes, did in a body enroll itself in line with the forty-three missionary Baptist Associations and that Dr.

C. Durham was in attendance upon that Association at the time. Very respectfully.

JNO. E. WHITE."

Raleigh, N. C.

Remarks.

Mr. White says he writes this "in the interest of fact and truth, two things in which all men, however much they may differ with regard to other things, ought to be interested."

Thus we see that the Recorder, the Missionary organ in N. C. and the corresponding secretary of their Mission Board both assert that a number of churches of the Primitive order have gone to them.

I wish they had stated what Primitive Association the churches received by C. Durham belonged to. Will they be kind enough to state it yet? Mr. White states that on Friday, the 24th of Sept. 1896, six of the Regular Anti-mission, Hardsell or Primitive Baptist churches, of the Stoney Fork Association, joined them. This is not the truth, because there is no such Primitive Baptist Association in N. C. as Stoney Fork. I have never heard of such a one until he stated it. I am somewhat acquainted with every Primitive Baptist Association in N. C. and know that none of our Associations correspond with, or recognize, any association known as Stoney Fork.

I am also satisfied that the churches that C. Durham received were no nearer Primitive Baptists than the Stoney Fork people.

Now we deny what they affirm. It is their business to make good their assertions by the proper proof. The Missionaries quite

likely thought they were making an inroad on our churches, and it is evident they rejoice in their supposed triumph.

Let me state that many people call themselves Primitive Baptists that are not. We are particular about whom we receive, or correspond with, or acknowledge as Primitive Baptists.

I learn that there is a class of people in Wilkes and Surry counties claiming to be Primitive Baptists that joined the Union League, and are members of other secret societies, and hold other things that we do not fellowship, and that these are the people the Missionaries are glorying over receiving.

Suppose these Missionaries exhibit enough love for the truth and facts to confess, when the truth shines in their eyes, that they have published what is not the fact nor the truth, and publicly confess their mistake, would it not be a strange thing?

Since writing the foregoing we have received some letters as follows that will bear on this matter.

TO WHOM IT MAY CONCERN:—In reply to the Raleigh correspondent to the Wilmington Messenger, I will state that I have been a Minister in the Primitive Baptist ranks for for over 23 years, and live in Surry Co., N. C. and that I am well acquainted with the churches of Surry Co., and the most of them in N. C. Ga. Va. and a good many in Tenn. and do know of my knowledge that the report is absolutely untrue. There are about 18 Primitive Baptist churches in Surry Co. and about 6 or 7 in Wilkes Co. and when

Elder John E. White comes to this country to receive them he will get nothing but to pay his railroad fare. With all due respect to the Missionary Baptists, if their hope rests in getting churches from the Primitive Baptists to swell their ranks they are a gone set, unless something takes place in the future that has not since my knowledge of the Baptists. They may find a needle in a hay stack, but they cannot find those that will leave the Primitive Baptists in this country.

JAS. D. DRAUGHN.

White Plains, N. C. Oct. 1. 37.

ELDER P. D. GOLD, DEAR BROTHER:—IN THE LANDMARK of Oct. the 1st appeared a copy of a notice taken from the Wilmington Messenger, stating that twenty churches of the Primitive Baptists will at once become Missionaries in the Wilkes and Surry sections, and that Rev. John E. White will go there in a few days to receive them, and four years ago the Rev. Columbus Durham received an entire Association of 25 as Missionaries. Now brother Gold, I have been a minister of the Primitive Baptist faith over 30 years, and am well acquainted with all the Primitive Baptist churches in Surry Co. and most of them in Wilkes, and think I am fully justified in saying that there is not the least prospect of even one of our churches going Missionary, but few of our Ministers will even preach a funeral with other denominations, and if one of our church members affiliates with Missionaries or any other denomination they are dealt with by their church; and as to Mr. Durham receiving an entire Association that is something unheard of before by me. I know that so far as Surry Co. is concerned not one church has ever left us and gone Missionary since I have been

a member of the Primitive Baptists, and that Fishers River Association is in full correspondence with the Primitive Baptists, most of the twenty three churches composing it being in Surry Co. N. C.

M. G. HARBOUR.

Copeland, Surry Co. N. C.

BROTHER GOLD:—In addition to what Elder M. G. Harbour, the moderator of Fishers River Association has written, I will state that I have been a member of the Fishers River Primitive Baptist Association for nine years, as you know, and I have not known of a single church in Surry or Wilkes, nor in the bounds of my acquaintance going Missionary in that time, and I fully endorse every statement made by Elder Harbour.

J. M. WYATT.

Roaring Gap, Surry Co. N. C.

Remarks.

The above letters were written by Elders living in Surry Co. N. C. and fully acquainted with the churches in Surry and Wilkes counties.

Elder Harbour is the Moderator of the Fishers River Association.

How is it that such wild rumors get out? Answer. Many claim to be Primitive Baptists that we do not fellowship, nor acknowledge as such. Many of the Missionary Baptists themselves claim to be the true Primitive Baptists. But we claim that Primitive Baptists themselves are the proper judges to decide who are the true Primitive Baptists. If others beside us are to say who are Primitive Baptists, and we must receive as Primitive Baptists any and

all they call such, would that not be a strange state of things?

In that mountain section of Surry and Wilkes counties are people that claim to be Primitive Baptists, but who hold in their membership secret societies, such as Union Leagues, and do not hold the doctrine that we do, and we hold no more correspondedce with them than we do with other denominations. Some of these have gone to the Missionaries—we are informed—and had but a short distance to go. The Missionaries are glorying over this as if some of our churches had gone to them.

All the Missionaries once were with the Primitive Baptists, but they introduced unscriptural methods, and our people withdrew from them. During the late war quite a number of the Primitive Baptists in that section joined the Red String party, and after the war these people joined the Union League, and our brethren withdrew from them, and they organized an Association calling themselves Union Baptists, but affiliated with other denominations, while our Associations have had no correspondence with them. These are the people, Ash-dodites, that have gone to the Missionaries formally and publicly. It was a very short trip.

Now if they are as anxious to tell the truth as they are to herald such false reports they will confess their error. Will they do this?

P. D. G.

DEAR BROTHER GOLD:—After living a delinquent subscriber to your much loved and honored paper ZION'S LANDMARK, I hope to carry into effect the desire of my heart since the August numbers were received to write you and enclose the money for the next year. I hope you will pardon this prolonged neglect, which it seems to me necessity has laid upon me. My time is so much taken up in trying to keep up with domestic duties and serving friends &c. that it becomes a point of anxious thought whether or not a child of God could live in so cold and lifeless a frame, yet I do feel that I would greatly enjoy a more retired life with less to do, and more time to read my Bible, and seven religious papers. Another question has agitated me much, and that is which I should do for the best, take fewer papers and contribute to the poor list of them or continue all I take which takes the most I can make to pay for them. Tell me my precious brother what my duty is. If I know anything of my heart, I know I love the people of God. I love the truth, and all that I have in my power to do I want to be to the furtherance of our joys in Christ Jesus our Lord, and to be selfish in nothing I do.

"I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the honor of His word
The glory of His cross." &c.

I find no pleasure in vain amusements of the world, nor do I indulge in extravagance, and never desired riches in my life, but enough to sow beside all waters, to lighten the burden of the poor and needy, and "them ye have always with you" and to "contribute to the necessity of the saints." I am deaf, and feel that "I am of but little service anywhere, but your interrogative, "Does not the Lord

make it up to you in some way?" often comes to my mind when he visits me at my fireside and gives me that peace which passeth all understanding, and makes me rejoice in sweet tokens of his grace, makes me feel that I, unworthy, deaf, and worthless, and unprofitable though I be, have an interest in the blood of Jesus, and fills my heart and lips with praise to him who lifts my feeble voice to sing.

"Then art the earnest of His love,
The pledge of joys to come,
And thy soft wings' celestial dove,
Still safe convey me home."

This opens my deaf ear to his voice and I beg him whose goodness, providence and mercy have followed me all the days of my life to forgive me for ever. To know and to do my whole duty to my God, my pastor and church, my family, to the poor and afflicted in every way is my daily prayer. I often feel that I am not sufficient for these things, for the spirit is willing but the flesh is weak. When I look at my dear brethren and sisters I see the image of Jesus and they are sweet and lovely in my sight. I love to be with them and feel that the church is the sweetest home on earth, but when I look within sin is mixed with all I do, and I cannot see how the dear children of our heavenly Father can bear with me. I told our dear brethren and sisters at Hawkabill last Saturday that I did not feel that there were better people on earth than they, and I feel sure that they are precious in the sight of the Lord. O, that I could see myself as I see them, then I would feel happy and quit doubting his love, and failing to appreciate his innumerable blessings as I should. What a great comfort he is and oh, how our thoughts are carried above on the wings of his love where we think of him in whom all fulness

dwells and realize that "Our God is a consuming fire." My sins though many were all imputed to Christ whose precious blood has atoned for them. Again I am melted down to tears and sings with rapturous delight.

"What a mercy is this!
What a heaven of bliss!
How unspeakably favored am I,
Gathered into the fold,
With believers enrolled,
With believers to live and to die."

What a sweet privilege, what a great blessing, so come let us continue to sing:

"Now my remnant of days,
Would I spend to his praise,
Who hath died my poor soul to redeem;
Whether many or few,
All my years are His due;
May they all be devoted to Him!"

Dear brother Gold, we missed you and brethren Dameron, Potter, Purifoy and Stevens (all of whom we looked for, or rather had hoped to see) at our Association; but the good Lord was not unmindful of us. He sent us able gifts, and "we lacked nothing." Had a precious meeting, and felt that 't was good to be there. Brother Lawrence reminded me so much of my dear papa. God bless all of his people everywhere. Unworthily your sister in hope of a better world.

LUCY G. BRUMBACK.
Mountain Home, Va.

ELDER GOLD, BRETHREN AND SISTERS IN CHRIST:—If I am permitted by an alwise Creator, feeling dependence for every blessing, I will attempt to write some of what I hope has been the dealing of a merciful God with my soul. I am young, and feel to know but very little spiritually, but feel to return thanks to the Lord for his unspeakable gift. As far back as I can remember I had had serious impressions, but whether they were

the right kind or not I do not know. In the year 1891 I was in great trouble, and scarcely knew what it was about; but it seemed to me I should go crazy, for I verily believed I was losing my mind. I would feel to be forsaken by every earthly friend, and would look at the birds of the air, and wish that I could be one of them, and felt that I was willing to exchange life with almost any thing. In the year 1893 one of my aunts was taken sick and died. She was a dear aunt to me, and I believe a child of God. I felt like it was more than I could bear—that we would be forever parted. For I saw that every imagination of my heart was evil. Oh how I hated and abhorred my poor deceitful heart. Some times it would seem as hard as a rock. I saw that the Ethiopian could as easily change his skin and the Leopard his spots, as I could change my condition before God. And one night my aunt came to me, and laid her arm around my neck and said, how easily we are going along. Then I became more composed, and thought that I would read the Bible through to see if I could find any hope therein, but could not. It seemed that every sentence would condemn me. In August the Methodists commenced their protracted meeting about four miles from home. I attended every night that I could, until one morning I went to school as usual, but could not study. I left and went to our home. My mother asked me what was the matter? I told her that I was sick, for I knew not what else to tell her. I went in the room and remained there until twelve o'clock. I could not hide tears from any one, and I made up my mind to join them. I thought perhaps the cause of my troubles was because I had not. My parents were

Primitive Baptists, I knew they would be against me if I did, but could not help that, for I felt that they could not do me any good. I went but could not join, but still had this intention on the next opportunity; but I feel like before I did that a merciful God in his loving kindness toward me showed me which was right. As I retired thinking about my awful condition, I viewed myself lost in the woods, and knew not where to go, until I came out to a hill, and brother M. T. Lawrence was preaching, and Concho church all seated around. I went up and was seated with them, and stopped and I saw the Methodist preacher standing not very far off. I asked him to continue on preaching, for I had just come, and he got his sermon where he had it written off, and began to speak therefrom. I felt to be condemned, for I thought what would the old Baptists think of me then—that I had asked him to preach, and I knew they did not believe in him. About this time it was made known to me which was right. I awoke and my trouble was gone. I felt calm and serene. I did not know what was the matter, and could not think that I was a christian, because I had foolish and vain thoughts: for I thought a christian was perfect in soul and body. The thought would arise in my heart, Oh Lord, what is it? Why am I thus? I went on in this way for a few days when it seemed I heard a still small voice saying it takes time, repentance, faith and love to take a soul home above. I think right then I felt the love of God shed abroad in my heart.

Soon these words were spoken to me saying, "arise and be baptized for the remission of sins." Oh I felt like how could I go to the church, and so young as I. The young people would scorn me so.

I began to think that my trouble was worse than before, for if I was a christian I could live as well out of the church as I could in the church. Then I was in the dark which made me think it was all nothing, I was deceived in it all. Do you think I obeyed my mind by uniting with the church? No, I stayed away nineteen lonely months. The trouble that I saw no tongue can tell, nor pen can write. I was tempted to say that God was not a just God to put such a duty on me to do, as many old people as there were out of the church, that if the impression would leave me and let me enjoy myself while I was young I would be willing to go. These words would come on my mind, Why seek ye the living among the dead. I tried to put it off from time to time, but the burden was bearing on me. I tried to bring in many excuses, but none would serve for obedience. Excuses never fill vacancies, nor give peace of mind. I would often make promises, and as often break them, until July 1895, Saturday before the third Sunday, I offered to the church at Conoho and to my surprise was received and baptized on Sunday by Elder M. T. Lawrence, and since that time I have had many doubts and fears, whether I am a child of God or not, the Lord only knows: for I fall so short of living the life I think a christian should, but the Lord has promised to never leave nor forsake them that love him. Your little sister in hope of a blessed immortality beyond the vale of tears.

BETTIE HARRELL.

Conoho, N. C.

MR. J. GARDNER, BELOVED BROTHER:—I guess you will be surprised to receive a letter from me, but the Lord has so graciously blessed me

since last we met, I felt like I wanted you to share my pleasure as well as my trouble. Surely there has never been a time when I was in more distress than when you first met me, and you seemed to sympathize so much, now I want you to rejoice with me. My soul has been made happy all the while, ever since I was baptized. Surely, "the Lord is my Shepherd, I shall not want." O, I was not very talkative while you were home, but this week I felt like I would give so much just to talk one hour with you, and tell you how wonderfully I have been blest. I can now go on my way rejoicing. I just can't praise the Lord enough. I want to sing praises to him all the time. I never expected to find such comfort. I feel like I want to see every Baptist and tell them how precious the Lord has been to me. I have had no trouble teaching this week, the children all look sweet. O, I know I can not remain this happy long, I am too happy to remain so. While I know I will have trouble, I know not how soon. I pray, that I may bear it patiently, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Some say, I rejoice too much, that when I do fall it will be heavier, but I don't feel that way, because why should I be any other way than the way I feel, and surely my soul is full of rejoicing. It seems to me I am happier than when we parted. I can realize the change in me so much better, I love my blessed Saviour better each day. I have been away from home ever since the Sunday I was baptized, and O, you can't imagine how much I desire to see them. Papa came to see me Sunday. Brother Gardner, I am surrounded by pride, by those who regard the Baptists as nothing, but praise the Lord, they are all to me. When they begin

to scorn I just praise the Lord the more, for I have once been where they are now. I look back over my dark hours spiritually, and think of the trouble I have seen by trying to keep up with the gay of this day, with society, and O, how it pains my heart to think how far I wandered, but praise the Lord, at the right time he killed the love of such, gave me a new song in my mouth. O, may I ever be enabled to honor and adore his holy name, the one who is altogether lovely, and the chief among ten thousand. Very often this scripture is presented to me. "And you hath he quickened, who were dead in trespasses and sins. Where in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children disobedience." Yes, I was made willing to go home to my friends by the things I suffered. "Blessed are they that mourn for the shall be comforted." Blessed thought, He will comfort his people whether I am His or not. I have mourned and surely I am comforted. If I'm saved its mercy and not justice, by grace, and not works. When I think of the days when I was trying to work for God as we called it, how little I feel. What did I ever do for him? If my works would have saved me, what did I do, enough for the Lord, to be saved? Nothing. Praise the Lord he needed no help. "By grace are ye saved." While we all have our nature, and do live after the flesh, we know what the scriptures say. If we violate the law, we expect to be punished, so Christ says. "For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God they are the sons of God. I do not expect

anything else but to have trouble. I am young not only in age but in the church. I am watched daily, by my old mates, those that know my past life, they tempt me, they try me on every side, but I cannot for it. I feel that they know not the pleasure I see, they may never feel self condemned, and lost, if not they don't know the comfort in a hope. Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? No, none of these shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Brother Gardner, before I joined the church, (sometime before) it bothered me about a part being saved, and a part lost. I could not see why, if you lived honest and tried you could make yourself a christian, and work for Christ. But this was presented to me, and my doubts fled. "Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" I was convinced, surely we are all the Lord's, and if he sees it proper to damn us he is just. Therefore hath he mercy on whom he will have mercy, and whom he will hardeneth. Brother Gardner, pray for me, that I may in my young days walk ever in wisdom's ways. That I may let my light shine, and that I may show to the world that I desire to live in sin no longer, that I rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Pardon this long letter. I had no idea of writing but a few lines when I commenced, but I kept writing, and the half has not been told, but I must close. Give my love to your sweet little wife, tell her she will never know

how much I appreciate her visit. May the Lord bless you and enable you to preach the gospel, and feed the flock as bountifully as you did at Old Union 2nd in November. (Bless that day.)

If you feel like answering this imperfect scribble I will be pleased to hear from you. From your unworthy little sister.

ZILPHIA C. WHITLEY.

Smithfield, N. C.

DEAR BROTHER GOLD:--I promised many of my brethren and sisters to write through the LANDMARK. I reached home safe, and found my family well, for which I feel I ought to feel thankful. Would be glad to speak a word of comfort to God's people if I could, especially those that mourn in Zion. In 1st Peter 3rd and 1st you will read these words, "For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God, Being put to death in the flesh, but quickened by the Spirit." Dear people of God, you read in this scripture that Christ was put to death in the flesh, and that for you he died, for your sins he groaned upon the cross. For you he shed his precious blood to satisfy God's holy law, and to bring you to God justified in the Spirit. The great design of Christ's death was to bring all for whom he died to God the Father, justified to live before him in love. As Jesus was put to death in the flesh, so, his people die in the flesh, but live in the Spirit. So the Spirit of God in our hearts is that which makes manifest his law also, and by it we die in the flesh because of our sins; but live in the Spirit because of Christ. So you live dear child of God, yet not you that live, but Christ liveth in you, and by his Spirit you are reconciled to God.

So dear christian, when we are at home in the body we are absent from the Lord, and oh how many things there are to be seen and felt in this old earthly home of ours, sorrow, and sighing over the things of this world, mourning and grief. Christian, these troubles and distresses are all good for us. God has chose us out of the world for his own glory. In our flesh we are disposed to glory in the pleasures of this world. But when Christ is exalted in our hearts we are brought low down in the flesh, and mourn because of sin, and when his life is revealed in us and we are blest to believe that glorious truth, we are made to rejoice in hope of the glory of God. We love God because he first loved us. God's people are put to death in the flesh in point of their conversion, as it is the work of Christ to bring them to God, and not the work of his people to bring themselves to God. The law of the Lord is perfect converting the soul and by it we are killed in ourself. We die to all confidence in the flesh. Christ being the life of his people we are raised up in him, and whether we live, or die, we are the Lord's; and I am persuaded that life, nor death, principalities, nor powers, things present, nor things to come, nor any other creature, shall ever be able to separate us from the love of God which is in Christ Jesus our Lord.

THOS. BELL.

Wampee, S. C.

ELDER P. D. GOLD, DEAR BROTHER:--I have been thinking for many years of trying to write a part of my experience, but feeling my unworthiness have failed to do so until now. I was born in Edgecombe Co. N. C. My mother died when I was about 4 years old. My father and step-mother tried to

give me the right training for which I feel very thankful to them. My father was a moral man and did not allow his children to use profane language in his presence. I do not remember cursing but one oath in all my life, but I was a rude boy. My father was a Primitive Baptist for many years before his death, but I do not think that caused me to believe in the Primitive Baptist faith. I will now try to give the reason why I believe in salvation by grace. I think I had serious thoughts of death at times from the earliest recollection. I enlisted in the army, at about 18 years of age, a sound and healthy boy. I was there only about 3 weeks before I was taken with measles and was exposed in the cold and rain from which I became very unhealthy. My father carried me home from the Hospital. I was in bed about seven months and I thought I must die. I do not remember being uneasy about my future state at first, but after a while I came to the conclusion that if I died as I was I would be lost. I began to beg the Lord to forgive my sin, but alas my case seemed worse every way. My sorrows I cannot tell. Death seemed to stare me in the face. I think about all that saw me gave me up to die, and I was sensible of that. My sorrows I cannot tell, for it seemed that my prayers availed nothing. But after about seven months confinement my health began to improve, and I was able to be up, and out of doors, and I would think I ought to be happy but was not for the thought of dying went with me every day. Often I would think what is the cause of my troubles, I am at home and am discharged from the army, and will not have to go back until I get a great deal better. But my troubles seemed to increase. I often tried to pray. Sometimes I

thought I felt better after trying to pray, and at other times it seemed that my words dropped from my lips, and then I would think that I had committed a sin in calling the Lord's name. Now what to do I could not tell. I continued in this way about 3 years and six months, from the spring of 1863 to the fall of 1866. On the second Sunday in Oct. 1866, in the evening I was taken with a chill and I thought I must die. I went to my room about dark and lay down. About that time it seemed to me I heard a voice speaking to me, and I thought that voice was going to tell me I was going to die and what my punishment would be after death. I lay there, as it seemed to me hearing the voice about thirty minutes, and was expecting to hear an awful sentence passed upon me. I did not part my lips in prayer for I had come to the conclusion that my case was a hopeless one, but my thoughts were begging for mercy all the time. This was not a natural voice that I heard, but it seemed to sound in my mind with more power than natural speaking. I only remember a few of the last words I heard, which gave me great relief. These are the words, "Now love that that you once hated, and hate that that you once loved, and turn a side and take up thy cross and follow me." In a moment I was praising the Lord with my whole heart, mind and strength. I think I was as happy at that time as any one can be on earth. I stayed in that frame of feeling until the next day. When I went out the next morning it seemed to me the sun shined more brightly than I had ever seen it, and every bough on the trees was praising the Lord. But alas before the setting of the sun I feared that I was mistaken and it was only a vain imagination, but my burden was

gone. Now brother Gold, I have tried to give the reason why I believe in salvation by grace alone. I thought I would soon offer to the church for I loved the Primitive Baptist from the time I received my hope, and believe that they were the people of God. But I became in a cold and barren state and feared that I was not worthy of taking such a step, and I did not offer to the church in about seven years and six months. I stayed away until I felt that if I did not do what seemed to be my duty the Lord would cut me off from all blessings of this life. On the 3rd Sunday in May 1874, I went to Williams church and offered at the water and was received and baptized by Elder J. W. Johnson and I was happy again. I felt that I had discharged my duty. Since that time I have had many sore trials, but I think my faith is as strong in the Lord as it ever was. I have had impressions of late that I would like to speak of, but will not at this time. Yours in hope of eternal life.

W. H. LEGGETT.

Scotland Neck, N. C.

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P. D. GOLD.

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

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

VOLUME XXX.....No. 21.

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EDITORIAL

PREACHING.

What is more important in its place than to preach with the ability that God gives?

Some people seem to think that the more awkward and ungainly a man is while preaching the more the power of God is displayed. If he speaks so fast no one can understand him, or so loud that mere sound is all the listener gets, some seem to think that is good preaching. Some seem to think that a preacher must spend much time, stand a great while, and tell all he can think of, and must tell some foolish things, jests or anecdotes, to make people laugh. Some think they must sing, or draw and grunt, or make some unnatural sounds. Some will repeat what they have said to spin out their discourse to a great length. I heard of a farmer that had a small field of corn. When he pulled his fodder and

tied it, he piled it in his field, and went to the woods, and cut a long pole to stack his fodder around. When he went to stack his fodder he did not have more than half enough to fill his high pole. Thinking he could not cap his fodder when the stack was so low, and wishing to fill his stack he began to pull out the bottom bundles of his stack, and put them on top; but he soon wore out his dry fodder in that way.

When a preacher attempts to make a long sermon by repeating his discourse it becomes dry as fodder, and burdens the feelings of his hearers. No man can speak so well that what he says will bear much repetition.

It would be well to consider the following.

1st. The preaching of the gospel is too serious a matter to allow of jesting, and too important to tolerate the deliverance of a message in a manner that offends decency.

2nd. Let it be serious, dignified, plain, clear, easily understood by such as wish to hear, and let it stop the mouths of gainsayers by matter so important, delivered in a manner so serious, that all must feel that it is a message from God.

3rd. If you have no text or message to deliver hold your peace. Consider time as important to other people, and speak directly on your subject. Say the good things given you about it, and quit when you get done.

4th. Do not weary the people, but say good and true things so well that the hearers are sorry

when you quit, and are anxious to hear you again.

5th. Let the oracles of God be the matter you preach; if any man speak let him speak as the oracles of God: if any man minister let him do it as of the ability that God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen." 1st Peter 4: 11.

6th. As the God whom you serve is glorious so let all your service be to him, and none to yourself, or for your own praise.

7th. Who are the judges of a preaching gift? Is it the man preaching, or is it the church, or both? One thing is certain, if the church does not feel assured that God has called one to preach she is certainly sinning to allow him to try. Never ordain one until you are sure he is called of God to preach. The best evidence that he is called to preach is that he does preach the gospel.

8th. Suppose he just tells an experience and quotes scripture, but does not teach to profit? Is he a gospel preacher? We say he is not. Suppose he drawls out in a sing song style that which gives you no food in instruction, fables, and ye do not know what he has said, has he edified you? He has not.

9th. What think you of a young preacher, or one just licensed, or just ordained, that is not settled or established as a gospel preacher, going off long distances alone to preach? We say it is unwise. Such

should remain near home and let the brethren hear him to their satisfaction.

If an old established and faithful preacher goes with him that would be better.

10th. What sort of Baptists are the best judges of a gospel preacher. Such as do not read the scriptures, and are just governed by their feelings, or such as search the scriptures, as the Bereans, to see whether the things preached are true or not? We should see if our feelings are in accord with the scriptures. If our feelings are right they are supported by the word of God. Some people make their feelings, and not the scriptures, the man of their counsel. This will not do at all. Our feelings proceed from our deceitful hearts often, and therefore are unsafe to follow; while the word of God is always right. If they speak not according to God's word it is because there is no truth or light in them. Preach the word is Paul's instruction to Timothy.

If a man feels the importance and weight of preaching the gospel he will not be anxious to be called a preacher, but he will be desirous to serve and glorify God.

P. D. G.

A friend requests my view of Job 15 : 1-6:

"Then answered Eliphaz the Temanite, and said, Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Yea, thou castest off fear, and restrainest prayer before God. For thy mouth uttereth thine iniquity, and thou chooseth the

tongue of the crafty. Thine own mouth condemneth thee, and not I: yea thine own lips testify against thee."

This is the language of Eliphaz the Temanite. It is natural for a man at ease to give counsel—to state what he would do. Those are the most ready to tell others how to do that have not done well themselves. Those who have never been in trouble are the quickest to condemn others that have failed. A man that has never suffered has but little compassion for another in distress, and makes short allowance for the misfortunes of others.

While these three men, hearing of Job's calamity, came expressly to condone with him, yet they give him not a word of pity, nor do they help him at all in his distress; but they increase his grief. If Job had preached or contended for man's ability, and his power to change the purpose of God by his prayers, or his works, no doubt these men would have sustained and befriended him. But they did not at all agree with Job in his view of God's character, and of man's vileness. Job declared that God is a sovereign, and gives no account of his matters, and does all his pleasure; and that man is vile.

They tell Job in effect he has been a great sinner, or he would not be such a sufferer. They tell him to pray—Eliphaz said to him, "Yea, thou castest off fear and restrainest prayer before God;" and tells him his own mouth condemns him. The idea of these men is that, if Job were right, and would pray to God, that God would cer-

tainly hear him, and deliver him.

This is the common notion with professors in most denominations in these days. Oh what power they claim to have to control the will and ways of God. What great merit they consider they have, and what wonderful works they can do.

How one day in the depths of hell, into which Jonah was cast, or David went into, would cure them of this conceit. One true view of themselves in their vanity would so change their thoughts concerning God, and man's nothingness.

Job says he that is ready to slip or fall is despised in the thought of him who is at ease. They were all at ease, and Job appeared to be about ready to perish. What pity had they for him? Bildad the Shuhite said to him, "If thou wouldst seek unto God betimes and make thy supplication to the Almighty: If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous." Job 8 : 5-6. Again he says, "Behold God will not cast away a perfect man, neither will he help the evil doer:" Job 8 : 20. It is true that God will not cast away a perfect man; but behold how Job, this perfect man, is tried. They held that if Job were perfect he would have no trouble. Neither will God help the evil doers, yet wicked men often prosper in this life, and have much more success in the world than the righteous.

Job held on to his integrity. What was his integrity? He did not charge God foolishly. He did

not do what Satan said he would do, namely curse God. The Lord gave him all his wealth and honors, and when they were taken from him Job did not curse God, nor deny the righteousness of his dealings, as Satan said he would.

These three men counsel Job that if he is right he can pray to God, and induce God to change his course, and deliver him at once out of his troubles. Job replies that God is a sovereign, and gives no account of his matters, nor can man know what God purposes, nor alter the thing that is gone out of his lips; nor deliver himself out of trouble by prayer; or that no prayer is answered except it be according to God's will.

These men consider Job very proud, self-conceited, and selfish, as is evident from their replies. Such as, "Should a wise man utter vain knowledge"? like Job was doing. If he were truly wise he would not talk that way. "Should he reason with unprofitable talk, or with speeches wherewith he can do no good"? "Thine own mouth condemneth thee," &c. "Art thou the first man that was born?" What knowest thou that we know not"? All this means that they consider Job a very conceited man, holding dangerous views, and speaking loftily.

This was a great contention between these men—all of great ability and much learning. This contention ended not with them. It is still carried on. Who spake the truth then, Job or these men? God said to them, "For ye have

not spoken of me the thing that is right as my servant Job hath:" Job 42 : 7.

Who is right today? Those that proclaim that salvation is of the Lord, or those who contend that it depends on the creature?

P. D. G.

ASSOCIATIONS.

We consider it an abuse of Associations when churches call on them to settle troubles. While we approve the general gatherings or meetings of brethren in what is called Associations, the purpose is not to set over churches, nor in judgment upon them. The church has no master on earth. Christ is the head of the church. When the brethren are gathered in the general assembly of an Association it is to worship God, in hearing preaching and seeing each other. One benefit is in the general gathering of preachers from various sections which furnishes good opportunities for the brethren to hear the different gifts in the churches, and it also aids in holding the membership generally in the same doctrine, or to strive together for the unity of the faith in the bond of peace.

But when churches get in trouble, and call on Associations to decide matters, and recognize one party to the rejection of another this brings distress. Associations are not to make or unmake churches. It is not necessary at all to the existence of a church that it be a member of an Association.

If churches cannot settle their

troubles they had better submit the matter to their neighboring churches, and let them say what should be done. Because other churches are their brethren or equals.

Sometimes one church will drop correspondence with another church, and then seek to damage that other church. That is wrong because it is of the flesh. If one church desires to drop its correspondence with another let it do so, and cease to fight the other church, but learn to be quiet, and attend to its own business, and not be a meddler in the matter or business of another church.

P. D. G.

Sister T. A. Flemming requests my view of Eccl. 11 : 1.

"Cast thy bread upon the waters: for thou shalt find it after many days."

Solomon was led into deep experience of sorrow. His riches and wisdom did not at all save him from the common sorrows and failure of poor vile man. Coupled with his great wisdom and fame, riches and knowledge was the incurable plague of the utter vanity of all that is under the sun. Not only is wealth unable to purchase youth and health, or shield one from old age and decay, but it cannot supply peace of mind and conscience. Of course if such things cannot purchase or retain earthly blessings, they are utterly unable to purchase the blessings of eternal life.

Solomon says there is that which withholdeth more than is meet and it tendeth to poverty. In the investments of a worldly business

there must be some outlays before there are any incomes. A prudent spending of goods will reward the investor with a profitable return.

You must feed the horse you expect to labor for you. Your cow will yield you but little milk unless you feed her well. If the farmer's land is too poor to yield a crop the labor bestowed on it is lost.

Of course injudicious outlay would be unwise, but commit your talents or money to the exchangers is the way to reap bountifully. He that soweth sparingly shall reap also sparingly; while he that soweth bountifully shall also reap bountifully.

In the matter of the experience of a child of God we consider that nature furnishes a type. The man born of God learns obedience by the things he suffers. Those rich in faith and heirs of the kingdom of heaven are poor in this world, in the sense they have seen and felt the utter futility of all worldly riches to comfort or satisfy them, and have also been led through much tribulation into the kingdom of heaven.

He that has had no tribulation has no patience. He that has had no great distress has had no great deliverances. He that has never been in a pit where is no standing, and from which no man could deliver him, can never tell of God's delivering power. This poor man in his distress cried unto the Lord who delivered him out of all his distress.

When Peter sank in the deep waters he cried, Lord, save. As one

sinks in deep water he knows it is treacherous or unsafe, and from this he could not look for good. To cast that which is precious as bread upon the waters would look like a waste. To cast bread therefore on the waters would seem to be a foolish waste, a throwing away with but little hope of reaping any reward—a poor sowing with no prospect of a harvest. To cast thy bread on the waters is taking your all and committing it to the unsafe deep. But in christian experience one lays down his life to save it, sows to the Spirit in order to reap.

There is a great forsaking of all of this world in order to find heavenly blessings. We seem to be almost gone. There is no light, nor joy. Our soul refuses to be comforted because there is no ray of light from the Lord. In such darkness and distress the longing of our soul is for a token of the Lord's mercy. One ray of light from the face of Jesus is worth more than all this world. It may be many days before a return of mercy is received, or before we feel any token that Jesus loves us. But it will surely come. Our bread is cast on the waters. It seems all our hope is gone, has disappeared on the waves and billows of trouble. But these waves and billows wash away our filth as we learn that many waters cannot quench love. While the tears of a bitter cup are wrung out the sweet foretaste of better joys is felt as we find that he that commits the keeping of his soul to the Lord in faithful service is laying up treasures in heaven,

where moth doth not corrupt and where thieves do not break through nor steal. They that sow to the Spirit cast their bread on the waters, and doubtless after many days it shall be gathered again.

Which man is the greater gainer in true riches—the church member who minds earthly things, never visits the poor and afflicted, never gives to him that is in need, does not spare time to attend preaching much, but seeks the meat that perishes—or the member who seeks first the kingdom of God, or minds heavenly things, who loves Jesus more than all else, and thus serves his brethren, and casts his bread on the waters? Which one will after many days gather peace and comfort, or find more than he ever cast on the waters?

Your faith tells you it is not a vain thing to serve the Lord, and that he only that sows to the Spirit shall reap of the Spirit.

P. D. G.

W. A. MYATT.

Our dear brother W. A. Myatt, of Wake Co. N. C. was recently released from the infirmities of old age, and the sorrows of this mortal state.

He had been a member of the Little River Association perhaps fifty years, and was possessed of many noble, rich traits of character. He was a standard man and very useful.

He was a dear friend of mine. He was about 85 years of age—ripe in christian experience, and tried in the furnace and found faithful.

P. D. G.

MARTHA M. HASSELL.

This sister, the widow of Elder C. B. Hassell, was called from time to eternity as announced recently.

Her leading trait of christian character was love. Her counsel was always for peace and forbearance. Forgiveness was the watch-cry from her mouth and heart. Truly her character was good and useful. Indeed such characters are precious.

P. D. G.

END OF VOLUME 30.

This issue closes another volume of ZION'S LANDMARK, finding us still remaining on this earth, and devoted we hope to the service of the cause of Jesus.

This has been one of the most laborous years of my life, having visited 13 Associations, besides attending my regular appointments. I do not remember that I have failed of meeting a single appointment, I made or not being at preaching a single Sunday in the year now closing.

The mercy of God has granted all this. To God be given all the praise for his mercies.

If the labors of this year have been a blessing to his dear cause and people that is enough.

P. D. G.

Anyone sending us five new subscribers with the cash will receive an Oxford Bible free. Will not our friends bestir themselves to obtain subscribers for us?

P. D. G.

APPOINTMENTS.

P. W. WILLIARD.

Sardis	3rd Sunday in November
Wolf Island	Monday
Lick Fork	Tuesday
Pleasant Grove	Wednesday
Arbor	Thursday
Lynchess Creek	Friday
Prospect Hill	Saturday
Wheeler	4th Sunday
Ebenezer	Monday
Stories Creek	Tuesday
Roxboro	Wednesday
Flat River	Thursday
Surf	Friday
Tar River	Saturday
Camp Creek	1st Sun. in Dec.
Dutchville	Monday
Eno	Tuesday
Durham	Wednesday

J. A. BURCH.

Pleasantville	Sat. and 1st Sun in Nov.
Sardis	Monday
Hillsdale	Tuesday
Saints Delight	Wednesday
Centerville	Thursday
Mt Vernon	Friday
Plue	Sat. and 2nd Sunday

W. R. & J. E. CRAFT.

Little River	Nov. 16
Mitchells River	17
Flat Top	18
Dover	19
Stuarts Creek	20
Pilot Mountain	21
Volunteer	22
Rock House	23
Pine Grove	24
Snow Creek	25
Russell Creek	26
North View	27
Buffalo	28
Green Spring	29
Ridgeway	30
Goodwill	Dec. 1
Shiloh	2
Pleasantville	3
Wolf Island	4
Pleasant Grove	5
Bush Arbor	6
McRays	7
Lynchess Creek	8
Prospect Hill	9
Wheeler	10
Flat River	11
Durham	12
Oak Grove	13
Willow Spring	14

They will need conveyance

J. W. HURST & GEO. A. REID.

Flatwoods Monroe Co. W. Va.	Dec. 1
Rock Camp	2
Indian Creek	4 & 5

The brethren to arrange for Monday 6th between Indian Creek and New River	7
Pipestem	9
Little Bluestone	10
Camp Creek	11 & 12
Salem	13
Beaver Creek	14
Enon	15

Some brother will arrange for Thursday near Coal River Marshes in Raleigh Co. Va. Will need conveyance.

MRS. I. H. LEE.

The subject of this obituary, sister J. H. Lee, was born Jan. 11th 1839. She was married to Thomas Lee (date not known to me,) and bore him three children, two daughters and one son. At the time of her death, on July 8th 1897, she lived with her only living child, Mrs. Ellis in the town of Durham, N. C., her husband having died 18 years before and left her to fight life's battle alone which she did until she was relieved by her faithful daughter. She was one among that class of women who loved to eat bread and wear apparel which she had honestly earned, thus leading a life of integrity and industry. She was once a member of the Missionary Baptist class and remained there, so far as we know, satisfied until the good Lord was pleased to open her eyes to see her wretched state as a sinner, then she found in her heart an unrest that her strength and all the effort system failed to relieve, but at the appointed time the wonderful grace of God was revealed to her, forgiving her sin and writing in her heart the everlasting covenant of mercy wherein she was made to rejoice in her Saviour Jesus. From that time that name was the most precious of all names to her. Sometime after this she was baptized into the fellowship of the Primitive Baptist church at Eno, Durham Co. N. C. and in December 1885 she was received by letter from said church into the fellowship of the Primitive Baptist church at Durham, N. C. where she remained a faithful member until the Lord called her from this earthly house to the glorious rest which he prepared for her. May those of us who are behind rejoice that she shall live to die no more. We trust that our God will so bless her daughter that she may not only be reconciled to this dispensation of his providence, but also that his grace may be revealed in her heart manifesting his love. Yours with love,

L. H. HARDY.

INDEX TO VOL. 30.

Asten Annie	491	Hassell Elder S.	517
Ambrose J. I.	536	Heckman Callie R.	179
Bryan Elder G.	9	Horner Mrs. Alice Y.	193, 409, 833
Braxton Sarah	12	Holida T. F.	204
Brown C. W.	308	Hinton Eugene	250
Brown W. H.	36	Jones Elder Isaac	35
Brown Lola P.	49, 239, 292	James Elder P. H.	323, 553
Bazemore Elder T. J.	80, 171, 322, 341	Kerr H. Claude	161
Bartly Elder D.	128, 464, 481	Kerr J. T.	217
Broyles S. E.	22, 22	Lester Elder P. G.	111, 157, 184, 184, 208,
Basham M. F.	148	373, 397, 468, 517	
Brumbaek Lucy G.	149, 559	Lawrence Elder M. T.	220
Bussey Elder H.	508	Liverman Sadie D.	317
Bell Elder Thomas	173, 564	Lundy Elder E. E.	366
Bryan E. W.	176, 339	Lewis Frank P.	390
Ballard Elder Riley	225, 224	Lester J. K. P.	397
Basham S. J.	340, 365	Leggett W. H.	564
Bazemore Julius H.	342	Lawson Elder J. T.	385
Burch Elder J. A.	364	Moore Fannie	58
Cleveland Elder W. C.	25	Mewborn L. J. H.	83
Cavenaugh Elder James	33	Malone Eva L.	539
Cundiff Jane S.	153	Miller Susie	361
Cummings S. M.	175	Minter Elder W. S.	483
Carver E. B.	177, 178	Mitchell J. G. H.	539
Dobyns Anne	156	Peal Henry	4
Dickerson Minnie L.	218	Parker Mary	28
Dixon Victoria E.	275	Peedin Elder H. F.	53
Dixon W. A.	274	Pride Humbled	121
Durand Elder S. H.	241	Price V. P.	171
Delenpote Rhoda	308	Powell Elder Gaston T.	274
Dranghu Elder J. D.	391	Payne Mary E.	508
Edwards Susan A.	298	Peeden Martha L.	512
Friend A.	228	Rittenhouse Elder E.	10, 221, 272, 488
Fountain W. R.	505	Redd Elder H. J.	153
Gold P. D. 13, 37, 31, 42, 43, 61, 64, 68, 85, 87, 89,		Robbins Elder Geo. (col)	345
90, 91, 93, 109, 113, 115, 133, 134, 135, 137, 139,		Rangley Perle A.	347
140, 160, 162, 163, 181, 186, 187, 188, 205, 207,		Reed S. L.	539
211, 230, 231, 233, 253, 254, 255, 276, 278, 281, 281,		Reed Matilda	540
282, 301, 302, 303, 305, 325, 328, 348, 377, 403, 420,		Stancil Effie	1
424, 424, 425, 427, 444, 447, 450, 472, 473, 474,		Stipp Henry S.	5
493, 494, 495, 496, 498, 500, 519, 521, 522, 541,		Standfield T. A.	6
543, 545, 549, 567, 568, 570, 572.		Sawyer T. R.	55
Gold C. W.	247	Stone Elder F. J.	82
Graves Nannie	60, 222, 370	Subscriber A.	156
Green Mrs. Clyde	97, 107	Simpson Lucia A.	171
Gardner Elder John W.	386	Short Elder Asa D.	201, 327
Garner Lola P.	413, 437	Smith J. W.	203, 372, 538
Hinshaw Emily A.	343, 515	Simpkins W. A.	225, 392
Hardy Elder L. H.	59, 103, 130, 389, 437	Sinner A.	295
Holt J.	372	S. E. A.	514
Hopeful	315	Thorn John	265, 393
Hix Mrs. Eber	463	Vick Dela F.	150
Haynes C.	104	Ward Jane	53
Holland Mary L.	239	Whitley Zilphia	54, 124, 295, 296, 388, 562
House Mary W.	440	White Elder E. V.	73
Hall Elder John C.	100, 245, 433, 529	Wyatt Elder J. M.	108, 237, 246
Hines Emma	268, 270, 289	Wilson Maggie M.	145
Hardy G. M.	108	Whatley Elder S. H.	169, 461
Harrell Bettie	147, 569	Walton Elder Thos. N.	511
Berndon J. A.	396	Whitley Nancy J.	599
Harbour Elder M. G.	558	Williams Bettie G.	594
Hassell M. M.	150, 151, 152, 464	Young W. L.	52
Harris Isaac H.	414		
Hudson Emma	155		

OBITUARIES.

Aman A. J.	214	Meadow Susan	356
Arlstrong Mrs. Margaret S.	239	Murphy Missouri E.	454
Allbrook Mary	255	Mitchell Tony D.	503
Allen Mary	405	Mitchel Nannie	525
Ambrose Mrs. Nareissa A.	357	McGown Deacon G. W.	548
Beck Mrs. D. H.	252	Mobley Ruth Carolin	254
Bradly Ann	254	Mosby Mrs. Rebecca	255
Boswell Sallie	256	Massengill Mrs. Aleinda	285
Brin Jane	46	Martin Mrs. Lockery	46
Barnes Bettie	95	Mortan Rosanna	214
Bennett Mary L.	143	McClamy Nancy	238
Batts Mrs. Sarah E.	332	Needham S.	119
Barnes Lucinda	381	O Brient Mary	239
Boswell Priscilla A.	357	Powell John Addison	45
Beal N. J.	454	Peal John	142
Creech L. P.	143	Patterson Ann J.	142
Cobb W. K.	167	Powell Mary	166
Calhoun Mrs. J.	214	Peel Noah	199
Cahill M. P.	238	Pullen Mrs. Minerva	253
Chany H. W.	252	Phillips Allen	452
Cornell F. R.	254	Pender Keron L.	526
Creech Jesse	255	Ross Elder W. A.	353, 524
Convey M. A.	381	Ricks Lonnie	46
Cox A. C.	334	Reason Kate	251
Collins Mrs. M. A.	357	Shepherd Christopher	45
Cox Mrs. W. B.	457	Sowers Jesse M.	237
Carr Elder Thomas		Smith Peter	118
Duncan Rebecca J.	502	Stone Bettie	238
Daniel Rebecca	356	Stone James Wesley	239
Dameron Drury W.	478	Stadler Willie M.	256
Dallas Mary Henry	29	Smith Mary E.	256
Dawson John A.	284	Stovall Nora	284
Edgerton Elder Jonathan	476	Stubbs Mrs. Charlie Elizabeth	309
Everett Reuben	550	Snipes Daniel Fowl	309
Fish Angelina	550	Stephenson Deacon Amos	355
Fulghum Cora Lee	163	Still Mrs. Elizabeth J.	335
Grogan C. T.	23	Steele Geo. Addison	453
Gentry Martha	47	Scott Mrs. Jennie	549
Green Francis	356	Turner Wiley Austin	527
Garner Wesley W.	479	Turner Nannie E.	213
Garner Samuel C.	525	Thigpen Mrs. Mattie L.	308
Gardner Wm.	549	Tillery Thomas	332
Gilliam Sarah	452	Temple Rufus Falious	380
Hyde Martha	526	Tomlinson James	452
Hooten Dr. G. B.	550	Underwood Stephen	382
Howard John E.	548	Vaughn Lilia N.	236
Hopkins Wm. Henry	551	West James Franklin	118
Hubbard Malinda G.	47	Watkins John W.	237
Hardie Elder John B.	70	Wilkerson Mrs. Jane E.	308
Jones Jimmie M.	237	Walston Robert Edmond	354
Janison Angeline	284	Wiggs Leroy	431
Kelley Elder G. W.	21	Wiggs Geo. Washington	382
King Mrs. Fannie	46	Williams Sion David	431
Lee Bruce Carrington	307	Weathersbee Mc H. W.	502
Liverman Clinton R.	22		
Lawrence Mrs. Sarah A.	213		
Lowery Mrs. M. E.	355		
Lilley Daniel	429		
Lee Mrs. J. H.	573		
Martin Lola C.	33		
Mewborn Larry L.	430		

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