

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.

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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.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER:—My LANDMARK of October 1st 1895, contained an account of the experience and call to the ministry of brother Rufus Hutchins. Brethren and friends being much taken with the ability in word and doctrine of one so young in his calling, were anxious to read his communication. I loaned it, being willing to gratify them. It was returned only a few days ago, and had become almost a new thing to me again. On re reading it I came where he gives his first call to the ministry, and says "Right here I leave some of my dear brethren in the ministry, but I must date my call here, if I have one at all." There is nothing in any related experience better adapted to my own meditations than this. This morning I picked up The Gospel Messenger for 1894, and read on page 451, a communication from Elder Rittenhouse on the qualifications of Bishops, Elders and Deacons, and the manner of setting them forth. He says: "I have no doubt there is as a general thing among the best gifts, a sort of desire or ambition to a full recognition as by ordination, and also to some considerable extent to be called to the pastoral care of some church." This is my experience also. I was afraid for a long while after I had joined the church to confess that I had been impressed to preach, for at least three years before I received that part of my

experience that I considered worthy to base a hope upon, though it accompanied my little experience. I had been trying to preach for several years before I found out that any one else was like me in having a call to the ministry while under condemnation for sin. But in conversation with some of my very able brethren who are well known over the country, I found that their meditations were similar to my own. Paul wrote to Timothy, "If a man desire the office of a bishop he desireth a good work." He then gives qualifications of a bishop. I never desired to be one unless I should have the qualifications, I did not intend it unless I had evidence or faith of it. He also sets forth the qualifications of the deacons, and says they should hold the mystery of the faith in a pure conscience. Here he says nothing about the faith or spirit in regard to the bishop or minister. He says: "Now there are diversities of gifts, but all by the same spirit." 1st Cor. 12:4. But as the bishop or pastor is synonymous, their moral and spiritual qualification is the same. There is also a diversity of gifts. For to one is given by the Spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to

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another the interpretation of tongues. But all these worketh that one and the self same Spirit. God set some apostles; and some prophets; and some evangelists; and some pastors and teachers, helps governments, all for the perfecting of the saints. Every gift or joint supplieth to edify and build up the body or church. The church is without excuse, for God chooses pastors after his own heart to feed the saints with knowledge and understanding. When one of these gets out of order, or in the wrong place the body is crippled and suffers. Every joint supplieth. "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Man may covet the best gift, yet it must be exercised in the spirit of charity. This is the more excellent way. Knowledge may be far reaching and grasping, but it must be applied in charity or the gifted one might vaunt, and become as a sounding brass or tinkling cymbal. Might have the gift of prophecy, understanding all mysteries, and all knowledge, and have faith to remove mountains, without charity would be nothing. Should we make sacrifices, feed the poor, without charity all would fail. Charity is the love of God in our hearts. It is religion in the soul and must develop in acts of righteousness, and brotherly kindness. To escape the corruption that is in the world we should give all diligence to add to our faith, virtue, and to charity, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. "Paul says: And now abideth faith, hope, charity, these three, but charity is the greatest." This belongs to and is the more excellent way. There is no

position I desire or covet more than a whole life devoted to the ministry. I have never known exactly my field. Paul condemns those who do not work for their support as disorderly, and I was never willing to become a church burden to any great degree, for those who do so are looked upon with suspicion, as hindering the gospel of Christ. 1st Cor. 9:12. Though by their fruits we can know them. It is too common for some disaffected element to oppose the bishop or pastor, and make their complaint to the travelling preacher. If he is a true faithful servant of God, he is a peace maker and will not act upon one side of a question, but if he is a striker he encourages the distress, and causes the home ministry trouble, and leads to coldness and exclusions. I have met with something of this sort, but I think it has mostly subsided.

I was mowing in 1865, well and lively at my work, when the following lines came forcibly into my mind: "The harvest fields are waiting. The laborers are few. And Zion she doth languish, O shepherds, where are you?" I answered: "Here I am, send me." I had tried to reason against it for years, but I resolved to obey the call. It seemed as of necessity laid upon me. I was liberated by the church the next meeting; was licensed in 1866, and a presbytery called for in 1867, who met and ordained me in 1868. I was called to the pastorate of New River and Pilgrim's rest churches this year. I have had a broad field as pastor. Often alone in the ministry made me doubtful for they were called by twos in the beginning of the gospel dispensation. Many experiences have testified of my labors, but I am fearful they take me from what I professed, instead of what I am. True it seems they are too good a peo-

ple to be allowed to honestly make such a mistake. It may be that I am the man for the field, for poor as it is, it has been the only regular supply. Some promising young ministers are being called into service in the bounds. God will not leave himself without a witness. I much desire that better and abler men than I be called to the work, men who are able to teach others, and apt to teach. Nothing has ever taken place with me that I need complain of. Matters of moment in regard to the burdens of the ministry would not fill volumes. I am thankful that by the grace of God I am what I am. To serve,

ISAAC WEBB.

Snake Creek, Va.

Remarks.

Elder Isaac Webb is a wonderful preacher to me. His life is unblemished, his labor great in the ministry, and his name and character dear to his people.

P. D. G.

EXPERIENCE AND CALL TO THE MINISTRY.

DEAR BRETHREN GOLD AND LESTER:—Feeling impressed to write some of my thoughts in childhood and youth upon the subject of death and religion, and at the request of many brethren to write my experience and call to the ministry, though feeling incompetent to the task, I attempt it. I was reared between two mountains of the Blue Ridge, where my opportunities were limited. I went to school only three months. No church was nearer than seven miles. My father and mother were Primitive Baptists. My mother's conversation on the subject of death brought solemn thoughts on my minds. On one occasion, at the age of five years,

she was taken sick very suddenly, and looked down at me at her feet and said, to me, Matt, without a change I shall have to leave you, but I have a hope that I will be with my blessed Jesus in heaven. Be a good boy, and it may be he will bring you to me. I left the room, but did not get out of her sight. An awful gloom arrested my mind. I felt that I wanted to do as she told me, for I loved her. I could not sleep—when I would retire at night, my mind being so concerned about dying, and being put under the ground. As I grew up to the age of nearly thirteen my mother was taken suddenly ill and in a few days passed away. She called the family to the bed and bade them farewell. When she gave me her hand she said to me, I am going to heaven, be a good child. The Lord will bring you where I am. She then sang, "Bright angels crowd around my bed, To carry me home when I am dead," and then passed away. But there was not power enough in her language to make me feel that I was a poor lost sinner. Something very strange took place with me a few months hence. On the 14th day February 1848, some of the larger children mortified my feelings, and the first thing on my mind was that I had no mother to comfort me. I went to her grave, and got on my knees to beg the Lord to send her back to me. While there I felt as some voice said to me, it is not my will that she should come to you. But I will bring you to her. I left the grave somewhat reconciled to my lot. I believed that there is a great God, and there must be a great change in me before I could meet him in peace, and that depended on the life that I lived. Many times under the fears of impending danger I would say, if the Lord would let me live

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I would live a better life. But as soon as danger was past I was the same in practicing the vanities of the sinful mind, but often troubled in mind about death, until about the age of twenty when it was suggested to my mind to not concern myself about religion—that it was an unpopular thing—that the world would slight me. Wait until you are married. Then will be time enough. On the 18th day of January 1855, I was married. I passed on in the delight of the world until the 16th of June 1855, when in my field about 1 mile from home, in a moment I felt that I was going to die, and eternal judgment was now what I dreaded. I left my work and went to the woods to confess to the Lord what an awful sinner I was, and to beg him to let me live to get home. I returned to my work feeling a little relieved. But in a few minutes the same trouble fell on me again. I left and went home. I wanted to see my wife before I died. When I reached home she came to the door. Her appearance pierced me, for she knew that I was a poor condemned sinner. I bursted into tears, and went to search some secret place to try to pray. I did not want any one to know that I was in any such deep distress. I felt that I had committed the unpardonable sin, the day of grace had past, the door of mercy was forever closed against me. Sometimes my heart was so hard that I could not shed a tear, and yet I felt sensible that I was a dreadful sinner. In a moment I would be in tears and my cry was, oh Lord have mercy on me, a poor sinner. When I would try to pray my words would seem to fall to the ground. I viewed myself to be so sinful that I became afraid to lie down for fear the Lord would smite me with death. At the same time the breath-

ing of my heart was Lord, have mercy on me. I felt that I had some fatal disease that would soon take me away. I thought that every one knew that I was in this condition. I had not told any one, but condemnation must be visible to all. On the 16th day of September 1856, about 4 o'clock in the evening I was impressed with the attempt that I had made to pray, and my words did not go above my head, and that Jesus was above all heavens. My words could not reach him. No comfort could I find, nothing but condemnation to me in the bible, and oh that it had been my lot to live when Jesus was in the world, when I could fall at his feet and beg him for mercy, there might then have been some chance for poor sinful me: but wicked men have crucified him and if I had been there I would have fought for him until I lost my life to rescue him, and thereby there might have been some chance for me. But in a moment I viewed him on the cross with his hands and feet expanded. I felt that I could hear the hammer driving the nails in his hands and feet, and the words sounded in my poor soul, your sins helped to nail him there. My poor sinful body fell to the ground I know not how long I lay there, but when my strength returned I went to the house. I wanted to see some of God's dear children. I loved them, and the great grief with me was that I had sinned against such a good and merciful God, and now to be cast off from him and his beloved children was more than I could bear. The next morning was Sunday. Mother Barnard was going to visit our house. I wanted to see her come, and felt that I wanted to beg her to pray for me. When the morning came I looked for her with eager desire. But when she came in sight

with her two little twin boys in her arms, my beloved and much esteemed brethren, E. M. and E. P. Barnard, I felt to be too great a sinner to be in her presence. I left and went to the woods remaining there for some time. In the evening I concluded that I would go with her, and help her carry her babies, and ask her to pray for her poor, wicked and sinful son. I went about three hundred yards when I suddenly felt that I was not worthy to be where she was. I made a moan, and she turned and looked at me. I handed her the babies and her looks at me sounded in my soul farewell, poor condemned sinner. I walked a short distance and fell to the ground. I wanted to see some way to be saved if it could be without God changing from his perfect holiness. I could not see how that could be. All that evening and at night when the sun set I bade farewell to it in feelings. I lay down that night, whether asleep or awake I know not. I viewed my life as a candle dazzling in the air. I felt that I was dying and called my wife, and told her that without a change I could not live, and not to sin against a good and merciful God as I had done. I begged her to go after her father and mother to come and pray for me. She cried aloud and said she could not leave me, to go with her. I made arrangements to go, but was pierced with the feeling that I would commit a sin in disturbing those good people. I told her to lie down. I sat by the bed side, and walked the floor that night. When day broke I felt thankful that the Lord had let me live to see another day. I went to the woods to beg—remained till called to breakfast. I went to the table with my hat on to conceal my grief. I made an effort to eat, but felt that I was not worthy to partake of the smallest of God's blessing, and

burst into tears, and left, and went to the woods again. I fell on my face, and wanted to be more humble. Oh that I had never been born was my cry. I wanted to be anything of God's creation but that sinner. I remained there until about 9 o'clock in the morning, when I felt to go in the field in sight of my wife for her comfort. When I came in sight of her she was looking after me. In a moment I felt that I was sinking, and turned to tell her that I was gone. But in a moment the burden was gone and I felt that I was changed soul and body. I cried, as far as the East is from the West, so far hast thou separated me from my sins O God. There were a few minutes that seemed that everything was praising the Lord for his blessed salvation. But it was here, if the Lord has ever called me to the work of the ministry in these words, "Blow the trumpet in Zion, sound an alarm in my holy mountain." In a moment the depravity and helplessness of a sinner was presented to me. I cried Lord, I cannot do them any good. In a moment I sensibly felt and saw that all power is in Jesus, and that every sinner that every would be saved must be by him, and none that mourned on the account of sin would be turned empty away. I stood amazed and wondered what all meant. I went back to the woods to try to pray again, and when I got on my knees to beg as before, to my surprise I asked the Lord to pardon my sins, if he had not pardoned them. I was amazed at my request, so I paused, and aimed to leave out the if, but it was the same thing again, and the same love that I had in the beginning flowed over me again, and I found myself praying for a lady relative who came out of a Methodist family. In less than two years she professed a hope in Christ, and

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joined the church. I loved the brotherhood. My soul was weightied with prayer, and supplication for sinners, and to try to comfort the mourner.

Unfortunately at that time all the churches in this country were in confusion, which gave me a great deal of trouble. In consequence thereof, and owing to my impressions to preach I remained out of the church till July 5th. My distress during that time I cannot express. I concluded that if I would join the church that my mind in regard to preaching might be relieved. I joined at State Line, and was baptized on the 2nd Sunday in September by brother S. J. Lackey. When he raised me out of the water my soul leaped with joy. As I reached the bank the text again came with great force, "Blow the trump in Zion, sound an alarm in my holy mountain." It was of such weight that I burst into tears. I hope that I felt the unction of the Holy Ghost. We returned to the house, and at the close of meeting there were eleven persons came and asked brother Lackey to pray for them. Among them was the companion of my youth who I hope had been in trouble for a long time. I returned home feeling joyful in part. But owing to my impressions I was cast down when I would view the perfect holiness of God, and compare it with my sinfulness, oh how I would shrink, and one scripture after another would come on my mind, "Let the dead go bury their dead, but go thou and preach the kingdom of God." Let me be where I might it was so. I was almost continually begging the Lord to send some other and release me. I was not eloquent, and had no learning. I roved in the mountain to try to ease my mind in regard to preaching, but could not.

I think I have realized as loud preaching between my plough-handles as I ever heard. I lived in rebellion against my impressions to the sorrow of my soul. I could not help fearing that it was all imaginary, or Satan was thereby endeavoring to entangle me. I tried to beg the Lord to give me some sign whether he had called me or not, and to take me out of the world rather than I should attempt to preach uncalled. Many times did I feel that death would be sweet to me.

When the war broke out I felt that I would rather go to the war than to the pulpit, for I would be in obedience to the law of my country, but could not know that the Lord had called me to preach. I believed that war would test the matter. If I was wounded I might know the Lord had not called me. I served three years and was not wounded, nor ever had my clothing cut with a ball, but passed through many dangers. At Resaca, Ga. I well remember in a charge on the enemy's work my front man was shot dead, and a cousin on my right was wounded. The line charged to their works. They were firing on me from two ways while I was in a few feet of their breast-works. I believed that the Lord was with me. I feared no danger. It was one of the brightest times of my life. It seemed to be said to me, "Fear not, no harm shall befall you, for you shall testify of me before many people." I turned and looked each way, and I was alone. No man except one was on the whole line. I went back to the line, carrying with me a wounded companion, feeling humble and I trust meek. I felt from that time on if the Lord would let me live to get home that I would not rebel any longer. I reached home the first of April 1865. Oh how thankful I trust I

felt to meet with my family, and the dear children of God. Our meeting came off. The brethren, Arrington and Plasters asked me on the stand, but the cross was too great. I wanted a greater sign to satisfy and confirm me in this great matter. On Sunday evening of our July meeting, when I left the congregation in my feelings I bid farewell to them. I reached my father-in-laws. I felt that the Lord was going to kill me for my disobedience. There was a time I was unconscious, I know not how long. But the first I knew old mother Barnard was consoling my wife in her humble manner, telling her there was no danger of my dying until I had filled my course in the ministry. I reached home that night feeling feeble. I lay down on the bed my companion standing by me. I was begging the Lord to tell me what my duty was, and I would obey. Oh what vehemency, oh what desire of soul and mind I felt—that I could not live. In a moment I viewed Jesus and the apostles in the kingdom of glory. In a moment I viewed the obedience of them to the fulfillment of the Father's will. I realized my disobedience so sensibly that I was not worthy, and the scripture came again, "Blow ye the trumpet in Zion, sound an alarm in my holy mountain." I cried aloud and said, Lord, let me live, and if thou wilt give me one word to say let it be to the glory of thy name. The next meeting came. I went on the stand with a heavy cross begging the Lord to convince me by the feelings that followed my labor. After talking some minutes I sat down, and think I felt as pleasant as I did when I received my hope.

Brother Gold, I fear that I am worrying you, but feel that I want to relate two events that I have passed in my ministry. On Friday

night before the second Sunday in November 1865, I dreamed that I was south of my house, standing on the bank of a beautiful stream of water. Some distance in front I saw six beautiful men walking on the water leaning on staves in their hands, and drawing a net having seven wings. One staff there was with no man by it. I was taken up and carried, and my hands placed on it and it seemed to carry me with ease for a short distance, when it became weighty. I let it loose, and I fell into great distress. The next morning I left for State Line where I expected to meet with Elders Cassell and Lackey on a funeral occasion. I met brother Lackey and attempted to preach, and I felt well a few minutes, and stopt in a few minutes. An awful dread came on. I went with brother Lackey to the widow Hill's, the wife of Elder James Hill, to attend some funerals on next day. My distress that night I cannot tell. My wife and three children I felt would perish if I did not return and provide for them. About 9 o'clock next morning I parted with brother Lackey in the yard in tears. He went one way and I another. I started to the hills of Dan River to stay till meeting was over, and then to return to my poor wife and children to try to care for them, and never try to preach any more. I went to the river hill, and looked for the most comfortable place, as it was cool. I made an effort to go, and fell on my face, and felt that I should die. I begged the Lord to let me go home to my poor wife and children and care for them. While there I viewed my wife and the three children between the heavens and earth with a wreath of light around them, and it was said to me in my soul, "Let the dead bury their dead. Go thou and preach the kingdom of God." I

will sanctify your labor to their support." I rose reconciled, and went to the house, and met with brother Lackey. We burst into tears and he said to me, brother Blanset, you can't get out of the bounds of God's power, go on and preach. I willingly went, and felt in my labors that surely I was not in this sinful world. Brother Gold, I must close. I may continue to write. I have given some of my reasons for trying to preach, and would say to all that may profess a call to the ministry that they weigh their impressions with the scriptures, and study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. Yours in hope of eternal life.

JAMES M. BLANSET.

Rorter, Carroll Co., Va.

Remark.

I hope brother Blanset will write again and often, if he feels so impressed.

P. D. G.

EXPERIENCE.

MR. BLANSET:—I did not think I would feel like writing after having talked with you, but after I went to bed, feeling much better than usual, I fell asleep and dreamed of talking with you again. I thought we, and several others, were in the prettiest place I almost ever saw, and you walked up and said something to me about how I felt after talking, and I told you I felt the best kind, and that I did not talk half enough with you. I did not care for talking before those others at all. I was all alive and full of praise to my blessed Saviour for having as I truly hope rescued me from an awful, horrible and everlasting punishment. When I awoke my first thoughts were to

write and tell Mr. Blanset of the enjoyment I had while sleeping. So this morning I am persuaded to write, but for what purpose I know not, or whether for any, but this, I do hope, that if I am persuaded by that glorious one, and led and guided by his blessed hand, I trust I shall receive a relief of mind by so doing. I hope you will bear with me in my weak and awkward way and manner of expressing myself to you, for I must confess that I feel too mean and too unworthy to try to express my feelings to one so good and so greatly gifted in spiritual things as you are, but nevertheless when I can have the spirit of the Lord dwelling with me (as I now believe I have,) I do not fear to talk. Sometimes when I am all alone I become so lifted up in feelings that I am bound to cry out aloud in praise to my God for having remembered such a poor sinful creature as I. Naught have I ever done to receive one blessing from his bountiful hand. On last Monday after Concord meeting, such great troubles seemed to hover around me, that I was as one shut up in darkness, with no ray of light to be seen. During the week before meeting I felt a desire to talk to the church, and thought if Mr. Cockram and wife joined there, I would follow them and try to tell the good old Baptists what I hoped the Lord had done for my poor soul. But I could not, my experience, if I ever had any, was all gone then, and so I kept my seat, but before I got home I began to wish that I had gone on and tried to have talked, for it seemed to me that I had missed my best, and perhaps only opportunity of offering to the church, so I began to beg the Lord to give me an opportunity next day, and to my surprise the door was opened next day, (Sunday.) Oh, Mr. Blanset, I

can never tell how I felt, I thought the Lord had surely blessed me with desired opportunity, but I did not think I could go, feeling as unworthy as I did. I trembled all over and my breath seemed to almost stop, for a few moments I cried Lord what shall I do? Thou hast indeed blessed me but I can not go, and I do not believe I will live to get home, unless I do go. Oh, how I wanted to be with you all, the ones I loved; and the ones I as much believe to be the children of God as I believe I am now living, and it seems to me that the Old Baptist preachers alone are sufficient to convince anybody that they are right, without even taking the Bible to prove it. I know I have been mean and hateful about laughing at the Old Baptists when they began to talk to each other about their feelings and their ups and downs, and have often thought that if ever I got in such an awful condition as they did I would know more about it than they seemed to know, they would say they hoped such and such things and I thought I would know and have often said I would not join any church unless I knew I was fit to join, and I have been trying to find that one thing out for most two years, and have not yet, for it seems to me the nearer right I try to live the worse I get, and the things I would rather not do, are the very ones I do. I sometimes get in such awful trouble, that all hope seems to be gone, and everything I say or do is wrong, but when the blessed Lord reveals his presence again, then I am full of praising and can say the Lord has triumphed gloriously, He hath turned my troubles into joy. When all hope seemed to be gone he revealed his blessed face, and spread his glorious light around me, causing me to feel my daily dependence upon him. For with

out him we can do nothing.

Although I have talked with you once, yet I will again try trusting in the Lord as my guide, to tell you of how as I hope the Lord in his tender mercy and loving kindness, brought me out of darkness into light, giving me I trust a hope of eternal glory. When I was only a little child I was out of doors playing, when the thought came to me, what will become of everybody when they die, and what will become of me? I ran in the house and said to ma; does anybody come back here when they die? She said no. What an awful feeling came over me as she spoke these words. Oh! the thought of dying, of leaving father, mother, brother and sister never to see them again in this world was almost more than I could bear, yet I thought I would rather die first than to have to give up one of them, and never again in this world see their dear face or hear their voice. Oh! why was I created or could I have died in infancy, then I would have known not death, nor the love of kind parents and friends. These troubles wore off for awhile, but when they returned, they seemed to come with double force, and I would often walk around to try to wear away the trouble that seemed to be shadowing my path. I wondered if there was any one else like me. I would find myself crying, but I could not tell what was the matter, or why I was crying.

After I grew up and engaged in young company I became very rude and wild, would say and do many things that I thought were wrong, yet I wanted to be like other young girls and enjoy myself, so I would just go ahead, and when I got off to myself I would study it all over, and say I will never do so any more, but when I would get with my young friends again I was

as mean as ever, if not worse; and so I became so rude and wild that I seemed to care for nothing save to get with a lot of young folks, and engage in laughing, talking, dancing and all manner of foolishness. And when I would go to preaching and hear the good Old Baptists preach, I would think I would not be a mean girl any more, and be all the time wanting to go to parties, I would mind pa and ma and be a better girl than I had been, but I would forget all my good aims by the time I was invited to another party. Oh Mr. Blanset, I have been so rude and wild, I almost shudder as I think over how I have lived, and I know I am yet prone to sin, prone to leave the God I love, as the poet says, yet I trust there has been a great change wrought within my heart, and that I am no longer a lost, ruined and condemned sinner, without hope, but I trust, an humble, pardoned sinner living in hope of joys unspeakable and never ending, eternally in the heavens above, where we shall rest in peace and sing praises to God with a never ceasing tongue. After I was married something dreadful seemed to settle down upon me, and I knew not what it was, there was no satisfaction or enjoyment for me, at home or abroad. I thought all my friends, and even my folks cared nothing for me. I was forsaken by all, yet they were good to me, so much better than I deserved. I did not see why they were good to such a sinful thing as I was. I did not care whether I was with anyone or not. I had almost rather be by myself for I could not talk as I use to. I thought my condition was surely worse than any ones. I could find no rest day nor night, and when Mr. Fulcher would ask me what was the matter? and was I sorry I mar-

ried? I would tell him no, not to think that, nor notice my seeming so dull, for I did not know what was the matter with me, or why I seemed as I did. I was laying on the bed sick, one night, Mr. Fulcher was sitting on the bed by me, when Mr. Spain stepped in and sat down at the table to eat his supper and when he returned thanks he began with these words "Lord in mercy remember us" I burst into tears. I thought the Lord had remembered him in mercy, but he would never remember me now, 'twas all too late, my time had surely come when I must bid farewell to all my loved ones and be forever lost. I tried to beg the Lord to have mercy on me a poor sinner, yet something told me 'twas too late, that I must go with all the wicked. There appeared before me a little box, lined inside with pure white and around the edge a narrow ruffle or border of paint, different from any I had ever seen and prettier. I thought it was given to me, and while I was admiring its beauty, it vanished away and I knew not how or where it went. I then looked across the room, and just above the head of the bed, where Mr. Fulcher's little boy was sleeping, were five women, they seemed to be sitting in the air, and were all dressed in white, they all looked just alike and were smiling the same sweet smile, they beckoned to me to come to them. I went and the first one reached down and took me by the hand and drew me up to her and kissed me, then the second one took my hand and just as she was going to kiss me, something touched the fifth one on the shoulder, and they all seemed to feel the touch and were gone. These words were constantly on my mind, "I own I'm guilty, own I am vile." I thought they were in a song but I had not as I

remember ever heard them sung. And one night, Mrs. Spain, Mr. Falcher and myself were sitting around the fire, they were shelling dried beans, and I got up and said to them "I will shell my part tomorrow" and went and lay down on my bed, thinking I would not live to see the dawning of another day. Such thought had been on my mind for sometime, (and I would most every night reach over and kiss Mr. Falcher and bid him farewell, within my heart, for I wanted to kiss his hand once more before I had to leave him never to see him again in this world, and I thought I knew I could never meet him in the world above, for eternal punishment was my doom) and now I cannot live any longer. I thought I would once more ask the Lord to have mercy on me a poor sinner, for I could do nothing without him I must be lost, forever lost: when in a moment I was cured of my bodily afflictions, the awful burden was removed, and I felt like another person. I wanted to hollow and sing, but was afraid I would scare them. I turned and said to them I am well, they smiled, I said, I came very near hollowing and singing, but I was afraid I would scare you. Mrs Spain says, I am glad you didn't for it would have scared us. Oh, I shall never forget how I felt. I loved everybody, nothing troubled me, all was peace and love. I thought I would never see any more trouble, all would be joy for me now, for the Lord had raised me up. When all hope of recovery was gone, he had done for me that which no other could have done. He has remembered me in mercy, and I can now sing his praises and talk of his goodness and mercy toward such a poor lost sinner as I felt myself to be. But oh, how soon my season of rejoicing was over, doubts arose in a day or

two, which made me think that it was all imagination. I would beg the Lord for a plainer manifestation, and if I was deceived to undeceive me. I thought I would be glad if I could have all my troubles back again, then maybe I would know more about it, and not be so doubtful. I was determined not to let any one know anything about what I had (as I hope) experienced. I thought I was keeping my secret very well, until Mr. Spain began to get after me, he had given me some very close rubs, but I would rather get off from him, and one night I was at Mr. Spain's and Mr. Cockram was there. He and Mr. Spain were talking, and I walked in the room, and Mr. Cockram says, "Tell us your experience Miss Annie." I never was so taken, I did not think any one except Mr. Spain had thought of such a thing. I hardly remember what I said or did, only I asked Mrs. Spain to let me go and get the sweet potatoes for supper, and she said all right. I ran out of the house down into the cellar, and fell on the ground and tried while the tears were falling down my cheeks to beg the Lord that if I had anything to tell to give me mind and strength to tell it, and I was made willing to say that if the Lord had given me anything to tell he would bless me with a mind to talk. I did not talk that night, but afterwards I talked one night to Mr. and Mrs. Spain, and before I went to sleep that night something told me that I had imagined all that rigmarole and told it to make people think I was a changed person. I thought I was surely deceived and worse than all I had deceived those two good old folks. I would almost give anything to have had all my words back and unsaid.

I desired often to be baptized and live with the good old Baptists, but

they are all so much better than I am, that I feel that I am not worthy to be among them, much less one of their number. I hope you will forgive me for writing such a long letter. I did not intend writing so much, but when I began I felt so much like writing that I just kept on. May God shed his blessings around thee and thy family, is the desire of your friend,

ANNIE FULCHER.

EDITOR LANDMARK:—Please allow me space in your paper to correct the statement made by Rev. John E. White, and published in the papers generally in this state, in regard to some of the Primitive Baptists in Wilkes Co. going to the Missionary Baptists. It is positively a false statement. All the Primitive Baptist churches in Wilkes Co. belong to the Roaring River Association, which held its 51st annual session Sep. 9th, and 10th of Oct. All the churches in our union were represented. Peace and union seemed to abound.

The corresponding brethren from Surry Co. the Mountain and Fisher's River Associations say there is no truth in regard to any of the churches going to the Missionary Baptists.

As to the new Association which holds its first session at Covenant church in Nov. not one of the churches making this Association is going from the Primitive Baptists.

Now as to the Stony Fork Association I lived in the bounds of that Association in 1880—1—2, and so far as I know it was a Missionary Association then. At least I say positively it was no Primitive Baptist Association at that time, and it was a Missionary Baptist Association, and I do know that Missionary Baptist ministers had

charge of the churches when it was organized, and that the Primitive Baptists hold no correspondence with the Stony Fork Association.

W. F. HALL.

Cl'k. of Roaring River Asso.
Dehart, N. C. Oct. 27 1897.

Remarks.

Brother Hall is clerk of the Roaring River Association of Wilkes Co. N. C. He states that every Primitive Baptist church in Wilkes Co. belongs to this Association, and that not one of them has gone to the Missionaries—and that this Stony Fork Association was considered by himself as Missionary as far back as 1880, when he lived in the bounds of that body.

Now the light is shining very plainly in the eyes of Mr. White and the Biblical Recorder. Can they see, and will they publish their mistake.

These people went out from us years ago, like other Missionaries, because they were not of us. After going off they still wax worse and worse, as all bodies that leave the true doctrine of Christ and the apostles do.

There is no safety but in the true body where Jesus is. When one, or any number, leave the true body there is no telling how far they will go. Delusion and error will swallow such up. The safety is under the true banner.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I have just returned from a 24 days visit among our brethren of the Eastern Associations. I was invited by our tried and faith-

ful brother Elder E. V. White to attend the Juniatta Association, and the Virginia Corresponding Meeting, which I was blessed to do. They were both very good meetings. The Juniatta is a small Association, and not many attended, but those who did seemed to be interested in the word preached. This meeting was held the 6th, 7th, and 8th of Oct. Sunday following I attended an appointment made for me at Needmore, Pa. Spoke twice to a very attentive congregation, and met and spoke to them again on Monday. This was a great meeting. Tuesday we went down on the B. & O. R. R. to Kearneysville W. Va. where the Virginia Corresponding Meeting was held, commencing on Wednesday. This is a larger Association and more largely attended. Here I met Elders W. L. Beebe, D. M. Vail, W. W. Merideth, and J. N. Badger. This was indeed a good meeting. It seemed very clear to my mind that the dear Lord was in the midst and the preaching was in demonstration of the Spirit and of power. At this place there are several who should follow their Saviour in baptism, and I do hope that ere long he will give them strength to do so. This meeting closed Friday afternoon, and Saturday morning I boarded the train for Baltimore and out in the neighborhood of Black Rock to fill an appointment made for me there. I spoke morning and night, and the meeting seemed to be very good. I went back to Baltimore Monday, and visited some of the sisters, during the day and heard Elder McGlad of Ohio, and Elder Vail of Pa. preach at night. Tuesday morning Elder Vail and I visited sister Sadler who is a daughter of our dear brother the late J. H. Phippen, of Whitakers, N. C. In the afternoon sister Sadler went with us to see sister Barnett. This was

a very enjoyable day. At 5 o'clock we went on board the steamer Tivoli, bound for Salisbury, and as there was quite a company of us we had Elder Vail to preach for us, after which I made a few remarks, and closed. We reached Salisbury next morning in time for the sitting of the Salisbury Association, which was held at that place.

This is an old body of sound Baptists, and this meeting was largely attended. For three days and nights the place was crowded with as earnest listeners as I ever saw, and notwithstanding the rain, all seemed to enjoy themselves, and I hope a divine blessing will follow. From here I went back to Baltimore to fill an appointment. On Sunday I spoke morning and night and although it rained several attended, and seemed to enjoy the meeting. I was in Baltimore the 1st Sunday in the morning, and at Washington City in the afternoon, and these were both very good meetings. I reached home on Oct. 26th and found my family all up, but some of them not very well; yet I hope I am thankful to the giver of all good that it is as well with us as it is.

Now brother Gold, I wish to say that this is my third visit to those people this year, and can say in the truth that during the 11 years of my ministry it had not been my privilege to visit a more sound, lovable, charitable and forbearing body of Baptists anywhere. There may sometimes be different expressions, but I feel that this people preach my experience, and I feel that though in a feeble way I was blessed to tell them of the blessed things which they had felt in their own hearts, and they did not object to any point of doctrine advanced by me. I feel that I have been greatly favored of the Lord to visit and meet with them, and as I am in-

vited by them to visit them again I hope to do so at an early day. Your brother I hope.

J. T. ROWE.

Lock Box 28, Elizabeth City, N. C.

Remarks.

We consider the brethren above referred to as faithful and loving children of God. We have no invidious distinctions to make for or against any of our brethren, but these Baptists are dear to me.

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 XXXI.....No. 1

WILSON, N. C., NOV. 15th, 1897

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

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.

WE NEED IT.

Look at the date opposite your name and if you are behind send us your subscription to the LANDMARK. Now is the best time during the fall months while you have money. If you can do so it would be a good idea to pay in advance. But pay while the account is small. A dollar and a half is easier to raise than three dollars or more.

P. D. G.

EDITORIAL

A friend requests my view of 2nd Thess. 2nd chapter. (Please read the chapter.)

I shall make a few remarks upon the exceedingly momentous matter contained therein, giving my impression of the same.

1st. There was an uneasiness in the minds of the brethren, from a misapprehension of Paul's meaning in the first letter he wrote to them, in relation to the second coming of Christ. He beseeches them not to be shaken or troubled in mind, neither by spirit, nor by word, nor by letter as from him, as that the day of Christ is at hand. That is the second coming of Christ is not near at hand. Some other things foretold by Christ himself must first come to pass. When the disciples asked Jesus what would be the sign of his coming, and of the end of the world, He said, let no man deceive you. For many shall come in my name and shall deceive many, and if it were possi-

ble they would deceive the very elect. Instead of all the world becoming followers of Jesus, there should come a great falling away, even of those that profess the faith of Christ, a great departure from the truth, a fearful introduction of error and delusion, a great trial therefore of the truesaints, and the name of Jesus should be evil spoken of, and great reproach fall on his true followers.

Perilous times should come. Many false teachers and false christ's should arise, many false spirits go out. Therefore take warning.

2nd. Now this must be accomplished before the second coming of Christ. Let no man deceive you by any means, for that day shall not come, (the second coming of Christ,) until and except there come a falling away first, and that man of sin be revealed, the son of perdition. A system of false religion is here personified by a man—a character called the man of sin, as embodying in himself every principle of wickedness under the disguise of religion. It is not to have the short life of an ordinary man, but is personified by the most wicked man, the son of perdition, called the man of sin, far worse than a sinful man, and called the son of perdition, and he is to be revealed. Nothing so wicked had ever been known heretofore. He is a revelation of wickedness so great that he is beyond the ordinary course of nature, but a revelation of iniquity.

His character is that he opposeth

and exalteth himself above all that is called God, or is worshipped. So that he as God sitteth in the temple of God, showing himself that he is God. Every form of false religion enters into the composition of this character. It is the embodiment of all false religion.

3rd. That power or system of false religion, opposing and exalting itself, was then beginning to work and arrogate its great power, but there was an impediment in the way then that forbade and prevented this thing until its own removal. While the mystery of this iniquity is already at work, there is a power that now lets or hinders, and will hinder until it be removed. (The meaning of the now obsolete word let, then in common use, was to hinder or prevent.)

4. What is that power Paul refers to that, at the time he wrote, was preventing the rise of the man of sin? It was the Roman civil or political government. This civil government must be removed or taken away, before this religious power or oppression and persecution, lifting up itself against God, could rise.

The political Roman government was very corrupt and oppressive to the church of God; but this is not to be compared, in its pretensions and claims to religious power, with that monster of false religion found in the Roman Catholic hierarchy, and all the other denominations that have come out of this mother of harlots.

5th. This Roman Catholic monstrosity is the man of sin to be re-

vealed in the mystery of iniquity, for a mystery good or bad must be revealed. There is no way of knowing or seeing a mystery only by revelation.

While the civil Roman government existed it would not tolerate a power that claimed to be above every earthly power. But when civil Rome fell to pieces and crumbled into ruins, then was removed that which prevented the revelation of the man of sin, who claimed power over men's conscience, their purses, their lives and their liberty. This man of sin personified in the Pope of Rome claimed to be God's vicegerent on earth, the successor of the apostle Peter, that he had the keys of the kingdom of heaven, could sell liberty or right to men to commit sins, could pray men out of purgatory. This God himself does not do. He also claimed the right to change times and seasons, to change the scripture or ordinances of God, substituting sprinkling for baptism, forbidding to marry, fitting out by theological seminaries a set of corrupt men to preach their false system of religion, establishing the Missionary system, collecting vast sums of money to control these operations, establishing Sunday Schools to put the mark of the beast on children in their infancy, and putting them in the strait jacket of their system that bound them when grown to their religion. All the denominations of the day that have these institutions, totally unauthorized in the bible, have received them from the Catholics, the mother of harlots, the man of

sin, and son of perdition. Every false doctrine held by men is found in her. Every oppression and persecution of the people of God proceeds from this wicked principle of false religion.

6th. What a mercy and blessing that God has chosen his people—his elect—and saved them from the destructive embrace of this false religion. While the coming of this false religion is after the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved; and for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness; we are bound, Paul writes, to give thanks to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. What a glorious mercy to receive the love of the truth, and to believe in the Lord Jesus as our head, life, hope, High Priest and God, who died for us, and rose again for our justification, and in whom we are complete.

7th. Now this man of sin will continue and deceive the nations of earth until the second coming of Jesus, when he shall consume him by the Spirit of his mouth, and shall destroy him with the brightness of his coming. There is no power but that of Jesus can destroy

this man of sin. But the brightness of his coming will surely do this.

8th. Now brethren, stand fast in the doctrine of Christ, and hold the traditions which ye have been taught, whether by word (preaching,) or by the epistles of the holy apostles of the Lamb.

9th. If any man or angel preach any other doctrine than that declared by the apostles let him be accursed. No man can add to or take therefrom.

10th. Many disguises Satan uses to deceive. He would induce you through false teachers to go back to the law of Moses, use Saturday for the Sabbath, worship in the letter, keep the law of Moses as a rule of life &c, anything to de-throne Jesus, and exalt man. Reject all such false teaching. Jesus is our judge, our Lawgiver, our King who will save us. Hear him.

P. D. G.

in all things, and is able to execute that will. How glorious that we have such an High Priest to work all the will and do all the pleasure of God—all prospering in his hand.

It is of this blessed one I wish to write, and his people I would if enabled to comfort. Comfort ye my people. We are to speak comfortably to Jerusalem. Some things we may write, and somethings are sealed that we may not write. The future is hid from us, and should be. We await its development with a desire for reconciliation to God's will.

It is my desire to describe the boundaries of the ancient Landmark, and that no corner be marred, nor stake removed, nor cord loosed.

I bespeak the cooperation of the friends of Zion, and hope for a prosperous year, if it is the Lord's will, both for them and us.

P. D. G.

ANOTHER VOLUME.

This is the opening volume of No. 31 of ZION'S LANDMARK.

In the volume of the greatest of all Books it is written of Jesus that he should come and do the will of his Father. That Book is the Bible. John beheld after the crucifixion and resurrection of Jesus a Book in the right hand of Him that sat on the throne written within and on the back side, sealed with seven seals. Only one was found worthy (able) to open the book and loose the seals. All power in heaven and earth is given to Jesus. He knows the will of God

When I visited Stokes Co. last July I was in a very dry streak of country. It did not look like the farmers could make anything like a support on their farms because of the dry weather.

I proposed to them in that dry section, if they would make up clubs of ten or more I would send them the LANDMARK for \$1 each per year. This was done by some.

The regular price of the LANDMARK is \$1.50 per annum, but I wished to favor those people and was willing to lose something for that purpose. Those living in sections where the weather was season-

able could more easily pay \$2 than those farmers in that dry section could pay \$1.

This was not intended to injure any one. If our friends could add two thousand more subscribers to my list I could send it generally out at \$1 a year. This I would be glad to do. I suppose my friends do not want me to ruin myself financially by publishing a paper for less than it costs to get it out. Already it is the cheapest of any of our papers, considering the amount of reading matter in it, and that it is published twice a month in a pamphlet form at \$1.50.

Will you, or as many of you as can, send me an additional subscriber, or more than one, so that I will be able to reduce the price of the paper to \$1 a year. You are requested to act as agent for this purpose.

P. D. G.

MY VISIT IN 1897.

During the year I have done much visiting among our neighboring Associations.

I find them generally in very good condition. Nearly all of them have had their usual increase in membership. This is especially so where they have been at peace. The enemies predict they will soon die out. Perhaps the wish is father to the thought, and they predict that which they earnestly hope will soon come to pass. If they had witnessed the immense gatherings at our Associations this year their ardor would have been chilled considerably.

One object of our general meetings, such as Associations, is to strive together for the unity of the faith in the bond of peace. This is a good purpose and commended in scripture. Moreover the saints are commanded by both precept and example to gather together to worship God.

There are such among us, and always have been, and will be, while we are all in the flesh, that want things some other way than as they are, and object to whatever is done, and consider they can suggest a better way.

I hope the Lord will give us patience to bear with them, and moderation enough to not be carried away with their advice to the neglect of that which is good, and faith to feel assured that while there are some always opposing that which is commended as the best, that their opposition cannot overthrow the Lord's will, nor work. We should always abound in the work and labor of the Lord which is not in vain.

The abuses of a matter should be corrected if possible. The matter itself if good should not be abandoned because of its abuses. Associations of churches, wherein they gather in general meetings to worship God and confirm each other in hope, or strengthen the things that remain, are in harmony with the word of God. We are commanded to strive together for the unity of the faith in the gospel of peace. We are not to neglect the assembling of ourselves together.

We find many precepts and examples in the scriptures requiring Israel to gather together in assemblies to see each other, and confer together, and worship God.

Baptists are strong when they are united in the faith of Jesus, and of one mind and heart. As they are gathered in these assemblies there is a strengthening in these great matters.

We welcome the work of all our brethren in endeavoring to correct the abuse of Associations where they exist. All labors of love tend to build up the things that are right, but not to destroy them because there are some abuses attending them.

In the matter of correspondence we consider that a very important thing among our brethren. Where two even of our brethren meet, and see eye to eye and believe and speak the same thing that is correspondence. Where they do not believe alike there is want of correspondence or proper Association. Those joined in fellowship are associated together.

An Association means a joining together in equality whether for good or evil. The word is a good one where the object is good. All outgrowth of the true root or foundation principle of the doctrine of Christ is good, and its fruit will be good. Departures from the Spirit of bible teaching consist in introducing such things as the bible does not expressly or by implication warrant. For instance, a pope, or one sitting in the place of Christ as head of the church, or one lording

it over God's heritage in any way, or making laws for the church—, or substituting something for what God has commanded has caused much wrong and distress. But executing the plain command of the Lord Jesus, or carrying out what he has commanded in the Spirit of obedience is good.

We should not blame Associations with our blunders, wrongs or failures. When men get wrong or discontented they are apt to look to the wrong quarter for relief or correction. Instead of taking the blame on themselves and repenting, they are inclined, Adamlike, to put the blame on some gift or ordinance of the Lord.

If I am right at home I am pretty apt to be right when I go to Associations; but if I am wrong at home visiting Associations does not correct the wrong. If brethren are right at home when they meet in an Association it will indeed be an Association where love abounds, and where no burdens are put upon any, but where much peace and comfort are enjoyed.

We consider that our churches generally are in right good shape, and our preachers are as gifted and faithful as of old. One thing noted is there is more of a disposition among our preachers to exhort all that have a hope to be baptized, if they have not been; and all to be careful to maintain good works. There is more exhortation on this line than formerly. This is important. We have never had much fear that our people would overdo the matter of obedience to the

faith of Jesus. That has never been done by the church of God. Our complaint and feeling are that we come short, and fail to do those things which are commanded.

P. D. G.

Sister R. Anna Maness of Star, Montgomery Co. N. C. writes me they have built a meeting house, called Cotton Creek, near her home. They desire preaching there. Visit them when you can.

P. D. G.

REQUEST.

We have sent out statements to a number of our subscribers, more than one year behind, because we very much need money now to pay our actual expenses in publishing the LANDMARK. We do indeed request these brethren and friends to remember us, and help us at once in this matter. If you cannot send all send a part of what you owe.

If every subscriber would adopt the rule of keeping his paper paid up it would be easier all round. When it runs two, three or four years it is much harder to pay, besides the trouble it brings on us in not being able to pay our debts. Please remember us.

P. D. G.

I will send a copy of Treatise on Book of Joshua free to any one who will send me two new subscribers, cash, or renewals, cash.

P. D. G.

Sister B. Greenwood of Wilson, N. C. still has some copies of Elder B. Greenwood's experience. Price 25 cents.

PRICE REDUCED.

We have a few Oxygenators and Oxydonors on hand at \$7 each. If you wish one please let me know.

P. D. G.

BROTHER ELI SCOTT.

We have just learned of the death of brother Eli Scott, a most useful and warm-hearted member of the church at Baltimore. It was always cheering to greet such a brother. If we visit there again we shall miss him much.

P. D. G.

REQUEST.

Brother W. J. Simpkins requests that ministering brethren in their travels when they can, visit Radford, Va. and have appointments there.

P. D. G.

OBITUARIES.

ELDER THOMAS CARR.

(Republished by request.)

Pursuant to an appointment by the Mountain District Old School or Primitive Baptist Association, now in session with the Little River church, Alleghany county, N. C. Sept. 23, 1876, the undersigned proceeds, with the information before him, though unworthy and inadequate to do justice to the honor and dignity of such a distinguished character in ministerial duties as Elder Thomas Carr was for the last 38 or 36 years of his mortal life. He was born in the county of Grayson, State of Va. on the 17th day of May 1804, of poor, yet very honest and pious parents, Thomas and Elizabeth Carr. He was a very ordinary boy, but fortunately for him he got a tolerable education. When grown he paid his respects to a lady of a respectable family by the name of Potter, and married her. (Date of marriage not know

to the biographer or writer of this mourning sketch.) He and his wife raised several sons and one daughter. The most of them if not all, were members of the Primitive Baptist church and, very orderly members. Brother Carr joined the Methodists in the first place, as we have heard from his own mouth. Becoming dissatisfied in that condition, he joined the Primitive Baptists at old Fox Creek church, Grayson Co. Va. November 3rd 1837. Was licensed to speak in public or preach, August 31, 1838. Was dismissed by letter from that church on the 3rd Saturday in February, 1839. He was a poor man and taught school a portion of his time, moving from one neighborhood to another. We have not time to look after the particulars and time of ordination, &c, consequently we will give the best of this sketch from personal knowledge. He became a member of Cross Roads church in Crayson county, Va. many years ago, and was pastor of the same up to the time of his death. He was also pastor of Rock Creek and Zion churches, and was very prompt in attending all his appointments and church meetings and in his own and corresponding Associations was nearly always appointed to preach. He was generally a little slow in starting, but people who were best acquainted with him loved to hear him best and always waited patiently expecting to hear the truth as it is in Jesus. His orderly walk and Godly conversation was an ornament to society and to the denomination to which he belonged. He well adorned the profession he had made at old Fox Creek church nearly thirty-nine years ago. We have often heard him say in preaching, that he could not be any thing but a Predestinarian Baptist. During the last ten years of his life he seemed to improve in preaching and explaining the mysteries of the scriptures to the edification of the saints. He generally stood still while preaching, or nearly so, using but few gestures at any time, only turning a little to address those around him. After starting fairly and in full train of thought in the great plan of redemption, he would most invariably shut up his left hand and hold it behind him across the small of his back, and begin with his right, as though he was pointing the whole Adamic line to the great Author of the saints' faith. Standing in that posture, he would draw up the pictures so plain, and the promises and

invitations to the saints and hungry, thirsty souls so near, that I have often heard saints rejoice and sinners cry out, "What must I do to be saved?" or, "Lord have mercy!" He would generally move on in the great train of grace, showing in the pictures that grace was older than sin,—even given in Christ before the world began—very often two hours, and but very few ever seemed to be weary. I have heard him say that he had often rode through rain, hail and snow until his clothes were frozen on him. Notwithstanding he was a poor man, money could not hire him to preach, nor could money hire him to quit preaching; for the cause of Christ was so near and dear to him that he counted all natural things but dross, that he might obtain that inheritance that is incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God unto salvation, ready to be revealed at the last time. Some months before his death, Brother Carr was taken with dropsy and lingered for some time under some medical treatment, until it was believed by him and others that he was mending. Notwithstanding, the disease was still preying on those vital organs, and the time of his departure was at hand. Many of his brethren and sisters visited him during his sickness and ministered to his necessities. I, on one occasion, visited him. He and his wife told me that the neighbors and brethren and sisters had been very kind to them during his sickness; that they had plenty of the necessaries of life. I talked with them freely, being well acquainted. Brother Carr's mind seemed to be sound, his ideas clear, his faith and hope strong, and his confidence unshaken in that God that does all things well. He expressed a desire to visit the churches again, and see how the brethren and sisters were getting along. Notwithstanding his and his wife's desires, with the brethren, sisters and ministers, for him to recover, the time of his departure had come, and on the 21st day of June, 1876, and at the age of 72 years, 1 month and 4 days, he laid his armor by at the bidding of his Master, and passed from the shores of time, without a murmur or struggle. He leaves a wife and several children, churches and ministers to mourn. But, brethren and sisters, we do not mourn as those who have no hope. Brethren and sisters, see that sister

Carr is not wanting. May Israel's God take care of us, and send another to take up brother Carr's mantle.

WILLIAM LUNDY.

MRS. M. M. HASSELL.

My beloved and venerable step-mother, Mrs. Martha Maria Hassell, daughter of Leonard and Rebecca Worcester, was born in Greenfield, New Hampshire, July 17th, 1815 and died in Williamston, N. C., Oct. 5th, 1897 in her eighty-third year. She was married early in 1835 to Elder Daniel E. Jewett, of New York, who died May 28th, 1845 and she was married, March 20th, 1849 to my father, Elder Cushing Biggs Hassell, who died April 11th, 1880. Thus she lived 20 years before her first marriage, 10 years with her first husband, and 31 years with her second husband, and was a widow 21 years. Of the two children of the first marriage, Sophie Nefie, widow of Wm. G. Biggs, was born Nov. 17th, 1835 and died Sept. 10th, 1887, and Benjamin Emerson Green, born June 18th, 1843 is still living in Evansville, Indiana. Of the four children of the second marriage, Cordelia, wife of Wm. Slade, Williamston, N. C., was born December 23rd, 1849; Alonzo, a physician, was born Sept. 23rd 1851, and died April 8th, 1888; Walter was born Oct. 15th, 1853 and still lives in Williamston, N. C., and Cushing Biggs was born Nov. 29th, 1856 and died Nov. 21st 1859. In her twelfth year, mother experienced conviction for sin and a hope of salvation through the atoning death of the Lord Jesus Christ, and was baptized into the fellowship of the Baptist church, of which she was a member more than seventy years, and all the days of her long pilgrimage she proved the reality of her conversion, and adorned her christian profession with a most godly walk and conversation. She was blessed of the Lord with a fine intellect and with the finest spirit. Her character was of the highest order; it was Christ-like. She was richly endowed with the Spirit of Christ, and she manifested the graces of the spirit in a pre-eminent manner. She loved the Lord and His holy law and precious gospel, his blessed word and house and ordinances, and His dear people. She had a special and tender sympathy for ministers of the gospel in all their labors and trials, both of her husbands having been ministers. She had a deep and growing desire for the gospel, peace and union and fellow-

ship of all the people of God. She had an extensive religious correspondence, and many of her humble and lovely spiritual letters were published in our periodicals. She was a true mother in Israel, beloved and revered all over the United States. She spoke evil of no one, and did harm to none, but wished to benefit every one. She was the most spiritual minded person I ever knew. She lived as in the presence of God and in the light of eternity. She surpassed all other human beings of my acquaintance in the gift of prayer. My dear father always had family prayer morning and night, and once every week he called on mother to lead, which she did in the most solemn, reverent, and thrilling manner I ever heard—it was to me a heaven below to listen to her humble, tender, and fervent voice ascending to the throne of the Divine Majesty. And after father's death, I have often heard her, in her lonely chamber, at the dead hours of night, pour forth her earnest supplications to God for herself and others. My own mother, who died when I was four years old, could not have treated me more lovingly and tenderly. She was always a ministering angel to me in affliction and bereavement. Her sympathy was active and profound; her counsel was heavenly. Her words often seemed to me as the words of God—they were in such harmony with the scriptures and the teachings of the Divine Spirit. My intimate acquaintance with her for forty-eight years has been one of the very dearest and richest privileges of my life, for which I can never feel thankful enough to the Lord; and words seem too poor to express the painfulness of my bereavement in her death. But it is the deepest desire of my heart to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

For more than a year mother had been very feeble with diabetes and difficulty of breathing; for more than four months she had been confined much of the time to her bed, at the home of her son-in-law, brother William Slade, where she had the best medical attention, the tenderest nursing and every needed comfort that means could supply. She became very weary of the flesh and the world and especially of sin, and longed for rest in the sinless land where Jesus reigns and where glorified saints and holy angels dwell. For more than four days she lay in an un-

unconscious condition, seeming to be in the gentlest of slumbers, and then painlessly and peacefully her spirit was released from its mortal tenement, and as we have the fullest evidence to believe, ascended to the paradise of God. "Mark the perfect man, and behold the upright; for the end of that man is peace." (Psalm 37 : 37.) Though mother lived the most perfect life I have ever witnessed, she felt to be unworthy of the divine mercy, and put every particle of her trust in the atoning death and justifying resurrection of the Son of God.

SYLVESTER HASSELL.

JESSIE M. BROWN.

DEAR BROTHER HANKS:—At the request of the bereft widow of Jessie M. Brown, of Bryant, Co. Ga., it becomes my painful task to give notice to your many readers of the Pilgrim's Banner of his death. It makes us feel sad to have to say he is gone, but we believe that it is from the evil to come. He was born May 13th, 1842, and married to Miss Barbara C. Brown, of Bulloch Co. Ga., July 12th, 1866 and commenced their battle in life much devoted to each other and were successful with their efforts, the good Lord greatly blessing their labors with a good pleasant home and a plenty of this world's goods with it. And in November 1881 they both united with the Primitive Baptists at Lower Black Creek church, Bryan Co., and were baptized by Elder H. Temples. He surely lived the life he professed until the day of his death, which occurred July 31st 1897, making his stay on earth 55 years, 2 months and 18 days. His was congestion of the brain, his suffering was intolerably great. Everything that untiring hands could do was done for him by his loving wife and two of his brothers in the flesh, brother M. M. Brown and Barto, together with many friends who faithfully stayed by his dying-bed day and night supplying his needs as best they could. The writer of this notice served in preaching the funeral at the grave to a host of brethren, sisters, kindred and friends all draped in sorrow. It was a trying time, although his devoted wife was greatly blessed of the Lord, for she bore the stroke with great patience. We could not say too much about this good man in the bounds of reason, he was true to principle all the time. May the Lord continue to add his blessings to his deso-

late companion, kindred and friends. As ever yours in hope.

J. L. SMITH.

(From Pilgrim's Banner.)

MILLEY ANN EVERETT.

I seat myself to write the death of our dear sister Milley Ann Everett who departed this life October 16th 1897. After an illness of forty two days she fell asleep in the arms of Jesus to await the morning of the resurrection, when Jesus will come to take her home with him. She was the daughter of old brotherbrother Simon and Betsy Everett, and was born and reared in Martin Co. N. C. She was born Dec. 1835, and was 62 years of age. She was married to Ruben Everett about the date of 1856, and lived with him until his death, which occurred, January 5th 1897, making he stay with him about 43 years. There were born unto them six children, 1 son and 5 daughters with a host of friends live to mourn her loss, though we do not mourn without hope. She joined the church at Flat Swamp, Martin Co. on Saturday before the 1st Sunday in July 1871, and was baptised the 1st Sunday in August by Elder Wm. A. Ross. She lived a devoted Christian, and her theme was to talk of Jesus. She was kind to the poor, never turning them off without giving them something to eat. I have lived with or near by her for the last 11 years, and I can say in deed and in truth that she was as nearly without fault as any one I ever saw. She has been afflicted very much for the last 25 years. Last winter she had a severe attack of LaGrippe. We all thought that she would die then, but she revived and got up again though she was very feeble all the time. On Saturday before the 1st Sunday in September 1897 she asked me if I could take her to Flat Swamp to preaching that day. I told her that I would. When she got on the buggy with me she said that she felt like it would be the last time that she would ever go to Flat Swamp, repeating it several times going and coming. She talked freely of Jesus all the way going and coming, how he revealed himself unto her the chief among ten thousand, and altogether lovely. On Sunday she took her bed, and was first up and down until the last week of her life. Now my dear brothers and sisters who may read this letter, I have never in all my life witnessed such a death. About twenty minutes before she breathed her last breath, she called me to her. I asked her what she wanted. She said that she wanted breath. She asked me to turn her over. I did so. Then she asked me to raise her up. I did so. Then she said to me, brother Taylor I am bound to die. She asked me to give her my hand. She shook hands with me and hugged me. Shook hands with her daughter, then clapped her hands together and said, that she was gone. Thus she breathed her last. She has gone to Christ above forever there to dwell.

R. L. TAYLOR.

APPOINTMENTS.

P. D. GOLD.

Centerville Hall.....Thu. Dec. 16th at 2 p. m.
Mt VernonFriday 17th at 11 a. m.
Centerville Hall..... Sunday 19th 11 a. m.
Oak RidgeMonday night

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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 \$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 Orders, or by Express. Address J. A. CLARK, local and general agent, Wilson, N. C.

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JNO. W. GILLIAM, Principal.
Morton's Store, N. C. 6 24 6m.

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

TRAINS GOING SOUTH.

| DATED Sept 23 1897. | No. 21 Daily | | No. 41 Daily | |
|-------------------------|-----------------|-------|-----------------|-------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon | 11 59 | 9 43 | ..... | ..... |
| Ar Rocky Mt. | 12 52 | 10 35 | ..... | ..... |
| Lv Tarboro | 12 12 | ..... | ..... | ..... |
| Lv. Rocky Mt. | 12 52 | 10 35 | 5 45 | 12 45 |
| Lv. Wilson | 3 06 | 11 10 | 6 24 | 2 12 |
| Lv. Selma | 3 00 | ..... | ..... | ..... |
| Lv Fayetteville | 4 49 | 1 14 | ..... | ..... |
| Ar. Weldon | 7 35 | 3 25 | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... |
| Lv Tarboro | 6 01 pm | ..... | ..... | ..... |
| Lv Rocky Mt. | 6 35 pm | ..... | ..... | ..... |
| Lv. Wilson | 7 17 pm | ..... | ..... | ..... |
| Ar Goldboro | 8 00 pm | ..... | ..... | ..... |
| Lv Goldboro. | ..... | ..... | V. M. | P. M. |
| Lv Magnolia. | ..... | ..... | 7 00 | 3 10 |
| Ar Wilmington | ..... | ..... | 8 05 | 4 10 |
| ..... | ..... | ..... | 9 30 | 5 45 |
| ..... | P. M. | ..... | A. M. | ..... |

TRAINS GOING NORTH.

| | No. 75 Daily. | | No. 21 Daily. | | No. 41 Daily. | | No. 68 Daily. | |
|-----------------|------------------|-------|------------------|-------|------------------|-------|------------------|-------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| Lv Florence | 8 45 | 5 14 | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Fayetteville | 11 20 | 10 20 | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv. Selma | 1 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar. Wilson | 1 42 | 12 10 | ..... | ..... | ..... | ..... | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Goldboro | 5 00 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv. Wilson | 5 41 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Rocky Mt. | 6 17 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Tarboro | 6 45 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Wilmington | ..... | ..... | P. M. | A. M. | ..... | ..... | ..... | ..... |
| Lv Magnolia | ..... | ..... | 5 15 | 9 3 | ..... | ..... | ..... | ..... |
| Lv Goldboro | ..... | ..... | 8 55 | 10 10 | ..... | ..... | ..... | ..... |
| ..... | ..... | ..... | 10 10 | 11 55 | ..... | ..... | ..... | ..... |
| Lv Wilson | P. M. | P. M. | P. M. | P. M. | ..... | ..... | ..... | ..... |
| Ar Rocky Mt. | 1 42 | 12 15 | 11 25 | 12 45 | ..... | ..... | ..... | ..... |
| ..... | 2 33 | 12 53 | 11 52 | 1 29 | ..... | ..... | ..... | ..... |
| Lv Tarboro | ..... | 12 12 | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt. | ..... | 12 53 | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Weldon | 1 20 P. M. | A. M. | P. M. | ..... | ..... | ..... | ..... | ..... |

*Daily except Monday. †Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 4.20 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 7.50 a. m. Greenville 8.50 a. m., arriving Halifax at 11.05 a. m. Weldon 11.31 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8.20 a. m. and 1.30 p. m. Arrive Parnoke 9.10 a. m. and 5.10 p. m., returning leave Parnoke 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 10.25 a. m. 11.00 a. m.

Train on Midland N. C. Branch leaves Goldboro, 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 Goldboro, 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 12.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.15 a. m. and 4.1 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. 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. 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 æcient 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.

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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.

QUICKENING.

DEAR BRETHREN GOLD AND LES-
TER:—I feel impressed to offer a few
thoughts for publication. David
said, "Thou which hast shewed me
great and sore troubles shalt
quicken me again, and shalt bring
me up again from the depths of the
earth." Which signifies that he had
already been quickened. Paul says,
you hath he quickened who were
dead in trespasses and sins. Some-
times we undertake to apply the
meaning of certain scripture to one
particular thing. Some of us have
concluded that the quickening had
reference to the sinner when he was
first concerned about his condition
and nothing else, but of late I have
been impressed that the quickening
embraces the operation of the Holy
Ghost with God's people from the
very time that they were first con-
cerned until they leave this world.
To quicken is to make alive or re-
new. Paul spoke of the renewing
of the Holy Ghost which he shed
on us abundantly through Jesus
Christ our Lord. Every time we
receive a manifestation from the
Lord it is a renewing of the Holy
Ghost which is a life-giving power
that enables us to press forward
toward Jesus. It is as necessary
for us to be renewed or quickened
time and time again, as it was for
God to renew the promise to Abra-
ham. Why not one time be suf-
ficient? Because Abraham was im-
perfect, and Satan caused him no

doubt to be discouraged of the
promise being fulfilled of Sarah
his wife. Because God seemingly
delayed the promise was no doubt
the reason that Sarah gave her
maid to Abraham in order that
God's purpose might be fulfilled,
but they did not hasten God's time:
for it is said, "At the time ap-
pointed I will return unto thee ac-
cording to the time of life, and
Sarah shall have a son." For I be-
lieve all of God's work is mani-
fested according to his own time.
The Holy Ghost or the Spirit of God
was in his people at times all
through the old dispensation, and its
quickenng influence prepared them
for the service of God, and they
were as helpless without that Spirit
as we are. God never has laid help
only on one and that was Jesus, to
the intent that we should be saved
by grace through faith; and that
not of ourselves, for it is the gift of
God: not of works lest any man
should boast. If we could in part
accomplish our eternal salvation
we would be certain to boast and
could not give God all of the glory
for our salvation. We cannot tell
when God first quickened David, but
no doubt it was when he was very
young, at any rate when he de-
livered some of his father's flock
from the paw of the bear, and the
mouth of the lion, which (I think)
typifies the power of Jesus in de-
livering God's children from the
power of Satan. David did not re-

alize the power of God at all times, if he had he would not have said one day I will fall by the hand of Saul. God had a purpose in the trials of David to keep him humble, and he also has a purpose in the trials of his people even to the present day. For it is said that through much tribulation we shall enter the kingdom of God. Our natures are inclined to become exalted and then we are carnal, for the apostle said to his brethren, are ye not carnal, and walk as men, and it is the office work of the Holy Ghost to apply God's chastisement to his children, as well as to comfort them. There are three different conditions that the church specially realizes, that is cold, hot, and luke-warm. Luke-warm is the most dreaded place that we get into. Preachers as well as the laity of the church sometimes get into this condition, and this was the sin that one of the seven churches of Asia was guilty of, and the Lord said if they did not repent he would spew them out of his mouth, and the Lord said that he had rather they were cold or hot, and why if they were hot no doubt they would be speaking to themselves in hymns and Psalms and making melody in their hearts to the Lord, and if cold they are in prayer and supplication to the Lord for his mercy, and then they are poor and needy, and then they desire to assemble together peradventure that God would give them another foretaste of that inheritance that fadeth not away, which is reserved in heaven for God's children who are kept by the power of God, ready to be revealed at the last time. Not that we feel ready of ourselves, but the readiness is of the Lord. David said, though I walk through the valley of the shadow of death I fear no evil, for thy rod and staff comfort me. This rod and staff are

representing the protecting hand of the Lord. If God's children did not receive strength by the way, they as honest men and women would go to the church and ask to be cut off from the church. It is not membership that they prize so highly as they do fellowship, and we should strive to keep the unity of the Spirit in the bonds of peace. And when we are of one mind, and that the mind of Christ, then we delight in one another's peace, and then is fulfilled in us as it is written, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard that went down to the skirts of his garments." This ointment represents the grace of God when the church is walking in the commandments of the Lord and then assemble together. There God's ministers generally are blest to preach to the comfort of his children, and if they fail to do so it is an evidence that there is a wrong in the church or in the preacher, and then God has a purpose in withholding his blessings in order to chastize us.

Jesus at one time did not do many mighty works because of their unbelief, and unbelief no doubt is the besetting sin and ground-work of all our sins. "Then let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." And when we are enabled to look to Jesus unbelief is sure to depart. We are more or less possessed with unbelief. For it is said Lord I believe, help thou my unbelief, and this is why we need the quickening power of the Holy Ghost to prepare us for the worship of God. There is nothing here on earth that we prize

so highly as when we can sincerely engage in the worship of God. It is then indeed a heavenly place in Christ Jesus, and we by faith look beyond the trials of this life to Jesus and when the Lord fully takes possession of the preacher's mind in preaching the gospel then we can see the image of Jesus in his appearance, and also in the church. Sometimes there is a calmness that can be seen upon the congregation, then it is realized in part this scripture where it is said, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." This has reference to Jesus and his people, and the preaching of the glorious gospel of Jesus Christ. Then it is fulfilled in part where it is said, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." An army without banners would make a poor appearance. One of the most solemn things that I witnessed at the Chickamanga battle was to see the banners floating in the breeze. The banners that are spoken of in the scripture represent the love of God. And when Zion is clothed with this love she is fully prepared to stand the fiery darts of Satan, and to fight the good fight of faith, and then they are more than conquerors through Jesus their Saviour. This conquest in part is realized while the church is on her pilgrimage. If it were not so she would faint by the way, but it is so, and she is permitted occasionally to rest from her labors, and that rest that is spoken of in part has reference to the rest that the church enjoys while in her militant state. There are different parts of the worship of God in the church while in her militant state, and singing is one of them, and those that are

gifted in singing, and then to sing with grace in their hearts, then it is one of the parts of the worship of God, and I would not give this praise for all of the instrumental music that I ever heard. Instrumental music is not required in the worship of God at the present day. If it had been required it would have been practiced by Christ and the apostles. One says, it was practiced in the days of Moses and Aaron, and so it was, and all this was a shadow of good things to come. For to remove this instrumental music from the worship of God was a part of the reformation spoken of by Paul. For it is said, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. To look back and see the children of Israel praising God on their various musical instruments was glorious. But it was only to continue through that dispensation. For that which was more glorious was established by Christ and his apostles, and that in part is singing and making melody in our hearts to the Lord.

ASA D. SHORT.

Turtle Rock, Va.

ELDER P. D. GOLD, DEAR BROTHER:—Will you insert in the LANDMARK that the Skewarkey Union held with Mount Zion church, the last three days in October, set apart Thursday, the 16th of December next, for a day of fasting and prayer to our God to restore unto us the joys of his salvation. I for one Brother Gold, have felt for some time the necessity for the children of our heavenly parent to humble themselves, and repent of their sins, especially when I look back and see how far we have departed from the old paths. Just think for a moment how divided the brethren have been, especially in politics.

They have been arrayed against each other, and devouring each other; and now we are reaping what we have sown. We have sowed to the flesh, and shall of the flesh reap corruption. Iniquity hath abounded, and the love of many has waxed cold. I feel that it is needful that the churches as a body should all come together and pray unto our God to forgive us our sins, and enable us to go on our way rejoicing, trusting alone in the righteousness of our Lord and Saviour Jesus Christ.

J. M. HOWELL

Lawrence, N. C.

DEAR BROTHER GOLD:—I have promised many of the brethren, sisters, and friends to let them hear from me through the LAND-MARK. You will please let them read a few lines which will inform them that I am blessed to reach home and find all well, but a little grand son. He is getting well. I am greatly blessed, deserve nothing, yet receive a great deal; unthankful as I am, yet blessings come. It is a wonder to me how such a creature as I am can be received so kindly, and treated so well by the dear people of God. It shows to me that God is a God of mercy, and that his Spirit is in his people. I often mourn over a hard, ungrateful heart. I cannot be thankful as I wish to be. I find I am as dependent for that Spirit as any other, and I cannot find the Spirit. The Lord has abundantly blessed me all my life, and especially the last few years since I have given up all worldly business for Christ's sake, as I hope. I scarcely ever suffer a pain, or the least sickness of anything but sin, and ignorance which both go with me wherever I go. I have attended ten Baptist Associations this year composed of the church of Christ, the pillar and ground of the

truth. I preached to them as good as I could. If I did not preach the truth to them they did not love me well enough to show me where I failed to do do. My best wishes to all.

JAS. A. BURCH.

Furlington, N. C.

THE MOUNTAIN OF THE LORD'S HOUSE.

DEAR BROTHER GOLD:—I will offer a few thoughts on the above, which you are at liberty to do with as you may think best.

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow unto it. Isa. 2:2." Micah 4:1 reads about the same.

The above language implies to my mind the very exalted position of the church of God. The prophet compares it to a mountain. A mountain is a place elevated to a great height above the surrounding country. Then this mountain of the Lord's house,—the church of God—shall be established in the top of the mountains and exalted above the hills. I understand these mountains and hills to be institutions of men, and worldly or carnal in their nature. Then it matters not how high men may build their towers of honor, fame or fortune, the church of Christ shall be established in the top of, or above them, and towers above everything else. This causes me to think that, to be a member of the church of Christ is the most honorable—the most exalted position a person can occupy on earth. But what may seem strange about it to some may be that while it is so highly exalted above everything of a worldly or carnal nature, yet all nations shall flow unto it. Now to flow means to move along by the force of gravitation, without any

effort on the part of the thing, or substance flowing. We can very easily understand how a thing can flow from a higher to a lower plane, and how it will continue to flow till it finds the lowest level of that plain, but how is it to flow from a lower to a higher plain is more difficult to understand. If the prophet had said, "And all nations shall go up unto it," we might say it required an effort on the part of the nations, but he said, "they shall flow unto it." Now to flow upward is contrary to nature, and I am glad it is, for everything in grace is contrary to nature, otherwise grace would no more be grace, but debt. Then for the nations to flow upward unto this mountain of the Lord's house means simply for them to be drawn up there by the power and grace of God.

The same prophet says again (in 25 : 6,) "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." This seems to imply to my mind that the prophet would have us understand that the church is not only a place of highest honor, but also a place of feasting and social enjoyment—not a place of dissipation, mirth or carnal feasting—but a place where the Lord of hosts spreads the gospel feast of fat things, which is just such a feast as the child of grace can find no where else. Then the church is not a place, as some seem to think, fit only for a few old, ugly and decrepit people to meet and spend a few of their days, just before they are ready to die, but it is a high and honorable place for people to spend their lives, as well as a desirable place of the spiritual feasts which they can enjoy no where else as they can in the church. Again the same prophet

says: 25 : 10. "For in this mountain shall the hand of the Lord rest." The hand is that part of the body which executes the power of the arm in carrying out the will of the mind. Then if the hand of the Lord rests in this mountain of the Lord's house to execute his power according to his will upon the heirs of promise, it seems to me that it is not only the most high and honorable place, not only the most desirable place, but also the most secure place for good people to dwell.

May the Lord enable all his people to enter and dwell in this mountain of his house, and adorn their lives by a well ordered walk and Godly conversation, is the prayer of your afflicted brother.

W. R. WHICHARD.

ELDER E. E. LUNDY, MY VERY DEAR BROTHER:—I this morning feel impressed to write to you. I know you have been praying for me and I must write and tell you I believe you are the Lord's, he has heard your supplication. He has calmed my troubled breast and given me eyes to look forward "for a city, which hath foundations, whose builder and maker is God." But from last Sunday morning, till yesterday 2 o'clock, surely Paul and Silas in prison were no more wretched than I was. So many times I was made to say with the apostle, "Oh wretched man that I am, who shall deliver me from the body of this death;" and all the morning till I heard you preach I was pitiably pleading this, "As the heart panteth after the water-brook; so doth my soul pant after thee oh God." Yea my soul was thirsting for my God, my tears were my meat, and I was continually saying, where is my God? But before your sermon was ended I saw

my God, the bright and morning star; and so radiant was its brightness, my hope of eternal life; from then till now has been visible to my sight. But you know my dear brother I left you burdened with earthly cares and mine eyes overflowing with tears and I could only say, "Deep calleth unto deep at the noise of the waterspouts, all thy waves and thy billows are gone over me." And 'tis true as the Psalmist said, His loving kindness came to me in the day time, and in the night his song was with me. Yes the night of my dark trial he sung songs of redeeming love to me. He told me how Jesus was a man of sorrow and acquainted with grief, and if I were his follower I need not expect anything easier. Oh, brother Lundy my troubles grew worse. After I left you I came to my husband. I told him all that troubled me; and I can never express the goodness and greatness of the manifestation of his love to me; and how his great mind and character unfolded to me the hidden mysteries of God. How true I could see the poet:

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm.
Deep in unfathomable mines,
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will.
Ye fearful saints fresh courage take,
The clouds you so much dread,
Are big with mercy and shall break
In blessings on your head."

And now brother Lundy I see so plain the story of my marriage that is in last LANDMARK is so true, and I would not be at all surprised if my husband some day has to fight the "fight" you are now fighting. He has done since yesterday evening some lovely preaching to me. I can plainly see the one leading my husband, "Who hath measured the waters in the hollow of his hand and

meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance." Who hath directed the Spirit of the Lord or being his counsellor has taught him." I feel quite sorry now I was ashamed of that little piece of my husband's poetry being printed. I feel like the Lord will never put it in the mind of his servants to have published such things as he has created to be spread abroad. He has said through the prophecy of Isaiah "Lift up your eyes on high and behold who hath created these things that bringeth out their host by number, He calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth." I have said brother Lundy I would write no more. I have made my excuse and said I was done, and I will not now say what I will do; for I plainly do see I don't know, but can't help but to cowardly plead.

"Oh Lord; give me language I'll obey,
As I have in days of yore,
That all my night might turn to day,
The sun of thy love I'll see no more."

Yes brother Lundy my troubles and temptations have been many, and Christ fasted 40 days in the wilderness being tempted of the devil and we poor, sinful creatures who hope to be his followers need never say what we will do, or what we will not do. I cannot promise anyone I'll not be tempted with vile temptations. I cannot promise I will be true, there is no trueness in me. I can promise no one I will be good to them; for there is no good thing dwelling in me.

And I can only hope that God will give me strength and the Spirit to pray to him to do all these things for me. Brother Lundy as I told you Monday, I got this enclosed photograph for you, and its yours and I want you to have it.

Your preaching did me so much good I gave you the small sum of fifty cents and that other photograph and you are welcome, but this one I see is yours not mine. I am by it like I was by a piece of money I gave brother L. H. Hardy once. When I heard he was coming through on appointments, I said to myself I was too poor and I could not give him any money; and the first day I heard him preach he was riding behind me on the road. Some one who owed me, hailed me, and gave me the money, and there was 3 or 4 pieces of it. This was said to me as the lady poured it in my hand, "That new piece of money belongs to Elder Hardy," and I thought I would keep that new piece and the old piece too. I just kept being lashed till I saw that new piece of silver was brother Hardy's. I got it and gave it to him. I then felt free, and I will beseech brethren and sisters everywhere the way to be made free of a burden caused by impression is to do the thing they feel impressed. If its to read, write, pray, sing, or preach. Just lay aside the weight by running with patience the race set before them. This picture is yours and I do say I have thought of you many times in prayer since last winter, and I feel sure you will when the last battle is ended be able to say with Paul, "I have fought a good fight, I have kept the faith, I have finished my course." Then oh, then you will go to that "continuing city" to spend an equal and undivided praise in a world that never ends. Pray for me. Yours in love.

LOLA P. GARNER.

Beaufort, N. C. Aug. 20 1897.

DEAR BROTHER GOLD:—After a feast of seven days I find myself groping along in darkness again. If I am a child of God, why am I

brought through these troubles and temptations? Why am I so mocked by the Arminians? They even tell me I will never be a christian until I love all denominations alike. They held a protracted meeting right near our house two weeks ago, and because I did not attend they tried to rebuke me, and one Free Will Baptist told me she knew it was works that saved you for the preacher said so. Brother Gold, I don't know that I answered her right, but I felt like I was compelled to say something. I told her if she knew she would be saved by her works I feared she was without hope and without God. For the Saviour plainly tells us, it is not by works of righteousness that man has done, and again He says, not by works lest ye should boast, but by grace through faith, and that not of yourselves, but the gift of God. I told her I could no more manage the love that the Father bestowed, than I could the flow of the river. I felt that I had a feeling for every creature, but to love all alike, could not. I was willing to acknowledge that I loved the Primitive Baptists better, and with a love I could not express, and above all things, I desired that love to continue in my heart, for it was all I had to feast on. Brother Gold, I write these lines because I am lonely. I seldom see a Baptist unless I go to church, and my chances to go are so few. I attended the yearly meeting at Red Banks, and I can truly say I never met a lovelier people in my life. How unworthy I felt among such a chosen people, and yet I love so much to be there. I shall never forget the dear faces I met, and their kindness to me.

MARY C. HOLLAND.

Falkland, N. C.

MY BROTHER:—I feel again impressed to write you, although I have never yielded to it before, but I have no more the privilege of reading the LANDMARK, having returned to my home in Ridgewood, and I would like them sent to Mrs. M. Hellings, Ridgewood, N. J. Box 254. I like your editorials, and I am glad to read Elder Hardy's communications. I know from past experience that I shall feel very lonely, and the *Signs* and LANDMARK will be very welcome, but I have been constantly with those of our faith and order; for nearly a year past, and it was with a heavy heart I resigned the great privilege, although unnatural as it may seem. I returned to live with my daughter, but she claims to be an Episcopalian, and I should not blame her, for I was much drawn to them, when I was young, but I feel disappointed, for she seemed to see the reality of the Old Baptist doctrine at the time. We have a Mrs. Francis here whose relatives named Weston reside in Asheville, N. C. She is a very intelligent person, quite an invalid, but so patient, she seems to enjoy the *Signs* so well, that for her sake, as well as my own, I want the LANDMARK, for her deafness makes it very laborious to converse with her. Dear Elder, I hope you will not deem me obtrusive, for I know your time is fully occupied, but I fear, as I grow older, I will digress more and more. You probably have forgotten me, but I remember you well, although I think I have only met you twice, but I have not forgotten some of your remarks, and I felt disappointed not to have met you at our last Associations. I was at Bryn, Zion, Black Rock and Welsh Tract, last summer, and had a most enjoyable season, and I hope, if it be the Lord's will, to meet with the Mt. Zion

Church, in Oct. next, having promised dear sister Hunton a visit at that time at Elder Badger's home. We were much favored with a visit from them last summer, on their return from Warwick. I am encouraged, somewhat to hope I may sell my property next Spring, in which case, I certainly think I should make the South my stopping place, for I feel more at home among them. We are hoping to have Elders Francis and Grafton to preach for us this winter or rather the former this month. We have regular preaching but twice a month, since our dear faithful pastor was called home. Trusting this may find you in health, and realizing the Lord is your trust, I am, I hope, your sister.

MARIA HELLINGS.

ELDER P. D. GOLD, BELOVED BROTHER FOR THY WORKS AND LABORS OF LOVE IN THE VINEYARD OF THE LORD:—The last number of vol. 30 of LANDMARK has been received, and I gladly remit \$1.50 in this for the continuance of LANDMARK to me for the 98. Is it possible that I have subscribed to it thirty years? Certainly I have and have failed only once in all these years to send my remittance when due. How wonderfully good God has been to me, a poor undeserving sinner. Had I the voice of ten thousand thunders I could not proclaim His goodness to me as loud as I am under obligations to do. I am so glad to be able, even though I deny self a little, to send this money, and wish much that I could send five times as much, and thereby gladden the heart of some poor widow by the coming of the LANDMARK.

You have been blessed to attend 13 Associations this year. What a gracious loving God is yours. Thousands of His children have

heard your voice proclaiming the glorious gospel of the son of God, and their hearts were made glad, and their tongues sang His praises. You have indeed spent a busy year. No idle bread have you eaten, and doubtless your reward has been great, for God has been with you, or you could not have labored so incessantly. May He continue to bless you with strength of body and will of mind to labor many long years.

I have attended only one Association, but feel that I was very highly favored of the Lord to get to that one. A dear preacher came in his hack to my home to take Elder Tharp of Ind., (who was on a tour through our Sunny South) to our Association, and he kindly gave me a seat in his hack, and I went with them. I enjoyed the Association so much. We had such good preaching. Each sermon gave no uncertain sound, but declared that salvation is of the Lord—that He died and rose again for the justification of His elect, that He now sitteth on the right hand of the Father making intercession for the heirs of promise, and that He will come again the second time without sin unto salvation. How good it was to be there. Sister Lucy Brumback certainly wrote a sweet letter in this number. Oh if I could write as she does I certainly would write oftener than she does. May the dear Lord keep you humble at His feet, wise in His wisdom, strong in His strength, loving in His love, in the future as He has in the past, and give you thoughts of unworthy me when at a throne of grace in prayer. Your loving but very little sister in the Lord.

SUE LAWLER.

Remarks.

This is a precious commendation from so dear a sister. I have never

seen sister Sue Lawler, but how familiar her name is to me. Paul speaks of sisters that helped him much. See the 16th chapter of Romans.

If one has read the LANDMARK nearly thirty years, and approved all that time of what I have written, why should not I consider such as my kindred in Christ Jesus, and fellow helper in the truth?

P. D. G.

MR. P. D. GOLD, PRECIOUS BROTHER:—The Little River Association has come and gone, many hearts were made glad and to rejoice in Christ Jesus. Yes, many hearts were gladdened and strengthened with refreshments from the Lord. I believe I was enabled to say, "Bless the Lord, O my soul, and all that is within me bless His holy name." Surely the Lord was in that place. As I still linger in sweet meditation over our lovely Association, and remember how graciously and bountifully were God's people fed, I can but exclaim. 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. Brother Gold, I told you at the Association I felt like I would never write any more, and I did feel so then, but O, since then I have been made willing and felt it my duty to write to the household of faith, and tell them what wonderful works the Lord has performed in my neighborhood. Several of the members asked me to write you about it. I refused them all, but the Lord made me willing, and as the Allwise may guide my pen, I'll try in my feeble way to write as impressed.

While meditating over the past, I realize how powerful is God's power. What a wonderful change

has been made in me, for I once would have scorned the idea of being impressed to do any duty, but Oh, I did not feel it then, I could not see. It takes the power of God to humble any one. I have been made to say, yes I will write if God command, or requires of me. The world may read and scorn, but they know not how I feel. Oh, how precious this man Jesus is to poor, lost and helpless humanity. When we meet and have a glorious feast, how we rejoice, how much we thank our heavenly Father. "Behold how good and how pleasant it is for brethren to dwell together in unity." The half has never yet been told of love that flows from heart to heart, when God's people meet in love and unity. Brother Gold, I do believe there's a secret about it the world knows nothing of and one none but God can reveal.

Brother Gold, a remarkable incident occurred with us last Thursday and Friday. Brother Isaac Jones preached at Mr. Thompson's near here, his wife has for several years desired to unite with the church, but she felt her unworthiness to such an extent she has from time to time put it off, having been badly afflicted for about a year, and also blind. She had to be led about. She was so afflicted with pain in her head that at times her mind was not good, but she said she could not be satisfied, day and night all she could hear was, arise and be baptized. Oh, she was so anxious she said she believed the Lord sent her afflictions for her disobedience, and she had the faith to believe if she could be baptized she would receive her sight. After brother Jones closed his sermon, she came forward, and told a beautiful experience. Instead of the young people laughing as was expected, they melted down, and surely the occasion was

very serious. How that poor lady suffered no one knows, only the Great King, the one who gives His people such faith as she had. After hearing her beautiful experience she was welcomed in the church, and was baptized next morning by brother Jones. Some of her people were so uneasy about her being baptized in such a condition they could not stand to go to the water. But Oh she had the faith, she was so anxious. As she went into the water the congregation was a little uneasy for fear of her becoming excited. But we gave her up to God, and surely he visited her, for when brother Jones brought her up out of the water she needed no help, her faith had made her whole. She walked out of the water praising God and shouting "I can see" "I can see." She seemed to be so happy she forgot her weakness, and remarked she thought she could see if she would be baptized. Oh it was wonderful. Yes dear brother, I believe she saw heaven, and the angels, and that beautiful celestial city. Yes, she saw spiritually if not naturally. After she was dressed she said she could not see as well as she could when she came up out of the water, but then she could see a little. I never saw as many people weep aloud as did that day. As for brother Jones he broke down he was so overflowing with rejoicing. Surely the Lord was in that place. She remarked when she left her home (when the children were telling her she would strangle) "If I die let me go, I want to be baptized."

Sometimes I realize "That Christ Jesus came into the world to save sinners, of whom I am chief." Then I can say it is by the grace of God I am what I am." We suffer reproach because we trust in the living God, who is the Saviour of all men, and a special one to them that

believe. But he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them, and can always be touched with the feelings of our infirmities, for he was tempted in all points as we are yet without sin. O what a wonderful parent we have. How good he is to his people. He not only gives us spiritual blessings, but natural blessings. If we will closely examine there is a beauty in all natural objects if rightly observed. The casual observer can find many beautiful moral lessons even in the lilies of the field, which seem to be so insignificant that we trample them under foot. Yet God clothes them with such beautiful attire that the wisest man in all his glory was not arrayed as one. The great teachings of all nature's harmony is that internal beauty is better than outward show. Dear brother, I feel to be just as dependant upon God for my Spiritual food as this beautiful flower. While I believe I have a duty and a work to do, yet I don't believe I can do anything to merit salvation. God's people should show their love for him by their walk and by their talk. The beautiful lily teaches us beautiful lessons of parental love; for every spire bears a beautiful and harmonious relation to the root—the origin of its growth, which supports its every spire. So all God's children must bear a loving and harmonious relation to their parent. For God's people have all learned from the same divine school. The same lily teaches us lessons of brotherly love, for every spire is beautifully and harmoniously placed, and each seems to bear a loving relation to the other. So God's people should, being taught of him, obey the great command of our Saviour; "Love one another." Dear people of God,

my persecution is severe at times, but when I have the love of God reigning supreme, I can cast it all aside and look to Jesus. But O, when I'm cast down, feel almost forsaken, and persecution comes, it is severe. O God, give me a heart to pray for my enemies, (if I have any), or for those who delight in persecuting, slandering, and making unbecoming remarks about my church, "The Old Primitive Baptist," as some say. And surely it's the sweetest name they could give it. Yes, yes, it's the "Old Baptist," not something new. I appreciate the name, and like to be called by it. My trouble is am I one of them. I don't feel worthy of such a precious name. No, no, I'm not ashamed of being a Baptist, as some think I am, and say I am. While writing my mind was directed to this song:

"Jesus and shall it ever be,
A mortal man ashamed of thee!
Ashamed of thee, whom angels praise,
Whose glory shines through endless
days," &c.

James says, Count it all joy when thou fallest into divers temptation, for they are for the trial of your faith that they may work patience. It is further said, "Lord, thou wilt ordain peace for us: for thou hast wrought all our works in us," for God worketh all things in us both to will and to do of his own good pleasure. Dear brother, I find by experience it is best not to say I will not do certain things, for we are not our keepers. I have been severely punished for making such remarks. I thought I would not write anymore, or at least not send them off, but when I felt impelled to write, write and put it away, and perhaps I would be satisfied, but O how different a few hours experience has made me feel. When it was shown me plain enough what I was doing, how dis-

obedient. On Monday night after the 5th Sunday in Oct, having retired early, thinking I would sleep sweetly as it was raining just enough for me to hear it, but twelve o'clock found me still awake. I could not sleep. I was very restless. As I turned my head I glanced at the window in the corner of the room, and there was a light apparently as large as a water bucket, (I am very easily frightened at night but that did not seem to frighten me in the least.) I watched it a short while and then closed my eyes to see if it would disappear, but it still remained. I turned my face towards the wall and when I looked again it had moved to a nearer window. I closed my eyes again, and when I looked the next time it was gone. I raised myself up in bed, pulled back the curtain and looked out. Brothers and sisters, it was raining, but for a good space when I looked out it was light. The yard was lighted near my window with a beautiful light. I was not dreaming, but just as wide awake as I am now. I fell back on my pillow and soon was asleep. Before that I could not sleep. For several days I was bothered, not knowing the meaning of such a scene, when all at once with much force these words came to me, "Let your light shine by your good works, and do not put it under a bushel." I then realized what that light was for. I believe it was to show me my duty. I should let my shine. If I have a work it must be to write, for I have no other impressions as duty. If I write as I'm impressed and put it away in some secret place, what does it amount to? It does not comfort anyone, and my light is not shining, but is under a bushel. So then I must let my light shine by my works and not put it under a bushel. What is my work? If

it is not as above mentioned, I don't know anything about it. For the interpretation came with those words, If that is not it I pray for an understanding. Dear brother, will you please pardon this poor worm of the dust who has taken up so much of your valuable time with her imperfect scribble. I ask an interest in the prayers of all the house-hold of faith, for I feel to be the very least, (if one at all.) And may God bless you and yours is the desire of your unworthy little sister.

ZILPHY C. WHITLEY.
Smithfield, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—The inclosed letter was written by the young sister I baptized the 3rd Sunday in July. I wrote you about her baptism. She wrote this at my request. She is very young, only 15 last March, but well established in the doctrine of grace.

J. T. ROWE.
Lock Box 28, Elizabeth City, N. C.

ELDER J. T. ROWE, MY DEAR BROTHER IN CHRIST:—At your request, and to satisfy my mind, I will try to pen a part of what I hope to be the dealings of the Lord with me, although I feel too weak and low in Spirit to attempt it. I trust that our Lord and Saviour will guide my pen, and give me strength to express myself as I would wish, for without him I know I can do nothing.

At a very early age I had serious thoughts about the welfare of my soul, but whether it was of the Lord or not I cannot tell. I would try to pass it off, thinking it was but a mere fancy.

About this time I had a dream that I will state as I recollect it. It seemed to be in trouble and for-

saken, and I thought I saw my mother and the Saviour conversing together, and I went to them, and fell in mother's arm's crying. She took my hand saying, why will you do so! Thou who wast hated on earth art loved in heaven. I heeded it but little if any. I thought but little more about it until the summer of 1894. I was then 12 years of age, and was in very feeble health, and I became much troubled about my soul. When I would hear of the death of any one it would fill my poor heart with horror. I thought if the Lord was to take me in my sins what would become of my soul? Would I be spurned from God's presence forever, or would he pardon my sins? I thought if I was only as good as I thought my mother was, who was a member of the Primitive Baptist church, I would be so happy. I kept my troubles hid as much as possible, and would try to pray secretly. Brother Rowe, I cannot express my feelings during that summer. Mama would ask me what ailed me? I would tell her I did not know, only I was sick. She was in lots of trouble about me. No one knew what ailed me, and I did not know myself. O how blind and dead was I to all spiritual understanding. I retired to my bed one night and while sleeping dreamed that judgment was sweeping the whole world, and O the horror of my poor soul. It seemed that my mother would be saved, but what would become of poor me? I asked her would I be saved, and what could I do to be saved, and she told me to follow her examples. Here I awoke praying to the Lord to have mercy on me a sinner. This was a great trouble to me. I felt to be a vile sinner, and felt the need of the saviour. 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. O if we could always wear a look of gentleness so tender and touching that both young and old might know that we had learned of Jesus, who is so meek, and who bore the sins of the world so patiently. Jesus loved the world steeped in sin and saturated with crime far better than the world loved him in righteousness. This man Jesus Christ loved as no mere human being ever loved. I passed on in this condition for sometime fearing death very much, and would watch the golden Sun setting in the far off west, and trembled and wept at the thought of that, if I should never see its gleaming rays again rising in the eastern skies, what would be my doom? I would pray to the Lord to pardon my sins, and make it known to me, and when I would see dark clouds rising, and hear the roaring thunder it would fill my poor heart with inexpressable horror, and I would beg the Lord to spare me, and would seek a lonely place to pray, and thought I would be a better girl, and quit singing songs, and keep out of rude company; but the world was so beautiful I would not forsake it. I tried to forget all the past, and turn to the world. But I loved the Primitive Baptists, and my love for them I could not put away. This darkness continued until the 23rd of Nov. at which time according to the will of the blessed Saviour, I found myself bereaved of my oldest brother who was seventeen years of age. He was my heart's idol. O he was so dear to me. He was two years my senior, and most all my earthly pleasures were in him. We had seen much pleasure together, and when I found that he was no more the light of my life seemed to leave me. Not caring to

live I could almost quote the poetry with ease, "Come welcome death, I will gladly go with thee," and felt alone, helpless and miserable. All my cherished hopes were withheld, my pleasant things laid waste. It seemed better for me to die than to live. The world seemed so dreary to me now. I decided that I would never again try to enjoy life, but just mope around and weep and mourn my life away. My friends tried to comfort me, but my soul refused to be comforted. In a short while after he died I saw in a vision or dream a beautiful light pass me, and in the light was my brother, and his voice spoke to me saying, watch when I tell you to. This gave me lots of trouble. I did not know the meaning of what he said. I groped my way in darkness until I was visited with another dream. I thought it was evening-tide, and darkness was upon the earth, and I saw my brother coming towards me all robed in snowy white, and I started to meet him, and there came a little child between us, which seemed to be my little sister. This drew my attention, and he vanished from my sight. I believe my brother is with Jesus, but I missed his sweet voice, and smiling face so much. My love for the Baptists grew stronger, and I wanted to be with them, but felt I was so unworthy I did not feel fit to be with them, but believe the Primitive Baptists are the true church; but my doubts were and are, am I worthy of being with such a people? When I would go to hear them preach I would think that I could not stay away. I was mourning all the time, and when I was not in their company my heart was there. 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. I hope I have been comforted. I know I have felt much better since the blessed Lord gave me strength to go home to my friends and tell them what I hope to be the dealings of the Lord with me. "Come unto me all ye that labor and are heavy laden, and I will give you rest." I hope that I have found peace and rest with my Saviour. All the week after my baptism I felt like singing praise to the Lord our God; and since by the grace of God I have been enabled to offer myself to the church for membership, and by the same grace they were made willing to receive me, I often think whence is this to me, that I should be so favored, for I am the same poor, undeserving sinner, not worthy of the least of God's mercies. Brother Rowe, never shall I forget your kindly admonitions to me, nor shall I forget the kind attention shown me by many of the dear children of God. May God almighty grant that 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? O at times the thought makes me quake and fear, but I have a humble hope that I have a part in him, and if so how blessed am I. Certainly one who has never had a home with our dearly beloved brethren cannot know how sweet it is to be there. How sweet the name of Jesus sounds in the believer's ear.

I can say to the church as Ruth said to Naomi, entreat me not to leave thee, or return from following after thee. Thy people shall be my people, and thy God my God.

"I love thee my Saviour,
I love thee my Lord,
I love thy dear people,
Thy ways and thy word."

But O at times I am so much cast down, feel lonely and unworthy of being with such a people

as the people of God; and at times when the dear old members call me sister I feel so little and unworthy. Life is but a sea with its endless diversity of joy and sorrow, and if I am saved at all it is through and by the grace of God, and not by any good work that I have done. How oft have sin and Satan strove to rend my soul from thee my God, but everlasting is thy love, and Jesus sealed it with his blood. Pray for me for I earnestly desire the prayers of all God's children. Your little sister in hope of eternal life.

SADIE V. WEST.

Columbia, 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 XXXI.....No 2.

WILSON, N. C., DEC. 1st, 1897

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

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P. D. GOLD.

PRICE REDUCED.

We have a few Oxygenors and Oxydonors on hand at \$7 each. If you wish one please let me know.

P. D. G.

I will send a copy of Treatise on Book of Joshua free to any one who will send me one new subscribers, cash, or renewals, cash.

P. D. G.

EDITORIAL

GOOD MEETING.

Some years ago while spending sometime with Elder Durand at his pleasant home, his church, as is their custom, held a kind of covenant meeting, in which each of the members, male and female if so inclined, actively participated by giving a revelation by word, hymn or Psalm of the recent dealings of the Lord with them. The meeting was conducted at the instance of the pastor in a plain, simple, homelike manner, and no one attempted to preach, nor did any seem to feel that he or she must have some unusual or exceedingly marvelous thing to tell, but with child-like simplicity, as little children leaning upon their mother's knees and looking up into her comely face, beaming with the ever rapturing smiles of tenderness and love. They each gave expression as impressed to that which was uppermost in their minds, touching the gracious

evidences of the dealings of the Lord with them.

I went to the meeting seemingly as though it was the only proper thing to do, without the slightest devotional impulse, or even an inquiry as to the character of the frame of mind of which I was possessed, and upon coming into the midst of that lovely band of the Lord's little flock a deep sense of utter unworthiness of the association and fellowship of such a graciously favored people seized upon me, and for a short time I felt that all that I was, and all I possessed, and all that pertained unto my life, vital and otherwise, from my earliest recollection to that time, were like the earth with all of its belongings, animate and inanimate, wrapped in the most frigid mantle of winter and congealed into a solid mass. I was so peculiarly wrapped in darkness and filled with coldness that when called upon to take part in the introductory services by praise and prayer it seemed that I should fail to find a hymn suited to my feelings among that most excellent, extensive, and appropriate collection of Elder Beebe, but finally I turned to the hymn which begins:

"Now in thy praise eternal King,
Be all my thoughts employed,
While of this precious truth I sing,
Cast down but not destroyed."

And as the hoar frost first disappears, and the ice breaks up and melts away under the beaming rays of the rising sun, so I felt a breaking up and melting away of that in which I seemed to have been congealed, by the gentle rays from

the sun of righteousness I trust falling upon me and penetrated the innermost recesses of my heart, and it seemed to me that I could realize this peculiar thawing out running all along back the way in which I trust the Lord has mercifully and graciously led me, and I became so filled with a sense of the goodness and mercy of God and his great love wherewith he loves even such sinners as I, that I could only sit down and give vent to my feelings with burning tears which freely flowed, I then felt as though the North wind had awoken, and the South wind had come and blown upon the garden of the Lord, and that the sweet smelling spices thereof were flowing out as I sat there and listened with delight to the sweet, soul-cheering messages from the brethren and sisters. That was to me a precious meeting in which the finest of the wheat and best wines were brought forth, and the sweetest incense was poured out, the fragrance of which has often seemed to rise up in my heart and shed forth consolation, giving assurance that the Lord was there and commanded a blessing upon us. Having been so favorably and pleasantly impressed with the character and fruits of that meeting, I had often referred to it in my remarks before my home church, expressing the desire of having such a one there, when finally about the first of Aug. last, my pastor, Elder Amos Dickerson, remarked to me that he had often thought of the kind of meeting of which I had spoken, and had be

come impressed with the idea that it was a good meeting, and suggested that we have one at our church, to which I readily agreed, and we decided upon our next Saturday meeting as the time to bring the matter before the church. A friend had also said to me some time before that he wished we would have one of those meetings of which I had spoken, that he believed it was a good meeting. We met at our church on Saturday before the 3rd Sunday in Aug. and I introduced the services by praise and prayer, and mentioned the mind of the pastor and myself, and explained the character of the meeting, the manner of procedure, and what were the privileges of the brethren, sisters and friends—that it was the privilege of all of like precious faith to speak often one to another, and that the Lord had hearkened and heard the conversation of such as feared him, and that a book of remembrance was written before him for them that thought upon his name, that if one could not speak and yet could think upon his name that he or she would be none the less at the meeting. The pastor followed with a good talk, followed by deacons, Graham and Thompson in the same line. I asked one of the sisters if she felt to have anything she wished to say, she began as though she had nothing that would edify the church, but the more she talked the more she said, until she had talked to much comfort, and was followed by other sisters who talked as having been taught of the Lord. One dear

sister, on hearing perhaps the day before of the kind of meeting we thought of having said, of herself, "Here is one that will not talk," but when deacon Thompson said he often feared he was but a stumbling block to his brethren, and traveled much in darkness, this dear sister was so vividly reminded of the darkness along her way, and how she had so often feared she was in the way of her husband—preventing his coming to the church, she felt she must bear testimony to brother Thompson's remarks, and did so with feeling and comfort. And others followed, giving precious evidences of the way the Lord leads his children.

I suggested if any of the friends had aught they wished to say in testimony of what they hoped the Lord had done for them it was their privilege to do so, and if they could witness with what the brethren and sisters had said and wished to be among them it was their right, and upon the pastor extending the suggestion an old lady who had been in possession of a good hope for about 35 years came forward and added much to our joy by her gracious talk, and was received to baptism; whereupon another lady was there ready and told what she hoped the Lord had done for her, and was received, and was followed by another lady who talked and was received. The pastor asked the friend who had desired the meeting, and who had received a hope some 25 years before, if he did not feel like talking, whereupon he came forward saying, that his time

to talk had passed, that last winter sometime he felt like talking but did not, and now he could not, but talking just the same, and while he did not enter into a detail of the reasons of his hope, yet perhaps none who talked that day aroused the church more to edification than did he, and he was received. In turning to resume his seat he looked into the face of his friend and neighbor, whose wife feared she was in his way, and said, "Jack, come on, it is your time next," and he came and talked well and was received. Others talked but did not submit their cases to the church. The meeting was then adjourned.

That night where Elder Dickerson and I stopt one was received, and next day we received three, and at other times and places others joined, so that from the Aug. to the Oct. meeting inclusive, 18 joined at our church, and one at another, as the seeming outgrowth of that meeting, and still others are expected. I am bound to believe that the character and manner of the above described meetings are good, and that the Lord ordered all the circumstances leading up to them and the effects which grew out of them, and that his name should have the praise.

It is good to meet together often and exhort one another in Psalm and hymn and spiritual song, singing with grace in the heart unto the Lord, and witness to one another of his gracious dealings, and testify of his loving kindness and tender mercies, and thus let

our light shine before others that they may see our good works and glorify our Father who is in heaven, and it may be that they, beholding our good works, may be moved in spirit to join with us in praising him for what he has done for them, as was the case at our meeting. How could we better convince them that their exercises are like ours than by showing to them that our exercises are like theirs?

It often occurs to me that we do not enjoy our religion as we might if we would meet together oftener and have more general consolation in our meetings, and I can think of no better way to confirm and strengthen our fellowship for each other and to obtain and establish a fulness of the same from others who desire to be with us, and yet fear they are not fit or worthy to be among us. It seems to me it should be easier for the church to get to such timid ones than for them to get to the church. It is a custom among the churches of my association for the ministers to receive and baptize those who give satisfactory evidences of a hope in Christ, and desire to follow in the way with us, whether at the church or elsewhere, and at any time, with or without the presence of other members. We have fishers of men and feeders of sheep, and each tries to abide in the calling where with he is called.

P. G. L.

Brother Isham Hinson of S. C. requests my view of 2nd Pet. 3: 12:

'Looking for and hasting unto the coming

of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

This language of inspiration declares that the heavens and the earth shall be destroyed. By the flood the world that then existed was destroyed. This means not the literal earth, but its occupants or inhabitants. Every living thing on the earth was destroyed. Those in the ark alone escaped. When the expression all the world wondered after the beast, it means the people of the earth. When it says, marvel not if the world hate you, it means the people of this world. When a decree went forth from Augustus Cesar that all the world should be taxed, it meant the inhabitants of the world, and not the literal earth. So when Peter says (2nd Pet. 3:6) the world that then was perished, he did not mean the natural literal, earth, but its inhabitants.

Notice though that the language is different in this case under consideration, for here he states that the earth and its works shall be burned up. There shall be a literal destruction of the earth that we dwell upon. The literal heavens, the elements also, and the earth shall all be destroyed. The heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth shall be burned up.

This language requires such a construction as to leave no room to suppose that this natural, literal earth shall not be destroyed. This has not yet come to pass. It is called the day of the Lord, a most

notable and fearful time to the wicked, a glorious and solemn time of deliverance to those that look for and love this coming of the Lord. But the day of the Lord—this day—will come. It has not yet come.

Before this day comes scoffers shall say, where is the sign of his coming? All things, say they, continue as they were of old. These characters are willingly ignorant of God's power and faithfulness. The same word that was fulfilled of old still keeps the heaven and earth, and will destroy them at the appointed time. This day will come as a thief in the night, in the sense that there will be no premonition or forewarning of it. It shall come suddenly as a thief in the night. No one of these scoffers or unbelievers shall be looking for it. But believers in the word of the Lord are expecting him to come. Seeing this is true how our conduct should be shaped accordingly. What manner of persons ought we to be in all holy conversation and godliness? Looking for this glorious appearing of the Lord, let us hasten thereunto by setting our affection on things above, and regulating our conversation according to this blessed expectation.

How little faith there is on the earth! Look abroad among those professing to believe in the Lord Jesus, and in his coming again to this world—not to put away sin, but to receive his prepared bride, and in which glorious coming the heaven shall flee away, the elements melt with devouring fire of him

who is a consuming fire, and the earth shall be burned up—and see how little the conduct of such is affected by this wonderful truth. If ones heart is much interested in a movement considered by him to be momentous his conversation will savor of it, and his conduct will manifest it. As he regards the interest of that country to which he is going to be more desirable than the country he is leaving, he will value but little the place he is about to leave. Suppose one is to go to a far and very distant country, and learning that all good things are supplied there free, and the plunder he has here will be worthless there, besides it could not be transported to that country, and if one were found trying to carry any of it along with him it would be a great curse, would he regard his stuff at all, or seek to carry it with him? What could Lot carry out of burning Sodom as the word of the Lord hastened his escape from the wrath of heaven consuming its wicked people? His wife even looking back is disfigured into a pillar of salt to be remembered as a monument of the solemn truth of God's word.

Looking for the coming of the Lord. Those that indeed believe the Lord's word will look for his coming. What we look for we consider nigh. It is a glorious reality that affects and controls the conduct of those that truly believe. In proportion as one truly looks for and expects or hopes for, and loves the coming of the Lord he hastens to that day of God's coming—being

confident of this very thing, that He that hath begun a good work will perform it unto the day of Jesus Christ. What evidence have I that God has begun this good work in me if I am not meeting my Lord by being prepared for his coming. If I love him it is being manifested by my seeking him and being comforted unto him. If I love his appearing it will be shown in my conduct. I will seek those things which are above and—not minding earthy things, I will show that I am not under the power of this world, but that Jesus reigns in me.

P. D. G.

NOTICE.

I have bought me a small tract of land and paid for it, but I wish to build a house, and wish my brethren and friends to help me, if they can, and are willing to do so. My address is W. B. Williams, Box 86, Elm City, N. C.

UNION MEETINGS.

The Skewarky Union is to be held with the church at Whitakers Friday, Saturday and 5th Sunday in January 1898.

The Contentnea Union is appointed to be held with the church at Lower Town Creek Saturday and 5th Sunday in January 1898.

The Toisnot Union is to be held with Moores church Saturday and 5th Sunday in January 1898.

The Black Creek Union is to be held with the church at Aycock's

Saturday and 5th Sunday in
January 1898.

Sister B. Greenwood of Wilson,
N. C. still has some copies of Elder
B. Greenwood's experience. Price
25 cents.

MARRIED.

Wednesday Nov. 17th 1897, at
Freemont, N. C. Mr. Thos. Felton
Jr, and Miss Nettie Farmer, by P.
D. Gold.

OBITUARIES.

FANNIE M. MIZELL.

By request of brother F. M. Mizell, the
worthy deacon of our church, Mt. Zion, I
will try to write a few lines in memory of
his dear companion, who was also a dear
and worthy member of the same body, sister
Fannie M. Mizell, and was born Feb. 17
1853, died July 29, 1897 (of consumption.)
She was married twice, first to Mr. Wm.
Holland, by whom she had two children
that I remember, one of them a married
daughter, was taken from earth a few
months before her mother. A son now
living, who we hope will well consider the
worthy example of his angel mother, and
thereby be guided by it as a ladder that
reaches to heaven. She was married
the second time to brother F. M. Mizell Feb.
10, 1891, and by this union there were no
children. Was baptized, and united with
the Primitive Baptist church in Nov. 1894.
She was confined to her bed several
months before she died. I visited her
several times during her illness, and she
was a resigned, patient, sufferer, the theme
of her soul was Jesus, the Saviour of sinners.
One evening I went to see her in company
with our dear pastor, Elder W. B. Strick-
land and his wife. She asked him to pray
for her, before leaving. When we went in
she was very feeble indeed, her kind hus-
band had to support her every time she
raised in bed. This evening after prayer
she raised immediately up in bed, without
any support, and began praising God, and
she said she wanted to shout, and asked
us all to help her praise the Lord. May
we all follow her worthy example by grace

divine, and be ready as we believe she
was to obey the summons when it comes.

BETTIE Z. WHITLEY.

Hobgood, N. C. Nov. 3rd 1897.

WILLIAM MILES.

Brother William Miles was born some-
time in the year 1827, and was married to
Rebecca Stubblefield in March 1861. The
result of this marriage was ten children,
only two of whom survive their father.
Brother Miles was once a member of the
Methodists, but the grace of God opened
his eyes to see the way of truth and
brought him out of Babylon and he was
gladly received in the church at Arbor,
Caswell, Co. N. C. where he remained a
worthy member for several years, and un-
til the day of his death, which occurred on
the 1st day of September 1897 when
the good Lord kindly took him from this
earthly house to a building not made with
hands eternal in the heavens. Brother
Miles was loved and respected by all who
knew him. After being requested to
write this notice of his death, I said to a
very worthy minister who knew him well,
"I would be glad if I knew more of bro-
ther Miles so I might write of him more in-
teligently." He remarked, "You will
hardly speak too highly or too well of
him for he was very worthy." I felt then
that that would be enough for me to say
of him or anyone else. May God who is
a Father to the fatherless and a husband
to the widow strengthen and comfort his
widow and two surviving daughters that
they may be resigned to this, to them
severe dispensation of his providence, and
may he bless them by his grace that they
may hope in His mercies and trust in his
care.

WILLIAM P. MILES.

Son of the above, aged 19 years, died
of typhoid fever a few weeks before his
father's death. He was a member with
the Missionaries and their preacher said
they had lost one of their best members.
He told his physician that he would soon
be done with the trials and troubles of this
life. He said he was ready, told all good-
bye, and quietly passed away leaving a
mother and two sisters to fight life's bat-
tles. The Lord strengthen them. Yours
in hope.

I. H. HARDY.

MRS. EMMA B. STRANGE.

On Sunday evening of March 25th 1894.

ded at her quiet home in Onslow Co., near Tar Landing, N. C. Emma R. Strange, the loving wife of B. H. Strange, aged 69 1 month and 15 days. She was a consistent member of the Primitive Baptist church, and had been for many years. She always was sure to attend church unless providentially hindered. She was a member at South West church, and will be greatly missed at that church. She was friendly and kind hearted to all, seeming to be constantly watching to perform some duty for the Master's cause. Always looking to the welfare of the poor and the aged, and especially was she a kind mother to the orphans, she had cared for several. Her friends were as many as knew her, for none knew her but to love her. She leaves to mourn a loving husband and four loving children. She crossed over the river with but a few minutes pain, heart failure being the cause, but the one consolation is, our loss is her eternal gain. Blessed are they that die in the Lord.

ALLEN SIMMONS.

By request I send you the obituary of Mr. Allen Simmons. Mr. Simmons was born March 31st 1846, and died Oct. 19th 1897, making his stay on earth 51 years, 6 months and 19 days. In 1871 he was married to Miss Catharine Garner, and unto them were born 11 children, but 6 have gone before. I have known this man ever since I could recollect. He was a laboring man. He labored very hard to support his family. He appeared to be honest in his dealings, and if any person had ought against him I do not know it. He was a loving husband, and a good father and neighbor, and was a man that attended to his own business, and let other people's alone. He did not use profane language, and seemed to be very good man every way. He never drank to an excess, and for the last two years he has been in very much trouble about his soul's affair, and would read his bible every opportunity. He went to church every time that he was able. I have heard him say if he was saved it was by the grace of God. Though he never made any profession, still I believe he had a hope in Christ. Mr. Simmons was in the field picking cotton, and was struck with a pain in the head, and came near falling in the field. His wife and children carried him to the house, and all a loving wife, children and friends,

and two physicians could do could not stay the hand of death. Within about two weeks after he was taken he fell asleep in Jesus. While we mourn our loss, I believe it is his gain, and may the Lord bless the bereaved ones, and enable them to bear their troubles and affliction with patience, and cause them to look unto God as the author and finisher of their faith; and may the Lord prepare us all to meet him in that better land above, where parting is no more, is my prayer.

D. N. McCain.

Newport, N. C.

ANNIE MCGOWAN.

You will please publish the death of little Annie McGowan, the daughter of our much beloved brother G. W. McGowan and Frances his wife. She was born May 8th 1885, and died Sept. 7th, 1897, after an illness of 38 days with typhoid malaria. Little Annie was a kind and loving girl. She waited on her brother Frank who was down about 40 days as long as she could go, and after she was confined to her bed she would often ask how her dear papa was as long as she had her mind, but while she lay unconscious her father departed from this unfriendly world to a world of bliss and joy. She lay in this condition for several days when we all thought she was improving. She would ask where her papa was several times, but we thought it best not to let her know her father was dead as she was so weak, but she is gone a mother's idol, she loved her so well. Little Annie was so kind and obedient to her parents always ready and willing to obey. She was not heard to murmur or complain. A few minutes before she died her brother Frank went into the room where she was lying, she looked at him with a smile. She was conscious to the last. She thought so much of her brother Frank, and waited on him so much while he was down. He got up time enough to wait on her part of the time. O what a distressing time, husband and daughter both taken away from the fire side in so short a time, but her voice is still, her footstep is heard no more, no more to come to mother's relief, no more to sing her sweet little songs for she is gone. I feel alone, where shall I find relief? But the Lord giveth, and the and the Lord taketh away, blessed be the name of the Lord. But it is so hard to give our loved ones up but may the Lord reconcile the bereaved mother and

strengthen her in all her troubles: so grieve not for Annie, for we believe she is at rest in that world where sickness and sorrow, pain and death are felt and feared no more. Written by the request of a kind and affectionate mother.

E. J. HINES.

DOCTOR F. HINNANT.

At the request of his only living sister, I send you for publication in the LAND-MARK the obituary of Doctor F. Hinnant, the son of Henry and Wealthy Hinnant. He died October 23rd, 1897, at Manches-ter, Va. in the 43rd year of his age. He leaves a devoted wife and six children, and one sister, together with a host of relatives and friends, to mourn his loss, which we hope is his eternal gain. May that God that doeth all things well be a husband to the widow, and a father to the orphans; and may he reconcile all that may be bereaved, and may they all be enabled to say the Lord giveth and the Lord hath taken away, blessed be the name of the Lord.

ALEX WIGGS.

ISAAC CLIFTON WILLIAMS.

Brother J. C. Williams requests me to write a short obituary of his infant son, Isaac Clifton. Isaac Clifton Williams son of Elder J. C. and Martha E Williams, vacated the stage of human action Sept. 24th, 1897, aged 3 years, 8 months and 26 days. Little Clifton was a remarkably bright and intelligent child, and was possessed of the affections of his parents, hence it was a great cross to give him up. But in their sorrowful bereavements they have great reasons to hope their baby has gone to that blissful land beyond the river that hath no need of suns to rise to dissipate the gloom of night. To the dear mother and father let me say that I have the utmost confidence in the virtuous sacrifice of the Son of God to save, and that his wisdom, power and mercy embrace the redeemed family and that your baby was one.

J. F. MILLS.

ELDER SAMUEL HOLT AND WIFE.

By request I will write a few lines in memory of Elder Samuel Holt, and his wife. Elder Holt was born March 9th 1807, and joined the Primitive Baptist church at Yopps meeting house, in Onslow Co. N. C., was received by letter in full fellowship in South West church and there remained until his death. Narcissus Holt,

the wife of Elder Holt, was born April 18th 1810, and died July 6th 1895, and joined the church at South West on the 1st Saturday in August 1836, and there remained in full fellowship until her death. So far as I know she was a consistent member. Brother and sister Holt reared a large family of children. I was acquainted with sister Holt. She generally occupied her place at preaching when she could. She was a great sufferer in her last days with a cancer. Myself and other brethren would go and preach for her when she got so she could not go to meeting. Her faith appeared to be strong in the Lord, and she left good evidence that she died in the triumph of faith, and we feel to hope that her suffering is over, and her faith and hope are turned into sight. Some of their children are members of the Primitive Baptist church, and some are not. May God bless them to live and die as their father and mother died. What a blessing to have a christian father and mother even to think about when they are gone, and how much more to have a good hope through grace that one day you hope to be raised up together with them to praise God for ever.

ISAAC JONES.

APPOINTMENTS.

W. R. & J. E. CRAFT.

| | | |
|-------------------------|-----------|---------|
| Middle Creek | Dec. | 16 |
| Rehoboth ..... | ..... | 17 |
| Fellowship ..... | ..... | 18 |
| Little River ..... | ..... | 19 |
| Smithfield ..... | ..... | 20 |
| Bethany ..... | ..... | 21 |
| Cross Roads ..... | ..... | 23 |
| Beaulah ..... | ..... | 24 |
| Upper Black Creek ..... | ..... | 25 & 26 |
| Scotts ..... | ..... | 27 |
| Contentnea ..... | ..... | 28 |
| Wilson ..... | ..... | 29 |

They will need conveyance.

E. E. LUNDY.

| | |
|---|-------------------------|
| Harmony (Russell Co. Va.) | Saturday |
| before the 3rd Sunday in Dec. | |
| New Garden | Saturday and 3rd Sunday |
| Elder J. T. Stinson will please arrange for | |
| next week. | |
| Salem (Fazewell Co.) | Sat. & 4th Sun. |

J. E. ADAMS.

| | |
|--------------------------|------------------------|
| Mill Creek (S. C.) | 1st Sun and Sat before |
| in Dec. | |
| Cool Spring | Sat and 2nd Sun |
| Philadelphia | Sat and 3rd Sun |
| Pleasant Hill | Tuesday after |
| Burlington | Sat and 4th Sunday |

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A. GARDNER.

| | | |
|---------------------|-----------|----|
| Pilot Mountain..... | Dec. | 27 |
| Rock House..... | | 28 |
| Piney Grove..... | | 29 |
| Snow Creek..... | | 30 |
| North View..... | | 31 |
| Wilson..... | Jan. 1-98 | 31 |

He will need conveyance

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

TRAINS GOING SOUTH.

| DATED Sept. 23 1897. | No. 23 Daily | No. 35 Daily | No. 41, Daily. | No. 49. |
|-------------------------|-----------------|-----------------|-------------------|------------|
| Lv Weldon..... | A. M. 11 59 | P. M. 9 43 | A. M. | P. M. |
| Ar Rocky Mt..... | 12 52 | 10 35 | ..... | ..... |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 12 52 | 10 35 | 5 45 | 12 45 |
| Lv Wilson..... | 2 00 | 11 16 | 6 24 | 2 12 |
| Lv Selma..... | 3 09 | ..... | ..... | ..... |
| Lv Fayetteville..... | 4 49 | 1 14 | ..... | ..... |
| Ar Florence..... | 7 25 | 3 25 | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 6 01 pm | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 35 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7 17 pm | ..... | ..... | ..... |
| Ar Goldboro..... | 8 00 pm | ..... | ..... | ..... |
| Lv Goldsboro..... | ..... | ..... | A. M. 7 61 | P. M. 3 10 |
| Lv Magnolia..... | ..... | ..... | 8 05 | 4 10 |
| Ar Wilmington..... | ..... | ..... | 9 39 | 5 45 |
| ..... | P. M. | ..... | A. M. | ..... |

TRAINS GOING NORTH

| | No. 25 Daily | No. 31 Daily. | No. 36 Daily | No. 45 Daily |
|----------------------|-----------------|------------------|-----------------|-----------------|
| Lv Florence..... | A. M. 8 43 | P. M. 5 15 | ..... | ..... |
| Lv Fayetteville..... | 11 21 | 10 29 | ..... | ..... |
| Lv Selma..... | 1 00 | ..... | ..... | ..... |
| Ar Wilson..... | 1 42 | 12 11 | ..... | ..... |
| No 104 ex Sun | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 20 am | ..... | ..... | ..... |
| Lv Wilson..... | 5 41 am | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 17 am | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... |
| Lv Wilmington..... | ..... | ..... | P. M. 8 15 | A. M. 9 3 |
| Lv Magnolia..... | ..... | ..... | 8 55 | 10 29 |
| Lv Goldsboro..... | ..... | ..... | 10 10 | 11 50 |
| Lv Wilson..... | P. M. 1 42 | P. M. 12 15 | P. M. 11 21 | P. M. 12 43 |
| Ar Rocky Mt..... | 2 33 | 14 53 | 11 52 | 1 30 |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 2 13 | 12 51 | ..... | ..... |
| Ar Weldon..... | 3 30 P. M. | A. M. 11 10 | P. M. 11 10 | ..... |

†Daily except Monday. ‡Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4.10 p. m., Halfway 4.25 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.57 p. m., Kings 7.55 p. m. Returning leaves Kings, 7.55 a. m. Greenville 8.52 a. m., arriving Halfway at 11.25 a. m. Weldon 11.31 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8.20 a. m. and 3.30 p. m. Arrive Parnoke 9.10 a. m. and 5.10 p. m., returning leave Parnoke 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 7.30 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. 3.30 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 7.10 p. m. Returning leave Sledge Hope 8.00 a. m., Nashville 8.25 a. m., arrive at Rocky Mount 10.5 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily, except Sunday, at 10.15 a. m. and 4.30 p. m. Returning leaves Clinton at 7.30 a. m. and 11.10 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 A. R. for Norfolk and all points North via Norfolk

H. M. EMMERSON, General Pas. Agt.

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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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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE LAW.

The law of ten commandments is regarded by many as so differing from the ceremonial law that it remained in force after the others had been abolished, and is still over the people as a rule of life. I do not understand that brethren who hold this view mean to teach that we in the gospel dispensation are under a covenant of works; but there seems to them to be a kind of necessity to regard the ten commandments as still alive in their legal form, lest we should be regarded as holding that the christian is under no restraint but free to act out his fleshly propensities. I believe I shall have a careful hearing from the brethren while I try to tell how this subject has appeared to me.

These commandments were first spoken by the Lord from Mt. Sinai, while it was altogether on a smoke, because the Lord descended upon it in fire. Moses was not at that time with the Lord in the Mount. Ex. 20. Afterward Moses was called up into the Mount, from which he had been sent down before the commandments were spoken, and the Lord gave him his judgments to set before the people, which Moses wrote in a book. 22:4. Then after Moses and Aaron and the seventy Elders had seen the God of Israel, Moses was called again into the Mount, "Come up into the mount and be there: and I

will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." And Moses was in the Mount forty days and forty nights and received from the Lord the full directions for the service under that law of ten commandments. All the provisions and ordinances of divine service were under that law which is called a covenant, 34: wherefore these commandments are called, "The law of commandments contained in ordinances," whose enmity Jesus slew by the cross. Eph. 2:15,16. The law of commandments and the ordinances for its obedience by the children of Israel were inseparable. The one without the other was without effect.

"And he gave unto Moses, when he had made an end of communing with him upon Mt. Sinai, two tables of stone, written with the finger of God." Ex. 31:18. When Moses reached the camp of Israel with those two tables of stone in his hand he found them engaged in a work which was contrary to the first commandment. "And Moses anger waxed hot, and he cast the tables out of his hands and break them beneath the mount." 32:19. Those tables have never since been seen or heard of.

Again Moses went up into the Mount with two tables of stone like unto the first, which he had himself hewn out at God's command;

and the Lord passed by before him, and proclaimed the name of the Lord, and then gave him other directions for the children of Israel. And the Lord said unto Moses "Write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel." And he was there with the Lord forty days and forty nights; and he did neither eat bread nor drink water. "And he wrote upon the table the words of the covenant, the ten commandments." Ex. 34: 1-24-29.

When Moses delivered this covenant to Israel his face shone so that they could not behold it. This is the law which the apostle calls a ministration of death, written and engraven in stones, which was glorious; which (glory) was to be done away. This is that old testament which the apostle speaks of as that which is abolished, for the veil on Moses face was made necessary when he gave them those tables. 2nd Cor. 3: 7-13 This is that first covenant which was taken away that the second covenant might be established. It was found faulty, for it could not make any one righteous, but only discover their unrighteousness. This was written on tables of stone, but the new covenant was written in the fleshly tables of the heart. Heb. 8: 8-13. This was weak through the flesh, not being able to justify those who were under its curse. Rom. 8: 1. It must be this law of commandments which is meant in these places, for it is the one whose righteousness is fulfilled in the Lord's people, because Jesus obeyed it, and for sin condemned sin in the flesh, when he came in the likeness of sinful flesh and bore its curse. This is the law that entered that the offense might abound. And when sin by the law reigned unto death, and grace had

reigned through righteousness unto eternal life by Jesus Christ our Lord, so that the righteousness of the law is fulfilled in the Lord's people, then that law was done away in its old form. It belonged to the former or legal heaven, which shall no more be remembered nor come into mind. Isa. 65. There is no element of gladness or joy in it for the soul that hungers after righteousness, but it is a fiery law and burns up all their works, and would consume them utterly if they were not sheltered from its power in Jesus Christ, in whom the new covenant is established.

Consider this law of ten commandments, its purpose and use. It "is holy and just and good." It tells the perfect course of conduct of a man with reference to God and man, which as the Saviour teaches reaches to the thoughts and intents of the heart as well as to the words and actions. Now was this law given from Sinai to show men a way in which they might win and keep the favor of God. No. All men were already guilty of the whole law and therefore it condemned them. The apostle says, "By the law is the knowledge of sin." Again he says, "The law entered that the offense might abound." There was not a righteous man on earth, no not one when it was given. Rom. 3: 10. If there had been the law could have had nothing to do with him, or to bestow upon him, for the law was not made for a righteous man, but for the lawless and disobedient &c." 1 Tim. 1: 9. And whatsoever the law saith it saith to them that are under the law that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19.

The Lord has thus by his inspired servants shown plainly the purpose of the law. But men have let their imagination run beyond

the teachings of the scripture upon this, as upon many other subjects. Thus we often hear and read of the moral law as distinguished from the ceremonial law, and as a law that is over all men as distinguished from the law that was given to the Jews only. And some have gone so far even as to speak of such a law as written in the hearts of all men by the Spirit of God. But such things I have not found in the Bible: nor can I see how such thoughts can be consistent with what the Bible does plainly teach.

To Adam the Lord gave one plain and simple command, saying, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2 : 17.

The eating of the fruit of this tree was the act by which the man became a sinner. This was the offense of one by which judgment came upon all men to condemnation. It was by this act that sin entered into the world, and death by sin, so that death passed upon all men, for that all have sinned. Now this sin and death were in the world, and reigned over all men from the disobedience of Adam until the law. Rom. 5 : 12-21. The inspired writers do not speak of any other law but that given by the hand of Moses to the chosen people of Israel, which is called "the law of sin and death," until "the law of the Spirit of life in Christ Jesus" is brought to view, which makes the Lord's people free from the former. That law given to Israel had ordinances of divine service to carry it out, which are sometimes spoken after the ceremonial law; but they are not another law, anymore than the provisions made concerning any command of the lawmaking power in order to carry them out are a separate law. They are all parts

of the same law.

This law of ten commands, we are to keep in mind, is the first covenant, written and engraven in stones, and there was not, and never has been, a Jew that it does not condemn justly. And when the apostle presents it in its deeper signification he shows all men, Gentiles as well as Jews, are under its curse. But it is only in the gospel of Christ that the righteousness of God is revealed to the faith of God's people, and also to the same faith, of Gentiles as well as Jews that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. : 1 : 16-18, for those among the Gentiles in whose hearts the Lord writes his law, though they have not the law of Moses, are made to feel the condemnation of the law as fully as the Jews who have that law. But this which was always true of the Gentiles—the Lord's people among them—could only be brought to light in the gospel day, when God judges the secrets of men by Jesus Christ. Rom. 2 : 12-16. For it was declared of him that by him, "the thoughts of many hearts should be revealed."

It is to be remembered that the apostle in Romans is not declaring the natural man can understand the things of God, his eternal power and Godhead, and that God has showed it unto them, for elsewhere in many places it is declared that no man knows God except those unto whom the Son reveals him. Nor is it intimated here that the Lord has written his law in the hearts of any but his people, either Jew or Gentile, for that would contradict the word of God. He is showing that the same law which manifests the condemnation of the Jew to himself when written in his

heart also manifests to the Gentile his condemnation when the Lord writes it in his heart, and it is not until the Lord has revealed his wrath against all unrighteousness to either Jew or Gentile, so that he sees himself a justly condemned sinner under that first covenant, that the new covenant is shown to him, the law of the Spirit of life in Christ Jesus written in his heart, showing him redeemed from the law of sin and death. So both Jew and Gentile are saved alike by grace without the works of the law; for all are concluded under sin by the scripture, that the promise by faith in Jesus Christ might be given to them that believe. Rom. 11. The promise was to Abraham and his seed before the law was given, and therefore the inheritance of that blessing of righteousness was not by the law. The law was added because of transgression till the seed should come to whom the promise was made. Gal. 3:16-23.

I do not know of any sense in which the law of ten commands in its legal form was given to any people but the children of Israel. As a worldly covenant it was a covenant that God made with them. The tables of stone written with the finger of God is called "the tables of the covenant." Deut. 9:9-11-18, 10:1-15. I do not find anything in the scriptures to teach me that this has anything to do with the natural man, except to show to the Lord's people that he is justly condemned, and to stop his own mouth, because the letter of the law testifies of Christ as the promised seed, and as the righteousness of his people.

What comfort is there now in the law of the ten commands for any one who reads it after the flesh? The Saviour spoke of it as taking hold of thoughts as well as actions, and

pronounced him who thinks a wrong thing as under the curse of the law. If the law had not said "Thou shalt not covet," Paul would not have known sin. Rom. 7:7. Now in what way can this law be a rule of life to the child of God, since it can only apply to us in the flesh, and then it must slay us. Those in whom its righteousness is fulfilled do not walk after the flesh but after the Spirit, that is a law of sin and death, and when the law of the Spirit of life in Christ Jesus made us free from it we were free in deed. Then we were dead to it and it to us. It was not the ceremonial law which was the first husband. There was no death or condemnation in that, but in the ten commandments, which had these ordinances of divine service belonging to it.

Whoever of all the Lord's children ever had any comfort from the thought that he had kept the precepts of the law? His comfort never comes in that way. Nor does one ever turn in his heart from the crime because the law said "thou shalt not" do it. Those precepts in that form, as written and graven in stones, can never be anything to a living soul but a ministration of death, though the natural man may boast in his righteousness through his obedience to them in the letter.

Jesus summed them up in two commandments, in which no act was mentioned, and said, "On these two commandments hang all the law and the prophets." When he writes those laws in the hearts their obedience is experienced through Christ, and the poor soul thus made rich in faith rejoices alone in his blessed name. Now there is a desire to walk holily, not for fear of the punishments threatened for the transgression of those commandments, but because the Spirit of

life and of love to God causes us to thirst for righteousness, and to desire to walk as becometh the gospel of Christ. The flesh is still full of disobedience, unbelief, and all evil, but is brought into subjection by grace. If we walk after the flesh we die, for the body is dead because of sin in the case of all in whom is Christ. Rom. 8.

Take the Sabbath. That was never mentioned from the creation of the world till it was given to Israel. And neither that, nor any other precept of that law written on tables of stone, was ever given to any other people but the nation of Israel.

The directions to them concerning the keeping of the sabbath were very explicit and absolutely unchangeable while that law remained. There was no mercy shown to one who disobeyed, and there has never been any rearrangement of that ordinance to suit any man, or nation, or circumstance. There could not possibly be any power in a sinful man to keep a holy law. No man can obey a law under which he is justly condemned except to suffer the penalty. When he has died in obedience to it then he is free from it. "He that is dead is freed from sin." Rom. 6:7. "Therefore by the works of the law shall no flesh be justified in his sight." This ordinance of the Sabbath, as well as every other ordinance and precept of that law written and engraven in stones, was against us, and Jesus took them all out of the way, nailing them to his cross. It was the hand-writing of ordinances which was contrary to us, the law of commands which was a ministration of death, which was blotted out. Col. 2:14.

Now we know that Jesus commanded his apostles to teach those whom they baptized to obey all things which he had commanded

them. And lest the apostles should forget any one thing, he promised that the Holy Ghost should bring everything that he had spoken unto them to their remembrance. But the apostles have given no direction to the churches to observe any day of the week as a day of rest, or as having any special character or signification above another day. But Paul has spoken of the Sabbath day as among the shadows of things to come, the hand-writing of ordinances that have been blotted out. He says, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath (days) which are a shadow of things to come; but the body is of Christ."—Col. 2:16, 17. To the Galatians he said: "Ye observe days, and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain."—Gal. 4:10, 11. The Sabbath of years, and the Sabbath of seven times seven years, or the year of jubilee, were enjoined as ordinances, the same as the seventh day. Were they not all types or shadows to be done away in Christ? And can the type be fulfilled, and yet remain? Must not the shadows flee away when the morning comes?

New covenant children have the law of love written in their hearts, and they need not that law which "is the ministration of death, written and engraven in stones," to constrain them to obedience, for the love of Christ constraineth them. 2nd Cor. 4:14: "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." This love makes us desire to obey and please God whatever suffering in the flesh it may cost us. This love reaches out to all the brethren, and by this "we know that we have passed from death unto life," It is the sweet-

est, holiest joy that can be felt on earth. To "comprehend the breadth and length, and depth and height, and to know the love of God, which passeth knowledge," is to be "filled with all the fullness of God."

SILAS H. DURAND.

Southampton, Pa., Nov. 12, 1897.

DEAR MR. GOLD:—If it is not asking too much of you, I would like to hear your views on the one talent. For some days the one talent has been uppermost in my mind. I sometime find great comfort in reading your paper. Yesterday for instance I read several LANDMARKS and enjoyed them very much, but today when the paper came I did not enjoy it at all. I am a mystery. When I think I will enjoy anything I am not apt to do so. When I do is when I do not expect to. I am more and more convinced each day I live that all power is in God. I can do nothing, not the least thing within myself. I have got so I feel afraid to say I will, or will not do anything, for let it be whichever it may, I do to the contrary. I feel very dependent sometimes I assure you. I go bowed down the most of the time, am in fear of something dreadful happening to me or mine. I feel to know that we all are in God's hands, he can protect us, or cast us off, whichever he sees fit. I have no strength of my own, and I must submit to whatever trials he sees fit to call me to pass through. Notwithstanding the trials and temptations that I have already passed through, there are more to come. O I have already gone through with things that would have been unbearable, would have sunk under its weight had it not been for that everlasting, strong arm. But ah, I was made to say, "Thy will be done, God knows best, and doeth

all things well." He surely is a most merciful God, or he would have cut me off long ago, yes even out of existence. O that I could go back to the time when I thought I was converted. I would be more sure. O how I did rejoice in a Saviour's love. I felt his presence so sensibly that I felt sure that my robe had been washed and made white in the blood of the lamb. O will my blessed Saviour ever get so near to me again while I live in this sinstricken world? Sometimes I feel that he is a long way off, has hid his face from me. Yes, turned his back forever perhaps, and then I remember he has said, "I will leave thee for a while, but will return unto thee." O it seems a long, long time to me, but I live in hope that he will return in due time, and in his own time, not mine.

O for a while in my life I felt to live in the sunlight of God's love, with scarcely a cloud to come over me, but alas, now days the clouds come thick and fast, and O so heavy, with now and then a very little sunshine; but O God, I want to thank thee for that little. I don't deserve any when I consider my short comings and disobedience to thee, but O Lord, not one single temptation can I resist without thy help. I can truly with Paul, that when I would do good evil is present. It is my desire, above all things, to live a life that is pleasing to God. O, if I ever get to heaven it must be through the tender mercy of a most merciful and loving God.

I heard a preacher say sometime ago that he wanted to put his hands on the blessed Saviour, and feel the nail prints in his hands and feet, and lots more that I will not mention. It made me shudder. I felt like I would not touch him for the whole world, that he will be too pure, too sacred for my dirty, filthy hands to touch. If I can ever get

in his presence I think I will want to fall on my face at his feet and say, Lord be merciful to me. I know I did nothing good on earth, as thou knowest, I have come empty handed, bringing no sheaves. If I am saved it will be through thy mercy. If I hear that awful sound depart, I know you not, it will be no more than I deserve. O I cannot be saved any other way, but through the mercy of our Lord and Saviour Jesus Christ. It seems to me I am groping my way in darkness with no one to guide me. I can't see my hand before me. O I am afraid to travel alone, the way is so dark, not a ray of light that I can see. O did you ever feel that way? But still he says, "I will lead you by the right way that you may go to a city of habitation. But is he leading me? If I could but know that he is leading me through this dark and dreary wilderness, O how willingly would I follow, for I know there is no danger in the roughest places. If my hand is in his he will carry me through. I almost wish I had not written so much, for surely you will tire of reading this scribble, but remember I did not write this for what you would get out of it, but for my own relief. When I commenced writing I only thought to ask your views on the one talent, but other thoughts came to my mind and I have written them as they come. I have turned the talent over to you, so I am rid of that, hoping to see your answer in the LANDMARK whenever you feel disposed to write.

Since writing last night I have been made to say, I am thine and thou art mine, O Lord. I do not care much about sending the letter, but am afraid not to, for surely if I had thought that my writing to you would have been so much relief to me I would have written long

ago. Surely I never thought that the blessed Lord would ever require any writing to you, or any one else from me, one so little, so frail. O Mr. Gold, I know you can sympathize with me, having gone through the same ordeal, (forgive me for mentioning or referring at all to my joining the Missionary Baptists.) Oh it has been such a cross to me, what I have suffered no tongue can tell, how much even before I had my name taken off and since then. O I did not want to say anything against them, and would not tell anyone why I did it, but would say don't ask me. I feel like I am deceiving the church which I knew I was, for the pastor came around to see me, asking me why I did such a thing, and said he was perfectly astonished, for he thought I was one of the best christians in his church, and asked me if I didn't think that I had been converted. I told him yes, I believe the Lord did, or had forgiven my sins, and that I believed that all my sins up to that time were blotted out, but if I was to be judged according to the deeds done since then in the body I was lost already. O I have been very unhappy since I left them, but feel thankful today that I had the moral courage to come out from among them. O if I could hear the sermon that you preached the day you united with the Primitive Baptists to day, maybe I would be satisfied. I feel sure all will come right by and by, for surely God never leaves off a good work until it is finished. I feel satisfied in all but two things—rebaptism and to call God's children brother and sister, but O my dear friend, I feel that I will be made willing to do those two things if he requires it. I feel that I am one to myself, that there is not another like me in this big world. I hate worldly minded-

ness, but still I know I would be wrapped up in it if left alone. O God, keep me at Jesus' feet, at his feet I want to live, and whatever he requires of me to bear, bear it bravely as a soldier of the cross. O I feel like I could write to you all day long and not tire, it is such a relief to me to pour out to some kind friend all our joys and sorrows, when we feel to know that they can rejoice with us, when things go well, and weep with us if needs be. O there are so few that I can go to in time of trouble, none but thee O Lord that I can fully trust. I must stop. May we meet in heaven with all the blood-washed throng, there will be no sorrow there, no trials and temptation, but will be joy, peace and love. Yours truly.

MRS. DANIEL.

Greenville, N. C.

Remarks.

We consider that our friend has been, and is now blest with a good hope through grace, and that she is prepared to go in the name of Jesus, which is above every name that is named, and tell the King's household of his goodly matter, and she will find good company, and good treatment, and good employment with the Kings servants. The business is honorable and well spoken of in all the realm, nor need she fear any loss by loyalty to his name.

Among the favors in the royal house is a good conscience which is of great price. Those that behold the king in his beauty, and are buried with him by baptism, are owned specially, and surely guided by his blessed Spirit.

He requires however that you

renounce all your former associations, and that you bring none of the gods of your native country with you, but that you appear only in the apparel of the king's household, and eat at the king's table.

It is very healthy in the king's realms. Those that dwell there should walk in white, and this is done only as we abide in him cleaving fast to his ordinances.

P. D. G.

BROTHER GOLD:—I was requested by some of the brethren and sisters at the Black Creek Association, and of some after I left there, to write so they might hear from me. They seem to be interested about me losing my voice. They wanted to know if it was restored. Dear brethren and sisters, my voice is about the same as it was, and I had my doubts about my voice being clear again. I confess it made me feel sad when it was taken away. I recollect how I felt on Sunday morning on my way to the Black Creek Association knowing that I was appointed to preach. I was trying to ask God to restore my voice, and all at once the thought came, I had better be asking God to bless me with the spirit to preach the gospel with the voice God had blest me, and I feel to hope my prayer was turned to ask God to bless me with the spirit to preach, and dear brethren and sisters, I felt that God answered my prayer, and I cannot help but believe until now that I preached the gospel to the comfort of some of God's little ones, and it seemed to me that everybody that I saw was trying to hear. I had attended seven Associations since August before I got to the Black Creek, and felt to enjoy them, and how glad I

felt to meet so many of the children of God, and hear the gospel preached; while I felt to enjoy all the Associations, but some how the last day of the Association was the best to me. I felt that I could say like David, surely goodness and mercy shall follow me all the days of my life. Some advised me that evening to go back home, and not fill my appointments. They thought I had better rest awhile, but I told them no, so I was blest to preach and fill all of my appointments. On Thursday morning I baptized one, and then went to my appointment at Mr. Thompson's. After preaching there the lady of the house Mrs. Thompson came before the church. She was afflicted, and was blind, and had to be led. Some thought her mind was impaired. When she began to talk she said, I have not any thing to tell, but I must be baptized. She said, I believe if I were baptized I could see then. She began and told her experience, and I did not see any room for one question. Next morning we met at the water for baptism, and there were a good many people met. Some thought I had better have some one to go in the water with me, as sister Thompson was blind and weakly. I confess my faith at first was a little weak, but I took her by the hand, and seeing her faith was so strong it helped me. Just before I put the sister under the water I spoke out and said, what God does is done forever, and I never baptized any one any easier: and as I led her out of the water she cried out, I can see, and sister Thompson praised the Lord aloud. I don't think I ever saw more people crying, some young and old crying aloud. I thought as one said, what great things grace can do. I was so overcome part of the time I could not talk, but I did believe God had a people

in that country, and God had a purpose in my being with them. I believe they love the gospel, for they go to preaching day and night. The Union meeting at Smithfield was a Union indeed. There was a large congregation, and well behaved, and a great many Baptists: and truly I did feel like the heavens were open and the glory of God was manifested, and I tell you dear brethren, if we could all be little enough so we could esteem our brethren and sisters better than ourselves there would not be so much trouble among the Old Baptists. Oh that we could all strive for the things that make for peace. I do not know that I have ever been humble, but if I have I feel like it has been through affliction. I felt it may be that was why my voice was taken to humble me. I often feel like I have been forgetting the God that has done such great things for me. There is one thing I know. If I am saved it will be a vile sinner saved by grace alone. This leaves my family all well.

ISAAC JONES.

Maple Hill, N. C.

Remarks.

Brother Jones writes me last week that he has baptized about 15 since August, and that it does not look to him like the Old Baptist people are all dying out. Some of those dead to sin are being buried which is a good, decent burial.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I have just received a precious letter from sister Basham, which is very comforting to me and probably will be to others. She reports the death of her niece, sister Sue E. Wright, who was well known among the brethren and sisters of this Association.

Brother Gold, when I met you and brother Stone on your way to the Smith's River Association, I felt like I wanted to get off and go with you. But I hope I was in the right place, as there were eight added to the church by experience, making 33 during the last year.

Such things are refreshing from the Lord, and are marvelous to our eyes.

My health is very common. Love to you and yours. I am your unworthy brother in hope of a better life.

A. B. PHILPOT.

Alumina, Va., Oct. 21st, 1897.

Remarks.

Elder Philpot is pastor of the church at Bethel, Franklin Co. Va., where so many have been added to the church this year.

It has been a remarkable revival in many churches of the Mountains this year, in which several churches have shared in the ingathering.

It is a great matter to have the witness of the Lord's presence and blessing in our midst. I am glad that brother Philpot has these comforting signs of the Lord's presence with him.

P. D. G.

ELDER A. B. PHILPOT, MY MUCH ESTEEMED PASTOR:—I do not suppose you are expecting a letter from me, as we hope to meet soon if the Lord will; but I feel that it is my duty to again write you a few lines to let you hear from us, and that your kind letter was thankfully received and appreciated. We are glad to know that you think or have cause to hope that your health is improving. O may it continue to improve until you are perfectly restored to good health, and O may

you long be spared to continue to preach the unsearchable riches of Christ, if the dear Lord's will. Surely you have great encouragement and cause to believe that the Great Giver of all good blessings is blessing your labors most wonderfully in so many of the Lord's loved ones being enabled to see their way sufficiently clear to follow the dear Saviour into the liquid grave, and to unite with the people they love, and that love those under your ministry, and joining the churches which you serve. I feel to rejoice that it is so. I feel that it calls for the most fervent gratitude, and great thankfulness to the ever merciful Saviour on the part of us all, coupled with humility and love. Dear brother, I am so glad to learn from yours that you and brother Plyborn, and several of the brethren and sisters, contemplate visiting us on Monday evening after the first Sunday in November and being with us on Tuesday &c, as you said. Miss Fannie tells me that you said there would be another preacher, but she cannot remember his name. I hope he will be with you, and that you can all come, if the Lord's will. I also pray the dear Saviour to be with us during the time. Without his presence all will be cold and dark and dreary. O lord that it may not be thus. But thy will be done. Dear brother, the very thought of you all coming so far even unto our house for the purpose you contemplate humbles me in the very dust of humility. Yes, the thought of the goodness and mercy of the dear merciful Saviour to me, a poor beggar lying at his feet, for so I feel at this time to be, unworthy of the least of the blessings so bountifully bestowed on me, much less the one in contemplation. However I am looking forward to the time with anxiety and hope. Brother Mc-

Manaway was baptized by brother Walton on Saturday before the 1st Sunday in September. He is the brother that you asked me about. I have heard that several others have joined at Morgan's but I know not their names. I am truly glad to hear of so many being gathered home, or rather to the church where they can feel at home.

No doubt you have heard of the departure of my beloved niece, Sue E. Albert. She fell asleep in Jesus (of which I have no doubt,) the 6th of September. She had not been able to talk except a word or two, or a very few words at a time, for about two months, or near that, and the family were not sure that she was entirely conscious, as she would seem to be unconscious so soon. Before her mind gave way she told her husband (when urging her to have a Dr. to see her) that she wanted no Dr. and insisted much that none should be sent for or called to see her, saying she would never get well, and that she did not want a Dr. Whenever speaking of sickness or recovery afterwards, she said she would not get well. Her strong faith and hope in Jesus were unwavering, so far as I have learned. And when death seized her the day before the breath left as they think, her mother was sitting on one side of her bed, and her sister Alice on the other side, Sue looked at Alice smilingly, almost laughing, but could not speak. That smile continued on her face until she was laid away to rest. Her mother said that for that reason she thought she was the prettiest corpse she had ever seen. My husband was at the burial and funeral, which was preached by a Missionary Baptist, as her husband thought he could not get a Primitive Baptist in time. None near there.

Her dear, kind husband seemed

much troubled, and to mourn her loss deeply; but we sorrow not as those without hope, firmly believing that our loss is her great gain. How comforting the thought. While I feel sorry to see her smiling face and hear her comforting words no more in this life, I also feel that our separation will be very short, probably shorter than it otherwise could have been. That I too will soon be laid away to rest from all the troubles, trials, and cares of this life, and with dear old Job I desire to wait all the days of my appointed time patiently till my change came. The dear Lord doeth all things well. My dear husband joins me in sending kindest regards and best wishes to you and family. Hoping to see you at the expected time, I am your weak sister in hope of a better life.

S. J. BASHAM.

Stewartsville, Va. Oct. 16th, 1897.

ORDINATION.

At the request of the Primitive Baptist church at Bethel, Pulaski county, Virginia, Elders Isaac Webb P. G. Lester, F. P. Branscome, D. S. Webb, J. W. Hurst, and G. A. Reid met with said church on the 20th day of November, 1897, for the purpose of ordaining brother J. C. Harst, if found qualified, to the full functions of the gospel ministry.

After preaching by Elders P. G. Lester and Isaac Webb, the presbytery was organized by choosing Elder I. Webb, Mod. and Elder F. P. Branscome, Clerk.

Brother Hurst was then duly examined by Elder P. G. Lester and adjudged, by the presbytery, to be sound in the doctrine, faith and order of the gospel, and was duly set apart to the work of the ministry by the laying on of hands by the presbytery, Elder D. S. Webb

delivering the ordination prayer, and the Mod. giving the charge, after which the presbytery and the church extended to Elder Hurst the right hand of fellowship. The next day Elder Hurst baptized two in New River, decently and in order.

The church has in Elder Hurst a most excellent gift of which we all have very great reasons to be both proud and thankful.

F. P. BRAUSCOME, Clerk.

ELDER'S GOLD AND LESTER; DEAR BRETHREN:—I have been impressed, if not deceived, to write to the household of faith the reason of my hope.

My trouble began in this way. A still, small voice said, you have to die; and if you die in this state where God and Christ are you cannot go. Then I felt like there was a resting place for every one but me, and that I was in the world without God or hope. I viewed myself as having to die that evening, and I viewed myself in a place of torment, and lost all hope of myself, and gave up to die, and be brought guilty in the presence of God. In this state I felt as though a house of heavy weight was laid on me, and I could not move nor talk. Still there was a prayer ringing within, but I was not saying a word. The cry of the prayer was, Lord have I spent three years trying to pray, and at last have to be damned and sent to hell!

¶ By some power I was taken out of that condition, and turned around, my face being turned toward heaven, and my back towards hell; and I was marching toward heaven. A voice was spoken to me which said, when my sheep go astray I call my sheep, and they will follow me; and I give you eternal life, and you shall never perish:

and go and teach all nations. The Saviour appeared before me and said, I am the chief stone that lies low in Zion. I am the rock in a weary land, and a shelter in the storm, and shelter all my children in the hollow of my hand till the wicked is overthrown.

The Saviour then disappeared, but I heard his voice saying, I stand on the walls of Zion. I cry aloud and spare not. I will go with you through the troubles and trials of this life, and go with you to the hour of death, and stand by you in the close of your eyes. When you are done with this unfriendly world your soul shall be received in heaven begging for the Redeemer's sake in that world that shall never end.

Then I was back in this world. How I hated to stay here. I wanted to remain with Jesus, but I had to come back here in this world. This was about 38 years ago. I had no liberty of going to the Old Baptists, though I had a love then for them. It reasoned in me that they could tell the cause of all my woes, and they were the people I longed to see.

A voice very loud spoke to me, if you fear and are ashamed to own me yonder, I will not own you before my Father's face. I have written it in your mind, and printed it in your heart. I will be to you a God, and you shall be to me a people.

I was much troubled about being baptized. My owners were opposed to my joining the Old Baptists. The devil told me in my distress to go to the Missionaries. I replied no, I am not going there. I am going to the Old church where the Lord commanded me to go.

Then came a power I hope from heaven that chastised me very heavily about going to the church. I said, I do not know how to join the church. I have never seen any

one give in. I went to preaching in my sleep, and after preaching the preacher, Elder Hilliard Taylor, said, If there is any christian in the house let him rise: on the second invitation I arose.

A voice said, how can you hear without a preacher? How can he preach without a teacher? How can he preach except he is sent? Go you to the church. You can be received at any time. Your tongue shall speak though it were hung on wire. In my Father's house are many mansions. If it had not been so I would have told you. I go away to prepare a place for you.

I was received at Sappony about 30 years ago, and was baptized by Elder Hilliard Taylor.

I heard a voice saying you shall see of the travail of your soul and be satisfied. While my troubles have been many I feel like these troubles cannot be compared with the glory to be revealed. Eye hath not seen nor ear heard the things that He hath prepared for them that love him.

I hope that we all will live near together. We live too far apart. We cannot serve God and mammon too. I desire that you all pray for me, for if a saint the least of all.

This impression to write to the brethren and sisters has been with me a long time.

A voice spoke to me saying, speak ye comfortably unto Jerusalem, cry unto her that her warfare is accomplished, for she has received at the Lord's hands double for all her sins.

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

CLARISSY TAYLOR. (col.)
Wilson, N. C.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

CRUMBS.

Some brethren have sudden and pungent convictions. They can tell the time they commence, and can tell the day and place of their sudden and clear deliverance: while others cannot tell when or how their trouble began, nor can they tell any more when or how their burden passed off. Some are under conviction a long while—but others only a short time. Some are relieved in the day time, but others are asleep and have dreams or visions in which they receive some relief.

Elder Wm. Hyman, the moderator of the Kehukee Association, and highly esteemed and counted faithful, said it is like two men, one loaded with a bar of iron which was taken from him suddenly, and he could tell the very spot where and the time when it was taken away; while the other man weighted with a bag of sand was

relieved of it so gradually and slowly—a hole having been punched in it, and the sand dribbling out gradually—that he could not tell when or where his load left him; and the dear old brother added. “Brethren, this was my case, and I have had to carry the old bag ever since.”

I heard Elder C. B. Hassell say that he had observed that those Baptists that could not tell when, how or where the burden left them, and that felt they had no experience, only that they were sinners, and had never felt any thing they could glory in, only that Christ is their hope, were humbler and more watchful, and careful of their conduct, and were better members, than such as could tell so much of visions and revelations, and seemed to glory in their experiences, and not in Christ—that seemed not to feel so much the need of Christ, now, every day, but would go back to what they had felt years ago, and were not so careful of their present standing and conduct.

An old brother in Ga., was reputed for his watchfulness as a sentinel at the gate, and was considered hard to please because he was very particular in receiving members, so that those who desired to join the church feared him specially. This old brother objected to an applicant for membership, and the report spread that his objection was because this man could not tell when or where he lost his burden. This gave the brethren abroad trouble, for they felt that many as good brethren as we have are

unable to tell when or where the burden left them. With some it is while asleep or in a dream or vision. They fall asleep feeling wretched and miserable, and awake and behold a new world of peace and beauty, love and praise to God, and joy in their souls; but soon unbelief creeps slyly along with the suggestion that was nothing but a dream, and suddenly doubts and distress follow. Others are relieved so gradually they can fix no time or place, but they are as highly esteemed as any members we have.

In this case in Ga., many brethren were troubled. Among others “uncle Dave Patman,” as they called him, Elder D. W. Patman, wrote that he had known many as good members as any that could not tell the manner or time of their deliverance. The old brother replied, My trouble is not that this applicant could not tell when he lost his burden—but my trouble is that he never had a burden.

The effect of the new birth is substantially the same in all. There is a travail and a coming to a new world.

Old things are passed away, and behold all things are become new. One does not think as he once did—does not understand as he formerly did—does not love what he formerly did. It does not mean that he knows now he loves the Lord all right, or hates sin as he ought, or acts as carefully as he ought, or walks as uprightly as it seems to him a child of God should.

Perhaps once he thought if he

was born again he would know that he is a child of God, but now he does not know it—he only hopes it. Perhaps he once thought if ever he united with the church he would be a model member, but now he does not feel at all that way, but feels he is the poorest of the flock, if one at all. Well, is not that a new world to him? When one is born of God it does not cause him to feel he is holy and always happy, but it shows him he is vile.

There was a man in Ga. that attended the meeting regularly Saturday and Sunday, and took much interest in the meetings: his character and conduct were good: but he said he was not fit to join them. Other people, having a hope, felt if so correct a man as he was would not join because he was not worthy, they could not; so he was standing in the way of others by not going in himself. Elder Eubanks said to him, Mr.—I do not want to hurt your feelings, but I have a request to make of you. What is it, said the man. He replied, I want you to stop coming to our meetings. People generally think you ought to be baptized, but you say you are unfit; and they think if you are not worthy who is? So you are a stumbling block, and a hindrance to others, and I request you to stay away. The man commenced to cry, and joined them the next meeting.

What right has a man, who feels he is vile and unfit to be a Primitive Baptist, but who loves them and desires to do right, to stay out of the church? None at all. You

still have the filth of the flesh. Baptism even will not put that away, but it is the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead.

Of course all that are prepared to obey Jesus feel they are unworthy in themselves. No man can follow Jesus who feels that he himself is good. No man can trust in Jesus that does not feel that he is a sinner himself.

A Missionary told me a short while ago that he had never seen that he was lost, but he said he saw that he would be lost if he did not repent, but that he repented. In a dream a few nights ago some Missionaries said, the robe in heaven of those saved would be made up of their conduct here. I replied no, while our standing before men depended measurably on our conduct here, our heavenly robe would be alone the robe of Christ's righteousness.

Now we say to all that depend on their works for salvation, go to some other denomination. Any of them will have you, but if you depend not at all on anything you have done, or can do, but still want to do right, while depending alone on Jesus crucified and risen, then go to the Primitive baptists and be baptized. You have no right to stay away. Your vileness is no excuse. Your inability to tell a great experience is no excuse. You have no right to stay away. You are sinning in staying away. If you love Jesus keep his commandments.

After one is long a member he

may be sorely tempted. An old sister, after being a member about 40 years, in Martin Co., N. C. went before the conference and said, "Take my name off. I am not fit to be a member." Old brother Bryan took fifty cents out of his pocket and said, my sister, I will give you that for your hope. She replied at once, I would not take ten thousand such worlds as this for my hope. He then said, why then do you wish to leave us? She replied "I don't." In an instant her captivity was turned. What a comfort the company of God's people is, especially to those who feel so poor and weak they would like just to be under the table where the crumbs fall. A few days ago a lady friend told me she received a hope when she was fifteen years old, and loved the Primitive Baptists then, but, thinking that she was too young to join them, she went to the Missionaries, making them an excellent member, by trying to work up to their system, but felt she was wrong and that the love of God was not among them and so she has quit them.

Years ago a sister, now an old woman, but then a girl, received a hope, and was talking with some other girls about joining the church, and said she wished to go to the Old Primitive Baptists. They said, "if you go there you will have to tell a God-blessed good tale, or they will not have you." But if they come with that good news the Primitive Baptists receive them if they are young as readily as if they were old. All we want is for

them to come telling what great things the Lord has done for them, and has had mercy on them. That is the best way you can serve the Lord, and that brings sweet crumbs the children love to eat.

P. D. G.

OBJECTIONS TO US.

One objection to our people is that we hold and contend for Predestination. Of course those objecting to us then do not believe there is any predestination, as they believe the opposite of what we do. Now who is right? Either there is, or there is not, any Predestination. If there is no predestination then the Bible is false. The Bible says, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the to the counsel of his his own will, Eph. 1:11. Now those that object to us for believing in predestination of course hold that there is no predestination of God.

It is also objected to our people that they hold to the election of God, or that God elects his people to salvation, according to the counsel of his own will, that his purpose according to election might stand. Those thus objecting to us of course hold to the opposite, or that God did not elect any people, but it is left to their will or choice to decide the whole matter. Such objections deny the election of grace. Now who is right? Either God did, according to his foreknowledge, choose or elect his people to salva-

tion, or he did not do this. The method by which God did this, namely, through sanctification of the Spirit and belief of the truth, unto obedience and sprinkling of the blood of Jesus Christ, (1st Peter 1:2,) which is God's way of accomplishing his own choice or election, does not make it any less the election or choice of God, nor any less certain of its accomplishment.

Those who object to us take of course the opposite of this ground. Who is right?

Another objection to us is that we believe that God has saved his people and called them with a holy calling, not according to their works, but according to his own purpose, and grace which was given them in Christ Jesus before the world began, 2nd Tim. 1:9. Of course those objecting hold to the opposite of this, namely, that the creature's works are the cause of his salvation, and decide the whole matter. Now who is right?

Still another objection to us is that we hold that man by nature is dead in trespasses and sins, and God alone, unaided by preaching or any thing that men do, quickens the dead, See Eph. 2:5. Of course those opposing us hold that the sinner is not dead in trespasses and in sins, but has a spark of life, and that preaching helps him, or quickens him so that he can accept or reject the gospel. A further objection to us on this line is that we do not preach the gospel to sinners, and by sinners the objectors do not mean God's quickened people, but they mean those that do

not believe the truth.

But our position is that the poor have the gospel preached to them, and these poor feel that they are sinners—that none feel that that are sinners except such as are quickened; and all these feel and know that they are sinners, and believe on the Lord Jesus Christ. We hold that, while the sound of the preacher's voice or letter is to every one, and their words to the end of the world, yet in Spirit and truth the gospel is the power of God unto salvation only to such as believe. We hold that Jesus is exalted a prince and Saviour to give repentance and the forgiveness of sins unto Israel, and that all Spiritual gifts necessary to salvation are treasured up in Jesus, and freely given to us in him, and of his fulness have all we received and grace for grace. Acts. 5:31. Those opposing us of course believe something opposite to this. Now who is right?

They also object to us because we hold that God has a people whom he has given to his Son Jesus, who gave himself for them, that he might redeem them from all iniquity. His name shall be called Jesus, for he shall save his people from their sins. Matt. 1:21. Now who is right, those that hold to a definite atonement, believing that Jesus hath by one offering of himself once forever perfected them that are sanctified (Heb. 10:14) or those that oppose this holding the opposite?

We are opposed because we hold that Jesus has all power in heaven and earth, and therefore power over

all flesh to give eternal life to as many as the Father has given him. Of course such opposers believe the opposite of this.

Because we do not attempt to substitute even good works for grace, but hold that when the tree is made good its fruit will be good we are opposed by those that hold that the sinner must perform good works before he is born of God, while we maintain that one must be born again before he loves the Lord. On the ground of good works we are opposed, because we hold that good works are only such as God has foreordained that we should walk in, and that the bible thoroughly furnishes us unto all good works; while they contend they can invent as many new ways as they please, such as men's institutions, and call them good works. Now who is right? We hold that all scripture is given by inspiration of God and thoroughly furnishes the man of God unto all good works. 2nd Tim. 3:16. Of course those opposing us hold the opposite of what we hold. If they do not why do they object to us? They have invented many new things such as sprinkling for baptism, societies of various sorts, institutions of men, schools unauthorized by the bible, new schemes to get money, &c. &c.

Yet they complain at us because we do not fellowship them, and call them brethren. Can two walk together except they be agreed? Amos 3:3. They object to us for holding the principles above set forth. We object to them because

they deny the teaching of the bible, and hold to a system, if system it may be called, that does not, and cannot, save any one. Who is right?

P. D. G.

ORDINATION.

At the request of the church at Bethel, Pulaski, Co. Va., for a presbytery to ordain brother J. C. Hurst, of Allisonia, Va. to the work of the ministry, if found qualified, Elders Isaac Webb, D. S. Webb, F. P. Branscombe, J. W. Hurst, G. A. Reed and myself met with the church at its house for worship on Saturday before the 3rd Sunday in Nov. 1897 and organized by choosing Elder Isaac Webb Moderator, Elder F. P. Branscombe Clerk, and myself to lead in the examination. Upon a satisfactory examination of brother Hurst as to his general character as a citizen and a member of the church, and of the cause and purpose of his attempting in the name of Christ, and of his knowledge of the doctrine, faith, ordinances and order of the church, it was the opinion of the presbytery that he was sound in the faith and was called of God to the work of the ministry, and was in every way qualified for the same, whereupon he was duly set apart to the exercise of the full functions of the gospel with prayer by Elder D. S. Webb, the laying on of the hands of the presbytery and charge by the moderator.

Two having previously joined the church, which had not been bap-

tized, we met upon the banks of New River on Sunday morning, and saw our dear brother and fellow laborer enter actively upon the duties and privileges to which he had been assigned, by meekly and calmly leading those down into the water and administer to them the ordinance of baptism, and coming straight way up out of the water. We felt in our hearts that which we esteem to be akin to the plaudit of our Heavenly Master: Well done, thou good and faithful servant.

Surely such gifts are of the Lord, and come to us through, and by the blood of him who is head over all things to the church, which is his body, the fulness of him who filleth all in all, and were obtained by his mighty power whereby he led captivity—captive, and received and gave gifts unto men. Seeing they are of the Lord through the riches of his grace in his kindness toward us, that we may be comforted, built up and confirmed in the belief of the truth, and saved from the error and delusion so prevalent in the world, and from the deceitfulness and corruption of our own carnal nature, how thankful should we be to the giver of every good gift and perfect gift for them, and how careful we should be of them, giving due diligence to manifest in every gospel way our appreciation of them, proving thereby that we expect such gifts of our God and that he fills our expectations, and that we appreciate them highly for the work's sake. Our dear brother, Elder Isaac Webb, has faithfully served the brethren, among whom

the Lord has raised up. Elder Hurst for about 30 years riding 30 miles on horseback once a month, which from age and bodily infirmities he is no longer able to do, and it seems to us and to him that the Lord is but confirming the promise that "He will not leave himself without a witness."

We commend our dear brother, Elder Hurst, to the confiding consideration of our brethren everywhere, praying the Lord to keep him in the fear, love and service of His holy name, to the good of His people, and to the praise of the glory of His grace, and to His name, which is holy and reverend, be present and everlasting praises world without end.—Amen.

P. G. L.

END OF YEAR.

This number of the LANDMARK is the last one to be issued in 1897.

We are whirled along as the months come and go. The restless tide of time moves us all along regardless of our preferences. No man naturally likes to grow old. If men have the power claimed by free-agents why not stay the wheels of time in their rapid flight, or turn back the dial on the face of time, and restore the flush and joy of youth?

We have no time to trifle if we are wise, redeeming the time. The evil increases as we pass down hill in the steep of time. Remember now, young man, thy Creator in the days of thy youth, while the evil days come not, nor the years draw

nigh, when thou shalt say, I have no pleasure in them. Those days are sure to come to the old,

But if the Lord is your hope then you have a rod and staff in old age and that will support you in your tottering steps.

Many have been the sorrows of this year. While the merry laugh on the surface, and many have boasted seemingly of worldly happiness, the wail of anguish is loud and long, and it gives no uncertain sound of sorrow and distress.

But mercy reigns, and even amid the corruptions of earth the mercy of heaven still smiles on man. For high as the heavens are above the earth, so is God's mercy above our unworthiness, and prevails. Having obtained mercy of the Lord we continue to this present time.

P. D. G.

What does Mr. Kilgo, of Trinity College, N. C. mean by christian education? Answer. He means Methodist education.

What Missionary Baptists mean by christian education is to make members for their denomination. They wish all the control of what they call higher education, and lower also.

P. D. G.

NOT YET.

We have noticed the Biblical Recorder, but have neither seen nor heard any correction of the statements made in that paper, nor by Mr. White, concerning the Primitive churches joining the

Missionaries, though we have shown to the satisfaction of any candid reader that there is not a word of truth in their assertions.

Several of our exchanges that published their statements have corrected them. We thank these papers.

P. D. G.

A THROAT MEDICINE.

Throgden's Throat Elixir. Price 50 cents per bottle. Apply by mail to Thos. Lambert, Ashboro, N. C. or to me at Wilson, N. C.
P. D. GOLD.

UNION MEETING.

The next session of the Mill Branch Union is to be held with the church at Simpson's Creek, Saturday and 5th Sunday in January.

Elder A. B. Morris' P. O. is changed from Denmark, Miss. to La Fayette Springs, Miss.

PRICE REDUCED.

We have a few Oxygenors and Oxydonors on hand at \$7 each. If you wish one please let me know.
P. D. G.

I will send a copy of Treatise on Book of Joshua free to any one who will send me one new subscribers, cash, or renewals, cash.

P. D. G.

There has been a fierce attack on the part of some of the leading Denominations of Ga. against their State University—pretty much like

the one certain Methodist preachers and some Missionary preachers have waged in this state against Chapel Hill. But the Legislature of Ga. had the good sense and patriotism to not listen at such clamor.

The Atlanta Constitution has these appropriate remarks concerning it.

"It is to be hoped that the time is not distant when the Legislature can meet in Georgia and proceed with its necessary business without being called on to uproot and tear down the State University.

For many years now the friends of higher education, and the enlightened public, have been compelled to become spectators of these attacks on the University. They come to nothing, for the legislation, representing the people puts them aside.

This Spirit that prompts these attacks is too narrow and bigoted to be described. It represents nothing conservative, dignified, broad-minded and constructive in Ga. So far from seeking to improve, it seeks to destroy and disestablish."

So we say of similar opponents of Chapel Hill.

P. D. G.

OBITUARIES.

THOMAS G. PARCEL.

He was the son of William N. and Susian F. Parcel, was born in Franklin Co. Va. March 30th 1883, died July 11th 1897, making his stay on earth 14 years, 3 months and 12 days. He was taken violently sick:

his sufferings were beyond description: all that anxious hearts and willing hands of father, mother, brothers, sisters, friends and a kind and good physician could do, could not alleviate his pain, much less stay the hand of death. It is sad indeed to give up one so young and promising. But that God who rules all things after the counsel of his own will, has done right in taking little Gordon unto himself. May the dear parents be enabled to say as Job, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." His father asked him some questions about dying. He told him he was in the hands of a just and merciful God, but often called on the Lord to have mercy upon him. He was a good boy, honest, truthful, industrious, and was beloved by all who knew him, kind and obedient to parents, a loving brother. He was a strong believer in the old Primitive Baptists. Then to sorrowing father, mother, brothers, sisters and dear old grandmother, weep not, we hope your loss is his gain. And may you fully realize the writing of the apostle Paul, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." The writer of this notice held burial services in the presence of a host of sorrowing relatives and friends, after which his sleeping body was carefully laid to rest in the old family burying ground. And we trust at the resurrection morn it will be raised in the likeness of Jesus. Oh may the good Lord enable the dear father and mother to bow in humble submission to his will, and save them with an everlasting salvation, is my prayer.

Z. T. TURNER.

RICHARD A. CRATCH.

The subject of this notice was born January 19th, 1819, and died November 3rd 1897. I feel like if I could I would like to write a few lines on the death and suffering of our beloved brother Richard A. Cratch, but fear that anything I might say would not be any comfort to his people, as I am so weak a vessel. Uncle Richard was married three times, the last time to Sallie L. Orrell. He was always quite feeble after the war between the states, and finally was confined to the house with rheumatism. The last eight years of his life no one can tell how he suffered. He was a member of Blount's Creek church,

and was very active, tender and devotional, and seemed to enjoy good preaching as well as any one I ever saw. He was very kind and obliging to his neighbors, and good and loving to his family. He will be greatly missed in his neighborhood for his advice and counsel. While we know it seems hard for his poor weeping wife to give him up, yet we must remember that the alwise God has done right. We trust that the Lord will enable his bereaved wife to bow in humble submission at the feet of Jesus, and say, "Thy will be done."

LOUISA JONES.

Blount's Creek, N. C.

HAWOOD A. WHITE.

By request I write and send you for publication the obituary of our beloved brother Hawood A. White, who was born April 15th 1834, and departed this life July 29th 1897, making his stay on earth 63 years, 3 months and 14 days. Brother White lived in Pollocksville, Jones Co. N. C., and was well known and much loved by all. He served his people as Justice of the peace for about 18 years faithfully dealing justice to all. Brother White had a hope for several years before he died, but put off joining the church until just before he died. He was sick near two years with heart trouble. He bore his afflictions with great patience. He had a desire to join the church for some time before he died, but was not able to go to the church, it being some distance from his home; so by his request the brethren met at his house on the 4th Sunday in June 1897, and he gave in his reason of a hope in Christ. The brethren were fully satisfied, and he was received into the fellowship of the White Oak church, and was baptized on the next day by the writer of this notice near his house. Brother White leaves a wife and two very dutiful sons who waited on their father well during his sickness. He has many relatives and friends who mourn his loss, but their loss is his eternal gain. Oh may the good Lord bless his wife and sons, and all of his relatives in their bereaved condition, and reconcile them to his will. May they all feel that the Lord does all things well. I have talked with brother White several times about his hope, and have seen him shed tears, weeping over his sins; and I have seen him shed tears of joy, because he could hope in the mercy of God, and realize the benefits of a Saviour.

WM. W. BRINSON.

LULA A. KOGER.

She was born June 20th 1876, and died April 7th 1897, and was the daughter of John D. Helmes and wife, and was united in matrimony with D. K. Koger some five years ago, and was the mother of two little children. She was a remarkable child from her infancy, was a kind and affectionate wife, a good neighbor, and those that knew her best loved her most. Her funeral was preached by Elder A. J. Cassell, after which she was buried in the presence of a large concourse of people and weeping friends, and there to await the summons of the great judge. She received a hope some two years ago, but never united with the church. She told the writer and others her experience which was satisfactory to us and expressed a desire to be with the church, and seemed to take as much interest in the welfare of the Old Baptist cause as any that were members. She leaves a husband and two little boys, mother, brothers and sisters to mourn her loss but we sorrow not without hope, for we believe our loss is her great gain. Yet it seemed hard to give her up in the bloom of life. Her death was almost sudden. Her last prayer was Lord have mercy on me, and take me out of this world, and she passed away.

A. B. PHILPOT.

FOLLIE BARKSDALE.

By the help of the Lord I will try to write a few lines concerning the death of my dear mother. I feel so unworthy without the help of the Lord I cannot write anything. My dear mother died Oct. 7th, 1897. My father has been dead 12 years. They raised seven children, all grown and married. Two of her daughters died before she did. One of my sisters died just six days before my mother. It seemed almost unbearable. But we know the Lord's will be done. My mother was 74 years old. She suffered a long time with heart dropsy, but never was confined to her bed. She bore it all with patience, and said she wanted to be willing to suffer anything for Jesus's sake. She never joined any church. She had a hope for many years, and was a strong believer in the Primitive Baptists. She had a great desire to be baptized, but felt herself too unworthy. She would dream some beautiful dreams. Her delight was in reading her bible. I went to see her very often, and always found her reading her bible or the LANDMARK.

She would often tell me if she could feel herself prepared for death she would not want to live any longer, and often talked of the goodness and mercy of God. I have a good hope for her, and believe she is to-day singing God's praise. O may the Lord bless all her children that she has behind, and prepare them for heaven is my prayer. Written by her daughter,

LISSIE PICKRELL.

Lola, Va.

APPOINTMENTS.

W. R. & J. E. CRAFT.

| | |
|------------------------|------------|
| Lower Black Creek..... | Dec. 31 |
| Memorial..... | Jan. 1 & 2 |
| Aycocks..... | 3 |
| Nahunta..... | 4 |
| Mew horns..... | 5 |
| LaGrange..... | 6 |
| Sandy Bottom..... | 8 |
| Beaver Dam..... | 9 |
| Sand Hill..... | 10 |
| Muddy Creek..... | 11 |
| Cypress Creek..... | 12 |
| Old Maple Hill..... | 13 |
| South West..... | 14 |
| Bay..... | 16 |
| Yopps..... | 17 |
| Stump Sound..... | 18 |
| Wilmington..... | 19 |

T. C. HART.

| | |
|--------------------|------------------|
| White Oak..... | Wednesday Dec 15 |
| Moore's..... | 16 |
| Union..... | 17 |
| Mill Branch..... | 18 |
| Pleasant Hill..... | 19 |
| Falls..... | 20 |
| Hopeland..... | 21 |
| Williams..... | 23 |
| Lawrence..... | 24 |
| Mt. Zion..... | 25 & 26 |

E. E. LUNDY.

| | |
|-------------------------------------|---------|
| Rich Creek (Mercer Co. W. Va.)..... | Jan. 14 |
| Salem..... | 15 |
| Camp Creek..... | 16 |
| Little Blue Stone..... | 17 |
| Pipe Stem..... | 18 |
| New River..... | 19 |
| Brethren will arrange for 20th | |

J. M. WYATT

| | |
|--------------------|---------|
| Union..... | Jan. 10 |
| Volunteer..... | 11 |
| Rock House..... | 12 |
| Piney Grove..... | 13 |
| Snow Creek..... | 14 |
| Russell Creek..... | 15 |
| Spoon Creek..... | 16 |
| Seuter..... | 17 |
| River View..... | 18 |
| Reed Creek..... | 19 |
| Camp Branch..... | 20 |

| | |
|------------------|----|
| Leatherwood..... | 21 |
| North Fork..... | 22 |
| Fairfield..... | 23 |
| Union..... | 24 |
| Weatherford..... | 25 |

A. GARDNER.

| | |
|-----------------------|--------|
| Buffalo..... | Jan. 2 |
| Shiloh..... | 3 |
| Pleasantville..... | 4 |
| Sardis..... | 5 |
| Hillsbale..... | 6 |
| Mr. Armfields..... | 7 |
| Abbotts Creek..... | 8 |
| New Shepherd..... | 10 |
| Rock Hill..... | 11 |
| Pleasant Grove..... | 12 |
| White Oak Spring..... | 13 |

He will need conveyance

I contemplate publishing a book of portraits of ministers and others of note of the Baptist faith, when assured of sales enough to indicate no loss. It is intended to make a collection of some hundreds of portraits each to be as good in every respect as the photograph from which it is made, and all photographs to be used must be of the best quality. It is intended that the work shall far surpass anything of its kind extant, both as to quality and comprehensiveness.

I solicit immediate correspondence from all who may desire such a work, and especially desire ministers' photographs. Those who desire to act as agents please report what are the prospects as to the number of sales within their knowledge. Good commissions allowed for selling, and price of book will be less than one cent per portrait. Address

D. H. GOBLE,

Greenfield, Ind.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Our dear brother Elder W. J. Hull is in a bad financial press and unless he gets help will suffer the loss of all he has. Our dear brother Elder C. W. Anderson has a dropsy remedy, and he says if the Baptist editors will advertise it free that he will give the proceeds to brother Hull until the debt is paid. I hope you will help this much. Brother Hull is moderator of the New Hope Association, and is a sound and faithful gospel minister. Owing to bad crop and sickness he is in this press. Yours in hope.

B. F. PYRON.

Lonelm, Ark.

Dropsy Remedy—New discovery. removes 1 to 3 gallons a day. Cures the worst cases. Trial package free. Send name, age, symptoms, and 10 cents mailing expenses with agreement to give a fair trial and report result or return. Poor people treated free upon a statement with proof of amount of property owned. C. M. Anderson, Dutton, Madison Co. Ark.

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Wilson, N. C.

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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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J. N. W. GILLIAM, Principal.
Morton's Store, N. C. 6 24 5m.

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

TRAINS GOING SOUTH.

| DATED Nov. 23 1897. | No. 23 Daily. | | No. 41 Daily. | |
|-------------------------|------------------|-------|------------------|-------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon | 11 54 | 9 43 | ..... | ..... |
| Ar Rocky Mt. | 12 55 | 10 35 | ..... | ..... |
| | | | | |
| Lv Tarboro | 12 12 | ..... | ..... | ..... |
| | | | | |
| Lv. Rocky Mt. | 1 00 | 10 35 | 5 45 | 12 47 |
| Lv Wilson | 2 20 | 11 15 | 6 24 | 2 37 |
| Lv Selma | 3 15 | ..... | ..... | ..... |
| Lv Fayetteville | 4 47 | 1 14 | ..... | ..... |
| Ar. Florence | 7 30 | 3 15 | ..... | ..... |
| Not to daily ex Sun. | | | | |
| Lv Tarboro | 5 01 pm | ..... | ..... | ..... |
| Lv Rocky Mt. | 6 45 pm | ..... | ..... | ..... |
| Lv Wilson | 7 37 pm | ..... | ..... | ..... |
| Ar Goldboro | 5 00 pm | ..... | ..... | ..... |
| | | | | |
| Lv Goldboro. | ..... | A. M. | P. M. | ..... |
| Lv Magnolia. | ..... | 7 05 | 4 24 | ..... |
| Ar Wilmington. | ..... | 9 30 | 5 50 | ..... |
| | P. M. | A. M. | A. M. | |

TRAINS GOING NORTH.

| | No. 25 Daily. | | No. 32 Daily. | | No. 40 Daily. | | No. 48 Daily. | |
|-----------------|------------------|-------------|------------------|-------|------------------|-------|------------------|-------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| Lv Florence | 9 35 | 5 35 | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Fayetteville | 12 42 | 10 35 | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Selma | 1 50 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar. Wilson | 2 35 | 12 22 | ..... | ..... | ..... | ..... | ..... | ..... |
| | | | | | | | | |
| No 102 ex Sun | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Goldsboro | 5 00 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Wilson | 5 41 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Rocky Mt. | 6 15 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Tarboro | 6 35 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| | | | | | | | | |
| Lv Wilmington | ..... | ..... | P. M. | A. M. | ..... | ..... | ..... | ..... |
| Lv Magnolia | ..... | ..... | 7 15 | 9 35 | ..... | ..... | ..... | ..... |
| Lv Goldsboro. | ..... | ..... | 8 55 | 11 02 | ..... | ..... | ..... | ..... |
| | | | 10 10 | 12 05 | | | | |
| | | | | | | | | |
| Lv Wilson | P. M. | P. M. | P. M. | P. M. | P. M. | P. M. | P. M. | P. M. |
| Ar Rocky Mt. | 2 35 | 12 24 | 12 25 | 11 25 | 12 35 | ..... | ..... | ..... |
| | 3 25 | 12 55 | 11 42 | 1 40 | ..... | ..... | ..... | ..... |
| Lv Tarboro | 12 12 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt. | 1 28 | 12 55 | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Weldon | 2 35 P. M. | A. M. P. M. | ..... | ..... | ..... | ..... | ..... | ..... |

†Daily except Monday. ‡Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3 55 p. m., Halifax 4 30 p. m., arrives Scotland Neck at 4 30 p. m., Greenville 6 57 p. m., Kinston, 7 55 p. m. Returning leaves Kinston, 7 50 a. m., Greenville 8 52 a. m., arrive Halifax at 11 18 a. m. Weldon 11 31 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8 30 a. m. and 2 15 p. m. Arrive Farmville 9 10 a. m. and 1 00 p. m., returning leave Farmville 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 except Sunday at 5 30 p. m. Sunday, 4 05 p. m., arrives Plymouth 7 40 p. m., 6 00 p. m. Returning leaves Plymouth daily except Sunday at 7 50 a. m. and Sunday 9 00 a. m. Arrives Tarboro to 05 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., 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 a. m., arrive Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leave Spring Hope 8 00 a. m., Nashville 8 55 a. m., arrive at Rocky Mount 9 05 a. m., daily except Sunday.

Train on Clinton branch leaves Wray for Clin on daily, except Sunday, at 11 20 a. m. and 4 35 p. m. Returning leaves Clinton at 7 00 a. m. and 5 15 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMMERSON, General Pass. Ag't.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

J W Chessen

VOL. 31.

JANUARY 1st, 1898.

NO 4.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—In your issue of July 1st I notice a query from I suppose some young lady (for it has no name signed,) to which you reply. Without any disposition to criticise a sentence of what you have said, I feel inclined to offer some suggestions in addition. The subject is in regard to the propriety of young people indulging in dancing. Your first remark that the scriptures thoroughly furnish a man of God unto all good works, is a good suggestion to start with, and we may remember in connection with it that the instructions and admonitions of the scriptures are mainly to believers. The Saviour addressed those who had ears to hear. So did the apostles, and so we may do. To those who are conscientious and desire to be instructed and to know what the Lord would have them to do, there is encouragement and profit in presenting the word of the Lord. The question asked is: "What harm or wrong is there in dancing in a private parlor," &c. Would it not be better to inquire what good there is in it. Will the fear of the Lord lead me there, or will the exercises honor and glorify him?

I remember in my early life queries coming as to the harm of certain amusements, and I would ask myself whether Christ or any of the apostles would attend and participate in such things? Or would I be willing that any of them

should see me there? I can remember when parties, gathered to engage in fiddling and dancing, were confined entirely to hotels, and were gotten up by the hotel keeper to add to the profits of his business. Respectable young people would not and did not go to such places, or show them any countenance whatever. And it would have been a lasting disgrace to them if they had. The whole tendency and influence was demoralizing. Those were the days when the church and the world walked far apart. And the churches then exercised a commanding and controlling influence over the surrounding community that they do not now. People attended the appointments of the church, and would not do, nor allow their children to do what the church did not approve. This was before the days of protracted meetings, and artificial revivals. Where these things obtain footing for a while, nearly all the youth of a community would have their names down in the church books. Those who have read Bunyan's Pilgrim Progress will recollect how his "Vanity Fair," that had been the seat and centre of abominations of every kind became reformed. Every street showed a church steeple, and the town people nearly all professors. The truth was, it was Vanity Fair yet. It was only white-washed. After the young people have become converts at the protracted

meeting it will not do for them to go to balls and parties at the Hotels to dance. Then comes up the question, "What harm or wrong would there be in dancing in a private parlor," &c. None are so blind as those who do not wish to see. Is the dance party improved by its removal, or is the private parlor degraded? This young lady appears to be conscientious, although probably not a member, but as her parents are members she ought not to want them to dishonor their profession. Members of sound orderly churches should respect their own profession; and then they may expect that it will command the confidence and respect of their children. But if children are indulged almost from their cradles to run with the popular current, the tendency of the current is downward, and the pathway is beset with snares. After the children have attended the parlor parties of their associates a claim will come upon them, the force of which the parents cannot but feel to open their doors also. Some instances of this have come under my own observation. But let me here say that such is the character and standing of Old School Baptists in this country that such an event causes a stain and lasting reproach that cannot be wiped away. There are none of us ignorant of the things that charm and attract the world.

Most of the denominations are giving them place, and they are doing their work, but the place of the Lord's throne, and the place of the soles of his feet, he will not suffer to be defiled. If I had failed so to influence and control my children as to prevent them from going into company and into demoralizing amusements that I disapproved of, I certainly would bear rule in my own house suffering no inroads in the line of revelry. The apostle sums up his exhortations

and admonitions to his brethren about in this way: "Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; If there be any virtue, if there be any praise, think on these things." Which item in all this list can be found in the dancing party? Is it any place for those to go that are mourning under a sense of sin, and longing for some spiritual comfort. One of our young sisters in the church was asked by a Methodist woman whether it was any more harm to go to parties than to want to go. She answered that she supposed not, if any one wanted to go; but for her part she had no desire to go. Another young sister told me that she was appealed to again and again about the fine pleasure parties they were having and what pleasure she might see there. But she said to me, I don't have any desire to go and I am glad that I don't. I commend these cases to the attention of our inquiring lady friend. It is not the people who are looking after the things that are honest, and things that are true, and things that are lovely, and things that are of good report that congregate at such places. It is more apt to be the vain and thoughtless, who are lovers of pleasure more than lovers of God. Dancing has become so associated with vice and dissipation, that for centuries it has formed no part of sacred devotion. Instruments of music were in use very early in the history of the world, and most likely were designed to be used in public worship; giving solemn sound, appropriate to accompany the solemn and sacred songs used in their devotions. The inspiration that would prompt the joining like Miriam or King David

in a song of praise and thanksgiving to God in the form of dancing, or stepping the time, is a very different thing from the inspiration of sociability between the sexes. I have gone into this investigation at some length, not alone for the sake of the one inquirer, but because it is a subject that concerns us all; and about which our people should be warned and admonished.

The old Jewish Governor (Nehemiah) said, "so did not I because of the fear of the Lord." In view of public sentiment and the confessedly demoralizing influence of such things, I hardly know of a step lower than professors of christianity could take than that of opening their parlors to fiddling and dancing parties. Their garments must be clean that bear the vessels of the Lord. "If any man defile the temple of God him shall God destroy, for the temple of God is holy, which temple ye are." The Master said a long time ago that the world would love its own, and it has not yet ceased from its first love. The above is respectfully submitted.

E. RITTENHOUSE.

State Road, Del.

"Rebuke not an elder, but entreat him as a father." 1st Tim. 5: 1.

The word, "Elder" in this place does not mean a preacher, for the elder women are spoken of in the next verse, and beside this Paul rebuked or withstood Peter at one time and he was an Elder in the ministerial sense. Further Paul tells Timothy to rebuke with all authority and in this he does not except the ministry. The word "Elder" in this place refers to our aged brethren. Paul was not ignorant of the fact that as men passed the prime of life and waxed old their minds failed them and they

were subject to be overbearing or otherwise childish.

The most of men have points in their character which predominate over all others and as they grow older the weaker points gradually give way to those stronger ones. An old deacon once said to me, "I am covetous and I can't help it, I have plenty and yet my whole crave is to gain more and make money." In his younger days he worked hard and saved his earnings and his acquisitive powers grew stronger and his other powers grew weaker, and the strong talents grew morbid and could not be satisfied. Of course his usefulness as a deacon had ended, but it was my duty as pastor to entreat him as a father. I mention this one as one of the many such cases which have come under my notice.

The acquisitive powers are not the only ones which are subject to grow morbid and become overbearing, but the powers of stability or firmness are very much subject to grow into stubbornness and become hurtful to the brethren. I once knew an old brother who had been very useful to the church, who in his old age declared non-fellowship for those brethren who did not shave to suit him, but the brethren did not rebuke him.

All men and women are subject to form opinions of their own as to what is right, and if they become closely wedded to those opinions as they grow older they become stubborn in favor of those opinions and are subject to condemn those who disagree with them when they have no scripture to justify such condemnation. To such, custom becomes law by which they set themselves up as judges in other men's matters and dictate what shall be the lives and practices of others. Such should not be rebuked but entreated, borne with and gently

held up by the stronger ones. But a question arises, should the church be governed by such extremities or by customs for which there is no scriptural authority? Why should we claim that the scriptures are our only rule of faith and practice and then yield to customs not spoken of in the bible? Some things are entirely out of the bible, such as life-insurance, fire-insurance and such like things. Why should we take those things in our churches or pulpits when we have nothing to give about them but our own opinion which is not worth any more than the opinion of any body else? Would it not be better if we both in our discipline and doctrine, would confine ourselves strictly to those things set forth in the word of God? And would not our churches be in better condition? We should have respect unto all our brethren and sisters but especially the aged, not to follow them in wrong ways, but to entreat them as father and mother and when we are compelled to differ with them, do so in brotherly kindness and in charity.

While I am writing on these things I want to drop a hint to our brethren in the ministry, who travel outside of the bounds of their own pastoral charges. When you travel among the churches served by other preachers, have some respect for the feelings of the pastors and do not meddle with vexed questions, nor with the discipline of the churches, for in so doing you are doing much harm and had much better be at home.

A dear brother and faithful minister once wrote to me that in his section there was a question, "Is the bible the gospel?" And that himself and other able ministers were doing what they could to quiet matters, when there went among them two traveling preachers, who of course were at once in-

formed of the trouble, and they pitched into it in every sermon, showing their opinions. The result of this preaching ended in the exclusion of (perhaps) more than twenty members. Would it not have been better for all parties concerned if those two traveling preachers had confined themselves to such matters as the Lord had revealed to them? Or otherwise that they had not gone out at all?

Every church needs her pastor and he should use every means within his reach to inform himself on scriptural matter so as to be able to not show his opinion, but the word of the Lord on all matters pertaining to the house of our God, and it is just as much the duty of the church which he serves to hold up his hands by administering to his necessities as it is his duty to serve them as pastor.

Hoping that I have written the above in the interest of the truth, I am your brother in the blessed hope of the gospel.

L. H. HARDY.

Roxboro, N. C.

Do christian wives of true gospel preachers have a Spiritual impression proving their husbands' call to the ministry?

There may be a difference of opinion on the subject, but I feel convinced that it is very generally the case that they do, and will show my opinion.

He first must be a christian; and as she is also one, they are born of the same Spirit, and are of one faith and one baptism, and are together partakers of the heavenly calling. Adam said, "This is now bone of my bone, and flesh of my flesh." Solomon said, "A prudent wife is from the Lord." So having the same Spirit; the same faith; the same baptism; and the same Lord,

and the twain one flesh, I cannot see why their minds should not run together, in each and everything pertaining to the service of God, only she is to be in subjection, and keep quiet in the church. While he is a preacher and a teacher. She will try to further rather than hinder his labors in the ministry.

Though the apostle Paul had no wife, his remarks in regard to the good husband and the good wife are exactly to our experience in the great similarity, regarding natural, and reciprocal duties. "But he that is married careth not for the things that are of the world, how he may please his wife." And again, "But she that is married careth for the things of the world, how she may please her husband." These worldly labors render them useful to society and the good of the country generally. Household duties are a grand item and stay in the business of life. Meeting and mastering the greatest responsibilities of time. Before my husband ever said anything to me about his impressions to preach, it was forcibly in my mind that it was or would be his calling. I dreamed different times of arranging his outfit for church service, and of seeing many coming to his baptism, which is plain in my memory still. I afterwards witnessed it as shown in these visions, and aided all in my power. I would become so troubled about his absence and danger during the war that I could not rest. I asked the Lord to give me some token of his safety. One night I dreamed of seeing him engaged in the ministry, and was confirmed that he would return home safe and preach the gospel, but like my other joys, fear would almost drive me to despair. He came home once from Mississippi for a few days and I asked him if he had any thought of returning

from the war, and engaging in the ministry. I thought if he had it would confirm me. He begged to be excused from talking on the subject. He told me afterwards that it was much on his mind, but if he told me it was so, and should be killed or die in the war, I could have no confidence in his religion, for the Spirit that gave him his hope had impressed him with the ministry, and if he was deceived in one, he was deceived in both. When the war ended he returned home and engaged in the ministry. Sometimes when he was gone to his churches I would be impressed with prayer. On these occasions he would be successful, would have joiners or hear experiences. If I dreamed of his fishing and caught any, he would on his return tell of joyful seasons. I could never exercise faith or prayer without the Spirit to help my infirmities. When I had no Spirit of prayer he returned with no tidings of joy. If a man runs without tidings, his wife though a christian, and a respectful companion, could have no such impressions for him. Or should the husband be a worthy preacher and she not be the God-given wife, she could not participate in his Spiritual responsibilities, she being but carnally minded. Where there is an unequaled joining, it would seem that marriage is more an institution of man than of God. In such cases they can only act according to their moral capacities. My sympathies are strongest for good faithful ministers and their wives and families, than any other class of people. It seems that these dear sisters and friends are under a similar yoke of responsibilities with myself and family. Some good wives of good preachers have not been baptized. Oh how I wish the Lord would give them grace to bear their crosses,

and privations. Paul said it was of necessity that the gospel was committed unto him. So it is necessary that we dear sisters should cast in our mite and throw no block of stumbling in the way. For it is necessary that these things be. Let us rejoice in our peculiar lot and usefulness in life, and spend our lives in prayer and labor that many be granted the opportunity of rejoicing. Those who are faithful have their reward according to the kind of labor performed. Your sister.

MALESTIA J. WEBB.
(Wife of Elder Isaac Webb.)

EXPERIENCE AND CALL TO
THE MINISTRY, BEGINNING
ON JULY 23rd, 1865.

I was plowing in field, not thinking of anything much, not knowing what dark hours were just before me. I heard a voice, and I turned to see, and to my surprise I saw nothing, and turned to my plowing. But in a moment the voice spoke again in such awful force that I realized at once that it was the voice of God saying, "Run, make haste, delay not, for you must now come into judgment." About this time I heard my old darkey quote, "blessed are the dead that die in the Lord." He said to me you cannot die in the Lord, but you can die of him. It struck me with such power that I fell between my plow-handles. Oh such awful sentences of death and judgment were before my eyes. Everything that ever I did came up before me with the sentence of death pictured in it. Then I heard myself saying, oh Lord, save me, oh wretched man that I am, who shall deliver me from the body of this death. It looked to me that I had sinned enough to sink the

world. I then began to search for a remedy. I went to the law and every sentence of the law had death written against me, so my condition grew worse. I then thought of my earthly friends, it may be they could help me out, but when I tried them they were helpless as poor me; hence my case was still worse. In this condition I went on for a few days seeking rest and finding none, until I decided to throw off this and return to my house of sin and take my fill of mirth that I had denied myself, the pleasures of life. I then armed myself with revolver and bottle of whiskey, and rode off to a party, and fully intended to carry the day, if it took killing to do it. But before I reached the place I decided not to go, that I did not want to kill any body, for I must soon die myself, and go down to hell. I turned myself back, laid up my revolver, set up my liquor, and I had me a place picked out to go to pray. So I went, but could not pray one word. I thought somebody was watching me, and I moved from place to place to try to pray, but somebody was still watching me, and I could not pray one word. I then hesitated for a moment, and turned to my work again. I could not sleep, nor rest anyway. I viewed myself a lost sinner without hope, doomed to everlasting destruction.

Next day was the gloomiest day to me that I ever passed in my time. It looked like silent darkness spread over the earth, and that I must die the death. I thought if I could only have been killed in war it would have saved me of all this trouble. It looked like every one was mourning, and that my sins would sink the whole world. I do not know the time I went off that day and tried to pray for God to save me. Finally I looked at

my father and mother and started for the last time to try to pray. As I went out of the yard I turned to look upon my dear mother for the last time. I was determined she never should look upon her sinner boy again in my sins. I had now started to the place where I went before. But before I reached the place it was so dark I could not see how to travel—a land of grave yards, of doomed sinners like me filled it up; no escape now. I imagined I could hear the doomed in hell groaning and begging for mercy, and that I must soon join in with the doomed in hell; and I heard myself saying, oh Lord. Just at this point I saw myself lost forever. I saw my sins like mountains standing up before God, and I could not see how he could save a wretch like me, and remain a just God. Now I heard a fearful wail of the doomed in hell, the earth began to tremble, darkness prevailed everywhere. I began to feel myself going down. I felt in a moment I should be with the damned in hell to dwell forever. I tried to catch at something to hold to, but still I was sinking. I heard myself say, God be merciful to me a sinner. Now I have to leave space here, just how long I cannot tell. It seemed like a dream now, for I saw my old colored preacher, and asked him to help me. He led me to the cross. I thought Jesus was there, and that the preacher went to him, and spake for me, and looked at me and beckoned me to come to him with a smile, and all at once I was in his arms praising God. It seemed that all heaven was rejoicing. I felt to rejoice with joy unspeakable. I could hear all heaven singing the sweetest music I ever heard in my life. I then came to myself again. I think I had been there about an hour. I felt to rejoice in that my sins were

pardoned. I could then see a new heaven and a new earth, for the former things had passed away. It seemed there was no more sea of trouble. Everything had changed. I felt like I never would sin any more. Even the trees were changed in praise to God.

Then I started to tell my mother what a Saviour I had found in Jesus. I could praise him as King of kings and Lord of lords. I wanted to join the church and follow him in baptism, and do his commandments that I might have right to the tree of life, and enter in through the gates into the City; but alas, alas, Satan persecuted me that this was a dream, and I was deceived; so fear came upon me, and I decided not to say anything about it. But I could not hide it. Sometimes I would find myself rejoicing and praising God; then I was in doubt. But I went to meeting two days later where there was a protracted meeting. I thought they were the prettiest people I ever saw, and they all talked the kindest and best to me they ever did. They would call me brother Frank, and ask me to join the church; but I did not feel worthy of their fellowship. I had no intention of joining at that time, but when they opened the door of the church I went up, and told what I felt of the Lord's dealings with me, and they received me into their body as a candidate for baptism. On Sunday following I was baptized into their fellowship. In the meantime I was troubled about preaching. I felt like I would have to preach, and then I knew I could not for I was unlearned, besides this all my folks were smarter people than I was, and none of them were preachers, and I went on for about four years distressed over it, until I quit the church. I thought it may be I could throw it off, and

I went as deep into sin as I could go, and live, until 1882, when it seemed to me that I could not live any longer: so I went back to the church; and they licensed me to preach; then I had ease when I would try to preach, but when I refused I would feel condemned. But I could not preach their doctrine, for they were Missionaries. I commenced visiting Country Line church, the church I now belong to. After hearing them preach I was satisfied that they are the church, and my people. I offered myself to them. They received me, and baptized me into their fellowship on the second Sunday in March 1889, and at our April meeting my wife joined and was baptized, and I was liberated to preach. Since that time I have been going among the churches in my weakness trying to preach Jesus, the way, the truth and the life of his people. It gives me ease of mind to try to feed the flock of God, and try to comfort God's little ones. I love to speak comfortably unto Jerusalem, and tell her that her warfare is over. I have only hinted to you with a few thoughts on this preaching business. I ask you if there is anything un-sound about this to throw it in the waste basket, and cast a mantle of charity over my imperfections. Yours to serve in the afflictions of the gospel.

BENJ. F. DORSEY.

Hickory Flat, Ga.

MY DEAR BROTHER GOLD:—Will you please allow me a little space in the LANDMARK, that I may express my thanks to the many brethren, sisters and friends who so kindly received and cared for me during my tour among them, in the months of Sept. and Oct. First I visited the Seven Mile Association, Friday, Saturday, and 3rd Sunday in Sept. where I met a host of the

dear brethren, sisters, and friends, together with a goodly number of the dear brethren in the ministry. This was a good meeting to me. A week later I met with the Little River Association, of which I am a member, and it seemed to me a more heavenly place I have never visited. The next week I traveled from home to the Kehukee Association, had no regular appointment, but preached every day, and baptized that dear brother, J. M. Stephenson, reached the association on Saturday where we had another lovely meeting. The next week I traveled with that well known dear brother, Isaac Jones. Words would fail me to express the joy of our meetings during the week. How glad I would be to speak of the kind hospitality of many of the brethren and sisters, but physical weakness will not permit me to write much at present. But I must say a word to the family of Mr. R. W. Reason, which is composed of that dear brother J. G. Cobb, sister Ritter, sister Reason, her daughter Anna, and niece Nora. This seems to me to be one of the happiest families I was ever at the house of. I love all of them and I don't care who knows it. At the end of this week we met with Contentnea Association, and for three days did we not sit together in a heavenly place in Christ Jesus! The next week I traveled among the brethren of the White Oak Association. It has ever afforded me great pleasure to meet with this body of brethren. After a few days appointments I returned home, and found all well. After a stay with my family one day, I took leave of them and started together with that dear brother J. A. Ashburn to visit the Mill Branch Association. The third day brother Ashburn received a telegram to go to the bed-side of his sick mother,

which left me to fight the battle alone. I traveled through the Seven Mile Association, and then boarded the cars for the Mill Branch section. This was the last Association, but not least to be enjoyed. These brethren are off to one side, but I am sure they are the planting of the Lord. We had an inexpressably good meeting. I took leave of the brethren of that country, and on Tuesday morning after reached home, and found all well, for which I hope I felt thankful to God. Monday following I was taken with typhoid fever, and for about 30 days I have been confined to my room. I am now just able to sit up a little.

Brother Gold, I don't know that I know just what it is to be reconciled to God's will. But it has seemed to me I could say with Job from the depths of my heart, if I receive good at the Lord's hands shall I not receive evil? It does seem to me I have had so much easier time than I deserve. I am getting very weak and tired and will not try to write more at present. Affectionately.

W. J. STEPHENSON.

Smithfield, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—What do you think about Primitive Baptists attending these so-called churches, such as Missionary, Sanctified &c. Are they letting their light shine after they come to the Primitive Baptists, and confess that they have been killed to the love of the world, and confess that they have been shown the true church, which is the Primitive church, do they prove that they have been born again? I am surprised to see the members following up these so called churches, and taking their children with them. I cannot believe they are

killed to the love of the world. I must confess that I have no taste for such. Little children keep yourselves from idols. We are looked upon by the world, and all denominations to be a separate people from all the world, and I think they ought to prove it by letting their light shine. I do hate to hear of such. There has been a time with me when I could not tell the difference between them. One was as good for me as another then. But I hope I was shown the true church in my lost condition, and I haven't had any fellowship for any other since. I hope I have had my fill of sin. I have talked to some of my brethren about attending to these meetings. Some say they go just to please their children. Is that bringing up their children in the way that they should have them go. I think in such cases the children are training their parents, and having them to go their way. I would be glad if they would stand aloof from all such and read the bible for their children. I know we cannot make christians out of our children, but we can make them mind us, and obey our rules; and that good son or daughter will not forget it when they become to be men and women.

Brother Gold, will you please give your views through the LANDMARK on Dent. 7:8. and oblige your brother in Christ as I trust. May God give us all the right understanding in all things.

E. S. HINES.

Holly Ridge, N. C.

Remarks.

The Lord delivered Israel out of the hand of Egypt and its power, and also delivered the Canaanites, and other enemies of Israel into their hand, and gave Israel all their possessions. Israel was command-

ed to destroy all their false gods and follow in none of their false ways, and have no fellowship with their false religion; but they were to be a separate people, and have no fellowship with the unfruitful works of darkness.

Now we have been taught, as brother Hines well states, that these gods are all false, and that to us there is but one true God. Why then should we go to hear them, or take our children there?

To state the matter as he has done ought to be sufficient to remind us that we should not give countenance to such worship. What is our experience worth to us? What light are we showing? Do we regard the scriptures as worth anything to us?

P. D. G.

ELDER P. D. GOLD, BELOVED BROTHER:—I do not feel worthy to call the dear people of God by such a close and endearing appellation, yet I esteem it as one of the sweetest privileges ever granted me, for they are the dearest people on earth to me, and it is unspeakably sweet when I can feel the assurance of a little hope that we are children of the Heavenly Father, and brothers and sisters in Christ Jesus. I have been thinking for sometime to send in my renewal for the LANDMARK, but seemed I couldn't do it without writing some to you, and I felt anything I could write would only be an imposition in your time, and no comfort to you. I came upstairs to-night tired out physically from a hard day's work in the school-room, and thought I would just write a short note and send the money, but seemed I couldn't do it, so I'm writing now simply for

my own relief, and comfort. I don't feel that it could be of such to anyone else. There is much talk of and in some places much preparation being made for Thanksgiving. I have been thinking much on the subject, especially since receiving a letter from a brother concerning the subject. I feel like I would like to devote a day wholly to the service of God, in fasting and prayer and returning thanks, but to spent a day in reveling and participating in the follies of youth, I feel would be mockery. I do too much of that anyway, and would thank God that He hasn't cut me off in His anger. Every day we live should be a day of thanksgiving, but it has been seen that nature, or carnality, has all down the ages been unthankful. We, or I, at least, often rebel and murmur at things I ought to be most thankful for, and when receiving blessings I seldom feel as thankful, or prize them as I should till I'm deprived of them. As many people know, I am still in my youth, but the Alwise Creator long ago saw fit to deprive me of most things pertaining to earthly joy and happiness, and I have long ago had my fill of sin, "The pleasures of earth I have seen fade away; They bloom for a season, but soon they decay," and no doubt many people of the world think I haven't much to be thankful for, especially young people, but oh! that I could thank God as I ought for the many blessings He has given me. True there is but little pleasure I enjoy, yet I have much more than I'm worthy to receive. I have during the dark and bitter scenes of my life been filled with bitterness and rebellion, feeling that my trouble was more than I could bear, forgetting that the one who gave me the cup had drained one more bitter. Sometimes I hope I have seen that whatever

is is right, and have been made to rejoice in tribulation and thank God that I have suffered, for had I never suffered, I could never have had a sympathizing Jesus, could never have had any fellowship with him. Every sorrow brings us in closer fellowship with him. Oh! sometimes I have thought my cup of life contained more bitterness than anyone on earth, but I have deserved it all, and should feel thankful that it was given me to show me where I stood. Jesus had to drain the bitter cup, and He was blameless, surely our cup is not more bitter than was the sponge of vinegar to our dying Jesus. We often while surrounded with plenty and with loving friends forget to be thankful, therefore we have to be chastened and when the chastening rod is applied how often we rebel. We ought to be so thankful for the chastisement that shows us our error, and brings us back to the path from which we have wandered. For whom He loveth He chasteneth, and scourgeth every one He receiveth. One of the inspired writers says "All thing work together for good to those who love God, to those who are called according to His purpose." Sometimes when suffering under affliction, and what seemed to me persecution, I have thought of those words and thought surely He had never called me, and I had never known His love, and would spend many hours in darkness and grief till I would read or think of God's promises, there finding no promise to any but afflicted and tired ones. We are told that many are the afflictions of the righteous, but the Lord shall deliver them out of them all," and "all who will live Godly shall suffer persecution," and in Christ's sermon on the Mt. He went on to tell us that we were blessed, and to "Rejoice, and be exceeding glad"

when we suffer these things for Christ's sake. David I think said "It is good for me to be afflicted, for before I was afflicted, I went astray." I think He there thanked God for his afflictions. I am always wandering away from duty, and I believe that is why I have to suffer so much. I have been brought to where I can get no real joy and comfort only in the communion and fellowship with God and His dear people. I do not mean by this that I count myself thoroughly purged from sin and uncleanness, no, no! I often feel to be the most unthankful, the most weak and wayward child at all, if one at all, and could the church see me as I see myself they would loathe me as I loathe myself. Yes; I am made to hate the life I live. I find I am not my own keeper, and there is no good in me of myself. I am according to nature a child of wrath, even as others, as prone to sin as the sparks are to fly upward, and when I would do good evil is present and mixed with all I do. I find the conflict everywhere. Satan often comes before me transformed into an angel of light, and I partake of His alluring fruits, only to find the taste exceeding bitter, and poisonous to my peace and comfort, and I have to go mourning in consequence. "If ye live after the flesh ye shall die, but if ye do through the spirit mortify the deeds of the body, ye shall live." Brother Gold, I believe I have experienced the truth of that scripture, and oh! that I could have faith and strength to always resist evil. I often feel like saying with one of old "Lord I believe, help thou mine unbelief." I often think it is harder for me to become acquainted with myself than with anyone else. Truly "I am a stranger here below and what I am 'tis hard to know." "I want I know not what, I want my wants to know." One thing

gives me so much trouble is that I am scarcely ever satisfied with my lot. Oh! so many times I say from the depths of my heart,

"Give me a heart to pray,
To pray and never cease,
Never to murmur at my stay,
Nor wish my sufferings less."

I sometimes tremble when murmurings arise in my breast at my sad and lonely and toilsome lot, for fear God will withdraw even these favors from me because of my rebellious and unthankful spirit. I know I ought always to feel thankful that God has given me a way of maintaining myself. Yet sometimes I get so tired of constantly going from place to place, and of the confinement and responsibility of a school life, I just long to quit it all, find some peaceful harmonious clime where I could rest free from the snares of satan. Like David I say "O that I had the wings of a dove that I could fly away and be at rest. Oh! then I would hasten my escape from the raging tempest and howling storms that are constantly hovering over and around me, and hide myself in the mountain of God's love. Then again I can go on to my work cheerful, resignedly, yes, thankfully, feeling that God has given us a Rock in Zion, and He is the chief corner stone of our building, (though the builders rejected Him, and now reject Him, and depend on their own works.) Yes Jesus is that Rock, and whosoever believeth on Him shall not be ashamed. He is our Rock in a weary land, our shelter in time of storm. Oh, what a precious Rock of refuge. Oh what a happy people we should be. "Happy art thou, O Israel, who is like unto thee, O people saved of the Lord." Oh, what a sweet promise that "He shall save His people from their sins." that is what we want,—to be saved from

our sins,—isn't it? When we can feel that it is the work of God, the process of perfecting, oh, then we can suffer and rejoice in it through Christ who strengthens us. I have thought that we sometimes murmur when we receive just what we pray for. I often feel like saying, Oh, "Lord lead me in thy footsteps, thoroughly purge me from my sin, and cleanse me from mine iniquities," and when that is being done it is painful to nature for Christ was a man of sorrow and acquainted with grief, and suffered much. When the purpose of these things is hid from us we are sure to murmur, but when it is revealed and Christ whispers "My grace is sufficient for thee," we can bear them and rejoice only as the children of God can, for He says, "Lo I am with you unto the end." Brother Gold, I submit these scattering remarks to you. I have written more than I intended. I am so lonesome with no one to talk to that believes as I do. I felt like I was bound to write to you, though I get many letters from dear ones in Christ, and appreciate them much. Pray for me, dear brother, for I need the prayers of all God's children. Unworthily, but affectionately, your little sister I hope.

EMMA HINES.

Fernell, N. C.

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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.

MISSIONARY MUSH.

"It has been in the power of those who hold the truth, having means, knowledge and opportunity enough, to have evangelized the globe fifty times over."

"The moment a man says that his christianity does not require him to give the gospel to the world, then he has not a christianity at all. The work of evangelizing this world for every man is a matter of personal, inalienable obligation."

"Let us remember that the blood of over fifty thousand heathens, dying daily without the knowledge of God, will rest upon this generation if we neglect to rise with a mighty purpose to the work he has given us the privilege and responsibility of doing."

"We want no more powerful arguments for missions than this, 'who loved me and gave himself for me,' himself so infinitely much, for

me so insignificantly little. Then woe to the christian who can hoard his gold, when the dying millions are crying out for more missionaries to be sent to them: and our burdened and anxious boards are crying out for more money with which to send them."

The above are some of the quotations taken from the Arminians, some of their views uttered in behalf of more money to save the heathen showing that what they want is money. That is what their heart is set on. Yet when we charge them with this they cry out persecution.

What think you of a people who have had the means to evangelize the globe fifty times, and have never done it once? What a set of ungrateful, lazy, money-loving wretches they are.

Truly if the people of God can convert the world, and are required to do this, and yet fail, and the blood of over fifty thousand heathens dying daily is on them, it is very unfortunate to be such a people. What comfort is there in such a system? If that is so what guilty wretches christians are. Where does the word of God teach that our salvation depends on money? We certainly are glad it does not depend on the money of such missionaries.

Christ never prayed for the world. He said I pray not for the world, but for those whom thou hast given me, for they are thine: John 17: 9.

P. D. G.

WHAT CREATURE.

(Rom. 8:20)

I have been requested by several brethren to give my views concerning the creature indicated by the apostle in the above connection, and while I have a mind to do so, yet it is not without a sense of weakness, fear and trembling that I presume to treat upon a subject so profound. The apostle in this chapter is pursuing a line of thought which originated in the preceding chapters, therefore to understand what he means we must first ascertain what he is talking about, or the subject under consideration which has led him up to the point where the text is found.

The exercise of the apostle's mind seems to have been to take up a cardinal point of doctrine and substantiate it by showing how it is related to all the rest, how it grew up out of them, how they grew out of it, how the principles of each grew out of the other, and those of each merge into the other, and how all originated in the Divine mind, and all work together for the salvation, perfection and glorification of the saints, and all to the praise of the glory of God through the riches of his grace by Christ Jesus our Lord.

A creature is something brought into existence by the Creator. It is perhaps too frequently the case, when considering the creation of God, that we conclude he created all things out of nothing. It might be that some things were created out of nothing, but if so, what more do we know about nothing than we do

about what God made things of. It is evident that the creature under consideration did not originate by the Divine power from nothing. It did not pre-exist as it is now manifested, but its essential parts did exist before it was manifested in its composite character. All creatures are composite, being composed of distinct parts, some of which are tangible and some intangible. When these are brought into proper relation one to the other, the result is a creature. The creation of a creature is to bring it into manifest existence. It is in this sense it seems to me that the creature under consideration was created. This creation is therefore a manifestation of elements which sustain a peculiar relation to each other which did not previously so exist, rather than the bringing into existence of that, the elements of which did not themselves exist, but sprang forth from nothing. Christ was manifested to take away our sins, but being manifest as the man Christ Jesus, he did not thus previously exist.

The word creature here considered does not, in my judgment, refer to Adam. While Adam is a creature of God, yet he is not meant in the text, however the elect vessels of mercy whom God has chosen out of Adam, or out of the world, enter into the creation of this creature, but the essential elements which enter into it, lending that vitality to its existence which brings it into divine relationship, did not exist in Adam.

In the preceding chapters Paul

ZION'S LANDMARK

sets forth how sin entered into the world, and death by sin, how that faith preceded the law, and coming after vindicated its righteousness in the condemnation of sin, and man because of sin; that the wages of sin is death, but that the gift of God is eternal life through Christ Jesus our Lord; and that as sin has reigned unto death by and through the holiness of the law, even so grace reigns unto eternal life by and through the righteousness of Jesus Christ our Lord. He sets forth that death reigned, as the result of Adam's transgression, from him to Moses, and from among those over whom death thus reigned. God chose Abraham to be the father of a great nation, over whom he placed another law, or the law as given by Moses, which entered that the offence might abound, and that out of the loins of Abraham came forth the man Christ Jesus, who met all the requirements of the law, and became the end thereof for righteousness, and the author of eternal life and the law thereof, and that in the work of Christ, and through his righteousness, a new creation is effected. Through the operation of the Spirit these creatures for whom atonement has been made are changed from the glory of the law through which is death because of sin, to the glory of the gospel through which is life because of righteousness, and through the precious promises of God which are in Christ Jesus, they are made partakers of the divine nature and become new creatures in Christ. And having become dead to the law

by the body of Christ they are made alive unto God through faith which is in Christ Jesus, and are declared to be by faith the children of God; denominated by the apostle as creatures, made subject to vanity, not willing, but by reason of him who hath subjected the same in hope,

As the condition or state of this creature is by the reason of Christ, and as he is to have the pre-eminence in all things, and is the beginning of the creation of God, Rev. 3:14—and the first born of every creature, Col. 1:15. We should notice somewhat the character of his existence and work, whereby we are created in him, and are now new creatures in him, and by that time we shall perhaps find out somewhat of the subject under consideration.

There has been some controversy among our people as to a created Christ, but I do not know what was meant by the word creation, but it seems to me that in the sense in which I have used the word above it would not do violence to the scriptures to claim that Christ Jesus the Lord was a creature, and in the sense used was created. In the election of grace, and the eternal and absolute purpose of God, Christ, as the embodiment of wisdom, was set up from everlasting, from the beginning, or ever the earth was, rejoicing in the habitable parts of his earth, and his delights were with the sons of men. Prov. : 8:23-31. And not only so but he says in David, my substance was not hid from thee, when I was made in

secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my numbers were written, which in continuance were fashioned, when as yet there were none of them. Ps. 139 : 15-16. While Christ was yet in the bosom of his Father, in the election of grace the book of life was written, in which were the names of all the chosen family of God, and it was sealed and preserved in Christ until the fulness of the time should come when he was made of a woman, made under the law, to redeem them that were under the law, and was thus manifested as the lamb of God, as the lion of the tribe of Judah, to make an end of sin and to put it away by the sacrifice of himself, and to obtain eternal redemption and bring in everlasting righteousness, in which life and immortality are brought to light through the gospel; and in this life and in this immortality is revealed his infinite fulness, his people, the church, bound together with him in the bundle of life.

Christ being made of a woman, made under the law thus becomes subject to all the indignities and vanities to which man in his sinful state is heir, and to all the requirements of the law, which marks the slightest thought of foolishness as sin, and requires perfect obedience to its jots and tittles. Through the weakness of the flesh, all that pertains unto man in his earthly estate is by the perfection and holiness of the law

rendered the merest vanity and vexation of spirit; all of which Jesus destroyed in the great work of regeneration. This work was wrought in obedience to his Father in the most earnest expectation that, by the grace of God, he should attain unto the full realization of the fulfillment of the promise of his Father, that he should see of the travail of his soul and be satisfied. Like his people should be, he was a man of sorrow and acquainted with grief, and in his great priestly work had need, like they, to offer 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; and though he were a son yet learned he obedience by the things which he suffered, and being made perfect through suffering, he became the author of eternal salvation unto all them that obey him. Seeing it was thus with the great captain of our salvation, why should it not be reasonably so with us? If we are not like him as he was then, can we possibly expect to be like him as he is now?

Christ was God manifest in the flesh, and Jesus was perfect man, the prince of life, and as such was mighty and prevailed with God, by whom all things were brought into subjection unto him, hence he is called Christ Jesus the Lord. As such he offered himself a ransom for all his people to be testified of in due time. And what is a more sure testimony of him than his people who are like unto him in his

sufferings that they may be glorified together with him.

As God-man, the mediator between God and men, Jesus in the great work of redemption was by his life, death, resurrection, ascension, and exaltation manifest to be the embodiment of all perfection, both as pertaining to God and to man, and when his Spirit is sent into the heart of man he is brought into the knowledge of Christ and all that pertained unto him while here in the flesh, and through that Spirit Christ is revealed in him the hope of glory. And while the man feels the motions of sin and vanity in his flesh, yet by faith he sees that Christ has gotten the victory for him over all these things, and that he is more than conqueror through him that has loved him and gave himself for him. While this man finds that in him, that is in his flesh dwelleth no good thing, that he is crucified with Christ, he finds also that the life he lives is the life of Christ, that Christ lives in him, and thus he lives, that Christ is his hope, and by virtue of this hope he waits patiently for the Lord, earnestly expectingly that his vile body shall be changed in the end and fashioned like unto the glorious body of Christ, and that he shall enter fully into the blessed, eternal and glorious liberty of the sons of God.

The sonship of the children of God is in the Spirit of Christ, and when this Spirit is sent into the heart of a man, that man is thus manifested as a vessel of mercy,

and being led by the Spirit of the son of God is thus manifested in that Spirit as a son of God, and though a son or child of God, an heir of God and a joint heir with Christ according to the election of grace, yet as it pleased the Father in bringing many sons unto glory to make the captain of their salvation perfect through suffering, even so has it pleased him to bring them through those same sufferings, that in the end they may be perfect, even as Christ is perfect, hence he makes them to be subject to vanity, that is he does not change them in their nature in this life, and thus remove from them all sin, its consciousness and consequences, but rather brings them into a vital realization of these things, and thus gives them a more earnest longing for the joys that await them. Therefore together with Paul they reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in them, a foretaste of which they are given in the earnest of the inheritance through the Spirit by which they are so sealed unto the day of redemption, or the changing of their vile bodies in the resurrection.

This is a glorious manifestation to be made of the sons of God, when they shall see Jesus as he is and be like him—and with what an earnest expectation are they held in waiting for it? We cannot say that we shall not be like Jesus, yet our expectation is so earnest that we shall be, to convince us that we shall be, would be to destroy our

hope. It is one thing to be anxious as to whether our hope is in the Lord, and quite another thing to be convinced that it is not.

The work of Christ whereby he subjected all that the word vanity here implies was done in hope, and those for whom it was done patiently wait for the glorious and eternal realization of its blessed effects.

In the sense that Jesus prayed that his will was for the cup to pass from him, his taking of it was not willingly done, neither is it willingly so on our part that the effects should remain as they are, hence we find ourselves daily trying to amend them. Jesus came to do the will of his Father, and in that will the work was willingly done, by which will we are sanctified, and reconciled unto God, and in his reconciliation serve him willingly, and then is the will of God done in earth as it is in heaven.

The command of Christ to his apostles was to go into all the world and preach the gospel to every creature, and Paul says it was preached to every creature under heaven. These are the new creatures in Christ—the ones made subject to vanity—the generation of Jesus Christ—a generation of which he is the first born, a creation of which he is the beginning, a people saved by, through and in him, to whom be glory forever. Amen. P. G. L.

LEAST—GREATEST.

"Notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11: 11.

A dear sister in Virginia requests my view of the above scripture.

John the Baptist is the character referred to. Jesus says among those born of women there has not risen a greater than John the Baptist—not John the Methodist, or John the Presbyterian, or John the Episcopalian, or John the Campbellite, or John the Universalist, nor John the Adventist, but John the Baptist; and what sort of a Baptist? Such as are directed by boards of men, or prepared in theological schools to preach, or such as are hired for money to preach, or such as receive any directions of men in preaching, as Missionary Baptists do? No. Just simply John the Baptist who was sent from God to baptize.

What sort of people did he baptize? Such as brought forth fruits meet for repentance, or the Lord's people. Did he preach the power of God? Yes, he said God is able of these stones to raise up seed unto Abraham.

What did he tell the people to do. Let him that had two coats give to him that had none, or minister to the needy. Be content with your wages. To office holders, exact no more than what is due. To soldiers he said, do violence to no man. To Herod, the king, he said, It is not lawful for thee to have thy brother's wife. Thus he preached the truth—he feared not man. But when Jesus came to him to be baptized he felt unworthy to baptize him, but obeyed the Lord.

He was very poor in this world's goods. For rebuking Herod he was cast into prison. Amid the

gloom of this imprisonment he sent two of his disciples to Jesus saying, "Art thou he that should come, or look we for another." This was for John's own comfort, for he was in trouble. Jesus sent a wonderful message to John saying, Go show John again &c.

Then Jesus comments on John. Among other things he states that none born of woman are greater than John; but the least in the kingdom of heaven is greater than he.

1st. It may be said that the least one born of God is greater than even John who was the greatest born of woman. The greatest one born of woman is less than the least one born of God. This shows how much greater is the kingdom of God than that of men. Even the least in that kingdom is greater than the greatest born of woman. The kingdom of God gives the greatness. No man can add anything to, or is at all contributory to the greatness of the kingdom of heaven: but it makes men great.

Go man can increase the strength or glory of that kingdom; but it increases men's greatness and glory.

2nd. The least born in the kingdom of heaven is the one that fails to teach or obey the laws of Zion. He that breaks one of these least commandments, and shall teach me so, shall be called the least in the kingdom of heaven. Matt. 5 : 19.

3rd. When the disciples asked Jesus who is the greatest in the

kingdom of heaven, Jesus set a little child in their midst and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18 : 3. One cannot even enter into the kingdom of heaven unless he become as a little child. He must become weak, helpless, ignorant, dependent as a little child before he can enter into that kingdom. After entering in he must be servant of all, if he is greatest of all. Then the least is the greatest, while he that thinks he is some great one is far off from the comfort and glory of that kingdom.

There is no more useful nor safer feeling than that of humility for a child of God to possess. Then he loves his brethren, and feels they are better than he is, and he serves them because he wishes to honor them. This is the true principle of that kingdom. One that is humble does not serve for pay, nor reward, nor because he feels he deserves anything, but from love. He is great in the kingdom of heaven.

4th. Jesus is King in that kingdom, yet he is servant of all, and is greater than all. He showed that in washing his disciples' feet—in laying down his life for all, and thus washing away their guilt, and in saving all.

P. D. G.

MERCY AND GOODNESS.

How great is the mercy and goodness of the Lord to us. We should be constantly reminded of the Lord's mercies to us. How strange

and marvelous are the dealings of the Lord of hosts towards us. We are not worthy of the least of all his mercies to us. Unprofitable, vain, ungrateful, unholy, unclean belong to us. Mercies great and marvelous, goodness beyond what one could ask, grace abounding to the chief of sinners are some of the wondrous dealings of the Lord toward us.

This is not the manner of man towards man—Men flatter themselves until their ways become imperious and insolent. They go beyond and offend. Naturally vain men greedily swallow down the sugar-coated pill of human ability, and soon think there are scarcely any limits to their possibilities. Soon they pass away, after having walked in a vain show, and others come along after them stumbling after the same manner.

But the Lord's mercies fail not. They are ever of old, and are always new when we see them properly. Men think those who lived in the olden times were ignorant and sinful, and therefore needed mercies, but that latterly they have become so much wiser and better that there is not such need of mercy now. But we consider that it requires just the same grace to save men now that it did in the former days—for men are no better now than their fathers were.

P. D. G.

ELDER LEMUEL POTTER.

This noted preacher died Dec. 8th 1897. He was considered by many as the most gitted man-in de

bate among the Primitive Baptists. He spent his life in defense of what he considered truth, and many that opposed what Primitive Baptists love have felt the keen edge of his blade: while many that love salvation by grace have rejoiced as they were comforted by his defense of truth. He was about 57 years of age.

P. D. G.

Elder S. H. Durand has on hand about 200 copies of Mary Parker's Book. He sells them at 50 cents each, with 5 cts extra for postage, since her death, to save himself from loss. They were published at the expense of brother Durand, and sister Bessie Durand. for sister Parker's benefit.

Those wishing the book will send orders to Elder S. H. Durand, Southampton, Penn.

UNION MEETINGS.

The next session of the Staunton River Union will be held at Mill church, Pittsylvania, Co. Va. Friday, Saturday and 5th Sunday in Jan. next. A general invitation is extended to preachers and brethren of our faith.

T. N. WALTON, Mod.
J. C. CHANEY, CP'k.

The next session of the Bryants Chapel Union (col) is appointed to be held with the church at Long Branch, Edgecombe Co. N. C. near Knights Station Saturday and 5th Sunday in Jan. We cordially invite our ministering brethren to attend,

RICHARD LAWRENCE.

1898.

A new year is dawning upon us. As it bursts forth out of the chambers of time we know not what may be its developments. No doubt to many it will prove to be a sad year, while to a few it will be a year of gladness.

Whatever may be its yet unknown developments, let us trust in Him in whose hand is our breath, and who cares for the sparrow; and enables us to follow in the footsteps of the flock of Christ that have overcome through the blood of the Lamb.

After all to live by the faith of Jesus is the best of all living, and to depart after such a life and be with Christ is far better still.

As we look at the disorder and confusion that reign in the earth we have reason to be discouraged: but as we see the blessed Jesus doing all his pleasure in heaven and earth we rejoice that the Lord rules—that he sits upon the floods, and rides upon the wings of the wind.

P. D. G.

MT. VERNON M. H.

The friends of the Primitive Baptists have built a very good and comfortable meeting house called Mt. Vernon, about 5 miles from Winston, N. C. They desire the Primitive Baptists to hold meetings there. This is a strong, earnest invitation to our preachers to preach for them.

P. D. G.

Remember the Hymn and Tune Book. It is the best collection of sound hymns, with the old fashioned tunes in both round and shape notes, I know of. Send orders to Elder S. H. Durand, Southampton, Penn.

Elder J. H. Purifoy's P. O. is Furman, Wilcox Co. Ala.

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P. D. GOLD.

OBITUARIES.

MRS. ELIZA BAKER.

The subject of this notice was born in Martin Co., N. C. in 1828, was married to Thomas Baker of same county with whom she lived in true devotion till she was called from the shores of time, we trust to a happy reward with her ever living head. She came to Palmyra to live with her son L. I. Baker, having only two children, Mrs. Della Lasiter, her only daughter living in Winston. She went to see her a few times during her afflictions. I was with her a few times during her suffering. She was so patient, seemingly resigned to the will of her Father with a cheerful look, as one t

depart with the sweet smiles of heavenly love, and truth to guide her safely home to the heaven of eternal rest. We feel her walk through life was by faith in her blessed Jesus, and much worthy of our imitation. It seemed those who knew her best loved her most. She ever expressed great sympathy for suffering humanity. Mrs. E. A. Everett, a dear sister, was with her through most of her sickness. All that skillful physicians and kind friends could do had been done. She departed this life on the 23rd of Sept. 1897. May her precious friends and loved ones be constrained to imitate her pure and upright walk through life, and at last meet her in the happy climes of unsullied bliss, if in accord with the will of him who doeth all things well, is the desire of the humble writer. I have given a brief sketch of what I feel to be true to the memory of this dear friend.

Palmyria, N. C.

T. E. AUSBORN.

MISS ANNIE E. MINTER.

Died at her home, near Dyers Store, Henry Co. Va., on the 8th day of July 1897, Annie Minter, the daughter of brother M. E. and Martha J. Minter, just entering her 18th year. She professed a good hope in Christ about three weeks before her death, and had a great desire to join the church and be baptized. This estimable young lady, who was beloved by all who knew her, possessed many noble traits of character. It is often sadly true that the good and beautiful die young. The death angel claimed this lovely young woman in the midst of her budding life. To those who knew her best my attempt to speak of her noble virtues will be but feeble. Her humble, sincere and amiable life speaks more than my pen can write. We believe it has been a glorious exchange for her. She has now entered into the joys of her Lord forever. We hate to give up dear Annie, but the will of the Lord be done. We can never hear her sweet voice and loving words, nor see her smiling face again. As a daughter she endeared herself to her parents by that humble and obedient life she lived. She was truly a loving and devoted sister. Her deportment in school was such that won the heart of both teacher and schoolmates. By her request I was sent for a few days before she died, and talked with her about her hope which was satisfactory. The

night before she died she called my name, and claimed that christian relationship, brother Turner, and said I was her brother in Christ, and wanted her father to sing for her. I was called upon to preach her funeral in the presence of a host of sorrowing relatives and friends. After this her remains were tenderly laid to rest in the family burying ground to await the resurrection morn. May God, who alone can comfort the bereaved father, mother and dear children, enable them to bow in humble submission to his will, and finally save them in Christ.

Z. T. TURNER.

Figsboro, Va.

WILLIAM H. H. CASTLE.

William H. H. Castle was born Sept. 21st 1839, and died Jan. 11th 1897, in his 58th year. He was married to Miss Martha E. Hylton Dec. 1st 1868, who died June 5th 1885. He was married again to Mrs Amanda Davis (nee) Maberry in April, 1886. He had 7 children born unto him by his first wife, and 3 by his last wife. He and his last wife joined the church at Indian Creek, Floyd Co. Va., July 21st, 1894, and were baptized by Elder Q. D. Weeks. Brother Castle was one of our best citizens. He attended strictly to the management of his own affairs, and honestly provided amply for those of his household. He was an honest, sober, industrious, economical man, and had the confidence and esteem of his acquaintance, neighbors and friends, in the midst of whom he lived and died, and by whom he was buried. He was a quiet, unassuming man, and portrayed his character by actions rather than by words. During the brief time he was with us in the church he was faithful to the covenant which we trust the Lord had made concerning him, and that which he made concerning the church, to live according to the teachings of the grace of God. He talked but little concerning his hope of this life and that which is to come, until the last few days of his life, when he talked freely to his companion of the firmness of his hope, his belief in the doctrine and the promises of God, and seemed impressed with the fact of the near approach of his departure, for which he was no doubt ready. He was taken with pneumonia on Saturday and died on the following Monday. So severe and decisive was the attack that but few were aware of his real

condition until he became speechless, and soon peacefully passed away, we trust to be with Jesus. "Precious in the sight of the Lord is the death of his saints."

P. G. LESTER.

Floyd, Va.

NANGY E. CARAWAN.

It is with a sad heart that I attempt to write out and send the death notice of my dear old mother whose age we do not know. She was between 60 and 70 years old. Her maiden name was Nancy E. Dukes. She was first married to Charles Moreslender in the date of 1854, then she was left a widow in 1855 with one child. She lived a widow 'till 1857, when she married Benajah Carawan whose obituary appeared in the LANDMARK of October 15th, 1892. There were born unto them 8 children, and 6 survive her to mourn their loss, but we feel to have a hope that our loss is her gain. She seemed to bear her affliction with much patience, and was reconciled to the Lord's will. She professed a hope in Christ and joined the Primitive Baptist church at Goose Creek Island, Pamlico Co. N. C. and was baptized by Elder M. A. Sawyer in the year of 1882, and remained a good and faithful member until her death, on September the 15th 1897, and was buried the 17th, after humble praise and prayer to God by our esteemed brother James Potter. She suffered all that seemed possible for one to suffer in total paralysis. We called in the help of a kind doctor, with friends and neighbors, and her relatives, but we could not stay the cold icy hands of death. The call was made come home, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I feel that our loss is great to give up such a friend as a kind mother: but I believe she is now resting in the presence of her dear Saviour. May God bless the bereaved ones that are left behind to mourn their loss. We feel thankful to the kind friends for the kindness shown to us in lending a helping hand to wait on the sick one, and I pray that Christ may dwell in our hearts by faith, and in death save us all, if it can be according to his will. Written by her son.

J. M. CARAWAN.

APPOINTMENTS.

A. GARDNER.

| | | |
|----------------------|----------|----|
| Suggs Creek..... | Jan..... | 14 |
| Big Creek..... | ..... | 15 |
| Mountain Creek..... | ..... | 16 |
| Howard Chapel..... | ..... | 17 |
| Freedom..... | ..... | 18 |
| Liberty Hill..... | ..... | 19 |
| Jones Hill..... | ..... | 20 |
| Jerusalem..... | ..... | 21 |
| Tyson S. H..... | ..... | 22 |
| Lawyers Spring..... | ..... | 23 |
| Bethany..... | ..... | 24 |
| High Ridge..... | ..... | 25 |
| Mountain Spring..... | ..... | 27 |
| Liberty..... | ..... | 28 |
| High Hill..... | ..... | 29 |
| Union Grove..... | ..... | 30 |
| Watson..... | ..... | 31 |
| Crooked Creek..... | Feb..... | 1 |

He will need conveyance

E. E. LUNDY.

| | | |
|------------------------------------|----------|----|
| Indian Creek..... | Jan..... | 21 |
| Rock Camp..... | ..... | 22 |
| Flatwoods..... | ..... | 23 |
| Radfords (Montgomery Co. Va.)..... | ..... | 24 |
| Pilgrims Rest..... | ..... | 25 |
| Bethel 3 p. m..... | ..... | 26 |
| Indian Creek..... | ..... | 27 |
| Panther Creek..... | ..... | 28 |
| New Hope..... | ..... | 29 |
| Fairview S. H..... | ..... | 30 |
| Little Vine..... | ..... | 31 |
| Mt. Zion..... | Feb..... | 1 |
| Harmony..... | ..... | 2 |
| Snake Creek..... | ..... | 3 |
| Elk Spur..... | ..... | 5 |
| Mt. Lebanon..... | ..... | 6 |
| Coleman..... | ..... | 7 |

J. M. WYATT.

| | | |
|------------------------|----------|----|
| Franklin Junction..... | Jan..... | 26 |
| Mountain Spring..... | ..... | 27 |
| Malmaison..... | ..... | 31 |
| Filppens Mill..... | Feb..... | 1 |
| Cane Creek..... | ..... | 2 |
| Moon Creek..... | ..... | 3 |
| Country Line..... | ..... | 4 |
| Ebenezer..... | ..... | 5 |
| Stories Creek..... | ..... | 6 |
| Roxboro..... | ..... | 7 |
| Flat River..... | ..... | 8 |
| Surl..... | ..... | 9 |
| Tar River..... | ..... | 10 |
| Camp Creek..... | ..... | 11 |

J. S. DAMERON.

| | |
|---------------------------------------|--------|
| Centerville (near Winston-Salem)..... | 2nd |
| Sunday in Jan..... | ..... |
| Mt. Vernon..... | Monday |

A. M. CRISP.

| | | |
|--------------------|----------|-----------|
| Pleasant Hill..... | Jan..... | 13 |
| Mill Branch..... | | 14 |
| Union..... | | 15 and 16 |

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

TRAINS GOING SOUTH.

| DATED Dec. 29, 1897. | No. 78 Daily | No. 12 Daily | No. 41 Daily | No. 40 |
|-------------------------|-----------------|-----------------|-----------------|--------|
| Lv Weldon | A. M. 11 52 | P. M. 9 43 | A. M. 10 35 | ..... |
| Ar Rocky Mt..... | 12 55 | 10 35 | ..... | ..... |
| Lv Tarboro | 12 12 | ..... | ..... | ..... |
| Lv. Rocky Mt.. | 1 00 | 10 35 | 5 45 | 12 47 |
| Lv Wilson..... | 2 20 | 11 35 | 6 22 | 2 37 |
| Lv Selma..... | 3 15 | ..... | ..... | ..... |
| Lv Fayetteville | 4 47 | 1 14 | ..... | ..... |
| Ar Florence.. | 7 35 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... |
| LvTarboro..... | 6 01 pm | ..... | ..... | ..... |
| Lv RockyMt..... | 6 45 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7 17 pm | ..... | ..... | ..... |
| ArGold'oro..... | 8 00 pm | ..... | ..... | ..... |
| Lv Goldsboro.. | ..... | A. M. 7 01 | P. M. 3 20 | ..... |
| Lv Magnolia.. | ..... | 8 05 | 4 24 | ..... |
| Ar Wilmington | ..... | 9 35 | 5 50 | ..... |
| | P. M. | A M | A. M. | |

TRAINS GOING NORTH.

| | No. 78 Daily | No. 12 Daily | No. 40 Daily | No. 45 Daily |
|------------------|-----------------|-----------------|-----------------|-----------------|
| Lv Florence..... | A. M. 9 55 | P. M. 8 15 | ..... | ..... |
| Lv Fayetteville | 12 22 | 10 15 | ..... | ..... |
| Lv Selma..... | 1 50 | ..... | ..... | ..... |
| Ar Wilson..... | 2 35 | 12 09 | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... |
| LvGoldsboro.. | 5 00 am | ..... | ..... | ..... |
| Lv Wilson..... | 5 32 am | ..... | ..... | ..... |
| ArRocky Mt..... | 6 15 am | ..... | ..... | ..... |
| ArTarboro..... | 6 45 am | ..... | ..... | ..... |
| | | | P. M. | A. M |
| Lv Wilmington | ..... | ..... | 7 15 | 9 35 |
| Lv Magnolia.. | ..... | ..... | 8 55 | 11 02 |
| Lv Goldsboro.. | ..... | ..... | 10 10 | 12 05 |
| | | | | |
| Lv Wilson..... | P. M. 2 25 | P. M. 12 12 | P. M. 11 40 | P. M. 12 55 |
| Ar Rocky Mt..... | 3 25 | 12 49 | 11 57 | 1 40 |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 25 | 12 55 | ..... | ..... |
| Ar Weldon..... | 4 31 P. M. | A. M. 1 42 | P. M. 11 57 | ..... |

†Daily except Monday. †Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 3 55 p. m., Halifax 4 30 p. m., arrives Scotland Neck at 5 20 p. m., Greenville 6 57 p. m. Kingston, 7 55 p. m. Returning leaves Kingston, 7 50 a. m., Greenville 8 52 a. m., arriving Halifax at 11 15 a. m. Weldon 11 33 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a. m. and 2 20 p. m. Arrive Parmele 9 10 a. m. and 4 00 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 except Sunday at 5 30 p. m. Sunday, 4 15 p. m., arrives Plymouth 7 40 p. m., 6 10 p. m. Returning leaves Plymouth daily except Sunday at 7 50 a. m. and Sunday 9 00 a. m. Arrives Tarboro 10 55 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 3 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 Wrensw for Clinton daily, except Sunday, at 11 20 a. m. and 4 35 p. a. Returning leaves Clinton at 7 00 a. m. and 3 00 p. m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMMERSON, General Pas. Ag't.

J. R. KENLY, Gen'l Manager.
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NO 5.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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

The Purpose of Zion's Landmark.

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

"GOOD MEETING."

DEAR BROTHER GOLD:—In LANDMARK for December 1st, I notice an editorial under the above heading, written by Elder Lester.

I feel that I want to say a few words in approval of what Elder Lester has said, and trying to encourage our churches to hold, and our brethren and sisters to participate, in those meetings.

I had heard the late Elder R. D. Hart and others speak of the sweet fellowship they had felt in hearing the relation of the brethren and sisters as they spoke to one another of the goodness of our Lord to them, and I very much desired to attend a covenant meeting.

Nine years ago the Lord blessed me to visit the Eastern Associations. Just before the Warwick Association a horrible darkness fell on me, and I wished myself at home, and had it not been for my desire to be in a covenant meeting I think I should have returned. On Saturday afternoon the church at Middletown came together, and the meeting was opened by praise and prayer by Elder Benton Jenkins, the pastor of the church. Then one after another were called on and spoke in their usual way. It all seemed very good, but I was under such a cloud. Soon Sister M. H. Hobbs, of New York City, was called on to speak. I had not known her up to that time. She spoke as one in deep darkness, and I got a

little closer, and then still nearer, for she was telling my own experience. She really got right under me, and so lifted me out of my troubles that I was filled with joy and was glad I had not gone home. On Sunday I had to speak twice, and it was a day of such joy I shall never forget it. Since that time I have been an advocate of covenant meetings.

I do not know what will bring two closer together than for each to tell how they are being led by the Lord. It is very true that the Lord's dealings with His children are all by the same spirit, and therefore they have the same kind of experience. Hence, when one tells his or her experience, all the others judge that one to be a child of God, and there is sweet fellowship in all their hearts.

In those meetings the church has a blessed opportunity to try every gift in her body, and can therefore set each one in its place.

Many times churches could be saved the unpleasant task of asking one to come down, or from being bored by an unprofitable ministry. We have those who have words of exhortation to say unto the people, but there is such a habit among us of calling every gift preaching that many of those gifts are kept down. In those meetings they are saved of this embarrassment.

There is still another kind of meeting I would be pleased to see

in our churches, because they would be profitable to our brethren, and would be an encouragement to many to visit the house of the Lord. I have no doubt but some may say, "new thing," or "Sunday school," but I do not care for any of these sayings as long as I am in the footsteps of our Lord.

In Luke 4: 16, we read, "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."

This was His custom, and it is worthy to be followed by our people, not only of our members, but of our children and friends. This was probably the first time our Lord had done this after his baptism, which shows to us that He performed those services before, and when he was baptized He continued in the same thing. This is why I said that those meetings should not be confined to the church, but, like the covenant meetings, let our friends partake with us. Thus some handfulls of purpose would be dropped for them, and they would the more fully glean in the field of Christ and among His sheaves.

I know of no commandments for these meetings, but just the example of our Head, whom we should delight to follow.

Our brethren delight to get together on Sunday and talk of their farm matters, their fishing, &c. Now, would it not be better if they should meet at their places of worship with their families and read the Bible, sing and pray and talk of the Lord's dealings with them?

It appears to me there would be more life and christian love in the churches than we now see, and many would take knowledge of us and say, "They have been with Jesus." Would not many who are now on the outside and looking for

a home be constrained by love to come and tell what the Lord has done for them, and that He has had mercy on them?

I only speak of this matter as I feel, and what I fully believe would be following the blessed Lord in the example He has set for us.

What we are to understand to be the old ways are not the customs set by those since we have come in the church, but those established by Christ and the Apostles, who are the only legislators for the church, and whose examples and exhortations, as well as their commandments, we should be very careful to follow.

If our time were thus employed, we would have little time to find fault with one another, and something to talk about (that would deliver us from much tattling).

Hoping that this is written in the interest of truth, I am

Your Brother in Hope,

L. H. HARDY.

Roxboro, N. C., Dec. 27, 1897.

From the Gospel Standard.

RIGHTEOUSNESS BROUGHT NEAR TO THE STOUT- HEARTED.

A SERMON PREACHED ON TUESDAY
EVENING, OCTOBER 15, 1840, BY
MR. SHORTER, AT ZOAR CHAPEL,
ON GREAT ALIE STREET, WHITE
CHAPEL.

"Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."
—ISAIAH XLVI., 12, 13.

All the gospel is for sinners. It is not for angels; it is not for them that are holy—that have no sin; it is for sinners. And when our Lord came into the world, this was his

only errand—to bring righteousness near unto sinners, and to save them who had nothing else but sin to recommend them to this notice. "I am not come," he said, "to call the righteous, but sinners to repentance." And this is his language: "Hearken unto me, ye stout-hearted, that are far from righteousness."

"Stout-hearted;" that is to say, proud-hearted, obstinate, perverse, determined against God, fighting against him. The king of Assyria was a stout-hearted man; he blasphemed the God of Israel, and the Lord promised that he would "punish the fruit of the stout heart of the king of Assyria." In the book of Malachi, the Lord says to his own people, "Your words have been stout against me, your proud hearts have spoken hard things against me." They said, "What have we spoken so much against thee?"—but though they could not see it, the Lord could see it. Saul of Tarsus was one of these: he was "stout-hearted and far from righteousness." And where is the man in the presence of God to-night, and where is the individual to be met with on the face of the earth, that has not in heart and soul said unto God, "Depart from me, for I desire not the knowledge of thy ways!" There is not the man or woman or child to be met with upon the face of the earth that does not bring into the world this very nature, this proud nature, with them; and all its language unto God is, "Depart from me; I want no sort of acquaintance with thee, I want not to know thee, I want not to serve thee." The enmity of the carnal mind produces all rebellion against God; and all men grow up in ungodliness.

Now, friends, what could such people do to get to heaven, if it was to be for works performed by them,

and if there was no other way to get to heaven but by works performed by the creature? Why, they must all sink to hell—every one of them. And many, many thousands of our fellow creatures, possessing just the same principles as we have possessed, have been swept out of time into eternity with the besom of destruction. Yea, and all that are not interested in electing love, in eternal mercy—that are not given into the hand of this great and mighty Saviour that speaketh in my text—will perish at last in their ungodliness.

But whoever God has chosen—elected unto life, predestinated to eternal salvation—they must be called; and called they are. God our Redeemer calleth them. "Verily, verily, I say unto you," he declares, "the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." They may stop their ears, "as the deaf adder," they may be resolved not to give attention to any of the words of God; but the Lord says, "Hearken unto me"—and they must hearken. Let the devil do what he may to thrust away truth, and let them be never so determined not to hear it; when the time of calling comes, the Saviour says, "Thou stout-hearted sinner, hearken"; and the ear is opened, the attention is fixed, the heart is turned towards the word of God's testimonials. Hear it he must; and hear it he does. The Saviour speaks. And what does he say? And what does he do? Why, he says that he "brings near his own righteousness."

They are far enough off from the righteousness required in God's holy law; very far off from it. A profane sinner is manifest enough, to be far enough off from the righteousness required in God's holy

law; and every one that has been ever so diligent in making himself righteous before God, when the Saviour by his blessed Spirit brings home the precept and lays it along with the sinner's heart and life, and gives him to read what the precept requires, and what God requires, namely, holiness in the inward parts—then doth that poor sinner, whether he has been self-righteous to a great extent or not, feel in himself before God, that he is far off from the righteousness required in God's holy precept, as hell itself is wide of heaven. But this is not done all in a moment. Do not mistake me; it sometimes requires a great while. A man sees a little and a little of his own depravity and of God's holy requirements; and as this is felt, the breach between God and him appears to be very great indeed.

Aye, but the Saviour does not bring near the righteousness required in the law, and strip the poor sinner, and make him feel to be ungodly, and let him have condemnation flowing into his mind—and leave him there. Sometimes it is a long while before the proud heart of the poor creature is willing to have a righteousness not of his own making, a righteousness that is altogether of God's providing; sometimes the poor sinner is brought down very low with heart-rending sorrow, before ever he is made willing to have righteousness as a free gift; but God will bring him to this sooner or later, and does bring him to it. For there is a righteousness, not of man's providing, but of God's. The Saviour calls it righteousness, and says, "I bring near my righteousness;" and near he will bring it, in his own time. He will bring it so near, that however proud a man may be, and however determined to go to heaven by works if he can, or not

to bow down to free and sovereign grace, yet the Saviour will win him over, and he will gain his own consent to be saved in that way which God has provided. He will bring it home to the man's understanding and to his heart, and let him view it, and let him look at it. He will bring it home in the words of the gospel, he will bring it home by the promises, he will bring it home by his blessed Spirit; that the sinner shall see it, shall look at it, and shall ponder over it. And I know sometimes the Lord has been pleased to lead my poor soul to ponder over the work of the Saviour, the sufferings that he underwent, the steps that he trod, and all that he bore from first to last, until I have seen that blessed word fully made out—"The end of the law for righteousness to every one that believeth." I have seen that it was absolutely necessary that God should be just and justify the undodly sinner, that the Saviour should do all this and suffer all this. And thus, when the Spirit leads a man to ponder over this work of our God, he falls in love with the righteousness of Jesus Christ. He really delights in it; and is so pleased with it, that he says, "Lord, let me be found in this righteousness of thine; I have none of my own—none at all; the more I try to be holy, the further I am from it; but thou hast completed that work of righteousness, which justifieth every ungodly sinner that believeth; Lord help me to believe.

Now if it be brought near enough for you to look at it and to ponder it and be pleased with it and satisfied with it, then mind, friends, that this is what is not done for any of the non-elect. The devil will tell you, perhaps, that you have no part nor lot in the matter, because you have never yet been enabled to say, as Isaiah does in

his sixty-first chapter, "I will greatly rejoice in the Lord, my soul shall be joyful in my God for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." But I say, if it has been brought near enough for you to behold it every way satisfactory, and to fall in love with it, and desire to be found in it, and if you are dissatisfied with all righteousness beside that, it is God the Spirit's blessed work upon your soul. And if you are brought here, to look and cry to Jesus that you may be found in his righteousness, what does the Saviour say?—(I want not to cut off any one that the Lord Jesus Christ has included in his covenant of mercy; and oh! what a sweet chapter is that fifth chapter of the gospel by Matthew!)—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Now there is no other righteousness that can fill a spiritually hungry soul, but the righteousness of the Son of God. And so, again, friends, here is the thing that a poor sinner wants to know; he wants to know that the Father hath loved him, and given him to Christ, for Christ to do all this for him: he wants to know that the Saviour hath loved him, and become surety for him, and done all this great work for him. 'Oh!' says he, 'if I could but know that all this is put to my account.' Well, poor sinner, thou art a mourner. What for? Because of the absence of righteousness, the absence of any of thine own, and not knowing that the Saviour's is thine. Well now, the Lord has said in that chapter I quoted from just now, the sixty-first of Isaiah, that he will "appoint unto them that mourn in Zion;" and what does he appoint for them? Why, he appoints them his own righteousness; "That they may be called trees of righteous-

ness, the planting of the Lord." I remember John Bunyan somewhere says, that he has a righteousness that he does not need for himself as man, nor as God, nor as God-man; and that is, the justifying righteousness which he gives to poor sinners. And that righteousness is appointed for thee; and if ever thy poor soul is brought to ask of him this righteousness (for it is his own gift,) he will be sure to impart it unto thee. It is a proof that it is thine own; for he says, "Ask and ye shall receive"—"Seek first the kingdom of God and his righteousness." That is what you are seeking, is it not?

'Ah!' say you, 'I suppose you have found it, and got it, and so you are not seeking it.' I can tell you, friends, I have sometimes been led to see that I was as far from righteousness in myself and of myself as any devil can be; and I have seen likewise the righteousness of Christ to be every way so satisfactory that I have longed for it, and yet for the life of me I could not positively believe that it belonged to me. Oh! how have I longed to say the blessed words, 'Jehovah my righteousness!' And I find, there is no comfort, no peace, no satisfaction, out of this glorious righteousness; that is, if a poor sinner does not feel himself to be comprehended therein. A man may say, 'Why, if you have once had it revealed to you, if you have once had it manifested as your own, why do not you constantly believe? what do you listen to the devil for?' Ah! what indeed? what indeed? I wish I could get over this; "this is my infirmity," that after the Lord has revealed it to me over and over again, I find I cannot believe that this righteousness is mine, though I have not got any anywhere else. I do not know how to wrap myself in it anymore than I did the first time, until the Lord

is pleased to "bring it near" to me, and bring it so near as for me to put it right on. For when the Lord says, "I bring near my righteousness," the meaning is, I will not only bring it near enough for you to look at it and delight in it, but I will bring it so near to you that you shall be sure in your heart it is your own; you shall be really filled with it—satisfied with it. 'Well,' say you, 'and have you ever been?' Yes, blessed be the honourable name of Jesus Christ, sometimes he has blessedly whispered to my soul, "I am thy salvation;" and then I can call him mine—My righteousness

Aye, friends, this, and this only, is the secret. No power of man, no wisdom of man, no diligence of man, can ever get up to this secret; it is a mystery between God and the poor sinner's soul—a secret which none but God can explain. If this righteousness be not mine, I am lost and damned (as sure as I am a man) for ever and ever; I am as certain of it from day to day as I am of my existence, that there is no other way by which I can go into heaven. 'Aye,' says one, 'I know all about that doctrine; I do not want to hear so much about the righteousness of Jesus Christ; I have heard that, I understand that.' Ah! and so have I understood it these twenty years; but I find, friends, that all my understanding will do no more for me than a little smoke will do for me in the time of trouble. I want the power of the Holy Spirit to enable me to claim this glorious righteousness without a doubt, and rest in it, and be assured that it is my own. 'Well,' say you, 'but cannot you venture upon it?' Bless you, I am obliged to venture; and when I cannot say it is my own, I hang upon it, and cleave unto it, and beg of the Lord that he would reveal my interest

in it, when I do not know how to call it mine. I see there is nothing else that will do. And I believe the Lord Jesus Christ loves us to ask for it too. He is well pleased with the prayer. He loves for us to come before the Lord, sensible of our ragged and filthy condition, and be willing to be beholden to him for a dress, and to have it as a free gift. For it is called a "free gift;" and so it is. It is put upon the beggar in the dust and in the dunghill; upon them that are filthy, that are swarming (if I may so say) with all manner of filthy corruptions; and it is freely given to them. How blessed has that word been to me—"Believing on him that justifieth the ungodly!" There is not one of you more "ungodly" in yourselves than I am; not one of you. 'No! then you ought to be ashamed of yourself.' Aye, and so I am; but no thanks to me that I am ashamed of myself; no, no; but the Lord only knows the shame and confusion of face that I feel before his blessed Majesty. But thanks immortal to his honorable name he "justifies the ungodly" in his own righteousness. Those words of the Lord dropped into my soul, like a drop of honey, a little while ago, when I was in secret—"I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins." I listened to the word; it softened my heart; it made my eyes to melt; it made my soul to leap within me.

I find, friends, that the word of the Lord is suited to the poor miserable, lost wretch. This—"I bring near my righteousness"—is fulfilled; and he only can do it. The devil will endeavour to put this righteousness far away. Whenever thou comest in secret to pray, he is willing for thee to look at thy heart (which is as black as hell), at thy bad frames, thy wanderings, and all thy crooked things; he is willing

for thee to look at this man and that man that have made shipwreck concerning faith; he is willing for thee to look at all the blacks; aye, but he is not willing for thee to plead the righteousness of the Son of God. No; but the Holy Ghost lifts up the righteousness of Christ in a sinner's understanding and in his affections, and enables him to plead—For thy righteousness' sake “bring my soul out of prison, that I may praise thy name.” This is the Lord's work; and as he does this, so in due time he reveals the righteousness of the Saviour as a poor sinner's own. And when you get into this, then how happy are you! How comfortable it is to draw near to a holy God in his own holiness and righteousness!

Now, friends, this is a better righteousness than Adam had when he was created. It is a better righteousness than angels have, who have never sinned, who have been serving the Lord these thousands of years, and never did any thing but righteousness?—this righteousness better than theirs? Aye, to be sure. What are all the angels in heaven, compared to the great Redeemer? He is the Lord of heaven and earth, the great God himself; and the righteousness of the dear Redeemer is as far above the righteousness of the angels as the Creator is above the creatures. Wherefore I say it is a better righteousness. And therefore he boasts of it, as it were; he glories in it; and he says, “With me are durable riches and righteousness.” I remember, John Berridge says, “‘Take this,’ the Saviour said, prodigal Jack, and put it on; and with this thou mayest shame even an angel.” It is an odd way of speaking, no doubt; but it conveys noble and wonderful sentiments. He felt what a prodigal wretch he was, but he felt also that the

Saviour had wrought a glorious righteousness for him, and that it was a righteousness for him, and that it was a righteousness which was above and beyond the righteousness of an angel.

Oh! friends, this is very sweet to my lips. And the reason I can never get away from this sort of preaching is, because it is daily bread. It is what the poor soul lives upon. And in the fifty-first chapter of this book, the Lord says twice, that his righteousness is an everlasting righteousness. So it is— an everlasting righteousness. It was in very deed planned by the eternal Three before time was. It was wrought out by our great Redeemer in human flesh when upon earth. Not only was every jot and every tittle that was required fulfilled: he not only went to the end of the law; but it is said, he has magnified the law, and made it honorable”—so honorable, that if all mankind, from the beginning down to the end of time, had kept the holy of God, they would not have honoured and magnified it as it is honoured and magnified now, because it is now honoured and magnified by him that is greater than all. Wherefore, you observe, my friends this righteousness sprung up with God in eternity, was wrought out by God in time, and is with God, and is in God, and is unto God, for such poor sinners as you and me. And bless his honourable name, it is Himself—it is Himself—that is the justification of his people, He is one with them, and they are one with him. You read of the “woman clothed with the sun;” that woman is the church, and no doubt the sun is the Lord Jesus Christ, the Saviour of the church, the Sun of righteousness. She is clothed in him. And the apostle says, Christ is “all and in all” to them that believe. So he is; he is

"all." Mind, friends, it is not the mere works which Jesus did; it is not these merely; no, no; but it is our Lord Jesus Christ himself, who did all the works and hath got all the virtue in himself—the merit all in himself. And if this is not a mystery, (that requires the interpretation of And the Holy Ghost, I do not know what is. This is that mystic ladder, by which we break into the Almighty presence through the teaching of the Holy Ghost. You read of "the righteousness of God," and "God our Saviour.")

Now, dear friends, have you ever been enabled by precious faith to realize that Christ is indeed yours and that you are his? Then I know that you have likewise proved the truth of those words, "We that have believed do enter into rest." Why, the whole of the work is done. What is wanting to be done? Here is beauty, to make the believer as beautiful as the eternal Three wish to see him. The Lord says, "Thou art comely, through my comeliness which I have put upon thee." Ah! what a deal of legality there is about us! and because we cannot come up to the requirements of the holy law of God, therefore we cannot tell how to believe in this great gift of gifts. Mind, friends, the Saviour says, "It shall not be far off."

"It shall not be far off." If ever it is brought near, it never shall be taken far off. It may be out of sight, and out of feeling; but it is "unto all and upon all them that believe." Once married; that marriage is never broken. No, no; the Saviour says it is an everlasting righteousness. It is always upon thee; in the dark as well as in the light, by night as well as by day. This is a secret; but if we do not know it, yet the Father knows it. And he says, "Thou art all fair, my love." Who believes this? who

believes this? "Thou art all fair my love; there is no spot in thee." Do you fully believe this? You do not half believe it. Nor do I. Why, if we enter fully into this assertion of our God, we should rejoice before him and magnify him all the day long. But our hearts stagger at this blessed word of God. We think to become "fair" another way. Oh! this staggering, and creeping after creature righteousness! how I wish it was gone out of my heart, and that I could but be contented with what the Saviour has done, and rest therein! 'Aye,' say you, 'and let good works alone.' I believe it is the best work that a poor sinner can ever do, to glorify God the Father in receiving this wonderful gift, and glorify God the Son in receiving this wonderful gift, and glorify God the Holy Ghost in receiving this wonderful gift, and loving God because he has first loved us and given this wonderful righteousness unto us. The work of righteousness is peace; and the effect of righteousness quietness and assurance for ever." And what then is become of the "stout-heartedness" of the poor sinner? Why, bless you, as soon as he is clothed with the righteousness of the Son of God, all his stout-heartedness and proud-heartedness, and hard-heartedness is melted down as wax is melted before the fire; and the poor sinner loves righteousness, delights in it, and glorifies God for his goodness and mercy unto him a sinner. The very language of his soul is that spoken in the 103rd Psalm—"Bless the Lord;" and in the 34th—"I will bless the Lord at all times;" and in the 146th—"I will praise my God while I have any being." This is the language of a poor sinner, when he tastes the lovingkindness of the Lord in providing such a righteousness.

Then I say, this is the mercy of

it; the Saviour says, "It shall not be far off." It looks very far away from the poor sinner sometimes; but you may depend upon it, God the Saviour never sees it off a man whom he hath blessed with it and clothed in it. He never sees that poor sinner without the raiment of righteousness; but he always views him in this glorious dress. Why, bless you, every mercy, every favour, every token, every love kiss, that you receive from day to day, all flow from this glorious righteousness. How could a just God ever look upon you, ever smile upon you—how could he ever take you to his embrace—unless he looked upon you in this glorious righteousness?

Now, friends, I say this is enough for me to have, living and dying. Paul found it so; "That I may be found in him, not having mine own righteousness, which is of the law, but the righteousness which is by the faith of Christ, the righteousness which is of God by faith;" and God grant that we too may let every other hope go, and determine to "know nothing save Jesus Christ and him crucified."

It is here, in this righteousness, that all the redeemed meet; those that are in heaven, and those that are on earth. We read of "the common salvation;" and it is righteousness of the Saviour, the righteousness of the Lamb, which is common to all the members of this body. And one is as righteous as another; every one is equally comprehended herein; so that we have no need to despise one another. If a man has any of this spiritual life, if he feels any want of this righteousness, and hungers and thirsts after it, he is already in God's account clothed in it, blessed in it, saved in it; and when he gets to heaven, he will be no more righteous in God's account that he is now.

The righteousness of God our Saviour is just the same "yesterday, and today, and forever;" and every one of his is included therein. Ah! and I wish we could leave one another's faults and failings and staggering a little more alone, and our poverty and want of faith and want of love, and look a little more to the riches we all have in Christ our Saviour. Yea, those that we think poor and ugly, are not poor and ugly; they are rich and beautiful—altogether fair. But we are apt to look at them, not as believers—though they are called believers ("And believers were added to the Lord"); we are apt to look at them as sinners, and call them sinners—sinners—sinners. Ah! friends let us call them believers, and let them call themselves sinners; and let us call ourselves sinners. You recollect, the apostle Paul tells those to whom he wrote, that he was a sinner; but he does not call them sinners, but "beloved of God, called to be saints." It is a very different thing for me to call myself a sinner, and to call another man a sinner. Grace leads a man to extol others for Christ's sake, and because they believe in him. Yet, you see, how apt we are to look at others' faults, though we believe them to be good men—believe them to be the children of God! God says of every one such, that "there is no spot in them;" of every one that is a believer in Christ, "There is no spot in thee." Oh! that we may be enabled to consider this a little more; and then how we should love one another, as being the members, the fair one, the spouse, the beloved of our Lord Jesus Christ! They are all equal here—all the same; this is the righteousness of all. And take it away, and one would be as black as another, and all as black as hell. The difference of grace, and dili-

gence, and frames and so forth, makes no difference here. No, no; a man may have more knowledge, more love, more power, more diligence, more grace than his brother; but he has not more righteousness in God's sight than his brother. He has not a robe that shines brighter: No, no; neither does God love him the better because he has more knowledge, and more faith, and so on. But the Lord our God is a Sovereign, and gives out more or less to one and another, as he pleases; for he knoweth all things, and seeth how the good of the church requires that one should have more and another less. But mind when you come to measure it up, as it was with the children of Israel gathering the manna, "he that gathered much had nothing over, and he that gathered little had no lack," so I believe he that "gathers little" of the Son of God our righteousness, and he that "gathers much," will be just alike when they come to sum up. They will have a full cup and a full banquet; enough for each one and none to spare.

"I bring near my righteousness." Then, my friends, what are we ministers to do? Why, as he enables us, we are all to do the same thing, and preach the righteousness of our Lord Jesus Christ. This is what we are to preach to the people, that they may believe in it, that they may be blessed in it, and have peace in it, and salvation in it. And although we cannot bring them to believe in it, and cannot bring them to rest in it, yet having it in our hearts as the only foundation, what else can we preach? "Out of the abundance of the heart the mouth speaketh." And really as your poor soul is brought to feel its poverty from day to day, and to look to the righteousness of the Saviour, you will love to hear this. This is the joyful sound; and in

this the poor soul is exalted. "I bring near my righteousness; it shall not be far off."

"And my salvation," he says, "shall not tarry." Honours to his dear name! it cannot tarry a moment beyond the set time—the best time too, as I believe in my heart; for he has fixed it altogether in place and time, and so well, that nothing could be altered for the better. Therefore if thy poor soul is only feeling damnation from day to day, let the word of the Lord be remembered—"If it tarry, wait for it." "Wait for it."

Ah! friend, thou art ready to say, 'How can I wait! how can I wait! I feel, in a manner, every thing making me like a hell; how can I wait?' Well then, I say, let the dying cry go up thicker and faster and stronger, that God will come. For depend upon it, "they shall not be ashamed that wait for him." The Lord is waiting for his set time to come, that he may be gracious unto thee. And as soon as ever his righteousness is brought into thy conscience, and thou art enabled to believe therein, salvation from guilt, from bonds, from fears, from the devil, from the world, from curse, from miseries of every sort and shape, will flow into thy heart "like a river." Oh! I have felt in my heart when God spoke home his grace and mercy unto me, that if I had a thousand souls, they were as safe in the Lord Jesus Christ as if I was already in heaven. Oh! friends, when the Lord is pleased to bring home his righteousness, and let us feel it, why then we know that we are safe. Quietness and assurance comes in this way.

"And my salvation shall not tarry." Oh! friends, it is all grace. It is a great salvation; it is an eternal one; it is a suitable one; it is a present one. It is like an ocean; you may swim in it, and you will

never find an end of it. It is an eternal salvation to "every one that believeth."

But I find I must come to an end I do not think long sermons are of any good; and I dare say I have preached now more than you remember. However, I leave these few hints with you. And may God the Holy Ghost make us admire very much the righteousness of God our Redeemer, and exalt him and glory him; and as we are enabled to believe in him, we shall receive his great salvation in our souls, and then we shall "make our boast in the Lord."

MRS. LOLA P. GARNER, ESTEEMED FRIEND:—I say friend, because I believe and know that God's children are friends to those who are friends to them, and I do hope I am a friend. If not deceived I can truthfully say I am a friend indeed and in truth. Think it not strange that such a vile, sinful being as I should attempt to write to one of God's children. Nevertheless I am guilty, and the only excuse I have is I can't help it, and I hope you will be as kind towards me as others have been, and to tell you the truth, I would not have ventured to write to you, were it not for the comfort I received in your last piece in the LANDMARK of Dec. 1st. I have been halted between two opinions of late. I am exceedingly fearful, it is one of the many mysteries I am unable to solve. I am so afraid I am deceived in the whole matter, and I do not want to deceive those good people, and above every thing I do not want to deceive myself. To go forward I am afraid, and to remain still I am afraid. I do know at times, or rather I feel so, that I do love the people of God, the doctrine, and that I also know the joyful sound.

Then again I do not know as I ever loved at all, or knew anything but sin. I am a mystery to myself.

Several years ago I heard Elders Isaac Jones, and W. Lundy preach at Shoe Fly, and Elder Lundy's preaching was the best I ever heard in all my life, if indeed I did in reality hear and was alive. If I had a cup at all it was filled that day to overflowing.

Elder P. D. Gold on one occasion, when he preached at Mr. Isaac H. Harris' school house, I was pretty full, and not very long since Elder A Blalock preached at my house, and I was again filled. Yes, I love the Primitive Baptists, and I do not care who knows it. Within the last two or three months there have been four added to the church at Tar River, namely, my dear wife, Alice Y. Horner, Mrs. Rebecca Arrington, Miss Fannie Arrington, and Mrs. Jennett Burchett, all living within an $\frac{1}{2}$ to $\frac{3}{4}$ of a mile from each other. By the way I must state that there was one sheep who had been living alone so far as her neighbors were concerned as to their being of the same faith and order upwards of seven years. Now she is blessed with four to witness to the truth and cause she has so long advocated by her orderly walk and godly conversation, and one of the four, Mrs. Jennett Burchett, being her daughter. Her name is Mrs. Bettie Morris. Yes, I deem her not only blessed in eternity, but the God in whom she trusts and serves has abundantly blessed her in this life.

My kind friend—I did not intend to write only one page when I commenced, and what I have written is not what I thought I was going to say when I commenced. I followed the impressions of my mind until I have written more and altogether different from what I expected, so please pardon me for im-

posing, and remember me and mine. My kindest wishes to Mr. Garner, and yourself. Very respectfully your friend.

W. B. HORNER.

Hargrove, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Enclosed please find a letter written to me after the death of my father which has been so comforting to me in my lonely and helpless condition while waiting at the bedside of our poor afflicted mother. I thought others might also be strengthened and encouraged.

MOLLIE CHERRY.

Scotland Neck, N. C.

MISS MOLLIE CHERRY, MY DEAR SISTER IN CHRIST:—Hope you will pardon me for not writing sooner to you and dear mother and brothers and sisters, some word of tender sympathy and condolence over the death of your father. He has gone at the command of his God from toil, pain, sorrow and suffering here we hope to a better land, where he is in the full enjoyment of all the bliss of heaven. You know as well as I that he was a kind friend to me and always gladly welcomed me to his house where he often seemed to rejoice with us, as we would talk and sing praises to our God, and he knew no other way and believed none other. I shall miss him so much, and his loving welcome. O may his children and grandchildren be constrained to love and welcome old Baptists preachers as he did. His house was a home for me and all preachers of righteousness. He is gone. We shall see him no more here below; but we can only hope to meet him on the bright and shining shore where those who meet shall part no more, and those long parted meet

again. Tell your dear mother and all the children while they can but mourn, to remember the Lord gave and the Lord taketh away, blessed be the name of the Lord. O how sweetly reconciled your dear mother seems to be to her sore affliction and great trials. God has comforted her and she is only waiting her Father's call when she too will be missing from that home, where she has labored and toiled for you and others, and where you have lovingly administered to her in all afflictions. You will not have any thing to regret. You have been so devoted, selfsacrificing, faithful and true and when their bodies are both laid low in the tomb, the very winds that sigh in mournful requiem over their ashes will bring whisperings of comfort and rest and peace that your ministrations were all that the grateful hearts of parents could desire, and that a noble and loving daughter could give, and that now while their bodies moulder in the grave their spirits are all ablaze in the brightness of the first born from the dead, and that in the glorious resurrection morn their corruptible bodies shall put on incorruption, and come forth from the grave immortal and like the glorious body of Christ forever to dwell around the throne, and drink in the joys at his right hand and join in the chorus of the redeemed, and fill heaven with praises of him who died himself to redeem his people from woe. May God sanctify this dispensation of his providence to the good of the bereaved, and being humbled under his mighty hand may they consider and think and know that there is a God and that he reigns and does all his pleasure among the inhabitants of earth as well as the armies of heaven.

A. J. MOORE.

Whitakers, 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.

QUESTIONS.

"Did Paul grown in grace; and could he have been the "chief of sinners" at the time he had a conscience void of offense toward God and man persuaded that nothing could separate him from the love of God?" Peter tells his brethren of Jewish descent to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and as Paul was of the descent of Israel and was called by the grace of God, and separated unto the gospel of Christ, no doubt through that gospel he grew as meant by Peter. The word grace here has reference to the system of grace as in contradistinction from the system of the law. "The law was given by Moses, but grace and truth came by Jesus Christ." Peter says in the last days scoffers shall come claiming that the proof of the coming of Christ should consist in some kind of change in all things making them radically different from what they were in the

days of the fathers, and as there is no such change, therefore there is nothing of the coming of the Lord, just as there are men now who claim that unless we obtain a second blessing, something more than our fathers had, for eighteen hundred years regarded as sufficient, we are not and cannot be saved—Christ is not come in the flesh.

The world that was before the flood was destroyed, but the heavens and the earth which are now, by the same word are kept in store reserved unto fire. By the same word we are taught that the same long-suffering of God which waited till Noah built the ark is waiting now till Christ shall fully make known to all the heirs of promise the riches of his grace in their eternal salvation, after which the earth with all of its carnality, corruption and defilements shall be destroyed by fire. Therefore the children of God do not look for perfection in these things which shall be dissolved by fire, but according to the promise of God they look for new heavens and a new earth wherein dwells righteousness, accounting that the long suffering of our Lord is salvation, and in these they grow according to the exercise of faith which is in Christ Jesus, whereby they grow up into him in the doctrine and knowledge of him, and are no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, they grow up unto him in all things, which is the

head, even Christ. This growth is not becoming better and better in ourselves until we attain unto a state of perfection in this life, but it is coming more fully into the knowledge of what Christ has done for us, and is now to us, what we are now in him, and shall be by him forever in the life to come. This knowledge is of faith, because while it assures us that we shall see him as he is and be like him, yet it does not appear what we shall be.

If we accept, as the truth, what Paul himself says about it, we must believe he was the chief of sinners at the time he says he was, which must have been during his ministry, and not far from the time that he made his defense before Felix, during which he said: "I exercise myself always to have a conscience void of offense toward God and man." We are taught that in the mouth of two or three witnesses every word shall be established, but we are not taught that by any number of witnesses a single word can be proven to be untrue. These two expressions of the apostles must each be true and consistent with each other, otherwise we cannot claim anything he says to be true.

Paul having been taught in the perfect manner of the law and also of the gospel exercised himself in the ministry, wherein the Lord had put him, in a manner fully according with both law and gospel, even as the Spirit of Christ which was in him fulfilled the one and developed the other in him, filling his breast with the desire to study to

show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. His work in the ministry was such as to merit no rebuke from God nor criticism from men, therefore he must have had a conscience void of offense. May we not have such a conscience. In faithfulness to that which is committed unto us we may and do have, but not in every respect like Paul, because he was an inspired apostle, however we are to follow him, even as he also followed Christ. But we should be careful to not get ahead of him by claiming that for ourselves which he did not claim for himself.

Paul was not a sinner, and as such the chief, as is ordinarily meant by the term, but was a man in whom Christ so lived as that he was fully conscious by virtue of the life of Christ of his real condition as he stood in Adam, in whom all die, and as he stood in Christ in whom this same all shall be made alive. In this condition he could truly say: "For I know that in me, that is in my flesh, dwelleth no good thing; I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And he could and did truly say: "For we know that the law is spiritual, but I am carnal, sold under sin."

"Is it the sinner or the believer that hungers and thirsts after righteousness?" It is the sinner of whom

Paul is chief that thus hungers and thirsts. It is the sinners whom Christ came to save. What is the difference between a sinner saved and one not saved? As sinners there is none except one is saved and the other is not. As sinners saved their state or condition is different from those not saved, and their standing is in him by whom they are saved, and when through the Spirit they are manifested as being saved, through the operation of that Spirit, by faith, they become to be believers, sinners in whom the life of Christ is revealed, and being thus made alive unto God they become dead to sin and hunger and thirst after righteousness. If the children of God, the believers, are in no sense unrighteous, in what sense could they hunger and thirst after righteousness? And if they are complete in righteousness what need have they for a throne of grace? Sinners yet dead in trespasses and sins are not conscious of the need of righteousness, and do not hunger for it any more than do those corporally dead hunger for natural bread. It must be believers who thus hunger and thirst, which implies that they are lacking in this particular, which lack clearly implies that they are in some sense sinners, though saved by grace. Did Job live a sinless life, if so what hinders us? The Lord said that Job was a perfect and an upright man, one that feared God and eschewed evil; and he further said that there was none like him in all the earth. Of all the people then upon the earth Job was the only one

who was upright and perfect, and yet there were Sons of God there who came to present themselves before the Lord. As the children of God are perfected by Christ Jesus, and he is their righteousness, it is but reasonable that they should be regarded of the Lord as they are in him, therefore he says: There is no spot in thee. It is one thing for the Lord to declare his people to be perfect, and quite another thing for them to set up claims to perfection. What does Job say? "I have uttered that I understood not, things too wonderful for me, which I knew not. I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." And yet the Lord rebuked him not for this. There being none like Job in his day, it would be well for us not to claim too close relationship to him to-day, but let us regard him as a beautiful type of Christ, and his people in him, and regard ourselves, if we may, as being by the grace of God what we are, if indeed we are what we hope we are, the children of God.

P. G. L.

JONAH—THE GOURD.

Sister S. C. Lanier requests my view of Jonah 4 : 6-7.

"And the Lord God prepared a gourd, and made it come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered."

We would consider Jonah a very queer man if we were not so much like him. He seems to be very sel-

fish which people deem quite ugly in others, until they see that they themselves are very full of it.

Why was Jonah mad because the Lord spared the great city of Nineveh? It looks like he should have been much pleased. He considered that it set him in a bad plight, because he had declared that God would overthrow it.

He did not want to go to Nineveh in the first place. He attempted to go another way. However in the power of the deliverance from the horrors of the deep, and the whale's belly which he received, typifying the death and resurrection of Jesus, he is made obedient, as he is enabled to proclaim out of the depths, "Salvation is of the Lord," and in this preparation he goes to Nineveh, and preaches the preaching which God bids him to preach.

Yet he had his old rebellious nature in him still. That is not changed when one is born of God. We are exhorted not to walk after it though.

But Jonah is discontented as he thinks that God will spare Nineveh. Hence he is much displeased when God spares Nineveh, and he prays to die, and says that he knew God would repent of the evil when he saw the Ninevites humbled, and that was the reason he fled at first when the Lord told him to go and preach to the Ninevites, because he knew God is gracious, and would repent of the evil he said he would do unto them.

So Jonah is still ready to justify himself, and prays to die as he cannot have his own way.

Do you ever think what a bad thing anger is? Have you ever seen and felt the evil of a bad temper, and an imperious self-will? Have you ever felt the enmity of the carnal mind?

God shows his mercy not only to Nineveh, but as much to Jonah too. You would say it was grace to commit a dispensation of preaching to Jonah, no more than it is to commit it to me. Preaching is a wonderful dispensation of mercy and grace. Whoever has perished to whom God has sent preaching? None. But Jonah and I also need the same grace all the time to the end that began salvation in me. The power of God is shown in causing rebellious Jonah to confess his nativity, and and to tell the Mariners to throw him overboard as causing the distress of the storm. He told them the only remedy for all. The power and mercy of God is shown in preparing the whale to swallow Jonah. The power and mercy of God is displayed in preserving Jonah while in the whale, also in commanding the whale to deliver Jonah on dry land; and the gracious power and mercy of God is shown to repenting Nineveh (for God caused the repentance in them,) in sparing them; and the same gracious power is also shown to Jonah in his discontent.

Jonah wishes to die. He did not attempt to kill himself. We do not find any child of God slaying himself in the bible history. Some of them desire to die, but they feel that they have no right to destroy themselves.

What a mercy that the Lord does not hear and grant our foolish and sinful requests. He is too good to do this. He does not return evil for evil, but he has mercy.

The Lord asks him if he does well to be angry. Do we well to be angry? Who has his best mind or judgment when he is mad even in a righteous matter? But Jonah was angry because the Lord would not overthrow Nineveh.

He goes out to watch and see what would become of the city. If it had been overthrown as Jonah wished he would have been pleased, and considered himself an honored man. When people praise our preaching we never get mad at this. It never offends us. When they prefer some other preacher then how is it? When what we attempt to predict does not come to pass, then how do we like it? But if we say evil will come, and it does come as we have said, oh then we can say "I told you so," and we feel very comfortable. Is there any Jonah in this?

While he was watching to see what will become of this city, he made a tent or booth to shelter him from the heat of the sun. The Lord prepared him a gourd as a shelter. Jonah is so glad of this. It is an evidence of God's mercy to him. We are ready to acknowledge God's mercy to us when it is in something that suits us. Our selfishness being pleased, we ascribe this to God as good. But God also prepares a worm. Does God do such little things as to prepare a gourd and a worm? What man

could do either? God also prepared a vehement east wind, and that is fierce and withering on rebellious Ephraim, and the gourd withered, and the sun beat on Jonah's head, and he fainted, and wished himself dead. Ah we are slow to acknowledge evil from the Lord, or that which does not suit us. We murmur and doubt and halt when things do not suit us, and say the Lord is not in this. Jonah said again, it is better for me to die, and said to God (all we say is to God,) I do well to be angry even to death. Again, the mercy of the Lord to Jonah is shown as much as it is to Nineveh. The Lord said to him, you have had pity on a gourd for which you did nothing, neither making it nor causing it to grow, which came up in the dark, and perished in the dark, and should not I pity Nineveh?

To the end of Jonah's life so far as we know he had that same corrupt nature, and the mercy of the Lord was still extended to him. We have still, and will to the end of our life, a corrupt, self-willed, selfish, envious nature, and we will have it until death, and we need the same grace and mercy of God toward us even till the end.

Do you think that Jonah is a type of Christ? He was in going down into the deep, and the storm being buried with him, and the Mariners worshipping God, and the preaching of Nineveh that led them to repentance.

Jonah is actually a sinner. Jesus who knew no sin, is the bearer of the sins of all his people. All the

waves and billows of divine wrath roll over him. The anger of the Lord is swallowed up in victory to our deliverance, as Jesus goes down into death for our offences, and is raised for our justification.

P. D. G.

ELDER P. D. GOLD, DEAR FRIEND:—I have a few questions I would like for you to answer. I was in conversation the other day with a Freewill Baptist preacher, and he said in his conversation that Jesus was a Freewill Baptist as he died freely for all men. I would like for you to give your views on the matter. Also I would like for you to give your views on Isaiah 28 : 20-29, also 1st Peter 3:19-22. I cannot see, nor understand otherwise, but that Freewill means Free agency, or that man can save himself, or damn himself. If that be so why should Christ die to save sinners?

Mr. Gold, I believe I love the doctrine of the Primitive Baptists. It is the only doctrine that gives God the whole power. Pray for me that the Lord may be merciful to me, a poor, lost sinner; for I feel so corrupt and low down in the dark valley of sin that there is no salvation for such a one. Yours I hope in the belief of the truth.

THOS. N. PEARCE.

Remarks.

Men that feel the sufficiency of their own arm hold that man has the power to save or damn himself, and none of that sort expect to be damned because they all expect to repent and do right, or comply with what they call conditions of salvation: then of course they will be saved. But when man is shown his vile, lost, polluted, wretched,

filthy and undone condition as a sinner, and as justly condemned before God, then he knows that he is already lost, and justly condemned, and he also knows that God alone can save sinners. Then salvation by grace becomes sweet to him. Even before he has any evidence to comfort him that he is saved he loves the doctrine of God our Saviour, that it is by grace we are saved, and he will contend for it as our friend who not only sees that this is the only way a sinner can be saved, but he loves that doctrine and has no fellowship for any other.

Then he knows what Isai. says—that the bed is shorter than that a man can stretch himself on it, and the covering narrower than that a man can wrap himself in it. What a short bed to a convicted sinner does Arminianism present.

He cannot stretch himself at all. There is really no freedom for such. It is too short for any comfort. How he is straitened and shut up under the law. He cannot perform a single condition under the law, therefore he has no liberty, no place or room to stretch himself.

What rest is there to one cramped on a bed so short he cannot stretch out himself? So is one under the yoke of the law so heavy that none can bear it, and where there is no ease, no rest, no relief.

Nor is there sufficient covering or shelter for him to wrap himself in. He is very ugly to his own view, is ashamed of his own conduct, and seeks a hiding place to cover himself in; but this conditional, free-

agency system puts him on such short allowance that he is starving for food, and is naked, and has no covering, no defense. What a wretched state for one to be in who sees his own shame and feels his own vileness.

To know this is evidence that the Lord has begun the work of salvation, and therefore will finish it. Doth the ploughman plough all day to sow? When he begins to sow and plant is it not that he will carry on his work unto completion? Why should he begin if he is not to finish his crop? God hath given him this discretion. If God gives to the ploughman or husbandman this wisdom to carry on and complete the work he has begun, will not God himself, who is wonderful in counsel and excellent in working, perfect that which he has begun in his people?

But the position of the Free Willer is that it is just left to the seed whether it will plant itself or not, or whether it will grow or not.

Question. If God is the husbandman, and we are his husbandry or the plants of our heavenly Father's planting, and he has planted them in his own garden, and every plant which our heavenly Father hath not planted shall be rooted up, then is it left to the seed even to decide whether they shall become plants, or whether they shall be planted, or to the plants whether they shall grow or not?

But if these are the Lord's plants in his own garden, and that garden blossoms as the rose even in the wilderness, and the desert and the

solitary places are glad because of these trees of the Lord's planting so flourish in the courts of our God, is not this a broad place, a green bed, where one has liberty to stretch himself and grow and thrive, even as the willows by the water brook; and is not the Lord himself a glorious defense and covering—a covert from the tempest, so that one may rest and his sleep be sweet unto him?

Jesus, the bread-corn, is bruised that the hungry may eat thereof, and not die. Arminianism presents the theory that Christ died for all men, but that all will not be saved. It must let in free-agency or Free-will leaving it to the creature whether he will be saved or not. So that the determining agency or power that decides whether one is saved or not is not the will of God or Christ, but it is the will of the creature. If one is saved it is not because Christ died for him, but because he accepted the work of Christ. If another is not saved it is because he rejected Christ who died for him: so that the death of Christ is not the cause of the salvation of any, but those that are saved can praise themselves because they willed to be saved.

Christ was bruised for our iniquities. Who is the "our" mentioned by Isaiah (53: 5?) It is all the church of God. Husbands love your wives even as Christ also loved the church, and gave himself for it: Eph. 5:25. Does not a man love his wife before he marries her? Did not Christ love the church before he gave himself for it? Did

not the Father give Jesus the church or his people, and shall not all that the Father gave to Jesus come to him? Will he in any wise, or under any circumstances, reject any that come to him?

Now whose will, that of God or that of man, is stronger? There is not a man living on earth that does all of his will or pleasure. But God does all his pleasure or will, and all his counsel shall stand. Jesus came to earth to do his Father's will. By this will he hath forever perfected them that are sanctified.

But are not these redeemed people for whom Jesus laid down his life, or was bruised, made willing in the day of God's power? Yes. Thy people shall be willing in the day of thy power in the beauties of holiness. As Rebekah, the damsel chosen of God for Isaac, was willing to go with the servant, and become Isaac's wife, at the appointed time, so God's people are made willing in the day of God's power in the beauties of the holiness of Jesus revealed as the precious jewels of his grace are unfolded to them, and as God works in them both to will and to do of his good pleasure.

As for Arminians they are welcome to all the comfort they can find in eating their own bread, and wearing their own apparel; but as for me I desire to dwell in the house of the Lord forever, where there is room, rest and plenty.

1st. Peter 3:19-22. Our friend laments his vileness and poverty. But were we not called to suffer?

Did not Christ once suffer for us? He also went by the Spirit in the days of the flood or wrath of God, and preached to those shut up in darkness as our friend is shut up in prison where there is no liberty. Does not baptism shadow forth as a figure the suffering of Christ in his death and burial? Does not the lifting of the ark above the flood which drowned the world shadow forth the resurrection of Jesus above all the power of death, and our salvation through him. The like figure whereunto even baptism doth also now save us, setting forth the resurrection of Jesus, and therefore of those buried with him. This baptism does not put away the filth of the flesh, but it does give the answer of a good conscience.

Now is my friend in such love with Jesus and his people that he desires to live with them, then let him be baptized and he will find a sweet resting place, and room in the church of Jesus Christ.

P. D. G.

DIFFERENCE.

In the bible the characters that truly worship God are set forth as deeply and sorely exercised about their own personal salvation. In modern days the characters that make the greatest show and parade of religion are concerned chiefly about the salvation of the world, but seem at ease and assured about their own salvation. They have but little concern about themselves.

The bible descriptions of true

worshippers of God set them forth as such as deeply loathe themselves as vile, while they bring no railing accusations against God's people; but in modern times those that appear most devout occupy the seat of the ancient Pharisee who thanked God he was not as other men, and especially was not vile as the publican who smote on his own breast, but accused no other man, nor did he exalt himself as worthy of any blessing.

P. D. G.

UNION MEETINGS.

The Dutchville Union of the Eno Association will be held with the church at Dutchville, N. C. Saturday and 5th Sunday in January.

Come and see us.

G. C. FARTHING.

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

G. S. WILSON, Cl'k.

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venient 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.

OBITUARIES.

MARY A. HODNETT.

It is with a sad heart that I attempt to write the obituary of my dear, affectionate and loving wife. She was the daughter of William and Nancy Tucker, was born the 23rd of February 1840, was married to me, her poor husband, the 20th of May 1857, and departed this life the 3rd of October 1897. The fruits of our union were 14 children, 9 daughters and 5 sons. She lived to see all of her children nearly grown. One grown son and daughter preceded her to the grave. My dear wife was a member of the Missionary church when we were married. Some years after we were married she withdrew from said church, and connected herself with the Primitive Baptists. You brother Gold, were present on the occasion, and witnessed her baptism and also my daughter's baptism at the time of the association at Mt Zion. Brethren and sisters everywhere, I feel to say I am bereft of one of the most tender, loving and devoted wives perhaps that any man ever was blest with. I read that a good wife is of the Lord, and I believe that she was a precious gift of God to me, and brethren and sisters the world looks gloomy and desolate without her to me. She was highly esteemed for her work's sake. She was kind and liberal and charitable with all whom she came in contact with, especially her brethren and sisters. It seems that she could not do enough to render them pleasant and comfortable while at our house. The brethren and sisters who were acquainted with her in the bounds of the Staunton River Association, and also in N. C. know that my statements are correct in regard to her kindness and liberality. She was ever ready, as far as it lay in her power, to relieve the suffering and needy brethren and sisters. In point of morality she was hard to excel, for she was one of the most strict

persons that I ever knew. The fear of God was ever before her eyes. Brethren and sisters as far as I knew seemed to have the highest regard and respect for her. I am bereft of the most precious blessing that this earth can afford. She can never come to me, but I can go to her. My dear companion was confined to her bed about four months. Her sufferings were great. The doctors pronounced her case very complicated. They came to the conclusion that her principal disease was cancer of the stomach. When the hour came that she must close her eyes in death, she passed away so quiet and calm it was hard to tell when she breathed her last. She had the loveliest and sweetest smile upon her face that my eyes ever beheld upon any corpse. She told me she was willing to die, but said she hated to leave me and her children. Brethren, you who have loving and devoted wives, will never know how to appreciate them and their valuable services until you lose them. I humbly hope that my loss is her eternal gain, and to feel and say as Job said, "the Lord gave, and the Lord taketh away, and blessed be the name of the Lord."

Brother Gold, I assume this method of writing to all of her acquaintance and friends, for she had formed acquaintances of many living in South Carolina and North Carolina, and a great many in her own State. Perhaps some who may read this may say I have said too much by way of commendation. But I don't feel like I can say too much in her behalf, for when I cast my eyes around my residence I can but behold the touch of her lovely hands, and it fills my heart with overflowing tears. But the blessed promises of God's word give me some comfort for we read, "blessed are the dead that die in the Lord from henceforth, yea saith the Spirit that they may rest from their labors, and their works do follow them." My dear companion has left me, her poor distressed husband and children, examples worthy of everlasting imitation, and may God in his goodness and mercy be pleased to bless this sad bereavement to the good and comfort of her surviving husband and children, and prepare us all to meet her in heaven where parting will be no more, and all tears shall be wiped from our eyes, is my prayer for Christ's sake.—Amen.

JOHN HODNETT

Mt Airy, Va.

DELILA HENSLEE.

Delila, daughter of J. E. and Lula V. Henslee was born Dec. 8th 1893, and departed this life May 16 1896, making her stay on earth two years, five months and eight days. She died of cholera-infantum. Medical aid was called, but to no avail. All that physicians, kind friends and loving relatives could do could not stay the hand of death. She was a beautiful child, and was the pride of her parents, uncle and aunt. Dear friends, you should not mourn as those that have no hope, for we feel assured that she fell asleep in the arms of our Saviour, for he says, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Though I feel too unworthy to even attempt to offer any words of comfort, but will commend you to the giver of all comforts, together with every good and perfect gift. The Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

S. J. HALL.

C. O. HALES.

The son of Nathan and E. M. Hales his wife fell asleep Oct 4th 1897, of typhoid malarial fever, after 11 days illness, aged 20 years, 10 months, and 24 days. His remains were followed by a number of relatives and friends to the family burying ground, and his body interred by the side of his sister, the place selected by him at her burying, saying he should soon follow her. He leaves a father, mother, 3 brothers and 2 sisters, besides relatives and friends to mourn his loss. To those who knew him he needs no eulogy, but to those who did not it is sufficeeth to say he learned at quite an early age to be quiet and of a gentle speech, and not only sober, but tried to shun every appearance of evil, having before predicted this result, and being from home, and just finished his term at school, and feeling the approaching illness, he hastened home, and to see some of his near friends the same day and the next day was slow to take his bed saying when he took it he would never get up again. A physician was at once secured but in vain. The enemy (death) the penalty for sin assured to Adam (Gen. 2 : 17 and 3 : 19) and endorsed by Paul in Romans 5 : 23 and others as the wages of sin overtook him the 11th day of his illness. While he had not made any outward pro-

fession of a hope in Christ by attaching his name to any of the churches or creeds, yet we have a more sure seal of the law of the Spirit of life in Christ having dwelt in him. Among many others was the fact he said to his mother in his latter hours, he had long wanted to talk with her, but had put it off too late. He was then too weak. He afterwards asked Mr. Thompson who sat by him if he heard any one call him, and he answered no, and he then said to him, it was not for you to hear, for it was an angel called me, and later when his mother asked him how he felt, he answered he felt better spiritually, and soon after expired. Having these facts before us, we cannot sorrow as of one without hope. Believing as we do that he is sleeping in Jesus and when he (Jesus) who is our life shall appear, I together with him and all the celestial throng who sleep in Jesus and those who are alive and remain unto the coming of Jesus, and look for his appearing shall be caught away with those who sleep in him to be ever with the Lord. Written by his father,

N. HALES,

APPOINTMENTS.

W. R. & J. E. CRAFT.

Harnett.....Sat. and 4th Sun. in Jan.
 Seven Mile.....Monday
 Beedy Prong.....Tuesday
 Hickory Grove.....Wednesday
 Oak Forest.....Thursday
 Clement.....Friday
 Bethany.....Sat. and 5th Sunday
 Beulah.....Monday
 Creeches.....Tuesday
 Salem.....Wednesday
 Clayton.....Thursday
 Little Creek.....Friday
 Smithfield.....Sat. and 1st Sun. in Feb.
 Clement.....Monday
 Hannahs Creek.....Tuesday
 Bethsaida.....Wednesday
 Dunn.....Thursday
 New Hope.....Friday
 Bethel.....Sat. and 2nd Sunday
 Fellowship.....Monday
 Sandy Grove.....Tuesday
 Willow Spring.....Wednesday
 Middle Creek.....Thursday
 Raleigh.....Sat. and 3rd Sunday
 They will need conveyance. Will some one please meet them at Dunn on Friday before 4th Sunday in January.

A. GARDNER,

Meadow Creek.....Feb. 2
 Bear Creek.....3
 Flat Creek.....4

Rileys S. H.....5
 Toms Creek.....6
 Abbotts Creek.....7
 Mt Vernon.....8
 Saints Delight.....9
 Hillsdale.....10
 Wolf Isand.....11
 Dan River.....12
 Elk Fork.....13
 Pleasant Grove.....14
 Arbor.....15
 Country Line.....16
 Moons Creek.....17
 Cane Creek.....18
 Mill.....19
 Malmason.....20
 Mountain Spring.....21

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

Saints Delight.....Feb. 13
 Abbotts Creek.....14
 New Shepherd.....16
 Rock Hill.....17
 Pleasant Hill.....18
 Suggs Creek.....19
 Big Creek.....20
 Mountain Creek.....21
 Howards Chapel.....22
 Liberty Hill.....23
 They will need conveyance.

J. M. WYATT

Dutchville.....Feb 12
 Cedar Grove.....13
 Raleigh... (at night).....14
 Middle Creek.....15
 Sandy Grove.....16
 Oak Grove.....17
 Durham... (at night).....18

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 JOHN GILL, Receiver.
 Cond. Schedule—In effect Nov. 28th 1897

| | N. Bound No. 2. | S. Bound No. 1 |
|----------------------------|---------------------|---------------------|
| Wilmington..... | Lv 9:00 a.m. | Ar 7:30 p.m. |
| Fayetteville..... | Lv 12:15 p.m. | Lv 4:10 p.m. |
| Fayetteville..... | Lv 12:25 p.m. | Ar 4:50 p.m. |
| Fayetteville Junction..... | Lv 12:27 p.m. | Lv 3:55 p.m. |
| Sanford..... | Lv 1:45 p.m. | Lv 2:35 p.m. |
| Clinton..... | Lv 3:47 p.m. | Lv 12:41 p.m. |
| Greensboro..... | Ar 4:20 p.m. | Lv 11:15 p.m. |
| Greensboro..... | Lv 3:25 p.m. | Ar 11:55 a.m. |
| Stokesdale..... | Lv 5:17 p.m. | Lv 11:05 a.m. |
| N. & W. Pct.—W. Cove..... | Lv 5:47 p.m. | Lv 10:33 a.m. |
| Rural Hall..... | Lv 6:15 p.m. | Lv 10:04 a.m. |
| Mt. Airy..... | Ar 7:45 p.m. | Lv 5:40 a.m. |
| | No. 4. | No. 3. |
| | Daily. | Daily. |
| Bennettsville..... | Lv 8:00 a.m. | Ar 7:15 p.m. |
| Maxton..... | Ar 9:02 a.m. | Lv 6:15 p.m. |
| Red Springs..... | Lv 9:02 a.m. | Ar 6:11 p.m. |
| Hope Mills..... | Lv 9:15 a.m. | Lv 5:43 p.m. |
| Fayetteville..... | Ar 10:40 a.m. | Lv 4:50 p.m. |
| | No. 16 | No. 15 |
| | Daily Ex Sunday. | Daily Ex Sunday. |
| Hamstead..... | Lv 6:40 a.m. | Ar 6:10 p.m. |
| Clinton..... | Lv 8:25 a.m. | Lv 4:25 p.m. |
| Greensboro..... | Ar 9:17 a.m. | Lv 3:35 p.m. |
| Greensboro..... | Lv 9:15 a.m. | Ar 4:45 p.m. |
| Stokesdale..... | Lv 11:07 a.m. | Lv 1:45 p.m. |
| Madison..... | Ar 11:55 a.m. | Lv 12:35 p.m. |

Connections at Fayetteville with Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs Bowmore Railroad, at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railway.

J. W. FRY
 Gen'l Manager.

W. E. KYLE,
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AND BRANCHES & FLORENCE RAILROAD**
 Cond. Schedule—SOUTH BOUND

| DATED Dec. 29, 1897. | No. 25 Daily | No. 26 Daily | No. 41 Daily | No. 40 Daily |
|-------------------------|-----------------|-----------------|-----------------|-----------------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon..... | 11:22 | 9:43 | ..... | ..... |
| Ar Rocky Mt..... | 12:55 | 10:30 | ..... | ..... |
| Lv Tarboro..... | 12:12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1:00 | 10:35 | 5:45 | 12:42 |
| Lv Selma..... | 2:20 | 11:10 | 6:20 | 2:32 |
| Lv Fayetteville..... | 3:15 | ..... | ..... | ..... |
| Ar Florence..... | 4:47 | 1:14 | ..... | ..... |
| Ar Florence..... | 7:20 | 3:35 | ..... | ..... |
| No. 25 daily | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 6:01 pm | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6:45 pm | ..... | ..... | ..... |
| Lv Weldon..... | 7:17 pm | ..... | ..... | ..... |
| Ar Goldboro..... | 8:00 pm | ..... | ..... | ..... |
| | | | A. M. | P. M. |
| Lv Goldboro..... | | | 7:00 | 3:30 |
| Lv Magnolia..... | | | 8:05 | 4:24 |
| Ar Wilmington..... | | | 9:30 | 5:50 |
| | P. M. | A. M. | A. M. | |

TRAINS GOING NORTH.

| | No. 27 Daily | No. 28 Daily | No. 29 Daily | No. 28 Daily |
|----------------------|-----------------|-----------------|-----------------|-----------------|
| | A. M. | P. M. | P. M. | A. M. |
| Lv Florence..... | 9:45 | 5:45 | ..... | ..... |
| Lv Fayetteville..... | 11:42 | 10:15 | ..... | ..... |
| Lv Selma..... | 1:50 | ..... | ..... | ..... |
| Ar Weldon..... | 2:35 | 12:00 | ..... | ..... |
| No. 103 ex Sun | ..... | ..... | ..... | ..... |
| Lv Goldboro..... | 5:20 am | ..... | ..... | ..... |
| Lv Weldon..... | 5:25 am | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6:15 am | ..... | ..... | ..... |
| Ar Tarboro..... | 6:45 am | ..... | ..... | ..... |
| | | | P. M. | A. M. |
| Lv Wilmington..... | | | 7:15 | 9:35 |
| Lv Magnolia..... | | | 8:55 | 11:02 |
| Lv Goldboro..... | | | 10:10 | 12:05 |
| | | | P. M. | P. M. |
| Lv Weldon..... | | | 12:12 | 1:27 |
| Ar Rocky Mt..... | | | 1:40 | 2:49 |
| | | | P. M. | P. M. |
| Lv Tarboro..... | | | 12:12 | ..... |
| | | | 12:55 | ..... |
| Lv Rocky Mt..... | | | 1:40 | ..... |
| Ar Weldon..... | | | 2:33 P.M. | ..... |

†Daily except Monday. †Daily except Sunday.
 Trains on Scotland Neck Branch Road leaves Weldon 3:55 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:37 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 2:10 p. m. Arrive Parmele 9:10 a. m. and 4:00 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 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., 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 5:35 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 4:35 p. m. Returning leaves Clinton at 7:00 a. m. and 3:45 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMMERSON, General Pass. Agt.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

Zion's Landmark.

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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.

Zion's Landmark
1898

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

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

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All brethren and friends are requested to act as agents.

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.

A TRIP WEST.

DEAR BROTHER GOLD:—On the 14th of last September I left home for Roanoke, Va., took the train at Wirtz on the R & S road to Roanoke, met Elder P. G. Lester there, after a short stay we took a train to Buchanan, Va. Here we took a train to Covington, Ky. Traveled through West Va. in the night, arrived at Covington shortly after 7 o'clock a. m., very tired and I low spirited. At Covington we changed cars and went South to the Mt. Pleasant Association which was in session with the Kane Run church in the village of Turnersville, Ky. This is a lovely body of Baptists. Elder Sawin is the Moderator, and is an excellent Moderator and sound Baptist. Here were quite a number of excellent brethren who received us kindly, and showed us great favor. Elder Eubanks preached the introductory sermon, he is an able and lovely preacher. I was truly glad to meet with him. The association continued three days, everything was done in harmony and peace. Elder Lester and myself did all the preaching after the introductory. Elder Lester preached with his accustomed liberty. I was much in the dark and wondered why I was so kindly received by the brethren. The association closed at noon Friday the 17th inst. Dr. Dudley who is a grandson of Elder Thos. P. Dudley deceased, and who is a firm

Baptist, and a brother Turner, took us on their buggies to a station on a rail road which led to Frankfort, the capitol of Kentucky. This is an old city, near this place on a high bluff sleep the remains of Daniel Boone, the first white man who braved the dangers and toils of the dark and bloody ground, as Kentucky was called. At Frankfort we were met by brother McCoun and conveyed to Farmdale, the lovely and hospitable home of old brother B. Farmer. We found this dear old brother whose praise is in all the churches where he is known very sick, though able to be up at the time, and received us and entertained us kindly. From here we were taken by brother McCoun to Salt River in the Licking association. Sister McCoun who is a daughter of brother B. Farmer accompanying us. At Salt River we met a goodly number of brethren, and among them the venerable pastor Elder Hopkins, he declined to preach, and Elder Lester and myself preached for them; had a pleasant meeting; went for the night to a Mr. Thomases, who is the Clerk of the Court and lives at Lawrenceburg. His wife is a very excellent Baptist. We were very kindly entertained at this house. While there brother McCoun and myself went to the cemetery in the town. I stood at the grave of the late Elder J. F. Johnson, a neat marble slab marks the head of the

grave of this once able servant of God. I felt very solemn while viewing the last resting place of this great man of God, as I suppose. One of his sons is a licensed preacher, and stands fair among the brethren. Saw two of the old Elder's daughters, who are Baptists. Went back to Salt River on Sunday and had a very good congregation. Elder Lester and I both preached some. Went for dinner with an old sister whose name I did not take down. She lived with her son, who is a gentleman and who treated us very kindly. His wife I learned was a Missionary Baptist, but she is a lady of refinement and treated us most respectfully and kindly. From here we were conveyed back to old brother Farmer's, and both preached in his house to a small congregation, he being very feeble. Here I felt to hope the Lord was with us. I felt that I had a little glimpse of light. Elder Lester spoke well for a short while; he is a great favorite with this dear family, having been with them many times before. We spent the night at this house, which is a home for the Baptists indeed. In the night brother Farmer was taken much worse, and it was thought he was dying. All of us were roused up and went to his room only to find him apparently in the greatest agony and unconscious. The Doctor was phoned for and came in during the night, and his remedies were blessed so that the old brother seemed to sleep. Monday morning we were taken to a church which I think was called Little Flock, and met and preached to a small but attentive congregation, the venerable widow of the late Elder Theobald being in the company, also sister Thomas, with whom we had stayed at Lawrenceburg. After preaching we were taken back to brother Farmer's and found him

still unconscious. After dinner we bid adieu to this grief-stricken family, and were conveyed back to Frankfort by brother McCoun, old sister Theobald accompanying us. Here we took a train to Mt Sterling, via Lexington. At Lexington we did not make connection and had to lay over three hours; it was night; and but few persons in the depot, and all strangers, which made it lonesome. But Elder Lester, God bless him, never seemed to tire, but like a son with a father, did all that he could to make me feel comfortable. He is the best traveling companion I ever traveled with. While waiting for our train he walked out on the street, and when he returned and told me there were a company of the salvation army holding forth at a corner near by, so I concluded that I would walk to the place and did so, to find them at the corner, Pharisee-like, as I suppose, having several musical instruments playing, and singing, then praying and preaching, and begging for money, which made me feel if God was worshiped, honored, and glorified by such a course, I certainly was not in it. And so I walked back to the reception room at the depot, thinking how merciful God was to bear with his erring and sinful creatures. The train arriving we were soon speeding our way to Mt. Sterling, where we were met at the depot by a brother Ratliff with conveyance and taken to the hospitable home of his father in the village, where we spent the remainder of the night very comfortably. Preaching on Tuesday morning was arranged to be had at the house of this old brother. A small congregation assembled at about 11 o'clock a. m. and we both preached for them, which was well received by the brethren. It was arranged that we should preach again in the evening at a brother's

house whose name I have forgotten. So after taking dinner with a young brother Ratliff, a son of the old brother with whom we had spent the night, we walked to the house of the brother and preached again. A brother Thompson had come from the church at Mt. Carmel to take us to his house on our way to the church. We then took our leave of the dear brother at Mt. Sterling and went home with brother Thompson. He has 500 acres of blue grass land. It is needless to say that we fared sumptuously at his house. Wednesday brother Thompson and his entire family accompanied us to Mt. Carmel, where we both preached a little for them and were conveyed back to brother Thompson's where we took the train to Paris. Here we changed cars and went to a station some four miles from Mays Lick, where we were met by brother Robt. Turner, son-in-law of old brother Frank Laytham. Sister Thomas having joined our company, we all were taken to brother Laytham's for the night; here we had every attention paid us that heart could wish. Thursday we both preached, morning and evening, at Mays Lick. Took dinner with some 36 brethren, sisters and others at brother Laytham's. I think there is a good deal of wealth in this church, and much brotherly love abounds among them. Not more so than at the other churches we were with. Our preaching was well received at each place where we preached in Kentucky. Leaving Mays Lick we were conveyed in company with old sister Laytham, her daughter and brother Robt Turner and wife, to the beautiful home of a Mr. Rice, he being from home. But sister Rice, his wife, who was expecting us, gave us a hearty welcome. Sister Rice's mother, who I think was a widow Laytham and sister Thomas, a sister

of sister Rice, all being present, we had quite an enjoyable season. But the next morning we had to leave the company of this lovely little band of Christ's dear family. Morning came and found us all well, and up early, and we bid an affectionate farewell to them and were conveyed by brother R. Turner to Maysville, on the Ohio River. Here we parted with brother Turner and took a train over the same route we had gone to Cincinnati. Here we had to lie over five hours, and then started for Greenfield, Ind. Arriving there in the night, we were conveyed to the comfortable home of brother D. H. Goble and made welcome by that brother and his kind wife. Brother Goble told brother Lester that I did not fill the bill he had made up in his mind. I suppose he thought that I was a fine specimen of humanity. But seeing such a lump of vanity, he had no doubt felt surprised. But we went to their preaching place and both Elder Lester and myself preached a little for them. Elder R. W. Thompson, Editor of the Primitive Monitor, lives here, and is the pastor of the church in Greenfield. He is a very pleasant man, and has the reputation of being an able minister of the gospel. We took dinner with him on Saturday. His wife is also a Baptist. Saturday night we went back to the meeting house and Elder Lester preached. I know I made a failure. I felt it keenly and think the brethren all felt it. I felt like I knew that Elder Lester was ashamed that I was in his company. I felt in my heart to wish myself at home. Oh! the darkness could be felt. I dared not complain, because the Lord had shut me up in this prison. But I felt to ask for liberty, for I felt ashamed of myself. I do feel thankful that the Lord knows how to humble his creatures. Blessed

be his holy name! He spared my life. Elder Thompson did not preach while we were there. Elder Harvey Wright preached a short sermon, and I thought it was good, he is in his 77th year, but has a fine mind well stored with scriptural knowledge. Elder Lester preached Sunday evening to a good size congregation. It was agreed that I should preach at night at a brother's house in town, which I did with some feeling. Elder Lester commended what I had said and talked a short time, after which brother Goble rose up and said he thought that all the brethren could give us the hand of fellowship, which they did with a good will no doubt. We then went back to brother Goble's for the night. We had taken dinner on Sunday with a brother Coffield, who is a prominent Baptist in Greenfield and is probably clerk of the association. The Baptists in the West have had so much trouble with the Two Seeders, and others, that they are very particular and watch strange preachers closely; and they should be commended for it. We left Greenfield a few minutes before 11 o'clock on Monday, and had a pleasant ride to Indianapolis, the capitol of Indiana. This is a grand city, situated in a grand country. There is much wealth here and as a consequence many fine buildings. One of Elder R. W. Thompson's brothers lives in this city; he also is a Baptist preacher. They are grandsons of the late Elder Wilson Thompson. I did not see this one. Sister Polen, a daughter of brother D. H. Goble, lives in this city. It was arranged at Greenfield that we should stop with Mr. Polen. He is not a Baptist, but he gave us a hearty welcome. Sister Polen walked with us to several noted places; we went into the state house, a building which cost, lacking only a few

hundred dollars, of two million dollars. This was the grandest building I ever looked at. Its magnificence I cannot describe. I thought, while I looking on its beautiful walls and wonderful flights of stairways and elevators and other marvelous works of architecture, that if vain mortals could put up a work so grand, what must it be to behold the building of God, the house not made with hands, eternal in the heavens! This earthly building, like its builders, must soon crumble and fall, together with all earthly structures. But the grand and glorious building of God will stand world without end. So I thought while viewing the beauties of the earthly places. And I felt to praise God for the comfortable hope that I should one day gaze upon the beauties and enjoy the pleasures of the New Jerusalem; with all God's dear children, and never tire. From this grand building we went to the soldier's monument, a grand shaft some two or three hundred feet high. Vain mortals can raise monuments in memory of friends, but few have thought of raising a monument to the memory of Jesus, the greatest of conquerors, and that few are poor and despised, yet the name of Jesus will be honored by his people when earthly monarchs have perished. After looking at this shaft a few moments we went to a large building and were hoisted in an elevator to the 13th story, and looked over the grand city South and West of us, then descended by the same means very rapidly to the lower floor; then we took the street car to a point near our friend Polen's residence, where we spent the night. Tuesday we returned to the station and waited for a train to St. Louis, on the Mississippi River. Near 11 o'clock a. m. our train was ready to start. We had

checked our baggage to Kansas City, Mo, not forgetting to keep back a well filled basket of provisions given us by sister Goble when we left Greenfield, so we bade our friend Polen farewell, having told sister Polen farewell when we left their house. The Lord reward them for their kindness to us. We were soon seated in a comfortable coach on the Big Four road to St. Louis. The road ran through western Indiana and Illinois. This is a fine section of country as seen from the train—fine stock and rich land. I thought as we sped along that it was no wonder that the poor untutored Indians were so loth to give up all these fine lands, while they were cruel and shed much blood before they would give it up. Yet I have no doubt but the civilized people who now have these lands would shed more blood than did the savages before they would give them up. How prone we are to condemn others for what they do, when if we were put in their condition we probably would do even worse than they. Alas how vain we mortals are! How good the Lord is to put up with us. We arrived at St. Louis about dark, crossed the great Mississippi River before it was too dark to see it. This grand River shows how wonderful are the works and power and wisdom of God in a wonderful degree. But faintly compared with the mighty oceans, seas and lakes, and lofty mountains, visible to our eyes, not to speak of all the planetary worlds that are made by him and held in order by him, and yet sinful mortals deny his power even to govern feeble man. Oh, what is man, poor sinful man.

Well, we stayed a few hours at the depot in this great city, then started for a night's ride through Missouri to Kansas City; arrived there safely a few minutes after

7 o'clock a. m; stopped here an hour or too, then took a train to Wellsville, Kan; had a pleasant ride. At Wellsville we were met at the depot by my son, Elder Wm. L. Hall. I had not seen him for 17 years. He was so changed that I did not know him, and so met him as a stranger. But in a few seconds we had each other by the hand and felt the joy that can only be felt by father and child after being long separated, and then permitted to meet in fellowship of the gospel of the son of God. After a few minutes in conversation with some friends to whom we were introduced, and some whom we once knew in Virginia, we were taken by my son to his house some four and a half miles or more distant from Wellsvill. We of course were kindly received by his kind and affable wife, and felt glad that we could have a comfortable rest, for a journey of fifteen hundred miles, probably more, as we wound about many miles in Kentucky—had begun to make us both feel that a little rest would not be out of place. My son had arranged that there should be preaching at a school house near him at night, so we all went to the place. A few people came out, and Elder Lester preached an excellent sermon to them. I made no effort to preach. I think there were only four Baptists present. But we felt glad to be there. On Saturday following we were taken by my son, his wife accompanying us, to Elder Samuel P. Ramey's, who lives some 12 miles away. Arriving at his house a while before noon, we took dinner with him, then went in company with several others to Antioch, their preaching place. Elder Lester and myself both spoke with some feeling to the small crowd that assembled. Saw and approved the order of business done by the little band that composed the

church at that place. From there we went back to the house of Elder Ramey for the night. Several were entertained for the night by the Elder and his family. At night my son and an old Elder named Grimsley preached very acceptably. Sunday morning at near eleven we were again at the regular preaching place. Several persons of different denominations came in, making a very respectful congregation; who gave us both respectful attention. I feel to sympathize with this dear little band of brethren, who, though few in number, and surrounded with almost every ite and ism, who are crying lo here, and lo there, yet unterrified by their adversaries, are boldly contending for the faith once delivered to the saints. I firmly believe that they are as sound in the apostles' doctrine, which is the doctrine of Christ, as any body of Baptists that I ever met. And our preaching brethren who feel called to travel and preach after apostolic example, should have respect for them and call on them while passing that way, should turn aside sometimes from the churches that are more favored, and preach to this little few. They will appreciate the coming of sound, humble ministers among them. After leaving them my son and his wife, who is a lovely Baptist, strong in faith, and I think full of love and good works, accompanied us to Wellsville, where Elder Lester was to preach at night. But as it was getting late we did not stop to hear him, but bade him farewell, as he was going on to Iowa next morning. I learned that he preached ably, so that all who heard him desired that he should return by there and preach for them again, which he did on Monday night after the 4th Sunday in Oct. Elder Lester stayed in Iowa some three weeks,

and I remained in Kansas. Had several appointments and preached several times. Heard Elder Ramey twice and my son twice. Think they would be greatly encouraged if the preachers would visit that section and preach among them. I found quite a number of old acquaintances who once lived in Virginia. All of them seemed to be glad to see me, and I was truly glad to see them. Their kindness to me will never be forgotten while memory lasts. Prominent among those who showed me so much kindness were Mr. Wm. Akers, Mr. Creed Heckman and their families, Mrs. May Turner, widow of our dear brother James Turner, deceased, and his children; Mr. Samuel Flora and wife, and Mr. Leek James and wife, and many others that space forbids to name, all of them I once knew in Virginia, that is the older ones. After a stay of 4 weeks with my son and family, I, on Tuesday, October 26th bade a sad and silent farewell to my son and family who had accompanied me to Wellsville, Kan., where we met and heard Elder Lester preach an able sermon. On Monday night took passage on a train to Kansas City, Mo. where we changed cars for St. Louis. From thence we went to Louisville, Kentucky. Thence to Roanoke, Virginia, arriving at the latter place half past eleven o'clock at night, Elder Lester having left me at Christiansburg, Virginia. This was on the 28th. At Roanoke I found a comfortable place for the remainder of the night with my friend Moton Turner and family. Friday morning I took an early train to Wirtz, Franklin Co. Va., where I was met by my son with conveyance and reached home at noon, and found my children all as well as when I left them.

I felt, I hope, truly thankful to God for his goodness to me and

mine. I had been gone from the 14th of September to the 28th of October, making 45 days. Had traveled between 3 and 4 thousand miles over rough mountains, through lonely and dark tunnels, crossed deep and mighty rivers over high bridges, had preached 22 times, formed the acquaintance of many precious brethren and sisters, met my son and family and many old acquaintances. No accident or calamity had befallen me. Had had reasonable health all the way and seen much, and nothing worsted financially. Surely I am bound to give glory to God because of his mercy to one so underserving. Truly the Lord is good and will never forget his promises to his people. I can see no use for God's ministers to be afraid to trust him in all things. If he sends them he will go with them and feed and care for them, and while they may feel that it is dark and gloomy with them, yet there is no darkness with him?

Brother Gold, if you think this will not disgrace your paper, please give it a place in the same, as I promised several brethren to give an account of this trip. With much love to you, I am a poor, distressed old sinner, in hope of eternal life.

J. C. HALL.

JOSEPH A TYPE OF CHRIST.

Joseph was a shepherd. (Gen. xxxvii. 2.) Christ was the Good Shepherd. (Jno. x. 11.)

Joseph was sent by his father to seek his brethren. (Gen. 37 : 13, 14, 16.) Christ was sent by his Father to seek and save his people. (Jno. 3 : 16, 17.)

When Joseph's brethren saw him coming they sought to slay him. (Gen. 37 : 20.) When Christ came

on earth the Jews, his people, sought to kill him. (Matt. 2 : 20.)

Joseph was put in a pit and raised again from it. (Gen. 37 : 28.) Christ was put in a tomb and raised again from it. (Matt. 27 : 59, 60; Luke 24 : 6, 7.)

Joseph was sold for twenty pieces of silver,—the price of a slave under age. (Gen. 37 : 28.) Christ was sold for thirty pieces of silver,—the price of a slave of full age. (Matt. 26 : 15.)

Joseph was carried down into Egypt. (Gen. 39 : 1.) Christ was carried down into Egypt. (Matt. 2 : 13, 14.)

Joseph was tempted by Potiphar's wife. (Gen. 39 : 7.) Christ was tempted by Satan in the wilderness. (Mark 1 : 13.)

Joseph was condemned by a false witness and put in prison. (Gen. 39 : 19, 20.) Christ was condemned by false witnesses and put to death. (Matt. 26 : 59, 60.)

Joseph was put in prison with two prisoners; one is saved, the other hanged. (Gen. 40 : 2, 3, 21—23.) Christ was crucified with two prisoners; one he saved, the other was lost. (Luke 23 : 39, 43.)

Joseph became governor, ruler, and saviour of his people in Egypt. (Gen. 42 : 6, : 41; 43.) Christ was Governor, Ruler, and Saviour of his people on earth. (Matt 2 : 6.)

Joseph was thirty years when he began his public ministry. (Gen. 41 : 46.) Christ was thirty years old when he began his public ministry. (Luke 3 : 23.)

Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper. (Gen. 41 : 38, 39; 39 : 23.) Christ was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in his hand. (Luke 2 : 40; Isa. 53 : 10.)

Joseph went about doing good, laying up food for the famine.

(Gen. 41 : 46, 49.) Christ went about doing good, and healing the sick. (Matt. 4 : 23, 24.)

Joseph's people had to come to him for their temporal food. (Gen. 42 : 3, 10.) Christ's people all have to come to him for their spiritual food. (Jno. 6 : 48, 51.)

Joseph knew his brethren, but they did not know him. (Gen. 42 : 8.) Christ knew his disciples, but they did not know him. (Luke 24 : 16, 31, 32.)

Joseph's brethren became humble and willing to be his servants before he showed them his tender, loving heart. (Gen. 44 : 16.) Christ's people have to become humble like little children before he reveals to them his loving heart. (Matt. 18 : 3, 4)

Joseph gave to his people freely, without money or price. (Gen. 42 : 25.) Christ gives to his people freely, without money and without price. (Isa. 55 : 1.)

Joseph's brethren all had to bow down to him. (Gen. 42 : 6.) Christ's people all have to bow to him. (Phil. 2 : 10.)

Joseph made himself known to his brethren after they supposed him dead. (Gen. 45 : 1.) Christ made himself known to his disciples after they had seen him laid in the tomb. (Luke 24 : 36, 40.)

Joseph was one of twelve brethren, the Patriarchs. Gen. 42 : 32. Christ had his twelve disciples, the apostles. Matt. 10 : 2.

Joseph said to them, "I am Joseph your brother, whom ye sold into Egypt." Gen. 45 : 4. Christ said to his disciples, "It is I, myself; handle me and see." Luke 24 : 39.

Joseph forgave his brethren their trespasses. Gen. 45 : 3, 8. Christ forgave his people their sins. Matt. 9 : 2, 6.

Joseph had a beloved brother, Benjamin. Gen. 43 : 29, 30; 45,

14, 22. Christ had a beloved disciple, John. Jno. 13 : 23.

Joseph wept over his brethren. Gen. 45 : 15. Christ wept over his people. Luke 19 : 41.

Joseph dined with his twelve brethren, he making the twelfth. Gen. 43 : 16. Christ supped with his twelve apostles. Luke 13 : 14.

Joseph loved his father and nourished him. Gen. 47 : 11, 12. Christ loved his Father and obeyed him. Jno. 15 : 10

Joseph was blessed by his father. Gen. 49 : 22, 26. Christ was blessed by his Father. Jno. 3 : 35.

Joseph's father received his son as from the dead. Gen. 46 : 30. Christ's Father received his Son from the dead. Matt. 16 : 19.

Joseph had been a man of sorrow, and anguish of soul in the pit. Gen. 42 : 21. Christ was a man of sorrow, and had anguish of soul in the garden. Isa. 53 : 3; Luke 22 : 44.

Joseph's garment had been stained with blood. Gen. 37 : 31. Christ's garments were stained with blood. Isa. 63 : 3.

Joseph's life seemed to be without blemish, as nothing is recorded against it. Gen. 39 : 2, 6. Christ's life was without blemish, for he was holy and without sin. 1 Pet. 2 : 22.

Joseph was clothed in fine linen. Gen. 41 : 42. Christ was wrapt in fine line. Matt. 27 : 59.

Joseph's bones were raised from the grave and carried up to the earthly Canaan. Gen. 50 : 25. Christ arose from the grave and was carried up to the heavenly Canaan. Luke 24 : 51.

Joseph was raised from the prison to a post of honour and power. Gen. 41 : 40 : 43. Christ was raised from the grave and crowned with glory and honour. Heb. 2 : 9.

The word Joseph signifies increase, or additon. It is said of Christ: "Of the increase of his

government and peace there shall be no end. Isa. 9 : 7.

Christ's earthly or reputed father's name was Joseph. Matt. 1 : 18. The man who begged the body of Christ and laid it in his own tomb was named Joseph. Matt. 27 : 57, 60.

When Simeon saw the young child, Jesus, he said, "Now let me die, or depart in peace." Luke 2 : 29. When old Jacob saw his son Joseph, he said, "Now let me die, since thou art yet alive." Gen. 46 : 30.

DEAR BROTHER GOLD:—Yours of yesterday just received this morning. You send love to such sinners as you are, and ask if it is for me. Truly I am afraid to say, yes. It seems often to me, and especially of late, that I am not such a sinner as you, but much worse, very much worse. My tongue and pen have both been stopped at times by the oppressive feeling that I am too far below and away from the sinners who love holiness to be one of them. Indeed, to speak truly and fully, there is not a thing that I can find in myself that I can approve of, and at times it nearly kills me. But I love such as you, and I love the doctrine of salvation, and surely I have felt its power. From the first of my hope every feeling of deliverance from the dominion of sin, and every joy in the Lord have been unexpected, against reason, against hope, arbitrarily, and to the wonder and amazement of my soul. I have never reasoned myself out of any soul trouble yet, nor been reasoned out of it by others, nor climbed out, nor hunted my way out, but have always had to sit still and wait (though struggling and worrying all the time.) So it ought not to be very surprising that while greatly depressed at times of late, yet I

have had some great comfort, and while preaching have felt at times like shouting for joy as new and glorious views of the work of the Lord appeared unto me, and the prayer of Moses seemed to be fulfilled to me, for the beauty of the Lord was upon me, and I was made glad according to the days wherein he had afflicted me, and the years wherein I had seen evil. It seems sometimes as though the work of the Lord is established upon me according to the measure in which my soul is afflicted by failing to find any goodness in my own works. And then I never cease to wonder that my soul appropriates those blessed works of the Lord as my own without shame, as though I were taking what does not belong to me, though I can see no reason in myself which shows that they do belong to me; and indeed there is none. The reason is that the merit and righteousness are in our Lord Jesus Christ, and it is in his name that his blessed works are established upon us as the work of our own hands, and we rejoice that we are created in Christ Jesus unto them, and that it was before ordained that we should walk in them. This is my hope. This is my only joy. This is the way I live, a poor meager way of living in myself, but a rich and satisfying life in the dear Saviour, to whom be glory forever. Amen. Your brother affectionately,

SILAS H. DURAND.

Southampton, Pa.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish the 5th item of the Minutes of the Fisher's River Primitive Baptist Association in ZION'S LANDMARK, which reads as follows:

"Called upon the committee appointed to visit the Roaring River

Association to report, who reported that they attended with our correspondents, and that they were seated in that Association; but that their testimony was disregarded, and our letter not satisfactorily answered. We therefore, and in answer to the letter from that Association, say in consideration of the testimony of those brethren who were appointed to visit you, at your last Association, we sustain our brethren, and believe their testimony, and we believe they have been treated in a very unchristianly manner by Elder W. R. Welbourn, and also by the Roaring River church, and we therefore declare non-fellowship with Elder Welbourn, and also with Roaring River church for holding him and disregarding the testimony of our brethren, and we agree also to withhold the appointing of further correspondence with your body until you exonerate our brethren from all things in which they are wrongly accused. We also agree that this item of these minutes be published in the Alleghany Star, and in ZION'S LANDMARK, and request that the Gospel Messenger will please copy. Done by order of Association.

A. M. DENNY, CPK.

Dale, N. C.

CIRCULAR LETTER OF THE PULASKI
ASSOCIATION, GEORGIA.

(Published by request.)

The Primitive Baptist Palaski Association now in session with Pine Ridge church, Dooly county, Georgia, October the 2nd, 3rd and 4th, 1897, to her sister Associations which whom she has heretofore corresponded, sends christian love and salutation. Beloved of the Lord: Through the mercy of an Allwise God, we are spared to meet in another associate capacity. Our churches are all represented and bring tidings of peace. The brethren

came laden with the glad tidings of salvation by grace. Dear brethren in the Lord, we are at peace among ourselves and feel to hope that we are still in the old path marked out by Christ and his apostles. Dear brethren, we know that the Scriptures admonish God's children to withdraw from every brother that walks disorderly. Also it teaches us that the Lord doth not work speedily; therefore we beseech you brethren, that you visit us and watch over us for good, and if you find that we are unsound in word or doctrine and practice of the old order of Baptists, labor with us patiently, and our heart's desire and prayer to God is that if such be so that he may open our understanding, for in such a case a brother would be saved from the error of his way. Our next session will be held, the Lord willing, with the church at Zion Hill, Irwin county, Ga., 4 miles northeast of Ty Ty, on the B. and W. Railroad, and 5 miles south of Chula, on the Georgia Southern Railroad, on Saturday before the first Sunday in October 1898, when and where we hope to meet a goodly number of you in friendly correspondence, and if not in correspondence we beg of you dear brethren to let us have your friendly presence. May the God of all grace help us to live in peace at home and together with our brethren abroad, and finally save us all in his kingdom is our prayer for Christ's sake, Amen.

JOHN T. EVERS, Mod.

D. H. HENDLEY, CPK.

D. J. PARKER, }

J. K. PATTERSON, } Com.

DEAR BROTHER GOLD:—I have read with much interest your comments on 2nd Thess. 2 chapter. It is plain talk, but that is the kind to use when dealing with spiritual wickedness in high places. It is

on my mind now to offer some comments on the apostle John's account of the transaction at the pool of Bethesda. I think bible readers must be perplexed somewhat when they read this account as to how such a pool originated. Was it among the provisions of the ceremonial law? If so, where do we find any account of it? Or did it belong to the prophetic dispensation? If such an important institution as this existed in prophetic time, how is it that none of the prophets made mention of it? If we can find neither authority for it, nor mention of it, in either the law or the prophets, will we not be driven to ascribe it to mere Jewish tradition? The evangelists always spoke of things that existed among the Jews as the Jewish people spoke of them. And I suppose this was necessary, as the scriptures were intended primarily to circulate among them.

I propose to deal with some of the difficulties that present themselves in this tradition. In the first place there was a fountain opened to the house of David, and to the inhabitants of Jerusalem, that would never require its waters to be troubled by either angels or men, to imbue it with healing virtue. A fountain is ever flowing. Its waters are living waters. A pool is an artificial, temporary concern, and its waters are dead, or stagnant waters. When fouled they would remain foul. No provision is about a pool to purify itself. This pool is like all the works of men, gotten up to heal the plague of sin and death. It is claimed for it, that if people will put themselves into it, they can be rendered whole, whatever their disease. But it must be at a certain season, when the water has been put in motion. This pool business did not stop in the apostles' time. Something very much much like it

has been carried on of late years. The work of soul saving is carried on only at certain seasons. As to an angel troubling the waters of the pool to aid the impostors in their speculation, I would say angels have better business. "They are all ministering spirits, sent forth to minister for them who shall be heirs salvation." Nobody ever saw an angel troubling the water, but if it had been troubled, some one might be the fortunate one to receive the benefit. It is certain that the Saviour did not recognize the pool in any way, or recommend it to any body. All that he did was to rescue a victim from this gross imposture and heal him. This was probably the only one of the multitude of impotent folk who was really in need of the Saviour. The pool would do for the rest. If there had been others in like helpless and suffering condition, the Saviour would certainly have attended to them.

The utter inadequacy of the pool for one really in need is shown by the man waiting there for thirty and eight years, and receiving no benefit. We might suppose he would have learned before that time that the pool afforded no hope for one who was unable to help himself. The others were undoubtedly all able to step in themselves, or some man could put them in. The important question in the case was in regard to being willing to be made whole, without the use of the pool, or of the aid of some man. If this poor invalid is ever to be well and sound any more, he will have to be made whole. The great physician, whose business is with the sick, only finds a single individual case in this multitude of professedly impotent folk, and never has occasion to go there afterwards. If there are any people anywhere who still have some regard for this pool, I

might ask when that angel commenced troubling the waters, and when the work ceased? Is the pool still there, and does the angel continue his visits?

There are always in every community men sharp enough to prey upon the weak minded and superstitious among them. It was fashionable, no doubt, for people to go to this resort to be relieved of real or fancied ailments, and if they conceived that they had received some benefit, it answered all the purpose that was needed. We know at this day that it is not the really sin-sick and heart broken who frequently visit the resorts where the waters are troubled at certain seasons. That fountain that was opened to the house of David I don't think requires people to go to some place to find it, nor to wait until some revivalist has stirred it up. I think it is opened to them where they are, and comes to them with as little noise or ceremony as the healing came to the impotent man. He did not at first know that it was Jesus who had made him whole. People have often been perplexed about relief coming in this way. They have been lifted from their condemnation and utter helplessness and unworthiness, but cannot tell how or why this relief has come. They had not known that it was Jesus who always healed in that way. He speaks and it is done. He only says the word and the healing is wrought. Jesus once said, "I will see you again and your heart shall rejoice and your joy no man taketh from you." He also said, "I will not leave you comfortless." He saw the impotent man again and said to him, "behold thou art made whole." If we have come to know the Redeemer's love and power to forgive sins and heal the broken in heart, we need not trouble our-

selves because we did not know at the time that it was Jesus. In gospel bonds.

E. RITTENHOUSE.

State Road, Del.

DEAR BROTHER GOLD:—I feel in my heart to write you a few lines, if I know how to make them acceptable. But O, it is with much weakness and trembling that I make the attempt, feeling my unfitness, incapableness, and imperfections so great; yet at this moment dear brother I feel to be humbled down in the very dust of humility, and permit me to say, I feel it my duty to write to you, however imperfect it may appear. I must confess that through the merciful hand of God you have been made a great blessing to this poor worm of the dust, so much so that I feel my indebtedness to you so great, that it causes me many sighs and groans, and fills my eyes with tears, to think, and fear that I'll never be able to compensate you. I cannot tell you how much I desire to see you. I dreamed one night I was at your pleasant home, but I fear such will never be my pleasure, would be so very glad if you could attend our association this fall, it will be, the Lord willing, with the church at Jerusalem. One of my greatest desires in this world is to be blessed with the privilege and opportunity of visiting associations and general meetings of the Baptists, but it may be a fleshly desire. Sometimes my very heart burns within with a desire to visit associations and meet with the dear saints of God. But the way is so gloomy that at times all hope of such a pleasant privilege is crushed and torn asunder. But O, I desire above all things to be reconciled to the will of the Lord concerning me, and not be found murmuring at my

lot. Brother Gold, I have been in the valley most of the time since last Nov. with only now and then a ray of light. When I can not feel to have the presence of that holy comforting Spirit there is nothing in this world can satisfy my mind. Do please when you get this let me hear from you. Tell me if you have received any of my writing before this. I don't think I have written any since Nov. If you have received any and it is worthy to be cast to the flames that is all right. Pray for me, that the time may never come when I "will not endure sound doctrine," but that I may ever be kept in faithfulness by the power of God. Grace unto you and peace be multiplied. Lovingly your sister in hope.

LOUISA A. EDWARDS.
Polkton, Anson Co. N. C.

CHEAP BIBLES.

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P. D. GOLD.

Elder Isaac Jones' countenance is still comely and his voice still good, and many would like to hear him preach.

P. D. G.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

QUESTIONS.

Wherein, and in what respect are the people of God sinners? They are sinners in the flesh, not necessarily as the result or effect of some overt act personally committed, but in their carnal nature as the effect of the transgression of the first man Adam. "By the disobedience of one man many were made sinners. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all men have sinned." As death is by sin, the finishing of which brings forth death, it must follow that all sinners are subject to death, and therefore all who die must be sinners, and as the people of God die therefore they are sinners. "Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death." When the christian dies sin is finished in him, that is in his flesh, and he enters into the actual and full enjoyment of eternal deliverance therefrom.

No man since Adam has ever sinned like he did. Sin is the effect of his disobedience, and our disobedience is the effect of sin. The righteousness of Christ is the effect of his obedience, and our obedience is the effect of his righteousness.

We do not become to be sinners by virtue of the wrongs we do, but we do wrong because we are sinners. We do not implant in our hearts the principles of christianity by doing as christians do, but our christian department is the effect of the principles of christianity in Christ, as he is in our hearts the hope of glory.

When we claim that there are none who can truly say they are without sin, we do not mean that any who have become dead to sin want to do wrong, but because we believe the scriptures so teach, besides we find in our experience that when we would do good evil is present, and the good that we would we do not; but the evil which we would not, that we do. Now if I do that I would not, says Paul, it is no more I that do it, but sin that dwelleth in me.—Rom. 7:19-21. It is no more consistent with the life of a christian for one to do wrong because he wants to, than it would be to claim that he does right because he does not want to. There is more in the christian life than doing and not doing. There is an inner consciousness which gives them much concern. In proportion to the revelation in them of the perfection and holiness of Christ they view the im-

perfections and vileness of their carnal nature, and in themselves they are humbled, but in Christ they are exalted.

In what sense are they not sinners? In the sense that they are not under the law but under grace. That they have been redeemed from the curse of the law, Christ having been made a curse for them. "In that he died, he died unto sin once; but in that he liveth he liveth unto God; death hath no more dominion over him. Likewise are we to reckon, or esteem, ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." It is not that we have life in ourselves that we live, but because Christ who has life in himself lives in us, therefore because he lives we live. "By faith we are the children of God," and by faith therefore it must be that he lives in us, and we live by him.

Are we not commanded to put off the old man, and put on the new man? No, not so much as that. Paul says in Eph. 4:22-24, Put off, concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness." To put off the old man would be to do what God has promised to do in the resurrection, when this corruptible must put an in corruption, and this mortal must put on immortality; when mortality shall be swallowed up of life; when our vile body shall be changed and fashioned

like unto the glorious body of Christ. But to put off the old man with respect to our former citizenship or manner of life is to do what the grace of God which brings salvation teaches us to do; "that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in the present world." The word conversation here means citizenship, or manner of life. We cannot purge ourselves of our sin, but we are not to let it reign in our mortal body, that we should obey it in the lusts thereof. We should keep our body under, and mortify our members which are upon the earth, and live honestly before men, as becometh our professions, and the gospel of our salvation, and thus put on the new man, or that manner of life which is unto the Lord. The character of the inner man is exhibited by the outer manner of life.

In what sense are we to be perfect? David says: "Mark the perfect man and behold the upright; for the end of that man is peace." "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Psa. 37:37, 38. Undoubtedly the perfect man here is the one who does not transgress the law of his God, as he is mentioned in contrast with the transgressor. The end of the one is peace, the end of the other shall be cut off. "Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on

thee, because he trusteth in thee." Isa. 26 : 2-3. Those whose mind is stayed on the Lord are those who keep his truth, by observing his sayings, by doing what he commands them to do, nothing less, nothing more. He has an acquitted conscience that he has done what he could. But this does not mean that he shall have no trial or conflict or affliction; for Paul himself did not escape these. "Yea and all that will live godly in Christ Jesus shall suffer persecutions." Read 2 Tim. 3th chapter. By reading the connections where the word perfect or where we are commanded not to sin are used, you will find they have reference to the manner of life we should maintain as the professed followers of Christ, and a quiet, peaceful consciousness of having acted in good faith in endeavoring to keep his sayings, rather than that we are perfect in nature, thought, state and condition in every respect. "The thought of foolishness is sin." Prov. 24 : 9. I do not see how one could live who must die as the result of being a sinner and never have foolish thoughts, but we may, by being careful to maintain good works and keeping our body under, avoid acting the part of a fool quite as often as we do; except that part whereby we are fools for Christ's sake.

Are Christians susceptible of anger and wrath? Yes. Christ himself looked around about over them, who sought to accuse him, with anger. Mark 3 : 5. Moses'

anger waxed hot. Ex. 32 : 19. We read in many places of the anger and wrath of the Lord, and of God, but these were all in righteousness. "Be ye angry, and sin not; let not the sun go down upon your wrath: neither give place to the devil." The sin is not in being angry, but it is letting it rest in our bosoms. "Anger resteth in the bosom of fools." We are not to give place to anger, wrath and malice, and thus injure our brother and ourselves, but we are to put them away from us, and be kind one to another, tender hearted, forging one another, even as God for Christ's sake hath forgiven us. Eph. 4th chapter. Thus we put off the old man, and put on the new.

If we do not live free from sin and its consequences whose fault is it? Every conceivable manner of fault is upon our part; but this does not imply that we may live entirely free from sin and all of its effects in every respect. Man is the sinner, and God is the Saviour. Man sinned without excuse, and the Lord saves without condition or reason outside of his own infinite fullness. As to the state or condition of the people of God in this life, it is what the Lord designed it shall be, and he has amply provided for their thorough furnishing unto all good works, which he has ordained or set apart that they should walk in them, and they are taught by revelation, doctrine, precept and example what his commandments are, and of their privilege to keep them, and if they

do not do so, they are at fault, and are chastened by the hand of Him who loves them and has pity and compassion upon them, and if they do his commandments and thus bring forth the fruit, they are not exempt from his scourgings and purgings that they may bring forth more fruit, and that their fruit should remain, even as he has ordained.

P. G. L.

SISTER BETTIE WHITEHEAD.

The most remarkable case that has ever come within my knowledge has occurred within a few days in this county.

Sister Bettie Whitehead was 15 years old Jan. 11th 1898. She is an orphan. She has been exercised on the subject of salvation for a year or more. Last year when I baptized a sister here she felt very deeply the need of being baptized herself. After this she had an attack and felt that she ought to be baptized, and promised the Lord if he would raise her up she would be.

When they gave her medicine she said it will do me no good. She felt very vile and worthless—had a desire to talk of the Lord's dealings, but had not liberty.

On Sunday night Jan. 2nd 1898 she was again attacked more severely and lost her voice, not being able to speak above a low whisper, and became helpless, not able to turn herself in bed. She had many spasm and suffered much. She said she desired to hear preaching, and wanted to hear nothing talked

of but Jesus. They sent for Elder W. B. Williams who went and preached much to her comfort. She whispered that one more sermon would cure her, and that if she did not hear preaching on her birthday she would die; but that if she heard preaching she would be able to walk, and if she was baptized she would be able to talk; and said she desired to hear me preach, and wished me to baptize her.

They sent for me on the night she was 15 years old. The messenger came to my house about half past 7 o'clock at night, and told me she said she would die if she did not hear preaching that night, and that she wished to hear me, and wished to be baptized. I asked if it would not do to wait until next day. No, he said, she says she will die if she does not hear preaching to night. He added, if you could see how she has suffered, and know her anxiety to hear preaching you would go at once.

When I went out about 3 miles I found her helpless. She whispered that she felt she was nothing, but that she loved every body.

I spoke from the first verses of Heb. (1st chapter.) After preaching she said she felt better, and wished to be baptized next day. They told me that soon after I left she could sit up, and she walked, and sat up as long as they would remain up with her.

The next day I baptized her, and she spoke aloud before she reached the buggy. This morning brother D. L. Batts told me she is talking

and is joyful, and able to walk about, and says she knew what was going on when she was helpless. She heard them speak of preparing her grave clothes. He said every thing that she whispered during that time had come to pass as she said.

I was being prepared (it seems to me now) for that peculiar and wonderful exercise without knowing it. Two or three days before this occurred I was led (I thought then because a sister of my wife is sick at our house and suffers much,) to enquire where is that healing power over diseases that Christ used, and which he bestowed on his apostles. When this young sister was so healed then I saw that Jesus himself—and no man—does that healing yet—that it is all in and of him, and his word heals.

About an hour before I was sent for that night I opened the New Testament and turned to the first chapter of Heb. and began to read. How wonderful it appeared to me as Jesus the apostle and High Priest of our profession, and be by whom God speaks to us in these last days, and to whom the gospel world is subject, is set up from everlasting, and revealed as our Lord, God speaking to us directly by him.

When I went there and found such a preparation for hearing preaching as there was manifested the case of Peter sent to Cornelius came before me, and I was glad I was there.

These things are marvelous in our eyes, while I am but dust and

ashes, and not worthy of the least of God's mercies.

P. D. G.

A DREAM.

Once upon a time a certain farmer dreamed that instead of selling his wheat at wholesale for cash in hand, he had retailed it out to various parties all over the country, trusting to their sense of honor and promptness to pay. But time passed on, and many of them failed to remit promptly; wherefore he became sorely pressed for money wherewith to meet the urgent demands of his creditors, and in his dream upon his pillow in the night time of his distress, he reasoned thus: If I had sold my wheat all to one man for cash, even at a lower price, I could have at least paid my indebtedness and been at ease in that respect; but this brought him no relief; and in his dream sleep departed from him, and his bed became as the clods of the field and his pillow as a stone thereof, and in his weariness he longed for the dawning of the day star, but it arose not. In the multitude of his thoughts he could but wonder why his friends should be seemingly so indifferent towards him in his time of need, and in his meditation he fancied he was looking into the homes, whither his wheat had gone, and could see his friends and their wives and little ones eating with comfort biscuits made from the wheat he sold them, and he imagined he heard the husbands each say: "I must send the money for

that wheat next time I go to town, however it is a small amount and I guess the man is not particularly needing it." And the good wife says: "Yes, you must send it right away." At this pertinent suggestion from the good wife, the poor distressed creditor felt so encouraged that he awoke and found he had been dreaming. But the dream troubled him and at the breakfast table he said to his wife: "Mary, I have had a dream and it troubles me, I don't know what it means." What is it dear?" said Mary. And he told her the dream. "I can tell what it means," said Mary. "It means that you and a great many more here and there all over the land have not paid brother Gold for the LANDMARK, for I noticed on the copy you were reading to us a little ago that the date on the little slip was in the past whereas; it should be in the future; and no doubt brother Gold owes money for material and labor in getting out the paper, and is troubled. To avoid another such dream, and to add to the restfulness and sweetness of brother Gold's slumbers, you must send him the money this very day."

P. G. L.

TWO LOVELY, REMARKABLE SISTERS.

Hannah Westbrook was born Nov. 1804, died Sept. 26th 1896. Barbara Shaw was born Feb. 23rd 1806, died Oct. 5th 1896. The above named persons were sisters. They lived and died in the upper part of Onslow Co. N. C. (near

Richland.) They were both members of the Primitive church, each one having joined in 1833, and were the only members of the church in the upper part of the county.

They were buried side by side at the home of the latter, nine days difference in their deaths. Their ages were 90 and 92. They were very lovely in their life, and not separated in their death.

P. D. G.

THE BAPTISM OF THE HOLY GHOST.

Brother Langdon Berry requests my view of the above question.

John truly baptized with water. The baptism of John, was it from heaven or of men, which? Those who say it was of men are linked with Scribes and Pharisees. I say it is from heaven. It has the approval of the Father, Son, and Holy Ghost.

Yet how much greater is the baptism of Jesus Christ because he baptizes with the Holy Ghost. Matt. 3:11. Jesus never baptized any one with water, but his followers do.

The sprinklers with water sprinkle a little water on their subjects, hence it is the water that is sprinkled and not the subject. But when one is baptized he is buried, and not the water. Buried with Christ by baptism into the likeness or his death. It also shadows forth the resurrection. Else why are they that are baptized baptized for the dead, or as dead, if the dead rise not? It brings the answer of a good

conscience by the resurrection of Jesus Christ from the dead.

On the day of Pentecost Jesus sent the Holy Ghost who filled all the house where they were sitting. Then if all the house was filled with the Holy Ghost, the Holy Ghost sat upon each of the disciples, and they were all filled with the baptism of the Holy Ghost, and with fire.

The Holy Ghost took control of them, and was in them giving them understanding and utterance, also burning up their chaffy notions and fear of man, and purifying them in the service of God.

This is the most wonderful and glorious of all baptisms. Christ alone bestows this. We should be careful to observe the baptism declared in the bible to be by water. We have no right to change it, nor substitute something else for that. Because we cannot do the impossible, or baptize with the Holy Ghost, we are not excused for neglecting to baptize with water, or to neglect that which we are commanded to do.

P. D. G.

ENCOURAGING.

Many kind letters are sent me by brethren and friends, assuring me of their desire for the blessing of the Lord to abide on me. Surely I am not worthy of such a desire or prayer from them, yet it is certainly grateful to me to be given a place in their hearts. The fellowship of God's people is very precious, and it is a good dwelling place to have the saints in your heart, and for you to be in their hearts.

The Lord is above us in the greatness of his goodness and loving kindness. He does abundantly above all we can ask or think in his exceeding kindness to us-ward.

May grace, mercy and peace be multiplied unto the household of faith and the friends of Jesus.

P. D. G.

SISTER SUSIE MILLER.

Sister Miller has written her experience and trials in Babylon, in an exceedingly interesting style. She is highly gifted as a writer.

It is published in a neat manner in a good sized pamphlet, and given to the West End church, at Atlanta, Ga. Any one desiring to read this work can obtain it by sending 25 cents to brother J. F. Daniel, 211 E. Alabama St. Atlanta, Ga. and he will send it according to order.

P. D. G.

The church at Jerusalem, Union Co. N. C. lost their Meeting House by fire in January last.

They would like to have some help to rebuild. Any brother or friend feeling so disposed will send help to Thomas Brewer, Olive Branch, Union Co. N. C. and it will be thus appropriated. It is right to help in such cases.

P. D. G.

Elder Jas. S. Corbett, a worthy brother, has lost his horse, and is sickly and needy. Any one send-

ing him some help will do him a favor, and it will be a good deed, it seems to me. Send to Grimesland, Pitt Co. N. C.

A cut is printed showing size of the type with binding of the Oxford bible I furnish to subscribers to the LANDMARK at \$1 for each bible.

A concordance and much other useful matter is in each bible to aid the reader in finding any portion of it. The binding is good, and the book the cheapest I know of.

P. D. G.

REQUEST.

Brother W. R. Perry of Kitty Hawk, Currituck Co., N. C. writes as follows:

"BROTHER GOLD:—We would like to hear some preaching. I haven't heard a sermon in over 3 months. Brother Austin is in the life saving service, and it is so that he cannot come often. I see in the LANDMARK that there are lots of brethren going around preaching, and we would be glad to have them to come to see us."

ELDER W. S. McDOWELL.

This gifted preacher, and aged brother, died in Danville, Va., about the end of 1897.

The telegram informing me of it was mislaid, or a notice would have appeared sooner.

He was a strong preacher, defensive in his gift, and often offensive to other denominations; yet they were attracted by his bold

and striking manner of presenting truth.

He lingered long and suffered much in his last days. He was a man of strong likes and dislikes. One knew where he stood.

Such old fashioned preachers are fast passing away. At times I much enjoyed hearing him preach.

P. D. G.

Mr. Sam Wilson, at Cosby, Tenn. desires a copy of Hassell's church History. Any one desiring to sell one will please inform him. If persons have that book to sell will inform me I can sell a few of them perhaps.

P. D. G.

MARRIED.

Jesse Taylor and Miss Martha Dew, Jan. 23rd 1898, by P. D. Gold.

Elder Richard Lawrence's P. O. is changed from Speed, N. C. to Leggetts, N. C.

A. J. TAYLOR.

WALTER LEE LUPER.

OBITUARIES.

GEORGE MCREEVES.

Brother Reeves was born June the 12th 1836, and fell asleep May 16th 1897. He professed a good hope in Christ in time of the late war, and joined the visible kingdom or church of Christ on the 2nd Saturday in July 1880, and was elected clerk of Elk Creek church April the 2nd Saturday 1883, and served the church he loved so well until his suffering body was confined to his good and friendly home, there to be nursed and loved and mourned for by all who knew him. He leaves a beloved, devoted christian widow, and some pious fatherless children, and they

all seem to take the counsel and follow the bright examples of their pious, God fearing and bright, God serving father. As I am writing this for the living and not for the dead, I may depart from some of the old customs. O what a great blessing to children to have a christian father and mother to rear them in fear and admonition of the Lord. Surely a lonely widow and pious children, and all that love the Lord and their country can feel my heart swell with praise to the Lord that he gave our country as good a man and as bright a light as brother Reeves. I don't feel like the good husband and father is dead, but gone to sleep. I know the space that divides us from him is a very narrow one. I feel to join with widow and children, and all that knew brother Reeves to return thanks and praise to the giver of all that is good for such a good husband, father, brother and neighbor. Farewell, brother Reeves. Sleep on in your peaceful and silent grave, for I feel sure we all love you as well as we did when your body was so racked with pain. Blessed are the dead that die in the Lord. Yea saith the Spirit, they rest from their labors, and their works do follow them. O Lord, bless his lonely and weeping widow and the tender offspring of our dear brother and sister's body, and prepare us all to meet where there is no night, no suffering, no pain, no death, where all is love, peace and praise forever and ever. In love to the family.

By request of his father and mother I will try in my weak way to write an obituary of little Walter Lee Luper which you will please publish. He was the son of Reddin and Mary Luper. He was born the 10th of Dec. 1894, and was relieved from all his sufferings the night of the 6th of Jan. 1898, making his stay on earth 3 years and 27 days. He was sick only two days and nights. We think he had a congestive chill. Little Walter was a bright little boy and almost always when I would see him he would have a smile on his little face, and whenever his papa would come in he would always look up in his face and smile so lovingly. He was a very good child and was a great sufferer a good portion of his life. But he is gone where we will hear his little voice or see his smiling face no more. But sleep on little Walter,

we would not call you back if we had the power so to do, for we feel that it would be a great sin to wish you back in this sinful world again. We mourn not as those without hope for we have not a doubt but that he is now resting in God's precious arms. He would beg his father to sing for him as long as he was conscious or could speak, and when his papa would begin to sing he would close his little eyes as if he was going to sleep. His dear father and mother miss him so much as he was the only boy they had living. But they feel that their loss is his eternal gain, so weep not dear parents, just think how happy your little boy is and what a happy place he is in, there to dwell forever and forever. Little Walter leaves a father, mother and 3 sisters and a good many relatives behind. Our dear and precious old brother and Elder W. B. Williams is his grandfather. May the Lord who rules all things comfort the almost heart broken parents and cause them to feel that he worketh all things for the best and to be resigned to his will is the prayer of one that loved little Walter. Written by his aunt.

MATTIE LUPER.

ANNE GRAY.

The grim reaper death has again been among us, and on the morning of the 5th inst claimed as his own little Anne Gray, infant daughter of Mr. and Mrs. John H. Howery. Little Anne was an unusually interesting child, the pet of all who knew her and the idol of her parents, and when that dread disease membranoas croup seized her all that loving hands could do was done to allay her suffering, but to no avail, for after a few hours suffering the pure and spotless soul of the little one left its earthly home and soared upward to dwell with Jesus, in a more beautiful home. Weep not dear parents. Your darling has only gone before into that "Beautiful Beyond" where she is sweetly resting in her Saviour's arms. The funeral services were conducted by Elder W. A. Via at the residence after which the remains were carried to the family grave yard and tenderly laid to rest.

M. L. P.

Graysville, Va.

SUSANNAH LYONS.

The subject of this notice, sister Lyons, was born April 1st, 1807, joined the church

at Roaring River, in Wilkes Co., N. C. about the date 1835. She remained a consistent member of the church until about two years before her death when she moved her membership to Pilgrim's Rest, remaining a good member until death, which occurred on the 15th day of March 1897. She lived a widow about 27 years, brought up 7 children. Sister Lyon's made her home with her son-in-law, and beloved brother and sister Absber for about the last 12 years. The writer of this sketch has often heard sister Lyons say, that she heard the first Missionary that ever was in this country. Sister Lyons was a good neighbor, a loving mother, and a consistent member of the church; but now her seat is vacant. I will say to the children, while it is your loss we believe it is her eternal gain.

J. M. WYATT.

APPOINTMENTS.

J. E. ADAMS.

Mill Creek Sat and 1st Sun. in March
Cool Spring Sat. and 2nd Sun.
Philadelphia Sat and 3rd Sun

J. E. WILLIAMS.

Crooked Creek Feb. 15
Clarks Grove 16
Meadow Creek 17
Bear Creek 18
Flat Creek 19 and 20
Mountain Creek 21
Liberty Hill 22
Jones Hill 23

S. F. BASS.

Oak Forest Sat and 2nd Sun in Feb.
Old Union Monday
Cross Roads Tuesday
Chapel Wednesday
Memorial Thursday
Upper Black Creek Friday
Beulah Sat and 3rd Sun.
Smithfield Monday
Clement Tuesday
Bethsada Wednesday
He will need conveyance

A. GARDNER.

Mt Arrarat Feb. 22
Cascade 23
Axton 24
North Fork 25
Leatherwood 26
Camp Branch 27
Reed Creek 28
River View March 1
Old Center 2
Spoon Creek 3

Pleasant Grove..... 4
 Russell Creek..... 5
 State Line..... 6
 He will need conveyance
 J. D. Vass & E. E. LUNDY.
 Jones Hill..... Feb..... 24
 Jerusalem..... 25
 Lawyers Spring..... 26
 Mountain Spring..... 27
 Liberty..... 28
 High Hill..... March..... 1
 Watson..... 2
 Crooked Creek..... 3
 Meadow Creek..... 4
 Bear Creek..... 5
 Flat Creek..... 6
 Tom's Creek..... 7
 Pine..... 8
 No Creek..... 9
 Mt Vernon..... 10
 They will need conveyance.
 J. M. WYATT.
 Mt Lebanon..... Feb..... 10
 Wheelers..... 20
 Harmony..... 21

Lynch's Creek..... 22
 Arbor..... 23
 Pleasant Grove..... 24
 Dan River..... 25
 Wolf Island..... 26
 Pleasantville..... 27

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 CUT shows the size of the type and the binding of the

Oxford Bible

I furnish to Cash new Subscribers and renewals to THE LANDMARK at

\$1.00 for each Bible

A Concordance and much other useful matter is in each bible to aid the reader in finding any portion of it. The binding is good, and the book the cheapest I know of.

P. D. GOLD.

| | | | |
|--------------------------------|--|---|--|
| This shows actual size of Type | <i>The beginning of the flood.</i> | GENESIS, VIII. | <i>The waters assuage.</i> |
| | <p>Before CHRIST 2349. him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth. 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.</p> | <p style="text-align: center;">CHAPTER VIII.</p> <p>1 The waters assuaged. 4 The ark venteth on Ararat. 7 The rains and the floods, 12 Noah's family assembled, 18 Noah's work of the ark. 20 His faithful son Shem, and offspring according, 31 which God appointed, and promises to renew the world no more.</p> <p>AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark:</p> | <p>After CHRIST 2349. * ch. 19. 25. Ex. 2. 24. 1 Sam. 1.</p> |

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

JOHN GILL, Receiver.
Cond. Schedule—In effect JAN. 23rd 1898

| | N. Bound No. 2. | S. Bound No. 1 |
|----------------------------|---|---|
| Wilmington..... | Lv 9:00 a.m. | Ar 7:23 p.m. |
| Fayetteville..... | Lv 12:10 p.m. | Ar 4:10 p.m. |
| Fayetteville Junction..... | Lv 12:25 p.m. | Ar 4:00 p.m. |
| Sanford..... | Lv 1:45 p.m. | Lv 2:30 p.m. |
| Chimax..... | Lv 3:47 p.m. | Lv 12:45 p.m. |
| Greensboro..... | Ar 4:20 p.m. | Lv 12:17 p.m. |
| Greensboro..... | Lv 3:30 p.m. | Ar 11:55 a.m. |
| Stokesdale..... | Lv 5:17 p.m. | Lv 11:00 a.m. |
| N. & W. Pt. - W. Cove..... | Lv 8:47 p.m. | Lv 10:33 a.m. |
| Rural Hall..... | Lv 9:15 p.m. | Lv 10:04 a.m. |
| Mt. Airy..... | Ar 7:45 p.m. | Lv 8:40 a.m. |
| | No. 4. Daily. | No. 3. Daily. |
| Bennettsville..... | Lv 8:00 a.m. | Ar 7:15 p.m. |
| Maxton..... | Ar 9:03 a.m. | Lv 6:15 p.m. |
| Red Springs..... | Lv 9:07 a.m. | Ar 6:11 p.m. |
| Hope Mills..... | Lv 9:35 a.m. | Lv 5:43 p.m. |
| Fayetteville..... | Lv 10:20 a.m. | Lv 5:07 p.m. |
| | No. 16 MIXED Daily Ex Sundays. | No. 15 MIXED Daily Ex Sundays. |
| Hamslet..... | Lv 6:40 a.m. | Ar 6:10 p.m. |
| Climax..... | Lv 8:30 a.m. | Lv 4:45 p.m. |
| Greensboro..... | Ar 9:12 a.m. | Lv 3:15 p.m. |
| Greensboro..... | Lv 9:35 a.m. | Ar 4:45 p.m. |
| Stokesdale..... | Lv 11:07 a.m. | Lv 1:25 p.m. |
| Madison..... | Ar 11:55 a.m. | Lv 12:35 p.m. |

Connections at Fayetteville with Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs Rosemore Railroad, at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railway.

J. W. FRY
Gen'l Manager

W. E. KYLE,
Gen'l Pass Agt

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

| DATED Jan 7 1897. | No. 25 Daily | No. 26 Daily | No. 27 Daily | No. 28 Daily |
|-------------------------|-----------------|-----------------|-----------------|-----------------|
| Lv Weldon..... | A. M. | P. M. | A. M. | P. M. |
| Ar Rocky Mt..... | 11 52 | 9 43 | ..... | ..... |
| | 12 55 | 10 30 | ..... | ..... |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 00 | 10 36 | 5 40 | 12 47 |
| Lv Wilson..... | 2 20 | 11 15 | 6 24 | 2 37 |
| Lv Selma..... | 3 15 | ..... | ..... | ..... |
| Lv Fayetteville | 4 47 | 7 14 | ..... | ..... |
| Ar Florence .. | 7 50 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 6 01 p.m. | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 p.m. | ..... | ..... | ..... |
| Lv Wilson..... | 7 17 p.m. | ..... | ..... | ..... |
| Ar Gold'boro..... | 8 00 p.m. | ..... | ..... | ..... |
|  | ..... | ..... | A. M. | P. M. |
| Lv Goldsboro.. | ..... | ..... | 7 00 | 3 30 |
| Lv Magnolia..... | ..... | ..... | 8 25 | 4 24 |
| Ar Wilmington | ..... | ..... | 9 10 | 5 30 |
| | P. M. | A. M. | A. M. | ..... |

TRAINS GOING NORTH

| | No. 2 Daily | No. 3 Daily | No. 4 Daily | No. 5 Daily |
|-------------------|----------------|----------------|----------------|----------------|
| Lv Florence..... | A. M. | P. M. | ..... | ..... |
| Lv Fayetteville | 9 35 | 8 15 | ..... | ..... |
| Lv Selma..... | 12 12 | 10 15 | ..... | ..... |
| Ar Wilson..... | 1 50 | ..... | ..... | ..... |
| | 3 35 | 11 00 | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 00 a.m. | ..... | ..... | ..... |
| Lv Wilson..... | 5 45 a.m. | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 a.m. | ..... | ..... | ..... |
| Ar Tarboro..... | 6 40 a.m. | ..... | ..... | ..... |
|  | ..... | ..... | P. M. | A. M. |
| Lv Wilmington | ..... | ..... | 7 15 | 9 35 |
| Lv Magnolia..... | ..... | ..... | 8 55 | 11 02 |
| Lv Goldsboro.. | ..... | ..... | 10 10 | 12 05 |
| | P. M. | P. M. | P. M. | P. M. |
| Lv Wilson..... | 2 25 | 12 12 | 11 20 | 12 55 |
| Ar Rocky Mt..... | 3 39 | 12 40 | 11 57 | 1 30 |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
|  | ..... | ..... | 12 55 | ..... |
| Lv Rocky Mt..... | 3 35 | 1 10 | ..... | ..... |
| Ar Weldon..... | 4 35 P. M. | A. M. | P. M. | ..... |

†Daily except Monday, 1 daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 3:55 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:57 p. m. Kinston, 7:55 p. m. Returning leaves Kinston, 7:50 a. m. Greenville 8:54 a. m., arriving Halifax at 11:15 a. m. Weldon 11:33 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8:20 a. m. and 2:30 p. m. Arrive Parnoke 9:10 a. m. and 4:00 p. m., returning leave Parnoke 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m. Returning leaves Plymouth daily except Sunday at 7:50 a. m. and Sunday 9:00 a. m. Arrives Tarboro at 15 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 5:31 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 4:1 p. m. Returning leaves Clinton at 7:00 a. m. and 5:50 p. m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMMERSON, General Pass Agt
J. R. KENLY, Gen'l Manager
T. M. EMERSON, Traffic Manager

VOL. 31.

FEBRUARY 15, 1898

NO. 7

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.

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 pay his paper in advance 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.

MY DEAR BROTHER GOLD:—I received a letter from Mr. W. B. Horner a few days ago. I felt impressed at first to answer it through the LANDMARK, and I still feel impressed that way. Many dear saints beg me to write for publication, and as I feel impressed to answer this letter publicly, I will try, trusting the Lord for strength, and if there should be one crumb of the living bread in it, and you see it commendable enough to publish, it will be cast where others besides Mr. Horner will be fed a little and comforted some. I receive many letters, which are longer than this, and are as good news from a far country, that I have no impressions to have published, or to answer them publicly. This letter is short and sweet to me. It sounds like words fitly spoken, and it has indeed been of great comfort to me. When I read my letter to brother Lundy published in the LANDMARK, it looked very deficient to me, and I felt sure no one would feel comforted at reading it. But besides Mr. Horner's letter, I have received letters from other tempest-tossed souls expressing themselves as having been greatly comforted. I will say to Mr. Horner that I believe he is a fit subject to take the "yoke." Yes, I believe my friend is weary and heavy laden, and craves a rest he will never find 'till he follows Jesus in baptism and obeys this command of him, "Take

my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." I heard an Old Baptist preacher say once he didn't believe in exhorting one to the duty of joining the church, and if an Old Baptist was to exhort a child of his to that duty it would make him mad. Now, I believe this was only a "way" of this dear brother's, like many of our own ways are. "Every way of a man is right in his own eyes, but the Lord pondereth the heart," for I do believe many way-worn travellers are encouraged by God's servants to go home to their friends and tell what great things the Lord has done for their souls. All who can give a reason of a hope, and have felt impressed to be baptized, are dwelling in the land of Egypt, and it was spoken in ancient days thus, "Behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt." Jeremiah's prophecy was this, "But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them, and I will bring them again to their fathers." "Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and every hill, and out

of the holes of the rocks." And I believe it is declaring the whole council of God to exhort one who is under bondage caused by impression to go to the church. I believe I joined the church as soon as I could. I believe I was made willing in the day of his power, but I believe when the day of God's power arrived he sent a "hunter" to hunt me and bring me from the mountains of sin I was living on by staying out of the church. The "hunter" was brother Bill Stephenson, and in the first sermon I heard him preach, he began to "bring" me. His text began thus: "I will make waste mountains and hills, I will dry up all their herbs," etc., and after his explanation of the above language I could see that the mountains and hills in the land of Egypt were not the same. They were in the land of Canaan, and how willing I was to be delivered from Egyptian bondage, that my mountains and hills there might be made waste. How sweet a thought 'till this day, to think of this hunter, and I believe God sends them to take his wandering sheep to the fold, and oh! if through the mercy of God I can say a word as a "hunter," to bring even one of these wandering ones home, should I not be willing? For if in this way, or any other way, I do give to one of those little ones a cup of cold water I shall in no wise lose my reward. God is the rewarder of all who diligently seek him. And I do say to all of our dear preachers, I believe you will never lose your reward when you have, through and by the help of God, brought a wandering prodigal to his father, and they made willing to say,

"I will go and tell Him all I've done,
I will fall before his face,
Not worthy to be called a son,
I will seek a servant's place."

Our friend, Mr. Horner, says he has been halting between two opinions of late. He is exceedingly fearful, and does not want to deceive those good people, etc. He says in the beginning of his letter that he is "vile and sinful." This is the kind of people we Old Baptists want. We don't want the righteous. Jesus did not want them. He said, "I came not to call the righteous, but sinners to repentance." Repenting sinners are those we can, when they come, call brother. My friend says he feels that he loves the people if God. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." If he truly loves, which I believe he does, he is under the law, and should fulfill the law by manifesting his love to the people of God by going to them and telling them his feelings, his experience in both good and evil, and let them judge him. Surely he has confidence enough in the people of God to believe they are not so liable to be deceived if all evidences are given. I consider that my friend has had the law given him to obey, he has received a summons. This law is not given to those who are eternally lost. They are not under it, and where no law is there is no transgression, but where there is law there can be, and is, transgression. Mr. Horner says he feels at times that he knows the joyful sound. He gives evidence that he does know it, by saying he heard and understood with a spiritual understanding the gospel trumpet blown by hearing the brethren preach he spoke of, and "Blessed are the people that know the joyful sound. They shall walk O Lord in the light of thy countenance." Go to the people of God, Mr. Horner, and tell them of the dealings of the Lord with you. I believe you know the joyful

sound, and you will be received in the militant kingdom, and then, through a sense of performed duty, be made more able to walk in the light of God's countenance.

I will say to all who have a hope in Jesus, and feel impressed to be baptized, and a great desire to live with the redeemed family in the church of God, go offer yourselves. Take up your cross and follow Jesus through evil as well as good report. "Obedience is better than sacrifice." How happy are all who obey their Saviour by following him in the liquid grave, and lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. What a sweet thought it will be to you to know you are gathered into the fold, "With believers enrolled; with believers to live and to die." I cannot promise any they will live clear of trouble after they are baptized. This was one of the promises given to the apostles of old, "In the world ye shall have tribulation." Though after being enlisted with the dear old soldiers in the church there are comforts there in time of trouble those on the outside cannot receive. The church is a shelter in the time of storm, though the buffeting of satan may arrest you, though trials may come, you are all along made able to say, "It is well." Since I have been in the church I have had many trials. My crosses are about the same they were before, but my crowns are more, and God gives me more patience to bear my trials, and makes me able to say:

"Sure I must fight if I would reign,
Increase my courage Lord,
I'll bear the toil, endure the pain,
Supported by Thy word."

So bitter are my trials, some of my trials, they are inexpressible. They are just recorded on pages with leaves "turned down" in the

book of my memory, and often when I begin to enumerate my doubts and fears, I am found, pondering over my book of remembrance, and these places where the leaves are "turned down" give me strength to rejoice in hope, and make me willing to be "patient in tribulation," for it vividly brings to my mind the trials and crosses of the saints of old, and many times the memory of such trials carries me back to when I was received in the church, and I can then get the evidence of this:

"The Lord has promised good to me,
His word my hope secures,
He will my shield and portion be,
As long as life endures.

Yea, when this flesh and heart shall fail
And mortal life shall cease,
I shall possess within the veil,
A life of joy and peace."

So dear way-worn pilgrims, one and all, who desire a home in the church of God, come on and trust your God that you may live in peace with the saints, bear your tribulations with patience, and that your life with them may be adorned with a well-ordered walk and godly conversation, that you may in death lie down in peace with Him and all mankind, and then ye will enter in at the strait gate and receive that perfect "peace" that is given eternal in heaven. The grace of our Lord Jesus Christ be with you all. Amen.

LOLA P. GARNER.

Beaufort, N. C.

The letter of Mr. Horner was published in Jan. 15th 1898.

ELDER P. D. GOLD, DEAR BROTHER:—Between twenty and thirty years ago I thought it difficult to exhort without running into what is generally termed Arminianism, and so expressed it. But meditating on an argument of a young man with one of our breth-

ren, where he used a part of the 18th chapter of Ezekiel, which reads, "But if the wicked will turn from all his sins that he hath committed, and keep my statutes, and do that which is lawful and right, he shall surely live, he shall not die." And again, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" It would seem that an elder who had been preaching for several years, and had charge of several churches, should have known better. Others were afraid to exhort believers to duty about that time, and would tell them to stay out of the church as long as they could, for when the Lord wanted them there, he would make them come. But studying about the argument mentioned, the thought occurred that Israel was a typical people, a living people, and under law or statute to God, was God's church, to whom it is said: "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." I involuntarily said, "I have the key." I at once examined the scriptures, and saw that none were under obligation to works of righteousness but the living. It requires us to live a religious life, and enjoy it more abundantly. For departing from true exercises we die to the joys of salvation, for faith without works is dead, being alone. The believer should arise and be baptized, and cast off that sin of neglect, which produces coldness, lukewarmness and death to our feasts of joy in the Holy Ghost, the reward for obedience to our God. I have pride like most of men, and should like to take a deep mysterious text, each time differing from any I had ever taken before. It would look like I had given

attendance to reading and had been profited, and could teach beyond what were the first principles, and that I had studied the word of God to show myself a workman that need not be ashamed, as directed in the Scriptures. But I can scarcely proceed with a subject, unless I can see christian experience in it. When I can see the experimental element in it, it takes shape to my understanding. It matters not how ably those mysterious subjects are set forth, without a direct experimental or gospel bearing, it is but little interest to me, for the feed is placed too high for the lambs, if placed at all. The little ones are engaged at the time to see any handful of purpose is dropped for them. If these are not appealed to and instructed, I feel more or less distressed, and that the time of such preaching is measureably lost. For the lambs must be told in a way to understand that their sins are pardoned, and that they have received of the Lord's hand double for all their sins, or they will not be comforted, and cannot have courage to join the church and be baptized, and enter into the joys of the Lord. Should I write a hundred pieces for publication, I desire that the main element be in reference to christian experience and religious duty, and exhort such as have hope to obey its mandates, for God takes no pleasure in carrying and conferring with the flesh. He is not willing that any of these should perish or die in idleness, but that all of them should turn from their inaction and live godly and righteously in this present world. If their faith, love and fellowship is not such now, it must be, or where God, Christ and the holy angels are, they can never come. Whoever can stay out of the church contentedly, slight opportunity upon opportunity, have not

the faith to die in peace with God and the holy brethren, and have not the necessary evidence that they have passed from death unto life. Christ said, "If ye love me ye will keep my word." They will keep the ordinances of the church as directed in his inspired word. He says follow me. He said, go home to your friends and tell them what the Lord has done for you. John the Baptist said, "Bring forth fruits meet for repentance. Isaiah said, "Ho every one that thirsteth, come ye to the waters." It means come to religious enjoyment by obeying. Christ said, My sheep hear my voice and I know them, and they follow me. Dear believers, let us all lay hold on eternal life, which we can do through grace, by sowing to the Spirit. The good Spirit within us tells us to come. The bride, which is the church adorned with grace, tells us or impresses us to come to it. The Spirit says to the churches to come, and have the answer of a good conscience. Let us be at our posts, and awake the living children who sleep through the flesh to open and go through every gate to its especial reward, and and fulfill the law of Christ. There is room for exhortation to all that have life.

ISAAC WEBB.

Snake Creek, Va.

THE WRITINGS OF JOHN LELAND.

The last sermon preached by Elder John Leland. I do not know what was the text. True Christians are anointed ones, anointed with gifts and spiritual endowments by the Spirit of grace which comes from the Holy One, enlightening and strengthening the eyes of the understanding and enabling those who receive it to know all things concerning Christ and his religion. Those who know the truth are by

it prepared to discern what is contrary thereto. It will preserve those in whom it abides, and teach them to abide in Christ. He spoke of the resurrection—of the new birth, and said no one could experience it while believing in the doctrine of universal salvation. He could extend hope and charity to those who believed that sentiment after a change of heart but not before.

It is pleasant and mournful to my soul at this moment to recollect with what benignity of countenance he performed his last benediction. After the services were closed he went to the house of Mr. Darling. A number of friends calling, he conversed freely and cheerfully, and attended prayer before retiring to bed, which he did at a rather late hour. An unusual noise being soon after heard in his chamber, Mr. D. went immediately to the room where he found him prostrate on the floor, feeling unwell and a disposition to vomit. He had attempted to rise, and, as he said, his limbs would not obey him. He was placed in bed, and means used to restore warmth to his stiffened limbs. They were partly successful, and he obtained a little rest. He arose and dressed himself in the morning, but being very feeble a medical friend was called in. He was pronounced very ill, and when asked whether he thought he should recover, said he had not the token. In his former illness, though he had been to human appearance on the very verge of the grave, he had received some token which impressed him with the conviction that he should recover; but as in this instance he gained no such evidence, he seemed to think it useless to make much effort for his recovering. This says the physician who attended him. I was not much disappointed having known before that he had little

confidence in medicine, unless well mixed with prayer. He freely consented however to use whatever remedies I thought best to administer, not wishing to burden his mind with even the small quantity of medicine, I thought proper to give him.

I directed the watchers during the night to mingle it with his drinks. This plan succeeded only until the next morning when he said take it away, and give me some clean water. Early in the evening a young preacher came in and said to him, well father Leland, we are going to have a prayer meeting this evening. Have you any advice to give. He replied, if you feel it in your hearts I am glad: forms are nothing. These were nearly his last words. About eleven o'clock he beckoned and tried to say go to bed. I found his limbs were stiffening, and his sense lulling. I left the room. They called me back. I came, not a finger had moved, his spirit had taken rest in the bosom of his God. Epitaph prepared by himself. Here lies the body of John Leland of Cheshire, who labored 67 years to promote piety and vindicate the civil and religious rights of all men. He died January 14th, 1841, aged 86 years and 8 months. On the North side is the following: Sarah, consort of John Leland. She died Oct. the 5th, 1837, aged 84 years. On the South this monument was erected by the children of deceased to point out the resting place of their revered parents. From your sister in Christ.

MRS. E. HIX.

MR. GOLD:—The LANDMARK is a welcome friend to me. I do so much love to read them. It tells so much of what the dear Lord has done for so many good people.

When I read so many good pieces I often wish I was like them, but I am such a vile sinner I fear I never will be, but I can't help reading them. I know if I am saved it will be through and by the mercy of God. I know I cannot do anything without the help of God. I often hear the Primitive Baptists talking about their feelings, and I love to hear them, but I cannot help wishing it was so with me. About two years ago I was lying down one night, and I saw a beautiful silver cross, and the words on it were, Seek and you shall find, knock and it shall be opened unto you. I have thought a great deal about it but have kept it to myself.

A. FRIEND.

Remarks.

Such feelings as the above described are the sure evidences of an interest in the blood of Jesus. While we would not cast our pearls before swine, nor give the children's bread to the dogs, yet we must not take a crumb from a single little child that belongs to that child. Every good thing is for the hungry. Such as feel vile are welcome at the throne of grace.

What a precious vision of the cross you saw. Such was its glory to you that you cannot forget it. The Lord's work remains for it is perfect.

P. D. G.

MR. GOLD:—I have felt for some time I wanted to write some of my experience. When I was made to see myself a sinner and was lost without a Saviour then the Lord showed me his power, and he raised me up out of the valley. This old world became new, and things I once loved I now hate, and things

I once hated I now love. I never did feel so good in my life. I thought I was done with sin, but since then Satan has tried me on every side. But resist the devil and he will flee from you. The Lord is able to save his people that come to him aright. Seek and ye shall find, knock and it shall be opened unto you, ask and ye shall receive. The scripture says, we know we have passed from death unto life because we love the brethren. I love every body better than I ever did. Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him. He that committeth sin is of the devil, for the devil sinneth from the beginning. 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. I love to get with people that talk what I have felt, and seen, and their spirits bear witness with mine. I love the people of God. I would make all see if I could, but it is impossible for us to show the world anything about the Lord's works. They did not believe Christ when he was here, and we don't expect them to believe us. The Lord has got to open their eyes before they can see. I feel like the Lord has pardoned and forgive my sins. I can rejoice to know that I have a Saviour who knows all. I can praise his holy name. I can praise him in the house, or in the field, or along the road, or anywhere at times, and then again I feel like I am down in the valley. I have felt like shouting at times. Sometimes I feel like my cup runneth over. I dreamed one night the Lord came to me, and told me that perfect love casteth out all fear. Another time I dreamed that I was at a river, and there was a narrow plank across the river, and I had it to walk, and

about the time I got half way a little lamb came to me and walked with me on the plank, and I patted the lamb on his head. Under the plank was right bright water; and the lamb was white as snow. We got across. On each side of the river was a high bank; one side looked white and the other was black. I went over to the light, and the lamb and the water and the plank have been showed to me what it was since I dreamed it. Mr. Gold, what is your view of it.

SARAH LANG.

Littlefield, N. C.

Remarks.

We think the plank represents the narrow way across the river or troubled waters of life. The strait gate and narrow way leading to life, represented by the plank, shows that we cannot leave that plank with safety. There is no standing except in this way, any more than there is safety across the river except on the plank. The lamb sets forth the lamb-like spirit of Jesus that is with his people in all this narrow way.

The presence of the lamb causes the water to appear white and bright. For the presence of Jesus lights up the way of the pilgrim, and makes the way bright. He is the light and hope of his people; for he has all power in heaven and earth.

P. D. G.

BY REQUEST.

The following circular letter of the Mayo Association, adopted at its session about 1868, and written by that very gifted preacher Elder Arthur W. Eanes, will I hope be

read by many of our readers with profit and interest. Some of our brethren remember Elder Eanes. He fell asleep Oct. 2nd 1870.

P. D. G.

CIRCULAR LETTER.

To the Brethren and Sisters of the Mayo Baptist Association, of the Old School Primitive order. Dear Brethren and Sisters, we again attempt to address you in a circular form, this we do under some embarrassments, knowing that the vital importance of such an Epistle when written in a spirit fraught with gospel matter, and flowing from an able pen, often affords great comfort and establishment to the hearts of Zion's children. But as we expect to be somewhat wrapt up in weakness and darkness, thereby depriving our dear brethren and sisters of that soul cheering comfort, we feel depressed and dejected, and too, being at a loss for a subject still presses us down as one that cannot come forth. But upon some reflections we conclude to call your attention to the present dark, bitter and distressing time through which we are now passing, which are as trying as any that we have ever experienced. Our national affairs removed from their proper platform, our social enjoyments prostrated in the dust, and we bound to grapple with the multiplied factions of unfeeling men, and above all Mt. Zion the city of our God, is in a cold and beclouded condition, and weeping lamentations are realized by many of her inhabitants, whilst it is to be feared that some of her lovers are wrapped up in blind security, not seeing through the dark mist that now covers her glorious excellency and dignity, and are therefore under woe, that is to them that are at ease in Zion. Now we ask, seeing

these things, is there not a cause? We say there is a cause for every effect, and that through the great prevalence of sin, our prosperity is slain, our once happy and prosper country flourished nationally and gospelly, before human pride and ignorance took such deep root, and grew to its present unlawful height, then all was calm and serene, but now that pride and self ignorance have bewildered the brain and hardened the hearts of men, neither the true maxims of the social comforts of the people, the text books of national patriotism, or the holy book of God, are cared for, or respected. But wild enthusiastic notions, and new arrogated traditions are springing up from corrupt minds which fill the great concerns of the new popular world, to the destruction of all that is commendable. Our God has frowned upon us in Church and State, an unholy war has been permitted, and the chastenings of the Lord are upon us, and must be felt, and the pride and bigotry of men must come down. For he that exalteth himself shall be abased, saith the Lord. Would to God that such usurpers and rivals could know with whom they are contending, and from their exalted stupidity humble themselves down before the mighty hand of God, and not be swallowed up by the earth, as was Korah, Dathan and Abiram. In relation to Zion's subjects it must be admitted that in any sense Zion has to own all that foster themselves professionally under her banner, although many of them are of the bond woman, truly Ishmaelites, that have crept in to spy upon the liberty of Isaac, and are bold contenders for the inheritance, which can never be permitted, but they have set their eyes on the will and Testament, and have not scrupled to change the

order of it, as much as possible, as much by new translations, as by their new fangled Societies and corrupt doctrines, which they invariably teach. Such commingling usurpations so presumptuously persisted in, by which the truth of God is changed into a lie of satan, and by them rated high and glorious, and God's truth trampled under foot, a sovereign God spurned from them, and the wicked world made their idol, whom they worship with delight, and Christ the Lord made only a name to live and to take away reproach, and his blood and atonement exchanged for human doings, and mammon, which is now the theme of the pulpit, and the glory of the whole Hagarish nation, which has also aroused the indignation and wrath of Almighty God upon an idolatrous people. It also must be admitted, that Zion's true sons and daughters have been and now are remiss in strict gospel duties; neither the national nor gospel Church has ever prospered outside of God's special laws and the path of duty. National calamities have always been the lot of Kings and Kingdoms, when outside of God's prescribed requisitions. National Israel has invariably met the chastening of the Lord, when neglecting even the smallest injunctions laid on them as a typical people. One Achan in the camp would turn the battle into defeat. The gospel Church, the garden of the Lord, has a vine in it, and the Father is the husbandman. Christ the vine saith every branch in me professionally, that bears not fruit he taketh it away, and every branch that beareth fruit he purgeth it, that it bring forth more fruit. Abide in me, and I in you, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches, he that

abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If ye keep my commandments ye shall abide in my love. This is my commandment, that ye love one another, so are ye my friends if ye do whatsoever I command you. From this we are to understand that there are branches in Christ, (professionally) that are not Christ's vitally. These are fruitless branches that are taken away or rooted up. But these branches in Christ, the vine, and Christ in them, the same bring forth much fruit, and are purged to increase in the production of fruit. Should the branch be careful to abide in gospel duties it beareth much fruit, should it, a living branch, be remiss in gospel duties, it is purged by the rod that it bring forth more fruit and abides in his love. The example is manifested in national Israel, by disobedience the Ark was taken from them and they defeated in battle, and all of their privations and calamities were for their disobedience. Now as national Israel is a figure of the gospel Church, their afflictions when out of their duty surely must pre-figure afflictions that in a similar manner must be the lot of gospel subjects when they are as was Israel, neglectful of their gospel duties. Not that their salvation depended upon their faithful performance of gospel duties, but their gospel health, peace and prosperity does, and it is a fearful thing to fall into the hands of the Lord, by sloth, by selfishness, regardless of law, of faithful entreaties, of gracious and sound doctrine, of all precepts and examples; for when once cast into prison, there the debtor must remain, until he hath paid the utmost farthing. We should remember Judah and Jerusalem in their great disobedience, that would not be reclaimed

by Jeremiah, the Lord's faithful messenger, they put him in stocks, sunk him in the pit of mire, and brought on themselves heavy judgments and afflictions the most terrific, which could not be endured. We see that the great mass of the people have lost all reverence of God, of the Scripture, and of gospel preaching, and that anti-christian parties of the world and professions are formed into leagues to multiply traditions in contradistinction to the Holy Bible, by which to foster pride, pamper carnality, traduce the gospel, challenge the living God, and to set up the idol of anti-christ. The dye is deep, and has not failed to raise the indignation of God, and to bring a scourge upon Church and State, under which we are now infested with mildew and leprosy. However, I am truly thankful to believe and to say, that the true gospel oxen have not declined to bow their necks to receive the yoke and burden, nor failed to declare the council of God, nor have they shunned to meet all the artillery of Satan and his host; nor do they refuse to tread out the corn, nor plow in hope. But alas! they are greatly in the mire and stocks, as was Jeremiah of old, their arms hang down with trembling, and their burdens are grievous. They blow the silver trumpet, but few, very few are found in their ranks that appear unto battle, or ready to march, whilst they confront enemies of legions. Was it not that the voice of their leader is heard in their front, and the golden bells ringing on his priestly robe, and the delicious smell and odor of the pomgranites in the hem of his royal garment, the battle would be too much for them. But we ask, have they gone to war alone at their own expense. We say no man goeth to war at his own expense, then

have the vounteers concluded that there is nothing for them to do but look leisurely on in the trying conflict, and think it hard to be called out once a month to the roll call, or once a year to commemorate the suffering scenes and blood of their Captain, that has gone before them, through the cold valley and shadow of death, for their eternal rescue from eternal misery and woe. If so, surely they are in the frozen regions, or more than little groping in the dark, or illegally grasping after the mammon of the world, or stupefied with the fleshy fangs of carnality. Here we could write a volume, now whilst the anti-christian powers are spreading themselves like the green bay tree, and leagued in setting up traditions to enhance the kingdom of darkness and to overthrow the kingdom of Christ our Lord. There is a war existing of a vital character, and the command is, he that is on the Lord's side, let him come unto me, said Moses, gird on sword and armor, cut down and slay all that worship the calf, the created god of the combination of the maxims of the world. So, even so now, all gospel subjects on the Lord's side, are required when the silver trumpet is blown to be ready to march and to be seen around the standard of Zion's king with sword and armour, which many are failing to do, to the great discouragement of his standard bearers.

Then shall we still go farther into disobedience, and bring on ourselves a great scourge? When the face of our Lord shall not be seen, and the light of his countenance fully withdrawn, and we left to mourn an absent God, as a widow indeed, as the pelican in the wilderness, as the owl of the desert, and the sparrow alone on the house top. No indeed, my brethren and sisters, as we love Mount Zion, her King and cause, as

Zion's heralds are yet on the walls, and that God has not yet failed to give them vision, and the silver trumpet is yet sounding in the holy mountain. Let none of her subjects be found sleeping upon their oars, for there is much good and solid aid that all members can give in all this trying war. Your presence on your church seats greatly holds up the trembling arms of your preacher, your lovely faces cheer his drooping spirits, your sweet voices touch the very junction of his soul, and make him valiant in the cause of God. Therefore despise not the day of small things, knowing that the kingdom of God and his righteousness is the first thing that should concern all subjects of our King. Then secondly, temporal things be truly present when the battles are fought. Let your concentrated prayers be ever pressing to the throne of our King, and an anxious heart at the altar of incense going up with sweet smelling odor to his throne and majesty. Should any of Zion's sons be faint or wounded, or fall among thieves, be ready to apply the soothing oil to his wounds, or a cup of water to refresh him, take him to the inn to be cared for, stand with him in the storms of adversity, knowing it is a common cause for God and his Church. Look on your Gideon, gaze on his movements in battle, and do likewise, proclaim the sword of the Lord, and of Gideon, and the Midianites will be vanquished and slain, whence a peace of soul emanating from the divine approbation and smiles of God will bear you up to sing in holy strains odes and anthems of praise and thanksgiving to our God for ever and ever. May a divine blessing attend the effort. Amen.

ARTHUR W. EANES.

MR. AND MRS. NIEL MCALPINE,
DEAR BROTHER AND SISTER:—According to promise I send you a few lines to let you know that Elder Pollard will be at our meeting house on the evening of Saturday next and on the following Sunday.

I hope this will find you both and the family well. How good and precious it would be for us all if we could feel our souls in spiritual health. The scripture says to be carnally minded is death, but to be spiritually minded is life and peace. Do we not feel it to be so. If the Holy Spirit leads us into green pastures of the gospel then we have life and peace and when we are taught in this way we count all earthly things but dung and dross for the excellency of the knowledge of Christ Jesus our Lord. But how burdensome is the carnal mind to the new life which is implanted in us.

Paul says that in the tabernacle (our body) we groan being burdened. How hateful is sin to us when we are told to set our affections on things above where Christ dwelleth. If we could find strength to take up our cross daily and follow Him it would be well. I sometimes think of the wondrous condescension it was on the part of the Saviour to visit so vile and sinful a worm as I. There are thousands who are more moral, better behaved, and whose life and character bears no blot that appears to the passer by. This is a wonder indeed, but who can tell the cause. The apostle says in one place, "Of his own will begat he us by the word of truth." Here we see that it was not the will of a poor worm that was first in this great matter of eternal salvation. Many poor souls are deceived by the preachers telling them that they must love Christ first or he will not love them. The

apostle John says that "we love him because he first loved us" and so it is as every one born of the Spirit knows in his own experience. Yours truly.

SAMUEL T. McCALL.

Wallacetown, Canada, Mar. 16 1875.

God performed one of his great miracles on sister Bettie Whitehead, a motherless and fatherless lady, living with Mr. Morrison Webb who married her cousin, and niece of brother Jeremiah Whitehead. On the 2nd Sunday night in Jan, 1898 I was sent for to go and preach for her. I went and found her helpless and speechless, and had been for several days. She could whisper very weak, but I could not understand her, but Mr. Webb could by putting his ear near her mouth, and he told me, and would tell me what she said. She wanted me to preach for her, which I did the best I could. After I got through she said she loved the people of the Lord, and every body. She said the Lord had been to see her and told her he would bless her. I told her he had blest her to know the truth. She said if she could hear another sermon she thought she could get up off the bed and walk, but I left her looking cheerful. The next night (which was Tuesday) they sent for Elder Gold, and he preached for her, and he with other brethren received her into the fellowship of the church. On Wednesday morning they sent for me again. I went and found her setting up in a chair. That afternoon she was baptized by Elder Gold. She was led to the water by two, and Elder Gold took her by the hand, and led her in the water, and baptized her in his lovely way. She seemed to walk in the water surprising to all who saw her. She never struggled, but took the water very pleasantly, and

spoke before she got to the buggy, and Saturday and Sunday she was at meeting cheerful. When she heard the second sermon she walked, and when she was baptized she talked, just as she had predicted.

The whole community is astonished at the wonderful miracle God has done for her. Monday she was helpless and speechless, Wednesday she was baptized and walked and talked. She was fifteen years and one day old when baptized. Her membership is at Union meet-house, Wilson Co. N. C., where my membership is. I have been a member 44 years, but this case is a wonderful one. She said she had a mind to go to the church about 2 years, but felt her unworthiness. May many young ladies remember and take warning. Respectfully

W. B. WILLIAMS,

Box 86 Elm City, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—If one like myself should address you thus. It is rather hard to tell you where I stand. I suppose I am what some call a dry-land Baptist, as I believe with the Primitive Baptists, but can't hardly decide that I am worthy to be with them, though I delight in being with them and to hear them preach, also love to read the LANDMARK and derive much comfort from the latter part of your answer to the brother in Oklahoma who wished to know why the Primitive Baptists would not commune with any other denominations, "where you said no man can receive or love what the Lord gives it to him, and that men say they would not believe what we do. They cannot believe it until it is given 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." I certainly do believe what the Primitive Baptists believe and preach, and such pieces as the above from the pen of such a writer as you, are comforting indeed, as one like I have such little hope, if any at all. Another of the best evidences that I have, is that we know we have past from death unto life because we love the brethren. I certainly do have a different love for the Primitive Baptists from any other denomination or people, though I was raised up among the Methodists by a Primitive Baptist father (in belief) and my brothers and sisters most all belonged to the Methodists, and in my young days some 25 years ago I attended their big revivals as they call them, and went to the mourners' bench and had some change, but don't claim that going to the mourners' bench caused it, though there was a change, as I was a great hand to go to the ball room and take part, and those desires left me, and I have never been and taken part since. I am one that loves to read the LANDMARK and the Editorial pages also. I will say if you see anything in this worth publishing do so, if not all right. I would say that I love to read the writings of Miss Lola P. Brown, (Garner) as it is now, so much so that we named our baby for her, hoping she might make such a woman as I thought she was. Will say that I married the daughter of Elder Thos C. Simpson, a Primitive minister who traveled on preaching tours from here back East into Kentucky and Tennessee, but is now dead. Died the 26th of last January of dropsy. I make mention of this that some of his old friends and brethren might hear or see that he had passed away. **LOUIS C. JOHNSTON.**
Jordanbrook, Arkansas,

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 XXXI.....No 7.

WILSON, N. C., FEB. 15, 1898.

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

EDITORIAL.

ELDER P. D. GOLD, DEAR BROTHER:—Please give your view in the LANDMARK whether there are any christians except in the true church, and do you think all of God's people are christians? Respectfully, your brother I hope.

B. F. WINN.

Martinsville, Va.

Remarks.

The word christian seldom occurs in the bible. They were first called christians at Antioch. This city was a place noted for believers in Jesus. These believers did not call themselves christians, but were so called, whether by friends or enemies it does not appear. But it was used as a term to set them forth as followers of Christ, and is now intended as a descriptive word to point out the disciples of Christ. While the ordinary word used in scripture to describe or mark the followers of Jesus is disciples, the word christian is now used for about the same purpose, by the world of mankind.

In that sense none but such as are followers of Christ, in not only believing in him, but also that they have put on Christ by baptism, and are obedient unto the faith in walking in his ordinances, and of course are members of the organized church of Christ as visible on earth, are christians.

As Methodists are followers of John Wesley, Missionaries of Andrew Fuller, their standard authority, Campbellites of Alexander Campbell, since these terms describe such people: so christian is a term descriptive of a follower of Christ. In that meaning of the word none but followers of Christ are christians.

Though in the general worldly sense of the word christian a follower of any denomination, be he protestant or Catholic, drunk or sober, is a christian. Often too, people not members of any denomination, if their conduct is good, are said to be christians, as the word is now generally used—we thus see that the word has a much larger latitude now than it had in its origin.

We understand that one has to be a child of God before he is prepared to unite with the church of Christ and thus to become a christian. We do not understand that all the children of God are christians; though one cannot be a christian unless he is first a child of God. Nor do we understand that it is necessary for one to be a member of the visible church, and in that sense a christian in order to be saved eternally. The thief

crucified with Christ and was saved was not a christian in the sense of being a church member. Such as die in infancy are not thus christians.

We find many people that appear to have a good hope through grace yet have never been baptized. Some of them before they die regret deeply that they were never baptized, but we do not understand that this prevents their eternal salvation.

But how do you know that one is a child of God that does not feel impressed to follow Jesus? We consider that one could not have the Spirit of Christ, or be born of God, that had no impression to follow Jesus, and live with his people. We know that we have passed from death unto life because we love the brethren: but how could one love them and not desire to dwell with them. To feel that you are not worthy to live with them is no reason why you should not go. If they feel that you are unworthy that is a good reason why they would not receive you. If you are clothed and in your right mind you will have a desire to go home to your brethren, and tell them what great things the Lord has done for you, and has had mercy on you.

P. D. G.

FRAGMENTS.

Friend D. L. Stubbs requests my view of the following scripture:

"For as in Adam all die, even so in Christ shall all be made alive."

All death is in Adam. Every

ZION'S LANDMARK

time there is a death we know it is Adam. For by man came death—it is by Adam—which means man. It is impossible, according to the course of nature, for one born of Adam not to die.

So, on the other hand, it is impossible that any in Christ should not be made alive. Since by man came death, so by man, the man Christ Jesus, came the resurrection. The one Adam is set over against the other. Death is in the first, life in the second. As all that are in the first die, because death is in and by one, so all that are in Jesus live because he is life, and none can be in him and not be made alive. It does not follow that all that are in Adam are in Christ; but the declaration is that as all that are in Adam die, even so all that are in Christ shall be made alive.

In this chapter Paul is treating specially of the death of the body and of its resurrection. He is not treating chiefly or distinctly of the death in trespasses and in sins that passed upon all men because all sinned in Adam's transgressions—in the garden of Eden—but he is stating the fact that all that die at the present time die in Adam, because in Adam is death; and all that are made alive shall be made alive because they are in Christ, for Christ is the resurrection and the life. None are ever made alive in Adam.

The scriptures teach that there shall be a resurrection both of the just and unjust by Jesus Christ; but in the chapter under considera-

tion there is special treatment of the resurrection of the bodies of the just.

Friend J. M. C. Nelson requests my view of Matt. 25:14-25. This is a case of a man travelling into a far country who called unto him his own servants, and delivered unto them his goods. To one he gave five talents, to another two, and to another one: to every one according to his several ability, and took his journey. These servants are instructed to put their talents to proper use, and render an account of the same when their lord should return. Now the kingdom of heaven is like unto this case.

Jesus calls his own servants—not those of some others, or of the devil—and commits talents unto them according to their several ability, and commands them to occupy or serve him until he comes again. Talents are the gifts with which the Lord's servants serve him. To some he gives more than he does to others. Each one is expected to serve according to the measure of his gift. The Lord knows just the condition of each one, and does no injustice to any. The man that receives one talent is not required to do what the man with two talents is required to do. The man with five talents would not give satisfaction if he used only four in serving the Lord.

Our friend desires my view especially of the 25th verse: "And I was afraid and went and hid thy talent in the earth: lo, there thou

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hast that is thine."

This one talent man was honest in owning that the talent belonged to the Lord. But he had not that true fear of the Lord to depart from evil and serve the Lord, but that carnal or fleshly fear that the sluggard has who says there is a lion in the way, or some difficulty that keeps him from serving the Lord.

One will admit that he hopes the Lord has done something for him, but he says it is too solemn a thing for me to serve the Lord. I am not fit. If I could serve like you, or some of the rest, I would do so. But it is not expected that a man with two talents should do what the man with five does, but it is required that he shall put that one talent to its proper use. He that is unjust in little shows a wicked principle as clearly as he that is unjust in much.

This wicked servant had unjust and hard thoughts of his Lord. No child of God in disobedience can have just thoughts of God, or the proper worship for him. His disobedient conduct itself, if he utters not a word, is an accusation or charge against God saying, God is a hard master. Such a man is necessarily cast out into outer darkness, where is distress and confusion. Such a man cannot be happy.

If you love the Lord's people he has blest you with a talent. Put it to use by giving your money to the exchangers. Go and tell the king's household the reason of your hope, and follow the Lord, and you shall have joy at his coming.

Elder L. P. Adams requests my view of Titus 3:10, "A man that is a heretic, after the first and second admonition reject."

A heretic is one that holds or teaches false doctrine. One that holds or teaches anything not warranted by an honest and faithful interpretation of the bible is a heretic, because all scripture is given by inspiration of God, and is profitable. It will not do to preach that which the bible does not directly or by fair implication contain. It will not do to say that the bible does not condemn it. If the bible does not declare it, or that which embraces it, we should not teach it.

Some brethren are making war on Associations because, say they, there are no examples in the bible of associations. There is no warrant for anything higher than a church, for it is the authority which the bible recognizes as the judge; but the principles and examples of the bible do in many places warrant general assemblies or gatherings of God's people to worship as the Baptists do in associations. The word associate is a bible word. It may be of a good or bad purpose. If to worship God it is a good purpose, for brethren should be gathered or assemble themselves together, and should correspond and communicate with each other. If it is to gather in order to oppress each other, it is for a bad purpose.

I am in favor of associations conducted in brotherly love for the worship of God, and for brotherly correspondence.

When Baptists become so fleshly that they bite and devour each other, and wish to tear up and root out and destroy each other, they would do others a favor and themselves a kindness to quit the field and go to the swamps. Leave the fold and get in the woods if you do not love us enough to stay with us in peace. It is right to meet in large or small assemblies to worship God. What do you preach, and what do you hear or love to hear when you get there? It is right to preach and worship Jesus at all times and places.

That which the bible condemns is heresy. For one to hold or teach that which the bible condemns therefore constitutes him an heretic.

Such should be admonished once, yea twice, then, if he will not hear, that is repent, abandon this, he is to be at once rejected. Because you know such a person is corrupted or subverted—controlled by error and sinneth, and his heresy may spread and defile others. Therefore reject him after the first and second admonition.

P. D. G.

A statement appears in the Leesburg Mirror, of Va. that an evangelist so-called from N. C. named Leavitt saw two young women smiling during his service, and walking down the aisle where they were, he kneeled down and prayed that they would die immediately and go to hell.

Mr. Hatcher a Missionary preacher present left the house at once. When asked why he left he replied, "I think it is my duty to

pray people out of hell, not to pray them in."

Remarks.

We have often noticed the insolent and dictatorial spirit of these so-called evangelists, and of some other preachers. The meek and lowly spirit of Jesus, if controlling the spirit of a preacher, would never lead one to act in such a manner. What rights have preachers more than other people because they are preachers? They assume that they have great power with God, and should have great authority with men. Preachers have no power with God unless God sends them, and grants them His spirit; then His power is with them, and they pray then in spirit for his will be done. Nor have they any vengeance then in their hearts towards men.

It is easy to wrap a big devil in a clerical robe, and for one to foster the most corrupt principles—namely love of human power and self-glorifying, with love of money, under the garb of religion. From the pope, arrayed in all the emblems of pride, such as wealth, temporal power and exceeding holiness, to the evangelists scouring the country and hurling out vile epithets to amuse the multitude and delude poor men and silly women, and obtain their money, the same corrupt natures portray themselves.

What a mercy that God does not hear any such prayers of these conceited men. What a mercy that the people of God are kept from the craft of such men. With all

the cunning craftiness of such false teachers that lie in wait to deceive, yet God will save his people. He hath not sent strong delusion to his people, as he has to some, to believe a lie. We are bound to give thanks to God for you brethren, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth.

All Israel shall be saved with an everlasting salvation, though evil men and seducers wax worse and worse, deceiving and being deceived. Still a prudent regard for God's word, which characterizes the people of God, is to abstain from every appearance of evil. If I were to go to hear the devil preach I should try to behave myself. I would like to behave myself in his presence as well as elsewhere, since his presence, nor that of any of his ministers, should warrant improper conduct on my part. These young ladies should have behaved themselves at that meeting. The right sort of a person will desire to behave with propriety anywhere. You have no more right to misbehave in the presence of those you consider wrong than you have before the Lord's people.

How about the other preacher's remark—that his business is not to pray people in hell, but to pray them out. Can he, or any other man, do either? We say not. No man has any such power. None but God has power to cast people into hell, and none but He can take them out of there. I would far

prefer to fall into the hands of a merciful God than into the hands of men that think they have such power in prayer.

If the power of God is with a man that man prays for God's will to be done, which is always right.

Catholics claim power to pray people out of purgatory. How much less pretentious is that declaration of this Missionary that he can pray people out of hell.

We sometimes hear that preachers preach certain ones to heaven, and certain ones to hell. We have no such power, and no desire to do anything of the sort. We are not the judge of man. We can only preach the truth if God counts us faithful. Each one shall go to the place prepared for him. The children of light shall go into everlasting happiness prepared for them from the foundation of the world, and the wicked shall be sent into everlasting fire prepared for the devil and his angels or servants.

P. D. G.

SUGGESTIONS.

When our ministers are unable to attend their respective appointments, if they would give our readers the benefit of what might be exercising their minds, they might thus preach to more, and to as good effect, as if they had filled their appointments.

I have thought our people might be much interested and greatly benefitted if they could read more of the general every day exercises and labors of our preachers. There

are no doubt many rich morsels of bread, the substance of which is only locally enjoyed, whereas if it were cast upon the waters it might be seen after many days and gathered up by many of the saints all over the country wherever our periodicals are read, and thus the fragments would be gathered up that nothing be lost.

It seems to me it would show the wisdom of better judgment if our brethren, when they move west, would make it a leading point to settle near a place of meeting, if possible, or near other brethren and thus form a kind of nucleus for mutual association and devotional services, in which there might be found the spirit of prayer that the Lord would send forth laborers into the harvest. When brethren remove to distant parts for the purpose of improving their temporal condition, to the impairing of their spiritual welfare, it indicates a greater desire for temporal, than for spiritual things, and though they should become rich in the things of this life they are certain to become poor in the enjoyment of the things of the life to come. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

In many places in the west churches have been organized, and have preaching, but they seem to be indifferent as to the importance of advertising the place and time of their meetings. This could be done without cost, in any of our church papers or those of the state.

Brethren^s and friends have been known to live for years in a few hours drive of a place of meeting without the knowledge of the fact, simply because the meetings were not properly and fully announced.

We are not reckoned among the nations and we need not expect favorable notoriety from the world, therefore if we wish to find each other we must do so by our mutual assistance.

While we are undoubtedly the Bible Baptists, yet the simple name Baptist is used by so many organizations, many of which are only distinguishable as such by their practice of immersion for baptism, when one says he is a Baptist you know but little more of his faith than you did before. In some sections our people style themselves "Regular Baptists," in others those known as "means Baptists" use the same title, and in other sections those who are out and out "Missionaries" use the same. Others of our people are known as "Regular Old School Baptists." "Regular Predestinarian Baptists," "Particular Baptists," "Old School Baptists," "Primitive Baptists," and beside these there are still other variations of prefixes to the name Baptists. Now this to many can but be confusing. Generally speaking, our people in the north call themselves "Old School Baptists, in the south, "Primitive Baptists," and in the West "Regular Baptists." Would it not be better if we could adopt the use of the same name over the all country?

It seems to me that if we use any

prefix to the name "Baptist" we should use either "Old School" or "Primitive." In some places there is but one title given to us which can be fully relied upon as meaning us, and that is "Hardshell." We do not assume this title, but as we are the only people to which it is or could be applied to carry with it any meaning whatever, when we are thus denominated we know our identity is recognized as the people to whom the title was at first epithetically applied, and we do not deny being the people thus designated.

P. G. L.

IF YOU SO DESIRE YOU MAY BESTOW A KINDNESS.

A considerable number of Baptists, very poor in this world's goods, desire to read the LAND-MARK, but are unable to take it for want of money. I am now sending it free to as many as I feel able to do: for I am at present in debt.

If any of our people have some money to spare, and desire to apply some of it in that way, and will send it to me, I will apply it to such brethren, sending each one that furnishes me the money the name and post office of the person I so send it to, so that they may know the parties they are thus favoring,

P. D. G.

DEAR BROTHER GOLD, My wife was taken sick recently, and I was informed of it in Fla, by letters and cards sent to Elder A. V. Simms.

I left Jennings, Fla. on first train, reaching home last Sunday, and finding her at brother Jno. Leath's much improved in health. We have hope that she will be restored to health and her friends again. We desire to hope in the Lord and his grace. I am at home for a while. Love to all.

JAS. A. BURCH.

THE DIFFERENCE.

It seems more difficult for some people to do right than it is for others. There is a good reason for it. Those that love wrong have more difficulty in doing right than those that hate wrong. If a man hates the wrong he has far less difficulty in eschewing it than one does that loves the wrong. If a man hates the right he would find much more opposition in his own nature in doing right than one that loves the right.

A selfish man would find it much harder to give to him that is in need than a liberal-minded man.

A lustful man would find it more difficult to resist enticement to uncleanness than a chaste-minded man. One fond of whiskey-drinking could far more easily be decoyed into a grog-shop than a sober-minded man. Indeed it requires no decoy—no snare—to induce a man that loves drunkenness to resort to such places, or herd with such as love drunkenness. It is the element of such.

To the pure all things are pure—because only pure things are in the hearts of such. To the impure

only impure things are familiar, because they have only such things dwelling in them.

The Lord is the portion of the pure in heart, because they love his character and are united to fear his name. How safe and good to be circumcised in heart to love the Lord God. All such hate evil. A good tree cannot bring evil fruit: a corrupt tree cannot yield good fruit.

P. D. G.

OBITUARIES.

SALLIE WILLIAMS.

I feel it to be my duty and for the love I have for my dear mother Sallie Williams and for the cause of Christ, I write a short obituary of her sickness and death. She was born Jan. the 21st 1824, and departed this life Dec. the 26th 1897, making her stay on earth 74 years 11 months, and 5 days. She was a member of the Primitive Baptist church for about 30 years. She always when able to do so filled her seat in the Bethlehem church when meeting of her church was held there. She was taken sick Sept. 18th 1897. My brother Joseph who lived with her came after me, she was quite ill all that day, and said to me she did not think she would ever get well again, and said she had no dread on her mind only the sting of death. This was on Saturday. Sunday morning she got up, dressed herself and came out into the sitting room, she was then stricken down with Paralysis, the doctor was sent for, and by the blessings of our Heavenly Father she recovered strength so as to walk about the house, but the stroke of Paralysis seemed to affect her tongue so as to make it difficult to talk, she was quite sick for about 3 months. She was stricken down and again, having a young lady Miss Lena M. Cutrell living with her who met with the misfortune to get her dress on fire, and burned so bad she died in a few days. She was 16 years 2 months and 6 days old the day she departed this life, and expressed a great hope of eternal life. And after this sad

affair occurred, mother seemed to be taken worse though willing to do all she could for the young lady who was burned, and at the same time bearing her own afflictions patiently, until God called her home, there to await the resurrection morn. Weep not loved ones she is not dead, but sleepeth, as she weakened away her faith seemed strong, too weak to sing she would repeat those old familiar hymns. "Children of the heavenly king." And on, "Jordan's stormy banks I stand." She talked of Jesus and would say sinners come to Jesus. She leaves 4 children, 19 grand children, and 3 great grand children, and a host of friends to mourn her loss. Our loss is her eternal gain. Daughter,

MARTHA M. GIBBS.

JANE A. MINTER

By request of brother Silas Minter, I write for publication a short sketch of the life, character and death of his dear wife who departed this life December 27th, 1897, aged sixty-eight years. This noble christian woman professed a hope in Christ and joined the church at Old Leatherwood, Henry county, Va., in 1867, and was a consistent member until her death. She was truly a mother in Israel always filling her seat in church. She was kind to the poor, ready to help the needy and especially delighted to wait on the Baptists. She was a tender and loving mother, a kind and affectionate wife, a good neighbor proving her faith by her works. Sister Minter was not a woman of many words but was strong in the faith, firm and steadfast in the doctrine of salvation by grace. She always delighted to go to meeting and seemed to enjoy the preached gospel as well as any Baptist I have ever been acquainted with. But sister Minter is no more. She filled up all the appointed time and we believe is now with her blessed Lord. Her faith being so strong it ought to be a great comfort to brother Minter and his children. Paul says, I would not have you ignorant brethren concerning them which are asleep that ye sorrow not as those which have no hope, for if we believe Jesus died and rose again even so them also which sleep in Jesus will God bring with him. Sister Minter had the pleasure of seeing seven out of eight children join the church and baptized before she passed away, which was great joy with her. She leaves a loving and kind husband and eight loving children to mourn their loss, but we believe their loss is her gain. Elder W.

S. Minter and myself attended her funeral at her dear husband's house after which the body of sister Minter was tenderly laid away in the family burying ground to wait till the resurrection morning. Weep not for her, for though her body sleeps in its mother dust her redeemed spirit sings in the paradise of God. May the good Lord comfort and sustain the bereaved husband and mourning childred.

Z. T. TURNER.

Figsboro, Va.

JOSEPH THURMAN AUSTIN.

Thurman Austin was the son of Henry Austin and Nora his wife, and was born April 4th, 1879, and departed this life Oct. 4th, 1897, thus making his stay on earth eighteen years and six months. In August 1897, he went off to school, he was taken sick in short time, he went home and he continued to grow worse. The doctor pronounced the case Typhoid fever, all was done that fond parents and friends could but it proved to no avail, the Lord saw fit to take him from this world of sin and sorrow. He was a good, kind and obedient boy from his youth. He was perfectly devoted to his mother, he was always willing to do anything for her, when he saw anyone in trouble it was his delight to assist them. I know that it is hard to give him up, a young man just in the bloom of youth, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord. Weep not fond parents I feel that our loss is his eternal gain, he is gone from this world of sin and sorrow to the one of peace and joy where sickness, sorrow and pain will be felt no more.

A precious one from us is gone,
A voice we love is still,
There is a vacant place in our home,
That never will be filled.

His devoted cousin,

F. D. M.

W. A. LEA.

Our dear brother W. A. Lea was born Oct. 25th 1838. He was the son of William M. Lea and Elizabeth Lea his wife. Sometime in 1862, he was married to Miss Martha Carter who bore him twelve children, four of whom preceded the father to the grave. He died March 13th, 1897. The exact date of his experience we do not know, but for several years he had a good hope in our Lord Jesus Christ, and sometimes he was so stirred up in his mind that he loved to talk of the Lord's

mercies to him. "Ye must be born again" was to him a golden text and it did him good to hear any of our ministers declare that truth. He was a special friend to the Primitive Baptists for several years and a warm helper in the completion of the church house in Durham. On the night of September 4th 1887, Elder M. F. Stubbs of Georgia preached for that church and brother Lea came before the church and was welcomed into their fellowship and on the next morning he was baptized by Elder Stubbs. In the early part of his life brother Lea was a very successful farmer but sold, out and moved to town and engaged in the tobacco business. In this he was not successful, and in the latter part of his life he suffered much in mind because of his inability to meet his obligations. Thus this world became a very great burden to him, and he often said he had no home on the earth, save a little corner in the church which he hoped the brethren would allow him to occupy as long as he lived. He craved to be blessed of the Lord to talk to his family and the brethren before his death so that he might leave behind him the evidence of his blessed hope. This request was graciously granted to him for, though he had been unconscious for some days, a few days before the final message came the Lord loosed his tongue and gave him his mind and he talked freely to all who came in. Several of the brethren were sent for and came in to hear the good news which was listened to with much joy. His family came in and he talked freely to them and told his children, "You must be born again." A Methodist lady visited him and asked his children if they attended the Sunday school. Brother Lea spoke quickly and said, "No, no, do not ever do that." He looked on that, as every true Primitive Baptist does, as being idolatry. When the summons came he quietly fell asleep in our Lord Jesus. On the 2nd Sunday in March (two days after his death) the writer of this notice attended the funeral and spoke to a large audience after which he was laid to his rest in the Durham cemetery there to wait the summons of the Lord to arise from the dead and go up with him into his eternal rest. This was his hope while here, it will be his realization there. May God bless his widow, eight surviving children, brother, sisters and many friends to be resigned to his holy will and if it can be consistent with His will may

they be as well prepared for death as was their husband, father, brother, friend.

Yours lovingly.

L. H. HARDY.

W. R. & J. E. CRAFT.

| | |
|---------------------|------------------|
| Durham..... | Feb. 20 at night |
| Durham..... | 21 |
| Roxboro..... | 22 |
| Wheelers..... | 23 |
| Arbor..... | 24 |
| Pleasant Grove..... | 25 |
| Wolf Island..... | 26 |
| Sardis..... | 27 |
| Wilson's Grove..... | 28 |
| North View..... | March 1 |
| Snow Creek..... | 2 |
| Rock House..... | 3 |
| Pilot Mountain..... | 4 |
| Stewarts Creek..... | 5 |
| Lambsburg..... | 6 |

They will need conveyance.

G. L. CHANEY & N. M. CLARK.

| | | |
|------------------------|----------|----|
| Flat Creek..... | Feb..... | 16 |
| Rileys Creek..... | ..... | 17 |
| Toms Creek..... | ..... | 18 |
| Bro. Workmans..... | ..... | 19 |
| Pine..... | ..... | 20 |
| No Creek..... | ..... | 21 |
| Mt Vernon..... | ..... | 22 |
| Saints Delight..... | ..... | 23 |
| Abbotts Creek..... | ..... | 24 |
| New Shepherd..... | ..... | 26 |
| Rock Hill..... | | 27 |
| Pleasant Hill..... | | 28 |
| White Oak Springs..... | Mar.... | 1 |
| Suggs Creek..... | | 2 |
| Big Creek..... | | 3 |

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P. D. GOLD.

| The beginning of the flood. | | GENESIS, VIII | The waters assuage. | |
|-----------------------------|---|------------------------------|------------------------------|--------------------|
| Before CHRIST 2340 | him, into the ark, because of the waters of the flood. | CHAPTER VIII | 1 The waters assuage. | Before CHRIST 2344 |
| 8 | Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, | 2 The ark rested in Ararat. | 2 The ark rested in Ararat. | |
| 9 | There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | 3 The ark rested in Ararat. | 3 The ark rested in Ararat. | |
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| | | 30 The ark rested in Ararat. | 30 The ark rested in Ararat. | |
| | | 31 The ark rested in Ararat. | 31 The ark rested in Ararat. | |

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

JOHN GILL, Receiver.
Cond. Schedule—In effect JAN. 23rd 1898.

| | N. Bound No. 2. | S. Bound No. 1 |
|----------------------------|--------------------|-------------------|
| Wilmington..... | Lv 9:00 a.m. | Ar 7:20 p.m. |
| Fayetteville..... | Lv 11:12 p.m. | Lv 4:10 p.m. |
| Fayetteville..... | Lv 12:15 p.m. | Ar 4:00 p.m. |
| Fayetteville Junction..... | Lv 12:25 p.m. | Lv 3:55 p.m. |
| Sanford..... | Lv 1:45 p.m. | Lv 2:30 p.m. |
| Climax..... | Lv 3:47 p.m. | Lv 12:45 p.m. |
| Greensboro..... | Ar 4:20 p.m. | Lv 11:17 p.m. |
| Greensboro..... | Lv 4:30 p.m. | Ar 11:55 a.m. |
| Stokesdale..... | Lv 5:17 p.m. | Lv 11:00 a.m. |
| N. & W. Cove—W. Cove..... | Lv 5:47 p.m. | Lv 10:33 a.m. |
| Rural Hall..... | Lv 6:15 p.m. | Lv 10:04 a.m. |
| Mt. Airy..... | Ar 7:45 p.m. | Lv 8:40 a.m. |

| | No. 4. Daily. | No. 3. Daily. |
|--------------------|------------------|------------------|
| Bennettsville..... | Lv 5:00 a.m. | Ar 7:15 p.m. |
| Maxton..... | Ar 9:02 a.m. | Ar 6:15 p.m. |
| Red Springs..... | Lv 9:07 a.m. | Ar 6:11 p.m. |
| Hope Mills..... | Lv 9:35 a.m. | Lv 5:43 p.m. |
| Fayetteville..... | Lv 10:30 a.m. | Lv 5:07 p.m. |
| Fayetteville..... | Ar 10:40 a.m. | Lv 4:50 p.m. |

| | No. 16 MIXED Daily Ex Sunday. | No. 15 MIXED Daily Ex Sunday. |
|-----------------|--|--|
| Hamsear..... | Lv 6:10 a.m. | Ar 6:10 p.m. |
| Climax..... | Lv 8:30 a.m. | Ar 4:45 p.m. |
| Greensboro..... | Ar 9:17 a.m. | Lv 3:15 p.m. |
| Greensboro..... | Lv 9:35 a.m. | Ar 4:45 p.m. |
| Stokesdale..... | Lv 11:07 a.m. | Lv 3:45 p.m. |
| Madison..... | Ar 11:55 a.m. | Lv 12:35 p.m. |

Connections at Fayetteville with Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs Boremore Railroad, at Sanford with the Seaboard Air Line, at Gold with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railway.

J. W. FRY, Gen'l Mang'r.
W. E. KYLE, Gen'l Pass Agt.

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

| DATED Jan 17 1897. | No. 33 Daily | No. 32 Daily | No. 41 Daily. | No. 40 |
|-------------------------|-----------------|-----------------|------------------|-------------|
| Lv Weldon..... | A. M. 11 54 | P. M. 9 43 | A. M. 9 43 | P. M. 12 55 |
| Ar Rocky Mt..... | 12 55 | 10 39 | ..... | ..... |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 00 | 10 36 | 5 40 | 12 47 |
| Lv Wilson..... | 2 20 | 11 16 | 5 22 | 2 37 |
| Lv Selma..... | 3 15 | ..... | ..... | ..... |
| Lv Fayetteville..... | 4 47 | 1 14 | ..... | ..... |
| Ar Florence..... | 7 35 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 5:01 pm | ..... | ..... | ..... |
| Lv Rocky Mt..... | 5:45 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7:17 pm | ..... | ..... | ..... |
| Ar Gold'oro..... | 8:00 pm | ..... | ..... | ..... |
| Lv Goldsboro..... | ..... | A. M. 7 01 | P. M. 3 20 | ..... |
| Lv Magnolia..... | ..... | 7 05 | 4 24 | ..... |
| Ar Wilmington..... | ..... | 9 30 | 5 50 | ..... |
| | P. M. | A. M. | A. M. | P. M. |

TRAINS GOING NORTH.

| | No. 38 Daily. | No. 34 Daily. | No. 40 Daily. | No. 45 Daily. |
|----------------------|------------------|------------------|------------------|------------------|
| Lv Florence..... | A. M. 9 45 | P. M. 8 15 | ..... | ..... |
| Lv Fayetteville..... | 12 12 | 10 15 | ..... | ..... |
| Lv Selma..... | 1 50 | ..... | ..... | ..... |
| Ar Wilson..... | 3 35 | 12 09 | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 00 am | ..... | ..... | ..... |
| Lv Wilson..... | 5 35 am | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 am | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... |
| Lv Wilmington..... | ..... | ..... | P. M. 15 | A. M. 9 35 |
| Lv Magnolia..... | ..... | ..... | 10 10 | 11 02 |
| Lv Goldsboro..... | ..... | ..... | 12 10 | 12 05 |
| Lv Wilson..... | P. M. 2 35 | P. M. 12 12 | P. M. 11 27 | P. M. 12 55 |
| Ar Rocky Mt..... | 3 29 | 12 49 | 11 57 | 1 34 |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 3 25 | 12 55 | ..... | ..... |
| Ar Weldon..... | 4 15 P. M. | A. M. 1 43 | P. M. 11 57 | ..... |

1 Daily except Monday. 2 Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 3:55 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:57 p. m., Kinston, 7:55 p. m. Returning leaves Kinston, 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:15 a. m. Weldon 11:31 a. m., daily except Sunday.
Trains on Washington branch leave Washington 5:20 a. m. and 2:30 p. m. Arrive Parmele 9:10 a. m. and 4:00 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m. Returning leaves Plymouth daily except Sunday at 7:50 a. m. and Sunday 9:00 a. m. Arrives Tarboro 10:05 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 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 4:4 p. m. Returning leaves Clinton at 7:00 a. m. and 5:40 p. m.
Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMMERSON, General Pass. Agt
J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager

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MARCH 1, 1898.

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. LESTER Associate Editor, Floyd, Va.

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

JHCongleton

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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 pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

P. D GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I enclose to you an extract from a paper, a letter written by our faithful Judge Walter Clark. He wrote to me that the church paper of the church to which he belongs refused to publish this letter.

It is a faithful exposure of the evils of to day and his remarks about the popularity of our Lord Jesus are as true as any point of gospel doctrine. I would be highly pleased to see his letter in ZION'S LANDMARK that it might be read by all our brethren every where. I wish that every Old School or Primitive Baptist paper in the United States would publish it. There are few men in public life who would not be afraid to come out boldly and condemn the religious error as our friend of the Supreme Court Bench has done for fear that his position might endanger his future political welfare. If such just and wise men as Judge Clark could rule the people would rejoice. Your brother in hope.

L. H. HARDY.

Roxboro, N. C.

IF CHRIST SHOULD COME TO-DAY
WHO WOULD RECEIVE HIM,
AND WHO WOULD
CRUCIFY HIM?

AN INTERESTING ARTICLE BY JUDGE
WALTER CLARK, SUPREME COURT BENCH
OF NORTH CAROLINA.

Every age has its special vices as well as its special religious development. The past centuries were

often marked by great fame, and sometimes great fortunes acquired by military triumphs. But there at least was this redeeming feature that the despoilers had the manhood to risk their lives and persons on the battlefield. This age is marked by the accumulation of still vaster fortunes, but it is done without personal risk, without heroism, by the wholesale deprivation and spoliation of the masses of the people—the creators of this wealth—in in the interests of a few combinations of capital.

Do you think that if Christ came to day He would be better received in this so called christian age and land than He was in Judea nineteen centuries ago? Remember that He was a carpenter and His apostles were poor laborers and fishermen. Suppose some obscure carpenter, in this day and generation, accompanied by such companions, should go about the country denouncing the robberies of the rich and corruption in high places; suppose he should say that salvation could only be had by believing in Him and that it was more possible for a camel to pass through the eye of a needle than than for a rich man to enter the kingdom of God; suppose such a one should enter your rich churches, where the preacher, reclining on soft cushions, offers incense and adulation to the millionaire bond holders, gorged with the wealth they have illegally wrung

from the people, and with His knotted cord should scourge those ministers and those worshippers of Mammon from these temples erected to God, how would he fare! Suppose he should teach the naked gospel as Christ taught it, that wealth confers no privileges, but imposes great duties and responsibilities. Suppose further that when these men who daily rob a whole people of their just earnings shall be wont to give a hundred dollars here, a thousand yonder, a million to this hospital, two million to yonder college, and every time they thus give back a small part of their stealings they should cause every newspaper in the land to proclaim their magnificent generosity, and that this obscure carpenter, with his barefooted followers, should denounce such hypocrites, as he of Nazareth did those in his day, who, in like manner, when they gave their alms, had a trumpet blown before them; and suppose that obscure man who was no respecter of persons had aroused their fears as well as their hate by his miracles, which should cause the common people to hear him gladly and what, I ask, would this generation do to such a man? If it did not crucify him, it would be only because of the influence of his teachings, which in the lapse of nineteen centuries have given the masses a power they did not have in Judea. The millionaires and their tools, the preachers that worship them; the papers whether church or secular, that defend them, and all the other followers of Mammon would hate Christ, as those rich men hated Him in the coasts of Jordan and Galilee nineteen centuries ago and as they to day really hate everyone who truly teaches His sayings in their purity. If the rich syndicates and trusts and other robbers of the people of this day and their

toadies and beneficiaries were not allowed to crucify Christ they would wish to do it. They would surely hale Him into prison and denounce Him and His followers as anarchists, socialists, and communists.

Is this not true, men and brethren?

If Christ came today, who would receive and who would crucify Him! Have you ever thought about it? The pure minded little children would receive Him. They did so when he came nineteen centuries ago. "Suffer little children to come unto me for of such is the kingdom of heaven." Then the good women of this land would gladly receive Him. And so they did nineteen centuries ago.

"Not she with trait'rous kiss her Master stung.

Not she denied Him with unfaithful tongue.

She, when apostles fled, could danger brave,

Last at His cross and first at his grave."

There are dancing daughters of Herodias and other women wrapped up in self and the deceitfulness of riches now as then, but now as then all god women would gladly follow Him. And then among the men He would recruit His followers just as of old, for "the common people heard Him gladly." They whose faces are darkened by the searching glances of the sun and their hands hardened by toil would figure largely among His followers. And so would the honest men of whatever profession and whatever calling who are striving for modest competence, and in whose hearts the greed of gold has not burnt out all traces of humanity and fair dealings and of "that divinity which should be within us." But not many mighty nor many rich shall be called. It was so of old. They who form the great syndicates and trusts to rob the people and they who gather where others have sown,

would be foremost among those who would crucify Him. For it was He who said it and we know that His saying is true that a rich man can no more enter into heaven than a camel can pass through the eye of a needle. This saying may offend some. His sayings did in His day and "many left off following after Him."

The great evil of this day is the worship of wealth, and it makes no matter to its worshippers that we know that every vast estate is necessarily accumulated by robbery of the people—for there is a moderate limit in the nature of things to the accumulations which can be made by diligence and thrift and economy and honest industry. The free opportunity for honest accumulations is the glory of our institutions, but these vast estates are not made in that way. They are made by processes which should consign their holders rather to our penitentiaries. Their very size proves they are not honest accumulations. Was Christ the Son of God? He said that such rich men could in no wise enter the kingdom of God. If it was true when he said it, it is true today. The so-called ministers of God who pardon such offenses because of the gift to a small part of the sums stolen to colleges, to churches and sometimes to the ministers themselves, are no whit better than the sellers of indulgences whom Luther scourged out of Germany.

Our people are being robbed by wholesale. They do not receive the just reward for their labors. They are being pauperized and kept in want while a few men by by trick and combinations are gathering to themselves the earnings of a continent. Yet how many ministers, how many leading church members, how many church papers are denouncing the robbers

and the wrong as the Master did, and as it is still written in His word? How many indeed are pursuing an opposite course? I condemn no man. Let each one's conscience answer him.

Search all history and you will find no age when the robbery of the just earnings of the masses was more systematic, more shameless and less resisted than today. There was never a time when the worship of great riches, however badly acquired, was more open than now. While the pure in heart are communing with the visible God on the summit, amid clouds and darkness that are round about Him, vast numbers, and among them as of old, many Levites, are bowing down to the golden calf of Gold, and they say to us, "These be thy Gods, O Israel." When Moses and Joshua reproached Aaron with his conduct he laid the fault on the people and said that to please them he had thrown the gold ornaments into the fire and "there came out this calf," implying that it was accidental (though he did not dare to say so), and that he was in no wise responsible. So in this country, in which the public opinion of today can become the law to-morrow, they who like Aaron do not enlighten it, but on the contrary, without resistance to the robbery of the people, bow down to those who have taken away their earnings, in effect say with the idolaters of old, "We did not do it; we merely cast the gold into the fire," or permitted it to be done, and there came out this calf; hence we are not to blame for worshipping it. For my part I believe that something more is required, and that resistance to wrong is obedience to God.—New Time.

DEAR BROTHER:—I will try to pen down a few things I hope the good Lord has done for my poor soul about ten years ago. I was brought up by kind parents. Neither of them belonged to any church. They always tried to teach me good morals, and would let me go to hear any denomination. I knew nothing about religion, but some how I rather hear the Old Baptists. They would tell the dealings of the Lord with them, and I believed they told the truth. I believed that a person must have an experience to be a child of God, but I thought the sinner must do something to bring it about and when he did this the Lord would forgive his sins, and then they would know they are christians. I fully intened when I got very old, or if I got sick and thought I was going to die, to turn to the Lord and get religion at once, for I believed I could get it when I got ready. But I did not get old, and I did not get very sick, and I was not ready just yet. I had not as much of this world's pleasure as I wanted. I loved the ball room and I loved to play the fiddle as well as anybody. O it was just as good as I wanted. But when the Lord I trust saw fit to cut me down I was killed to all of this. I remember the first Primitive Baptist I ever saw baptized. When he started in the water I never had such a feeling on me before. I looked at him, and I wished that I was fit to go in the water too. I could not keep from shedding tears all I could do, and those bad feelings continued to come for the next six years. Of course they were not on me all the time, but seemed to come with more weight all the time. I was made to wonder what was the matter with me, and began to inquire of myself what I had done, whom had I mistreated so much that it had caused me all of this

trouble? I could not find anyone I mistreated, and a thought came to my mind, you are the one that has done so wick-dly you are a sinner and guilty before God. I then cried, Lord have mercy on me, a poor sinner. But I did not feel any better by doing this. But it was all I knew to say. After awhile those feelings would pass off, and I would try not to get in that fix any more. I would go to parties and say a good many things to wear off my troubles. Sometimes I would get my fiddle and try to fiddle them off. But my fiddle would not sound right. I could not get it tuned to suit me. I saw all of this pleasure I had been enjoying was getting away from me, and O I did hate to give it up so much. Right here brother Gold, I believe I was dying to the love of this world, and I hated to die so bad. I saw myself a sinner, and that I had a soul to be saved or lost, and did not see how it could be saved in the condition it was in. But I did not think the Lord had begun the good work with me yet. I would ask him for his mercy, and tried to do all the good I could. After I found I could not get rid of my troubles any other way I would try and watch myself the best I could, and found I failed in all I tried. I could not keep the law, nor hope, nor comfort from it draw. Yes, I was a poor beggar. I was a lost and ruined sinner. I would seek places to pray. Yes I, would go off in the woods and get on my knees and ask the good Lord to have mercy on me, a poor sinner. When I would do this I would feel worse than I did before I went there. One so vile and sinful as I was trying to pray to one so good and holy as I viewed the God of heaven to be, seemed to me to be sinful. Yet I would pray in the field at work, going along the road,

by my fire side, on my bed at night, when all were taking their rest in sleep. But poor me, I had got to the point where I had but little rest day or night. Yes, I had got to the point that I felt all my friends had forsaken me. I thought I did not have a friend in the world. I felt my wife was going to leave me, yet she did not do anything to make me think so. She was good and kind to me, as she had always been. But I thought I could see she was going to forsake me, and of course this give me trouble. I felt like the Lord would not hear any of the prayers that I offered to him, and thought what must I do? Is the Lord at work with my poor soul, or what is the matter. One day I was in the barn doing some work, and suddenly my troubles came on me with great weight. I sat down and asked the Lord if he had begun a good work with me to make it plain to me in some way. Suddenly a voice spake to me. It looked like it went to my heart as clear as if it had been some one speaking to me. This was so unexpected to me, and seemed to have such power I remember I dodged to one side, and thought the Lord had spake to me, and I believed if it was the Lord that he would make it plain. The voice that I heard said, it shall be told to thee. I started to the house, and before I had got half way a thought came to my mind, it was an imagination, and it would not do to depend on that, so I was left to wander over my case again. But I went to the house and got my testament, and opened it and began reading, and it said, if you love me keep my commandments. This was the language of Christ. I thought I had never read a text that struck me like this. But I still begged for evidence and for mercy. My troubles grew worse,

and the weight of sin got heavier all the time. One morning I got up very soon to go to mill. I walked out on the yard, and this great burden of sin and trouble came on me with more weight than it had ever before. I looked in the West at some stars that seemed to shine brighter than I ever saw stars shine, and yet I felt more in the dark than I ever did. The tears began to run, and I began to beg the Lord for mercy. I turned and went back in the house. My wife had got up. I walked up and put my hands on her shoulders. She spoke to me, but I did not give her any answer but went out again, and went off towards the mill feeling that my time had come to leave this world. I did not know whether I ever would see my wife and children any more or not. I used every word I could, said Lord have mercy on me, a poor sinner, Lord save, I perish. My tongue was not still. I was weighted down, and seemed to get worse all the time. Oh I felt I was gone forever, brother Gold, I can't tell you how I did feel. But while walking the path and praying to the Lord for mercy, all at once my trouble was gone, and I felt easy, felt new, and found myself praising the Lord. I said every thing ought to praise the Lord, the rocks, hills, bushes, beasts, birds, and everything ought to praise him. I thought then I could tell people how the Lord saved sinners and make them understand, and I have been trying, but have never made one see yet except those that have been taught by the Lord. I then went on thinking my trouble was done in this world. I was at peace with everybody.

I then lived on sister Draper's land. She soon discovered my change, and picked it out of me. I felt sorry that I told her any-

thing about it. I began doubting myself now. If I am deceived I do not want to deceive any one else; yet I wanted to be baptized, and would go to preaching at different places thinking I will tell them what I hope the Lord has done for me. I loved the Baptists and wanted to be with them, but when the door was open I would feel so unworthy I would not go. I set a good many times to talk, but failed every time. On the 3rd Sunday in August 1887 brother A. L. Moore was to baptize some members at Axton, and I thought I would go Saturday and hear him preach. I did not feel like talking that day, and thought but little about it. I knew the door would be open, but did not think of talking myself. But when the door was open the first thing I knew I was going to the stand, told them as best I could what I hoped the Lord had done for my poor soul, and was received and baptized by Elder A. L. Moore. I must say I have had some hard trials, troubles and afflictions, but I have learned a great many things by what I have suffered. I feel that my time is but short in this life, and my desire is that the Lord will bless me, and all of his ministers to preach the word, and keep all of his children from the evil to come. Yours in affliction.

C. D. BRAY.

Kasey, Va.

DEAR MR. HARRELLSON:—I have for some time had a mind to write you, and the impression grows stronger. I will try to write you something.

Ever since I can first recollect, I have feared death most of all things and would try to do good. I would often, when I was a child, go to myself and pray, but these feelings would soon wear off, and I was just

as bad as ever; for I thought I could get religion when I wanted to. I was as much warped with Arminianism as any body ever was, and I really hat-d the Primitive Baptists and did not want to hear them talk on any subject. I just thought what they believed was dangerous for anybody to believe. I thought they loved everything but something good, not knowing it was I, a poor sinful worm of the dust. It makes me tremble to think on these things. My sister Felicia joined the church, and everybody tried to get me to join, but I would not. At home they all accused me of being hard-hearted because I would not join, but I did not want to, for I was afraid I could not enjoy myself with the world as I wanted to, but the earthquake came and everybody was scared to death around home, and professing religion, so I thought I had better get it too, and turned to reading the bible, and read often, but the law was all, and I thought I could keep that and made up my mind I would, but could not. I thought there were plenty of people that did keep it, and thought because I could not I was worse than the most of the girls in our neighborhood. I was scared right bad in time of the shocks, for naturally I knew if I died I would go to torment, but I never felt it in a sense that I have since then: for I have since then felt that there was nothing for me but torment, and nothing I could do to escape. My prayers would only get out at my mouth, and then I felt like if I had always done as well as I might I would have been all right, for I thought then that it lay to my choice whether I was saved or not. But oh, my soul, the time has been that I felt like I would never be saved, and felt like, too, it was just, for I could not see

how God could do justice and save such a wretch as I was.

The year our house was burned I made up my mind that I was going to get religion, so I went to reading my bible again, but it did me no good. I would do my very best to keep the law, and could not. I would get mad and do everything, and every time I would think I would not any more, and I am still in possession of these things.

About two years ago I felt like I should surely die and go for my sins. They would rise up before me as great mountains. Sins I had committed that I had not thought of since I did them would present themselves to me, and nothing could I say but "Lord, have mercy on me, a sinner." I felt like I was worse than anybody else had ever been, but after about three or four weeks I got some better. While in that condition I could not work—could not make a garment of clothes without being shown how to put them together. I always thought Pattie was a good woman, but did not think she had any religion; but then she was all the one I wanted to be with. I could not stay away from her, but was ashamed to tell her how I felt; but my troubles soon got as bad as ever again, and I really thought I would go crazy, and felt like I had no friends here nor any in heaven. Oh, I was a miserable wretch! I had sinned until I felt like everything was too good for me. My husband was entirely too good a man for me. I was sorry I ever married him. All the time I was begging the Lord to have mercy on me, but the week I was delivered of my sins was the worst attack I ever had, for I had got so crazy I could not eat, sleep, nor do anything else but walk about and beg the Lord for mercy.

When I was delivered of my sins I could take it for a hope in the way

I was delivered, but the night you stayed, as I told you, I did not sleep any. I could not sleep for praying to the Lord if I had a hope to confirm my hope in him. So next morning after you talked like you did to me, and told me how anyone would feel before and after, I felt like my hope was confirmed, and that I had a hope I would not take the world for; but then I could not talk and tell you how I felt, but all that day I felt like rejoicing.

You have no idea how writing this has relieved me. I feel like I would give anything just to be down there with you all, and hear you all talk. I just feel like I would never tire; but I am away off here, and never see, or not often do I see, any body that talks what I want to hear. You don't know how lonely I get, but I don't believe there is hardly ever an hour in a day but what I think of you all, and, hoping to be remembered by you. I will close, for I may have written more now than will interest you: but please remember me in your prayers. Give my love to Mrs. Harrellson.

Yours, unworthily,

MARY ALLSROOK.

DEAR MR. HARRELLSON:—I wrote you last week, but have not sent it off, as I have had such a feast to day all day long, and I right here by myself, I wanted to tell you about it. I feel like I would give anything just to see you, and tell you just how good I do feel. Of course I would be glad to see any of the rest, but I want to see you the worst. I have been feeling very low down until today, but last night I had such a beautiful dream. I dreamed I had joined the church, and being with you, and I thought your countenance fairly shined, and I too was completely

carried away. I thought the Lord was all over me, and in me, and around me. I dreamed I was to be baptized 2nd Sunday in July, and Mr. Bell was there and preached from the book of Daniel. I didn't know that I shall ever see any sign of it, but do know it did me a lot of good. I felt like it was of the Lord, for I had felt so low down it was to me as the river of waters in a dry place, as the shadow of a great rock in a weary land. I felt like I would have given anything just for you to come. I want to talk to you.

MARY ALLSBROOK.

THE LIGHT IS NOT HIDDEN.

"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." Luke 11:33.

For three months my mind has been exercised on the above quotation. There seems to be much food in it for the people of God. If the Lord will enable me, I will try to deal some of it out.

Many people seem to think God is less consistent than men. They say, "If God predestinates certain things he is unjust," yet these same accusers predestinate all they do. To predestinate means to determine or plan before hand, and we know no man will intentionally do what he has not determine to do. Then, if we fallible creatures have a rule of action, let us not measure God's plan by any less perfect rule, or judge him to be less wise than ourselves.

In this scripture our Lord uses man's method of working to illustrate his own plans, that we may more clearly understand them. Our blessed Redeemer had been casting out devils, and the Jews accused him of casting out through

Beelzebub, and some of them required of him a sign. Now, Jesus knew their evil hearts, and tells them something of his ways by using a common custom. They knew what a candle was, and for what it was used; and by using this simple article, he illustrates his own work. We are weak creatures, and we need simple objects to make clear to our mind the wonderful works of God, therefore he tells us something that we know and in this way brings us to understand his works.

If man who is weak, fallible, and imperfect in all his ways does not put the candle he lights under a bushel, would we expect God to do so? He tells his disciples that they are a city set on a hill that cannot be hid. How brightly would such a city shine with all her candles lighted? While the valleys around would be darkness, she would shine with the light of the place. The church of Christ is this city, and she is the light of the world—the bride, the Lamb's wife. This bride is composed of many members, each of whom is a light in the great city set upon a hill. Each individual member is a candle lighted by the hand of God to shine in this great city, which hath foundation, whose builder, and maker is God. And God has placed them in the building as it pleased him. One cannot say to another, you are of no use; for every candle that God has lighted will shine, and for the very purpose he intended.

We understand this light to be the Spirit of God implanted in us. Our wise Creator and Preserver did not leave us to create this light in ourselves any more than man would leave a candle to light itself. And then God has shined into our hearts and given us the light of the glory of God in the

face of Jesus Christ, he does not put us under a bushel, or in a secret place. He does not illumine the hearts of his children and leave them hidden. Can you, dear child of God, see any similarity in God's ways of using us as lights in this adulterous generation! When some unknown power had illumined your mind showing you the awful condition you were in by sin, you could not be made to believe that you were a subject of God's grace. Yet even then God was shining in your heart, showing you the filthiness of your own nature, and the glory and perfection of the Lord. So perfect did you see him to be that you thought He could not be just in saving a sinner like you. None other was so vile. Every body else might gain hope, but for you the day of grace had past. All this the lighted candle was revealing to you. Until God set that candle aflame by his Spirit you were as good as other people, and could "get religion" when you wanted it. What a revelation this light reveals. Not only does it illumine the heart of the individual, but it gives light to all that are in the house.

Just as soon as you were able to lay hold of hope in Christ the members too seemed to know your mind. You wondered how they knew it. You never breathed it to any one. How could they tell your feelings? It was only the light shining to all that are in the house. It is revealed from light to light,—from faith to faith. This light does not shine out to the world. The world may see a change in the outward acts but it does not see the light. As the candle gives light to all that are in the house, so the light of God's countenance in you shines only to those who are born of the Spirit. Neither does it shine for a moment and then die. Fire-

flies, and worms, which seek only the darkness to shine in, do this, but the light of the child of God is continuous. It is true when the light shines in darkness the darkness comprehends it not. This is why we cannot know that we are born of God. We are in the flesh and our natures are carnal. "Darkness has covered the earth and gross darkness the people." But God who commanded the light to shine out of darkness has shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. What was it endeared the people of God to you? Was it not God shining in them reflecting the image of Jesus? How lovely they all appeared when you joined the church. Each was better than yourself. How is it now? Has any of the light grown dim? Because iniquity shall abound the love of many shall wax cold. I think I can tell you whom you love best. It is the brother or sister who seems to be always on duty. His light is shining. Jesus says, "Let your light shine".

What about you who are out side of the church? To no other class of people is the scripture more comforting than to the lambs who linger out of the fold. Perhaps not one of them reads this who has not been pointed out by brethren. Do you know your light is shining too? By that light you have been pointed out. It was God that kindled it, and He commands to let it shine. Do you think any light will shine so brightly out in the storms, as it will in the house? The church is a shelter, a home. Then go home and tell your friends what you hope Christ has done for you. They will judge right. You have abundant evidence that the church has seen the grace of God shining in you. How eagerly the family

of God would welcome you to that home. When you were a child how tenderly the older members of the family nursed you, and what good was there that mother would not do? Just so the church is waiting to do you good. Nothing is more pleasant to a child of God than the fellowship of His people. This light of God's grace reflected from one to another brings fellowship, but this cannot be perfectly enjoyed until we are all in one house, where we may have all things common. Your little sister in hope,

S. E. BROYLES

Wikel, W. Va.

DEAR BROTHER GOLD:—I guess I am quite a troublesome subscriber. I want my paper changed again. Please change it from Pernell, N. C. to New Light N. C. I am off again teaching. My health is tolerably good and I feel that I have much to be thankful for. We have been having some very pleasant meetings up here. I enjoyed them much.

Mr. W. H. Chappel the gentleman with whom I board, desires your view on on Heb. 8:11, which reads, "And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest." I told him I thought that language was addressed to the house of Israel, and not to the world at large, but I don't think I have explained it to his satisfaction. I think he desires to know the truth. I hope I have your prayers. Affectionately,

EMMA HINES.

New Light, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Enclosed please find two dollars and fifty cents, the price of

LANDMARK and the Bible advertised in the same.

I cannot do without your paper as long as I can pay for it, that is the most preaching I get, as it is by water we have to go anywhere beside this place, which is a narrow strip of land, water on one side, swamp on the other, of about forty five inhabitants. I am the only one who claims the name of Primitive Baptist on the place.

There is a new sect come here preaching, calling themselves "Latter Day Saints." I have never heard them. You know I have heard of them, Mormons from Salt Lake City.

The bible speaks against being carried away with every wind of doctrine.

I don't care to hear them. Elder J. T. Rowe has been here and preached for us. I enjoy his preaching so much. It is a privilege I so much enjoy meeting with the brethren and sisters, but it's the dear Lord's will, and like Paul I try to be contented with my lot.

Brother Gold, although a stranger in the flesh I hope we are not in spirit, and I do feel so very weak, sinful and unprofitable. Would be glad you would remember me at a throne of grace. Yours unworthily,

CARY A. COX.

Manns Harbor, Dare Co. N. C.

Remarks.

Yes, I have heard of the Latter Day Saints. It shall come to pass in the last days perilous times shall come. These are the days. The people of God are older than time—not something hatched out of Cockatrices' eggs in these latter days.

Mormons or Latter Day Saints, as they are self styled, are a mongrel set claiming a modern revelation, holding to plurality of

wives, a strong handed priest—craft, and general corruption.

Our people would do well not to receive them into their houses, nor bid them God speed.

I fully concur with sister Cox in her impression of them.

Two went, I learned recently, to one of our Elders wishing to know if they could leave some tracts there. He replied, Yes, Let your heels be towards my house, and your toes pointing off from my house, and leave the tracks at once.

Many false spirits are gone out into the world. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. This false sect claims a new bible, from one Joe Smith.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—You will learn from this that through the tender mercy of the all-wise covenant keeping God to a poor, frail worm of the dust, that not only has my unprofitable life been spared to see the close of another year, but my health and strength much improved; also my dear, kind husband is spared to me in usual health, and that we are the recipients of many, many blessings at the dear Lord's merciful hand. Yes, and so many sweet privileges granted us, for all of which I hope we are truly thankful or desire to be. One of these sweet privileges I wish here to speak of, but am at a great loss for words to express it. On Monday evening, the first of Nov. last, Elder Philpot, with two of the deacons from Bethel church, arrived at our house. Dear brother, I was

so glad to see them, and so rejoiced in feeling that I cannot express it. That night, after singing and prayer, Elder Philpot preached a good, comforting sermon from Isaiah 53rd chapter which reminded me much, or brought fresh to my mind the precious sermons that you and Elder Lester preached here last May. The next morning Elders Plybon and Walton, and I think three deacons, also several more brethren and sisters and some others assembled. The congregation was small. After praise and prayer Elder Philpot, Plybon and Walton all preached a short while. They seemed to be filled with the good things of the gospel, and handed them out as the dear Lord gave them utterance such to my comfort, and I think to the comfort of the dear brethren and sisters and some others present.

I felt that we were blessed with the presence of the Lord. All seemed to be filled with christian love and sweet fellowship. The "unity of the spirit in the bond of peace" seemed to abound. We were then privileged to commemorate the dear Lord's broken body, and show forth His death till he come, by partaking of the bread and wine in remembrance of Him, which arrangement Elder Philpot had made at my request, feeling it my duty and desire to do so. My physical afflictions have been such as to prevent me from so uniting since 1868, which you see was 29 years. Do you wonder dear brother, that it was one of the most precious, enjoyable, refreshing seasons of my life. After services while some were eating dinner, brother Walton and a few of the brethren were in my room singing the sweet songs of Zion, and truly they were sweet to me, for they seemed to be singing "with the spirit and with the understanding."

I suppose they were not apprised of how much I was enjoying it as I had to see after other things a little, but my mind was on the sweet singing all the same, and I thought I ought to have told them afterward. I have generally been timid as to speaking at such times and suppressed my feelings, through consciousness of my weakness and ignorance of spiritual things, and so much fearing that I will say or do something that will make against the cause and people I so dearly love for Christ's sake, instead of to the praise of the glory of the grace of God, or as becometh me. While I do not fail to remember my own short comings with regret, I have had much sweet meditation in connection with that precious meeting of the goodness and mercy of God. Of how wonderfully He works all things after the counsel of His own will, and that He doeth all things well, were with me. The most of the brethren and sisters parted with us Tuesday evening to return home. Several of them spent the night at brother D. W. Basham's on their way. That night M. F. Basham (his wife) and Elder Plybon's son Thomas were received by experience for baptism, and the next morning were baptized in Staunton River by Elder Walton. I have not seen her, but she writes me beautifully and comfortingly concerning it. Brother Thomas Plybon was to see us last week. I love to hear him talk. You know I very seldom see one of our faith except my dear kind husband. None are very near us. Now dear brother, we read that "out of the abundance of the heart the mouth speaketh," so have I written this, but fear it will be of but little interest, if any to you, just occupying precious time to read it. I am truly glad that the time has come that my kind husband thinks he can

subscribe for the LANDMARK. I enclose this with his postal order. We read a few copies last year and a few before then, and enjoyed reading them, but never have I so much desired to subscribe as since I saw you and heard you preach.

Please pardon my intrusion on your valuable time, also all errors and imperfections. My husband joins me in sending kindest regards to you, wishing you a happy new year. We would love to receive a letter from you at any time that you feel so inclined.

Hoping that you continue to remember us in your prayers, I am your unworthy, weak sister in hope of life eternal. S. J. BASHAM.
Stewartsville, Va.,

Remarks

It is a great pleasure to receive such a letter. Truly affliction has ripened sister Basham in the love of the saints.

Much to my joy she informs me of the baptism of sister M. F. Basham. You know we must do his will to taste the sweets of obedience. P. D. G.

UNION MEETING.

The Eastern Union is appointed to be held with the church at South Mattamuskeet, Masons Point, Hyde Co. N. C. Friday, Saturday and 5th Sunday in May 1898.

The next session of the Skewarkey Union is appointed to be held with the church at Briery Swamp, Friday, Saturday and 5th Sunday in May. Whichards is a near depot.

The next Session of the Black Creek Union is appointed to be held with the church at Cross Roads Sat. and 5th Sunday in May. Princeton is the nearest depot.

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 XXXI.....No.8.

WILSON, N. C., MAR. 1, 1898

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EDITORIAL.

FRAGMENTS.

Friend B. F. Liles, of Texas, desires to know why Jesus came from Leah, and not from Rachel. His question is, inasmuch as Rachel was the wife of Jacob's love and choice, why was not Jesus born of the line of that ancestry? He was of the tribe of Judah who was a son of Leah.

Leah shadows forth the law or first testament, in which the love of Jacob is not drawn out: while Rachel symbolizes the gospel or love, for Jacob's love was all for Rachel. But we must know the law before we receive the gospel.

Christ must be born under the law because we are by nature under the law. Therefore he is descended of Leah's offspring in order in every sense to come to his people as one without form or beauty, and full of sorrow.

Leah was hated and of a sorrowful spirit—neglected of her husband, yet very fruitful. Jesus was

despised and rejected of men, and forsaken by his God, yet he should see of the travail of his soul and be satisfied.

Brother James Hendrix, of Ind. Ter., desires my view of the use of the Sabbath. Was it typical or not? Who changed it, and why, and when? The Sabbath was a shadow of things to come; see Col. 2: 16-17. This scripture settles the truth of the Sabbath day being a type of something then to come. But while the apostle says, let no man judge you in such types, many are disposed to do so. Such as yet dwell in darkness, or are groping under the shadows of the law, are great sticklers for the law, yet do not keep it; while those upon whom Jesus the true light has arisen, and who therefore are no longer under the shadows, yet have in them that which has fulfilled the law

They that have ceased from their own works, and believe in Jesus, have entered into rest. This is the true Sabbath. Under the law of Moses no servile work could be done on that day. We must look to Jesus and rest in him in order to know what Sabbath rest is. When did the Sabbath cease as a part of the law? It passed away when the law covenant passed away, for we are not under the law but under grace, which reigns through righteousness unto eternal life through Jesus Christ our Lord.

The man that has the truth in his inward parts loves the law every

day. He is as honest one day as another—in one place as another. He esteems every day to the Lord. He would not perform ordinary labor on the first day of the week as on other days, yet is not under bondage. The Sabbath was the seventh or last day of the week. Sunday is the first day. Under the law six days work must be done, and then the Sabbath followed. But no one ever worked the six days as the law required, therefore no one could rest the seventh day as required.

But when Jesus came he was made under the law, to redeem them that were under the law, that we might receive the liberty or adoption of sons. Jesus did the full six days work, and then ceased or rested from his work. This rest is glorious.

He arose from the dead the first day of the week, and that is the beginning of days to us. The gospel is the new dispensation—the new covenant—rest, and it is glorious. It is the first in that it is chief—the principal day.

Friend J. E. E. requests my view of Heb. 8 : 7.

"For if that first covenant had been faultless, then should no place have been sought for the second."

The first covenant is the law. It was faulty in that it found nothing but faults and sins in the people under it, and could not put away their sins, or make those under it perfect. It made nothing perfect. The people continued not in that

covenant, and the Lord regarded them not.

If the first covenant had been faultless then there had been no place for the second. If the law could have given life then salvation would have been by the law.

The gospel reveals perfection. The law shows the imperfection of the sinner. The gospel reveals the perfection of Jesus. By the law is the knowledge of sin. In the gospel the righteousness of God is revealed that makes an end of sin. When that which is perfect is come then that which is in part is done away. When the sun rises then the darkness flees away.

The gospel is founded on better promises. In the law the sinner is required to do everything. In the gospel everything is done for him. Jesus is the mediator of the new testament. He has fulfilled the law, he has made an end of sin, and brought in everlasting righteousness.

In the new covenant our sins and iniquities are remembered no more. For Jesus has nailed to the cross that which was contrary to us, blotting out the hand-writing or ordinances that were against us, and as mediator having removed that which was against us, and received the circumcision made without hands, wherein as new creatures in Christ Jesus we have the new covenant written in our hearts, so we have peace with God through our Lord Jesus Christ.

That removes the old covenant and it fades away out of our heart. We grow in grace in learning more

and more that salvation is by grace until no place is found in our mind for the first testament. It is gone.

Also friend J. E. E. requests my view of the language, "The last shall be first, and the first last."

That is in harmony with God's works. That which men consider great is lightly esteemed of God, and that which is highly esteemed of God is lightly esteemed of men. God's ways are not man's ways. Men put bitter for sweet, and sweet for bitter. There is a way that seemeth right unto men, but the end thereof are the ways of death. The broad way that many go in is the way to death. There is no easy way to heaven—yet that is what men love. The Lord sees not as man sees.

When men think they are doing well and are first, and should have chief place, then they are last in God's sight. When they rely on wisdom of the world, or their works, and consider they are doing great things for the Lord, and claim that they will have a high seat in heaven, then they are last.

But when men feel that they are vile and last, and not worthy to be noticed, then they are first. So the first shall be last, and the last shall be first.

P. D. G.

Mr. C. R. Speight requests my view of the 18th chapter of Eze.

(Read the chapter and you will see the drift of it.)

The Lord said, "What mean ye,

that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge." This chapter is a correction and reproof founded upon that unwarranted proverb. God did not warrant its use, and told them it should not be used any more.

Observe all this relates to Israel. One is the Lord's as much as another in Israel. The father's sins are not visited on the son, nor is the father's righteousness transmitted to the son. If the father sins it does not set his children's teeth on edge, but his own teeth.

This has no reference to the disobedience of the one man Adam in which all his offspring are made sinners, because we are his multiplication. That relationship we have in the earthly Adam is never found elsewhere. There is but one earthly Adam with his multiplication.

There is a natural relationship of father and child, but that does not cause the father's sin to defile his child. Each one is answerable for his own sin. When an Israelite sins as here considered he himself must receive in himself the reward of his sin. When an Israelite obeys God he himself enjoys the benefit of that obedience.

In the sense of righteous living here considered is the child of God or Israelite who hath not eaten upon the mountains (or worshipped idols,) but has served the Lord alone, hath not walked in the lust of the flesh—who hath not oppressed any, nor been covetous,

nor-usurious, or spoiled none by violence, but has helped the poor and needy. In these days some men will speculate and defraud others and become rich, and then by a big show of liberality give to the poor, and make a big name, and cause ten fold more suffering than they ever relieve. These are guilty. They worship money, and think it will atone for sin. They are covetous and idolatrous.

To loan ones money on usury, and take unlawful increase in sinful. One to be righteous must love his neighbor, and do right between man and man, and walk in the Lord's statutes. Such a man is righteous, and he shall stand in the holy hill of Zion.

One born of God or a true Israelite that walks in the statutes or law of the Lord is a righteous man, and is approved of God; but when ever he sins his former righteousness does not save him. In order to be saved today he must live right today. This refers to the present standing of a child of God in Israel, or in church fellowship. Suppose a church-member, that has walked right or lived in the right way for ten years, should turn away from his righteousness, and commit wickedness doing what is condemned in this chapter, and when brought up in conference on trial for his wicked conduct he should admit that it is true that now he is living in this wicked way, but that he ought to be forgiven because formerly he was right; would that former good living answer now? No. It would not be thus remembered by

the church. But in the day he sins he dies, and the very soul or person that sins dies. His son cannot die in his father's place.

Suppose a former church member has been doing wickedly, and the church has withdrawn from him, and after this he repents and comes before the church, and confesses his sins, will his former sins be remembered? No, they will not anymore be remembered.

Now this is the rule that applies to our conduct here in time and it is right.

P. D. G.

CONDITIONALISM.

Sister Bettie L. Pollard of Va. requests my view of Eze. 33 : 11.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your wicked ways; for why will ye die, O house of Israel?"

It is claimed by those opposing salvation by grace that such a text as the above disproves that the doctrine which the Primitive Baptists hold is the correct doctrine of the bible. When they cannot make any better defense the advocates of Freewillism say that two systems are taught in the bible—that the apostles were saved by grace, but that is now past—that the prophets and apostles were elected, but that now it is otherwise: that for some it is by grace, but for others it is by works.

In our interpretations of scripture if we are led by the right Spirit we will seek to learn what the writer under consideration

meant by the language we are investigating.

What sort of death is meant in this language of Ezekiel? If the wicked turn from his wickedness he shall live: if the righteous man turn from his righteousness he shall die. We know that righteous men, as well as wicked men, died under the law of Moses. Moses himself died, Joshua died, Daniel died. These were all righteous men. They were as sure to die corporeally as any men. Then this was not the death here meant, as to its time and manner.

Korab, Dathan, Shimei, Joab, Absalom, and such men as were transgressors of the law died of the sword, or sentence of the violated law of Israel.

One repenting of his transgressions and turning away from his wickedness would find mercy and live; while one that had for years been obedient and valorous, as Joab in fighting the battles of Israel under King David, yet in his old age deserting David and declaring for a usurper of the throne, he is put to death, his former services not delivering him in the day of his transgression.

Now the Lord has no pleasure in such a death. If the pleasure of the Lord were in it there would be glory and happiness in such a death. It is a death of darkness and disgrace wherein God has no pleasure.

What is verified in the gospel by such examples under the law dispensation or covenant of works? In church discipline we find in the

gospel that the obedient eat the good of the land. The faithful church member shines in the beauty of christian behaviour, and enjoys the answer of a good conscience toward God. He sows to the Spirit and of this reaps the comforts of salvation in this present life. But in the day he transgresses his former good behaviour does not save him; but the church withdraws her fellowship from him, unless he repents, and then he is forgiven. For if the transgressor repent of his sins his former wickedness is no more remembered. If however he continues in his wickedness he dies to the comforts and peace of the fellowship of the church, loses the peace of God and thus dies. He is cast out into outer darkness where there is weeping and gnashing of teeth, and finds there is no pleasure of the Lord in this death of the sinner. For if the Lord's pleasure were there it would be happiness to that man, and not the death of the sinner.

We do not consider that this means eternal death, because this is all addressed to the Israel of God—or the house of Israel and Israel is saved with an everlasting salvation. What did any Jew do to make himself an Israelite? The Israelites were born such. So the people of God were born, not of the flesh, nor of the will of blood, nor of man, but of God.

We should remember that Israel of old is the type of the household of faith. The scriptures setting forth the law that rules in Zion, and the character of God's

people, concern their conduct in this present life, wherein each one is to work out his own salvation with fear and trembling, and wherein it is found a fearful thing to fall into the hand our God who is a consuming fire.

P. D. G.

EATING THE FORBIDDEN FRUIT.

What excuse had Adam or Eve for eating of the tree of the knowledge of good and evil?

Eve knew what tree it was that they were commanded not to eat of. For when the serpent asked her the question, "Yea, hath God said, Ye shall not eat of every tree of the garden?" She replied, "We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden God hath said, ye shall not eat of it, neither shall ye touch it lest ye die." So she knew which tree it was, and where it was, and where it was located, and the consequence of eating it.

All the trees of the garden were pleasant to the sight and good for food. (See Gen 2:9.) This tree was no more pleasant to the eye, nor better for food than any other. They had free use of the fruit of every tree in the garden except that one. The Lord God commanded the man not to eat of the tree of the knowledge of good and evil, and told him plainly the consequence—that in the day he did so he should die.

What excuse had they? None in the world. This was a test to show whether man in his upright state should hearken to God and obey him, or not. Whether he should manifest faith in God, and prove it by fully obeying the Lord, or not.

One declaration of God should forever settle a matter. He cannot lie. He cannot do wrong. He cannot be deceived. He cannot be trifled with. The highest test therefore of faithfulness on the part of man is obedience to him.

The consequences of disobedience unto him have been seen and felt ever since the transgression. By the disobedience of one man death (with all the corruption and misery of that state,) passed upon all men, because all have sinned.

Adam and Eve had no excuse, no shelter—were naked. Now if man in the garden of Eden hearkened to the first lie of Satan, while in his upright state, and followed Satan rather than the Lord, what may you expect of him after he is led captive by the devil at his will?

His will now is only to do wrong. Every imagination of the thoughts of his heart is only to evil continually.

But what excuse has he? None. When convicted of sin he confesses he is guilty without excuse, and is experimentally brought into that condition to feel the need of grace and to love it.

P. D. G.

MODERN THEOLOGY.

We notice by reading the leading newspapers of the day, and some books and other publications of the principal denominations of the present time, that their theology all eschews doctrine, and shuns all the bible teaching of divine sovereignty and God's predestination.

The great theme they are harping and chanting on is the freedom of the human will—the greatness of the creature.

A prominent paper advertises to give four hundred dollars at the end of the year for the best sermon published in its Sunday columns, three hundred for the second best &c, but there is to be nothing doctrinal in them—nothing denominational. They are to set forth the simplicity of the gospel, its charity, and the universal brotherhood of mankind, of course because of the fatherhood of God; for if God is the Father of all them all are brethren.

A denial of any mysteries in the bible is one of their pet themes.

Much complaint is made of late years because so few attend their preaching. Perhaps if they had preachers that preached the gospel there would be more hearers. When a preacher teaches the sloppy stuff that all mankind are God's children, and one sees such hate, oppression, deceit and corruption among them of course he would not wish to worship a god who has no better an offspring than that.

The pulpits in this day are

manned by a very inefficient, weak, unsound set of preachers. When men deny the omnipotence of God, and deify the creature, we cannot expect any good result from their preaching.

In fact no man ever comes to Christ until he feels he is an undone, helpless and wretched creature, and realizes that Jesus has all power in both heaven and earth. But the preaching of these days is a denial of all this: for it denies that man is dead in trespasses and in sins, and it also denies that Jesus has power over all flesh—over the minds and hearts of all, and does all his pleasure.

The tendency of the Catholics and Protestants, all denominations except the Primitive Baptists, is to unite on the one common ground of free-willism: and when they all make friends it will be to sacrifice truth, as when Pilate and Herod made friends Christ was delivered into the hands of wicked men.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I have been thinking for some time that I would write and publish the following as most of the members want me to.

On Saturday before the 1st Sunday in July 1897, after preaching by brethren A. M. Crisp and Elder Isaac Jones, Elder D. A. Mewborne closed. The church met in conference. First the door of the church was opened when Amos Wooten came forward and was received. Second. The church

called for the ordination of brother A. M. Crisp to the ministry and Elders Isaac Jones, and D. A. Mewborne being present were called on to compose the presbytery on Sunday morning. Met according to appointment at the water and brother Amos Wooten was baptized by Elder Isaac Jones, after which the church met at the meeting house and the presbytery proceeded to ordain brother A. M. Crisp to the work of the ministry. After preaching by Elders D. A. Mewborne and Isaac Jones, we met in conference. First. The door of the church was opened for reception of members when Nancy Jane Grizzard came forward and was received and baptized by Elder A. M. Crisp same day, met at the water in the evening for baptism, Elder Isaac Jones opened services, and we feel to say that the Lord must have been with him, when it was said by most all who heard him that it was the ablest prayer they ever heard and we feel like it was granted when brother Crisp and sister Grizzard went down in the water, for it was nicely done. We feel to say the Lord has given us a pastor indeed, he has baptized 12 up to the present. May the Lord add a blessing. Your brother in Christ I hope.

W. H. BROWN.

Crisp, N. C.

DEAR BROTHER GOLD:—I have felt of late my time in this life is almost spent. I was taken with a severe pain in my head and general nervous prostration last March, which confined me to my bed most

of the spring and a portion of the summer; but through the mercies of the all-wise God I am able to be up most of my time now, and look after a little business. I have not done a good day's work since I was taken. The LANDMARK has been a great source of comfort to me in my afflictions while on my bed meditating over my condition.

With an expensive family dependent on me for support, and I not able to go out and show my children what I thought was best for them to do, I would receive the LANDMARK, and when I was blessed with the opportunity to read (for there was part of my time the pain was so severe I could not hold my eyes opened to read,) I would read the letter of some brother or sister who had been confined for years. I was made to rejoice and feel glad that I so vile a sinner, as I felt myself to be, was thus blessed. Brother Gold, long before my name was enrolled with the Baptists I could say in the language of the poet, "Of all my eyes see I love christians the best," but am oftentimes fearing that they cannot love me; but that love has been truly manifest to me in my sickness, for seldom a day passed but what some brother or sister came to see me, and spoke words of comfort to cheer me on my gloomy way.

I hope if it is according to his will and purpose you may be spared many years to come to declare his council both in the pulpit and the press, in the prayer of

your unworthy brother, if one at all.

AMOS LANIER.

Remarks.

How God's people when confined with sickness enjoy the visits of their brethren. They are a sad and sorrowing people oft when not sick; but when confined they feel it still more.

We should be forward to remember the poor, and visit the sick and the afflicted in their distress.

P. D. G.

MARRIAGES.

On Feb. 9th at brother Shell Brooks' Mr. A. S. Gillis and Miss Lula Brooks. By L. H. Hardy.

On same day at Mr. Alex O. Briant's Mr. J. A. Whitfield to Miss Viola L. O. Briant. By L. H. Hardy.

Several persons have informed me that they have copies of Hassell's Church History for sale.

Any persons wishing to purchase same will please inform me, and I will refer them to the persons that have them for sale.

(Ed.)

POST OFFICE CHANGED.

Brother E. C. Oaks Post Office hereafter is Hinesville Va.

Elder D. A. Mewborn's Post Office is Farmville, N. C.

OBITUARIES.

W. A. MYATT.

By request of sister Myatt I attempt to write an obituary of brother W. A. Myatt, who passed peacefully to his eternal home Oct. 14th 1897. Brother Myatt was born July 10th 1812, married Dec. 10th 1846; united with the church at Willow Spring, Wake Co., N. C. on Saturday before the 4th Sunday in May 1858, and was baptized the next day by Elder James Wilson together with his dear wife who survives him. Their union seems to have been one ordered by the Lord, for they were blessed all through their life until their separation on the day above mentioned. I never knew a more Godly man, and oh! how he is missed in the church of which he was a member, and it makes me feel little to attempt to write a tribute to the memory of such a man. Yet it is said that the best eulogy that can be paid to man is to say: "He was a christian and gentleman," and if this can be said of any man, surely it can be said of brother Myatt. He was a deacon of his church and an exemplary man in every sense of the word, always advising for peace, and we believe the promise of the bible: "Blessed is the peacemaker," belongs to him. His life was as pure as man's could be. No man was more ready to administer to the afflicted of the church than he, and his pastor was never forgotten. He fully proved to be a deacon according to the bible rule and his life today is a pattern for his brethren to imitate. I was present when his body was laid to rest, and from the large gathering, the high inesteem which he was held was very clearly realized. I am willing to say that I cannot overestimate his character, as a christian and gentleman, and I believe he is now enjoying that blessed rest prepared for that people of God where the wicked cease from troubling and the weary are forever at rest. It is not saying too much to say that brother Myatt was blessed in many ways, having a frugal and discreet mind, living to the motto, "Never spend your money before you earn it," and in this sense, he set a worthy example for his children. He lived to see three of his children baptized into the fellowship of the church of which he was a member, with a good hope for others. The Godly example of brother

Myatt is having its influence in the family circle, for his children are living so as to cast no reproach upon his honored name, and the promise "was not alone for his good, but his children after him." How sweet it is to think that the blessings of our dear Lord are manifested visibly in our children, when we have fought that "good fight" and passed gently to our heavenly home. To sister Myatt and children, we have to say, there is nothing to grieve for but his absence, and I trust that when the summons shall come, that you may be ready by God's blessed grace to join him in the presence of our Glorious Redeemer where you can enjoy the blessings of heaven and range with everlasting delight in the Eden of his love. Affectionately,

J. A. T. JONES.

Gulléy's Mill, N. C.

GEORGE W. ENERY.

With a sad heart I will try to write the notice of our dear brother George W. Enery's death. He departed from this sinful world 14th day of Jan. 1898. He was born Sept. 12th, 1820, and was 77 years, 4 month and 2 days old at his death. He united with the church at Cedar Island on the 3rd Saturday in Nov. 1883, and was a faithful member until his death. He delighted to be with the brethren and to hear them tell what the Lord had done for their poor souls. He was confined to his bed a long time. We will miss him at our meeting, but not like his wife and children he has left behind who will soon have to go too. They are all members of the Primitive Baptist church except two, and we hope they too will soon come home and tell their friends what the Lord has done for them, as I believe they have a hope. The widow is 82 years old. May the Lord bless her, and strengthen her in her old age, so when she dies we can say she has fought a good fight and won the victory. Written by.

THOMAS L. GOODWIN.

Roe, N. C.

ROSSIE LEE GARNER.

You will please publish the death of my dear little brother Rossie Lee Garner, the son of Rufus and Josie Garner. He was born July 2nd 1892 and died Jan. 3rd 1898, making his stay on earth 5 years, 4 months and 1 day. He was a kind and loving child. He was a sufferer the most of his life, but was only sick several days

with his death sickness. He was taken on Thursday evening but never gave up until Sunday night. He had that dread disease membranous croup. All was done for him that loving hands could do, but we could not stay the icy hand of death. Monday night about 11 o'clock he peacefully passed away and is now sleeping in the arms of our dear Saviour. He told mama 3 months before he died that he was going to leave her, and she says, son you don't want to leave mama do you? He says no, but I am going to leave you and I am not coming back. Oh I miss my little brother so much, our home is so lonely without little Rossie, it seemed like it was more than I could bear to give him up. I shall never see his smiling face or hear him sing his sweet little song any more. So many times have I heard him sing, "Tell it to Jesus," that was his favorite song. It is sad to know that our dear little 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 now resting in the arms of our blessed Jesus. May the dear Lord prepare us to meet little Rossie in heaven. The burial services were held by Elder. E. C. Smith and afterwards the body was tenderly laid to rest. Written by his loving sister.

CARRIE J. GARNER.

Newport, N. C.

ANNIE LEOLA WILKINSON.

Died on October 28th 1897 of bronchitis, near Tillery, N. C. Halifax Co. Annie Leola, infant daughter of Emmett and Nora Wilkinson, aged seven months and four days. Only a short time she was with us, when the Redeemer took her away, and planted her in heaven, a bright star to shine till the last day in glory. She was fragile as a flower, and we knew she could not last, yet we had learned to love her; the joy of the mother, and the whole household, all miss her so much, the void cannot be filled. She was a sufferer during her short life from bronchitis until death's summons called her home. Weep not loved ones for the little babe only sleepeth to wake on the resurrection morn. in heaven she beckons to you "to come," and join her in singing praises to the lamb of God, in the beautiful "Beyond" where loved ones know no parting, and sorrow never comes into the city of God where we shall meet little Annie.

A. FRIEND

APPOINTMENTS.

E. E. LUNDY.

Zion Hill.....Sat. and 2nd Sun. in March
 Fisher Gap.....Monday
 Coleman.....Tuesday
 Pilot Mountain.....Thursday night
 Rock House.....Friday
 Snow Creek.....Saturday
 North View.....3rd Sunday
 Wilson.....Monday
 Sardis.....Tuesday
 Pleasantville.....Wednesday
 Reidsville.....at night
 Durham.....Thursday night
 Eno.....Friday
 Mt Lebanon.....Saturday
 Surf.....4th Sunday
 Camp Creek.....Monday
 Dutchville.....Tuesday
 Cedar Grove.....Wednesday
 Raleigh.....Thursday night
 Clayton.....Friday night

Selma.....Saturday
 Beulah.....1st Sunday in April
 He will need conveyance.

J. E. ADAMS.

Newport.....Sat. and 1st Sunday in April
 Morehead.....Sunday night and Monday
 Beaufort.....Tuesday
 North River.....Wednesday
 Straits.....Wednesday night and Thursday
 Davis Shore.....Friday
 Nelsons Bay.....Friday 4 o'clock p. m.
 Hunting Quarter.....Sat. and 3rd Sunday
 The next week be at Cedar Island and
 Pourtsmouth.

W. R. & J. E. CRAFT.

Crooked Creek.....Mar. 7
 Meadow Creek.....8
 Crab Creek.....9
 Zion.....10
 Sparta.....at night
 Antioch.....11
 Center.....12 and 13
 They will need conveyance.



THIS CUT shows the size of the type and the binding of the

Oxford Bible

I furnish to Cash new Subscribers and renewals to THE LANDMARK at

\$1.00 for Each Bible

A Concordance and much other useful matter is in each bible to aid the reader in finding any portion of it. The binding is good, and the book the cheapest I know of.

P. D. GOLD.

This shows actual size of Type

| The beginning of the flood. | | GENESIS, VIII. | The waters abating. |
|-----------------------------|--|---|---------------------|
| Before CHRIST 2544. | him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | CHAPTER VIII. 1 The waters abated. 2 The ark rested on Ararat. 3 The ark on and the dove. 12 Noah, being commanded, set forth of the ark. 16 He buildeth an altar, and offereth sacrifices, 21 which God accepted, and promised to renew the earth no more. AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: | Before CHRIST 2544. |

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

JOHN GILL, Receiver.
Cond. Schedule—In effect JAN. 23rd 1898.

| | N. Bound | | S. Bound | |
|------------------------------|--------------|--------------|----------|----------|
| | No. 2. | No. 1 | No. 4. | No. 3. |
| Wilmington, | Lv 9:00 a m | Ar 7:20 p m | | |
| Fayetteville, | Ar 12:10 p m | Lv 4:10 p m | | |
| Fayetteville, | Lv 12:15 p m | Ar 4:00 p m | | |
| Fayetteville Junction, | Lv 12:25 p m | Ar 3:55 p m | | |
| Sanford, | Lv 1:45 p m | Lv 2:30 p m | | |
| Climax, | Lv 3:47 p m | Lv 12:45 p m | | |
| Greensboro, | Ar 4:20 p m | Lv 12:17 p m | | |
| Stokesdale, | Lv 4:30 p m | Ar 11:55 a m | | |
| N.&W.Pct.—W. Cove, | Lv 5:17 p m | Lv 11:00 a m | | |
| Rural Hall, | Lv 5:47 p m | Lv 10:33 a m | | |
| Mt. Airy, | Lv 6:15 p m | Lv 10:04 a m | | |
| | Ar 7:45 p m | Lv 8:40 a m | | |
| | No. 4. | No. 3. | No. 15 | No. 15 |
| | Daily | Daily | MIXED | MIXED |
| | | | Daily Ex | Daily Ex |
| | | | Sunday | Sunday |
| Bennettsville, | Lv 8:00 a m | Ar 7:15 p m | | |
| Maxton, | Ar 9:02 a m | Lv 6:15 p m | | |
| Maxton, | Lv 9:07 a m | Ar 6:10 p m | | |
| Red Spring, | Lv 9:25 a m | Lv 5:43 p m | | |
| Hope Mills, | Lv 10:20 a m | Lv 5:07 p m | | |
| Fayetteville, | Ar 10:40 a m | Lv 4:50 p m | | |
| | No. 16 | No. 15 | No. 15 | No. 15 |
| | MIXED | MIXED | MIXED | MIXED |
| | Daily Ex | Daily Ex | Daily Ex | Daily Ex |
| | Sunday | Sunday | Sunday | Sunday |
| Ramsey, | Lv 6:10 a m | Ar 6:10 p m | | |
| Climax, | Lv 8:30 a m | Lv 4:25 p m | | |
| Greensboro, | Ar 9:17 a m | Lv 3:55 p m | | |
| Greensboro, | Lv 9:35 a m | Ar 4:45 p m | | |
| Stokesdale, | Lv 11:07 am | Lv 1:25 p m | | |
| Madison, | Ar 11:55 am | Lv 12:35 p m | | |

Connections at Fayetteville with Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs Rosewood Railroad, at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railway.

J. W. FRY
Gen'l Mang'r.

W. E. KYLE,
Gen'l Pass Agt.

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

| | DATED Jan 17 1897. | | No. 40. | |
|------------------------------|-----------------------|-----------------|-----------------|-----------------|
| | No. 29 Daily | No. 29 Daily | No. 40 Daily | No. 40 Daily |
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon | 11 52 | 9 43 | ..... | ..... |
| Ar Rocky Mt. | 12 55 | 10 30 | ..... | ..... |
| | | | | |
| Lv Tarboro | 12 12 | ..... | ..... | ..... |
| | | | | |
| Lv Rocky Mt. | 1 00 | 10 35 | 5 40 | 12 47 |
| Lv Wilson | 2 20 | 11 15 | 6 22 | 2 37 |
| Lv Selma | 3 15 | ..... | ..... | ..... |
| Lv Fayetteville .. | 4 27 | ..... | ..... | ..... |
| Ar Florence | 7 35 | 3 15 | ..... | ..... |
| | | | | |
| No 103 daily ex Sun. | | | | |
| Lv Tarboro | 6:01 pm | | | |
| Lv Rocky Mt. | 6:45 pm | | | |
| Lv Wilson | 7:17 pm | | | |
| Ar Gold'oro | 8:00 pm | | | |
| | | | | |
| Lv Goldsboro, .. | | | Y. M. | P. M. |
| Lv Magnolia, .. | | | 3 05 | 3 30 |
| Ar Wilmington, .. | | | 9 30 | 4 24 |
| | | | 5 50 | 5 50 |
| | P. M. | A. M. | A. M. | |

TRAINS GOING NORTH.

| | No. 28 Daily. | | No. 32 Daily. | | No. 40 Daily. | | No. 48 Daily. | |
|--------------------|------------------|-------|------------------|-------|------------------|-------|------------------|-------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| Lv Florence | 9 45 | 3 15 | | | | | | |
| Lv Fayetteville .. | 12 42 | 10 15 | | | | | | |
| Lv Selma | 1 50 | ..... |  |  |  |  |  |  |
| Ar Weldon | 2 35 | 12 00 | | | | | | |
| | | | | | | | | |
| No 103 ex Sun | | | | | | | | |
| Lv Goldsboro | 5 20 am | | | | | | | |
| Lv Wilson | 5 47 am | | | | | | | |
| Ar Rocky Mt. | 5 15 am | | | | | | | |
| Ar Tarboro | 6 45 am | | | | | | | |
| | | | | | | | P. M. | A. M. |
| | | | | | | | | |
| Lv Wilmington, .. | | | | | | | 15 | 9 35 |
| Lv Magnolia, .. | | | | | | | 55 | 11 02 |
| Lv Goldsboro, .. | | | | | | | 10 10 | 12 05 |
| | | | | | | | | |
| | | | | | | | | |
| Lv Wilson | P. M. | P. M. | P. M. | P. M. | P. M. | P. M. | | |
| Ar Rocky Mt. | 2 25 | 12 12 | 11 22 | 12 55 | | | | |
| | 3 30 | 12 19 | 11 57 | 1 40 | | | | |
| Lv Tarboro | 12 12 | | | | | | | |
| | | | | | | | | |
| Lv Rocky Mt. | 1 25 | 12 58 | | | | | | |
| Ar Weldon | 4 35 P. M. | A. M. | P. M. | | | | | |

1 Daily except Monday, 2 Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:55 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:57 p. m., Kintou, 7:55 p. m. Returning leaves Kintou, 7:50 a. m. Greenville 8:50 a. m., arriving Halifax at 11:35 a. m. Weldon 11:33 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8:20 a. m. and 12:20 p. m. Arrive Parmele 9:10 a. m. and 4:00 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m. Returning leaves Plymouth daily except Sunday at 7:50 a. m. and Sunday 9:00 a. m. Arrives Tarboro 10:05 a. m. 11:30 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., 10:15 a. m.

Trains on Nashville Branch leave Rocky Mount at 4:30 p. m., arrive Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leave Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, at 11:20 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,

H. M. EMMERSON, General Pass. Ag't.

J. R. KENLY, 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. 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 pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

A LONG TIME AGO—BUT NOT FORGOTTEN.

DEAR BROTHER GOLD:—Some time after the death of Katie Lancaster her sister asked me to write in remembrance of her for them. I told them I would, and for myself too. For I had seen and heard some very strange things in the time of her sickness and death. These I had thought I would relate at some time. Why I did not write I hardly know, only I believe I was too sure of it. For I have learned by experience the more sure I am of anything the more sure I am to miss it. Why are we so sure of anything? When we all know that we have nothing of our own, only as God is gracious unto us. I have been many years trying to avoid saying I would do anything, only as the Lord wills. Why are we so careless and unconcerned? For we all know that the Lord has said, without me you can do nothing. Then what remains for us to do? Since we can do nothing without the Lord, neither do I want to do anything without him. For I know that I am nothing of myself. For God has created and made everything. Everything is his that ever existed, and it is all his to do with as he pleases. Should not we be willing to submit ourselves to God, knowing that all things are his and nothing ours? For we are not our own keepers. Then why should we

want our own way? Then we know that the way of man, and all mankind, is the way of death. But the way of God is life, joy and peace. Then is it not best for us all that we are disappointed. God knows it is best for us to be disappointed. Man may appoint but God will disappoint. If we were to have our way what would become of us? What would this world be? Adversity is always better for us than prosperity. If we were always prosperous, and never disappointed then whom would we regard? I believe that man would soon imagine that he was God himself, or equal with God, and would have no need of any thanks to God, nor have any fear of God before their eyes. But God will have all his people to know and confess to him that he is the Lord, the Lord God, and besides him there is no other, never has been, nor ever shall be. They shall all know him and glorify him, and crown him Lord of all. But brother Gold, what is all this vain and sinful world with God? He is not disappointed or deceived. Nor will his purpose ever be overthrown. He creates and he destroys. He kills and he makes alive. He makes darkness and light, good and evil. I the Lord do all these things. And—who art thou, oh man, that repliest against God? But it seems to me that the world is saying in her heart, I sit as a queen, I am no widow, I shall

see no sorrow. But woe unto her then. Let us take heed when we think we stand lest we fall. It seems to me if I were to say that I was going to heaven by my own works I should be disappointed, or if I was going to do good and get religion, I would be like the Babylonians, and get confounded. How good the Lord is to bless us in his way and disappoint us in our way. What a great blessing it is for us to see our nothingness and helpless condition. But few there be that know that they are helpless. But blessed are those that do know it. For it shows them that salvation is of the Lord. Then they have no hope in the arm of flesh for salvation, but in the strong arm that brought salvation, He that is mighty to save. It makes me love God because we believe in him. Because we know that he is the author and finisher of our salvation. Then we want no other and will have no other. Because we know there is no other. What vain deluded mortals we are. Always prone to leave the God we love. But this is also a blessing too. It makes us fearful, keeps us near the Lord. For it pleased God to make man subject to vanity, for a glorious purpose no doubt, not known to man. Brother Gold, if I would say that Jesus Christ came into the world to save his people from their sin, and went back to his Father, and did not do what his Father sent him to do, but only made the way possible for man to save himself, I believe such ridicule is blaspheming in the face of Jesus Christ. Man is deceived, but God is not. A false belief is worse than no belief. But let that be as it may. I do believe with all my heart that the fall of man is to the glory of God, but hidden from mortal eyes. When the serpent told the happy couple that they should not surely

die, but be as gods, was that enough to exalt them to heaven in their own minds, such a mind as it was? To never die, and be as gods is enough to exalt such ignorant creatures as we are to heaven, and there be equal with God. But when he drove them out from his presence they saw they were wretched, and the serpent was a liar. To be driven out from the presence of God was death and destruction to them forever. Brother Gold, you told me once the Lord pitied ignorance, and it has always comforted me when ever I have thought of it, for I believe it. So may the Lord pity me for the Redeemer's sake is my prayer. According to Solomon all our works are vain. Then why should I think to say or do anything to comfort any one? I am not to comfort them. Jesus will send a comforter which is the Spirit by his servants, for they have the Spirit and the understanding. Feeble woman is not the servant to feed the sheep. She is only God's blest handmaid, a help meet to teach and instruct and comfort and rule her own house. In this she is a servant of the Lord, if she obeys his commandments. In this she is a servant of the Lord as well as the man. In this she honors herself, her home, and her husband, father and mother and children also: but above all she honors our heavenly Father. Jesus never laid hands on a feeble woman, and breathed the Holy Ghost on her, and sent her into the world to preach the gospel and leave her home and children desolate. What pleasure has a father at home, and no mother for his children? For woe is unto him if he does not go and preach the gospel. But woe unto her if she does go, because it will bring sorrow and a desolate husband and children. Woman is modest. She is to adorn herself in modesty. She

is to remain at home, and make all her wants known to her husband. If he is right then all is right, she is the weaker vessel. She is least in power and might, but not the least in the kingdom of heaven. She is the last vessel that God ever made I believe. I think she was made on the seventh day when God finished all his work, and rested from all his work on that day, but pardon me for all my thoughts, for this is my failing, writing what I had no thought of writing, things that I know nothing about, yet they seem to be in my way. But I will try something that I do know, but yet I shall have to write something that I do not know.

But my dear children, after so long a time I will try if the Lord's will, to comply with your request, and the request of brother Gold, and of my own mind. Many years have passed and gone since then, and you may have forgotten some things I told you of. But you will remember them when I tell you of them again. Hope it will comfort you all as if it had been written sooner. It has been more than 20 years since the death of a dear sister, Katie Lancaster. She was not a member of any church on earth, but in the church of Christ I believe which is better. I have known her from a child, talked with her a great deal, and loved her a great deal. I think she was one that feared God, and loved the company of all those that fear him, and think upon his name. Her name is written in that book of remembrance that was written before him, for all those that fear him, and think upon his name. She was a great lover of true religion. No lover of false religion or baptism. Soon after the close of the war she went to spend a while with a Methodist preacher and his wife. They did not believe in the bap-

tism of Christ, but thought baptism ought to be done away. There was no need of it, and sprinkling did look so much better. This hurt her feelings. It followed her wherever she went, ringing in her ears all the time. Sprinkling looks so much better. Even at night upon her bed those words were sounding in her ears, sprinkling looks so much better. She then concluded to leave the place, and told the good people that she would return home for a while as her health was feeble. Any way she did so, and came over to see me, and told me all her trouble. I told her that was all right. When she got sick enough, and tired enough of sprinkling for baptism, then she would believe in the true baptism more than she did before. During that day she got hold of old father Bunyan's writings. The more she read the more she wanted to read. In the evening she spoke of going home, but hated to leave that good book. I told her to stay and read it for me, and for herself too. She said she could not stay, but would I let her take the book home with her? I told her yes, with all my heart. She did so and read it at times as long as she was able to hold it up, told me that she had pressed it to her heart many a time, and thanked God for the blessing. But her health continued to grow worse until she was confined to her bed. I don't know how long that was. It might have been a year or more. Everything was resorted to that could be thought of. Doctor, friends and all medicines, but to no avail. But it seemed that the Lord made her dying bed soft, peaceful and quiet. She seemed to be resigned. I stayed with her all the spare time I had. About six weeks before she died a young woman of the neighborhood died. I went to see her the same day, but

thought I would not say anything to her about it, but soon as I had taken my seat at her bed-side she spoke of this death to me. I said yes, then she said to me in her whispering way, Mrs. Ham I died to day and went up in the smoke. I thought it was the smoke of incense. Oh tell me about it, she said. I told her the best I could. She smiled and turned her face from me and wept. Soon she turned and said Mrs. Ham, you were standing by me to day when I died, had your hand on my forehead. I heard you say, Katie's dead, and I thought I did not care. I said well Katie you are not dead, that was only a dream. You may live after we are all dead. I stayed until after she had fallen asleep and then started away from her, did not go any more until Sunday evening. Her sister met me crying, said she was glad I had come, for she had something to tell me. We walked on in the garden, sat down on the walk, and she said she did not think Katie would live until morning. She said she went into the room that evening and lay across the bed, soon as she did this she heard Kattie call her. She turned her face and saw Katie leaning over the foot of the bed whispering to her. She asked her what she said. She whispered again, but could not tell what she said. She raised up and put her face close to her and asked her again what she said. She whispered again and was gone in a moment. She never understood what it was she said. She asked me what I thought of it? We all saw enough and thought the same thing. I told her not to let her heart be troubled. It happened that I did not go over again until the next Saturday evening, at seven o'clock. I told the girls I would lie down and get up at eleven, and so I did, and told

them all to lie down for I was going to sit by Katie the balance of the night myself. Now brother Gold, I told you that I should have to write something that I did not know. For I do not understand controversy where there is but one talking, for I was alone. About 1 o'clock, sitting by her bed-side, watching her peaceful breathing, and saying in my heart, she lacks nothing but baptism to make her complete in Jesus, but that she can never have in this world. No sooner had I said this another mind said, yes she can. I said no, she can never be baptized—not now. The reply was, yes she can. I began to feel very strange, and thought there must be some invisible one talking with me. A mighty fear and trembling then came over me. I thought then I would have to call some one to get up, but didn't. I thought I would say no more, and tried to get away from it. For my very flesh and bones seemed to tremble at the thought of something that I could not see. Then I must have two minds—one contrary to the other. Brother Gold, I can't express my feelings as I would like to. I strove hard to get away from it. I got up and recruited the fire, sat back the chairs, and brushed up a little around the fire place, went to the door and opened it, looked out in the yard a while trying to get away from it, and saying no more. But when I again had taken my seat by the bed-side my contentious mind again said, it is no use to think any more about her being baptized. Immediately the hidden reply was, She can be baptized. She shall be baptized. Lord, thought I, she will die before she could get to the water. The hidden one replied, No, she won't. She can be baptized. She shall be baptized. Then I gave it up and said, yes Lord, she

can be, she shall be baptized, for I then believed with all my heart that she would be baptized, and so she was, then all was right. All my troubles and fears were gone and my heart rejoiced in God my Saviour. About 6 o'clock her sister came out to the fire and sat down, and asked me how I had been getting along. I told her very well, for Katie had scarcely moved all night. Then I whispered to her, and asked her if she had heard Katie say anything about being baptized lately. She said no, but she wants to be. I said well, she will be. She looked very straight at me and said, Mrs. Ham, you know she can't. I said no, I don't. She looked astonished and said, Mrs. Ham, you know she would die before she could get to the water. I said no, she wont, she will go to the water and be baptized before she dies. She bursted into tears and said, Mrs. Ham why do you talk so? I said because I believe the Spirit has told me so. She asked me not to leave, but stay and talk with her about it. After the morning a little I asked her if she had got satisfied about being baptized. She said she wanted to be baptized but can't. I told her yes she could be baptized and I believed she would. She said she would give all this world. I told her she could be without giving anything. She said why do you talk so? I said well, I don't know, but I believe you would be baptized before you died. She said well that is all I want now, I told her not to give herself any trouble, but stand still and see the salvation of the Lord. I asked who she wanted to baptize her. She said Mr. Pate. But I told her it would take two, but don't give yourself any trouble about that: it will be all right; just keep quiet and trust in the Lord. On my return home

I found brother Pate and wife at my house. I spoke to him about it, but he would have but little to say. His wife also tried to reason with him, but he would have but little to say. On his leaving for home I asked him to tell me what he was going to do about it. He said he could do nothing, as she was not a member of the church he did not like to do anything of the kind, unless she was a member of some church. Soon her brother came over to see why I had not gone back. I told him I had seen brother Pate and he would not have anything to do with it because she was not a member of the church. Then my son spoke and said, the Lord is in this, and there is a way. Now mother, go and see how she is now. Then I shall know what to do. Her brother then said to him, you can go with us, and he did. I talked with her and found her more anxious than ever. At once they began to make ready, and soon had the way opened to a pond of water about a half mile from the house, waded in and found it deep enough. They went to a lady's house nearby, and asked her to assist in the way of caring for her after she came out of the water, which she cheerfully did. Then each one agreed to start next morning before day, one to Fremont after brother Clark, the other to Goldsboro after preacher Durham. Next morning by 9 o'clock which was old Christmas day there was a goodly number met to witness the solemn scene. This was old Christmas but a warm day. Mr. Durham arrived and read a chapter, sang and prayed. I don't remember the chapter, but the song was, "On the other side Jordan, in the sweet fields of Eden," and made a short talk. Brother Gold, I can't describe the solemnity of that scene. They then took this dear sister in their

arms, sat her on a buggy at the door, braced her with pillows, brother Clark also supporting her to the watery grave to bury the living. Brother Gold the solemnity is indescribable to see the procession following after, friends weeping and saying as she went down in the water, that is the last of our dear sister. But the Lord was there. She came up joyfully clapping her hands. Then when her friends saw that she was baptized and yet alive they were glad and rejoiced. I met her at the water and gave her my hand as I promised. We then carried her to this lady's house where she had prepared a fire and bed and every other comfort, there we dressed her, and laid her on the bed to rest a little. She seemed as if her troubles were over and she was glad. Then she was taken back home, and laid on her own bed. I went in to see her and said, Katie the Lord has given you strength for your day. She said, Mrs. Ham, praise the Lord forever. I said yes, for all things work together for good to them that love God. I shook hands with her, told her I would see her again soon. She looked as if she had the peace of Jesus in her soul. For about two weeks she seemed more bright and cheerful than she had in some time, had found rest to her soul. But soon her strength began to fail, and in a few days she passed away, where all her troubles were over, and her weary soul at rest, I think. Thursday morning before she died Friday morning at four o'clock I saw none but the Great Physician could do her any good. I left and went home. About midnight she called for me. They told her I was well and had gone home. She said oh Lord what shall I do? Could I have known that she would have called me I would not have left for anything. I lay down early that night

being alone, except a couple of boys that slept up stairs. I turned in my room and lay down for a short while as I thought, but I did not get up until 4 o'clock. Just at that time I was in a dream. I thought I was sitting in the corner in my usual place, and heard soft walking on the porch like barefeet, or stockingfeet. I turned to look, heard the door open very gently and softly, in a moment I saw Katie standing in the middle door and looking very straight at me. She stepped in side the room, placed her elbow on the sideboard, her head leaning on her hand looking at me, then she passed by me, and went into my room, put her hand on the foot of my bedstead, turned and passed me again to the sideboard, doing the same thing as before. Then she came by me again the third time, went in my room and put her hand on my bedstead, then I spoke to her and said, Katie my dear child, for the Lord's sake what do you want. Thus she passed by me six different times, and went out at the same door she came in at, and I saw her no more. Then I awoke and was lying on the foot of the bed where she had been so often, had not been up at all. But I then got up, struck a match, and it was four o'clock. I then sat down in my chair in the same place where I thought I had been sitting before, turned my face toward the the door waiting and watching for her to return. At five o'clock I went back and lay down in the same place where I had been lying, thinking she would come again, but she did not. At 6 o'clock I heard her brother call at the gate. I went to the door to speak to him, he said he had come after me. I went to the stairway and called those boys up and went on with him. I asked him what time she died, he said at four o'clock. I

said yes, I knew she was gone, for she was with me at four o'clock in my sleep. The next morning I was hurrying to get off over there, and was about ready as I thought, only I had to step back to the kitchen a little, had got near the door and arrested by this thought, you ought to read the bible. My reply was, No I have no time to read the bible, and it is no use to read the bible. So I started again. Then you had better read the bible, was again presented. My answer was I have no time to read the bible, and I am not going to do it. I then stepped out on the top step. Then it seemed as a command and said, Why will you not read the bible. Then I stepped back, took my bible from the mantlepiece, and sat down to read. I opened the book without turning a leaf, and my eyes fell on Malachi 3:16. I closed the book and did not want to read any more, then I went on and saw dear Katie laid in the dark and silent tomb, and said in my heart, farewell dear sister in the Lord, until we meet again.

Now dear children, this is written in remembrance of your dear sister Katie, which I thought I would have written long ago, but hope it will be the same pleasure to you all. It is much to me, because I love to think of old times, go back and look for the old path where Jesus walked. I loved to listen at the old sermons that brother Gold sometime sends out in the LANDMARK. If you are hungry and thirsting after righteousness read the LANDMARK of January 1st 1898, and you will get a feast to your soul and never want any more of your own righteousness. There is nothing new or old with the Lord. For the heaven and earth is of old creation and the fall of man is of old, the birth of

our Saviour, the star of Bethlehem, is all of old, and they are not forgotten, and ten thousand more old things. When the crucifixion of our dear Redeemer, when darkness prevailed over the land, the rocks were rent, and the graves were opened, and the dead came forth and walked into the city, all these things were of old, and many more, and they are not forgotten, half has never been told, and never will. Then let me hold my peace and say no more. And some one will say I think it is time. Brother Gold, remember me in your prayers. May we all meet in heaven where the smile of the Lord is the feast of the soul.

PEARCY HAM.

Remarks.

Sister Percy Ham has been a Baptist perhaps more than 50 years. She is now about four score and four years old. Her mind is bright, her love true, and her interest in the cause unabated.

Elder Pate has passed away from earth. I consider that in all such cases as sister Ham refers to it is proper to baptize. Let one or more of the brethren be gathered, if possible and witness such baptisms. But if there are no brethren within reach, and a case like this occurs, should such be baptized if there is no one but the preacher present? I say yes.

Sister Ham can come to visions and revelations. Truly a mother in Israel is she. The brethren that know her have profoundest respect and deep love for her character, her gifts, and her faithfulness.

P. D. G.

ELDER JAS. S. DAMERON, MY DEAR BROTHER:—I promised to let you know when it would be convenient for me to be baptized. I will wait till next fourth Sunday and be baptized with the others as papa can be present then without putting you to extra trouble of having two baptizings.

I have felt happy and have had a clear conscience that I did my duty Sunday in offering to the church, and it was so comforting to my poor heart when the members gave us such a warm welcome—but I feel that they would not feel lowship me if they only knew me as I know myself.

My duty was made so plain to me Sunday that I was afraid to stay away from offering any longer, for I felt that you were sent with a direct message to me just as soon as you read your text. "Teach me thy way, O Lord, and lead me in a plain path, because of my enemies," and you could not have selected one more suitable to my feelings, for I felt it was in answer to my prayer of Saturday and Sunday morning, for I did not want to be deceived in the matter, neither did I wish to deceive any one else, so I prayed as earnestly as I knew how, and asked the "Lord to teach me His way, and to make it so plain to me that though a fool I might not err therein," and also for a "hearing ear and an understanding heart," so I felt that I could not ask for plainer evidence than was given me in your sermon, which seemed to come not only from your own heart, but from the Lord to my heart, which he in his goodness had prepared just ready for such words of comfort, for you told my feelings better than I could myself, and I felt it, and enjoyed it more than any sermon I ever heard before, although I have enjoyed and feasted upon many from

various ones, but your text being part of the very words of my prayer came to me with such power that I felt it was good to be there, for I felt that the Lord was present and giving me an answer to my prayer in such plain language of the mind, heart and spirit, for I seemed to have the spirit within me bearing witness with thy spirit that I too had been taught of the Lord and led along in similar paths that you have been.

When you finished and the door was opened for the reception of members, my heart's petition to the Lord was "must I go or not," and it did beat so hard and fast that it seemed to be constraining me to go forward and offer myself not withstanding my unworthiness, and I felt that I must go whether any one else went or not, for I was afraid not to obey, and when I found two others that had also been impressed to offer, I felt very much encouraged that I was not alone.

My folks were sorry they were not present and that they did not know of my intention, but they did not think you would be there on account of your son's sickness, and as I did not really know it myself, I did not say anything about my feelings, or impressions in regard to the matter.

You know it is very seldom that papa is ever at home on Sunday, as he is generally away filling some of his appointments.

I felt sure you would be there, and I am truly glad that you were, and that the Lord was so good to me.

I certainly appreciate the interest that you and others have taken in my spiritual welfare, and I hope I feel truly grateful for the prayers offered in my behalf by kind friends, yet I feel that my deliverance was all due to the grace of God, while I suffered mentally and

waited often very impatiently trying to do all that I could do to get better, and the more I tried the worse I would do and feel, until I did all that I could do and all my efforts seem to have been in vain and I gave up feeling perfectly willing for the Lord to do with me just as he thought best.

I thought I knew in the beginning that I couldn't do anything, but it seems I did not, for I was so dull that it took me a long time to find it out, and it seemed that the Lord let me become thoroughly convinced that I could do nothing by myself, and that in my flesh dwelt no good thing.

I have loved and had respect for Baptists all my life, and have always thought it to be the church of Christ, and have hoped to be a member at the Lord's appointed time.

I have believed in the omnipotent power of God all my life, and I have been trying to pray ever since I can remember anything, and I don't suppose a day (or very many at any rate) have passed that I haven't expressed some kind of prayer, or desire to the Lord, and I have been begging for mercies and blessings all the time, and have been blessed and have had many of my prayers answered, and I always tried to be thankful for the present blessings, while I have kept begging for more.

I have loved to read the bible, the LANDMARK and Messenger, and especially the experiences, and I have prayed to be a christian, to be convicted, and I have felt that I would be willing to endure almost anything, if it was the Lord's will, and I knew that I was under conviction. Nearly every experience I ever read stated that the person feared death and torment, and I have felt that if I just had that awful fear that they describe, then

I could feel sure I was under conviction and would be delivered, for I felt that God would be certain to finish the work if he once began it.

I have never feared death or hell, and have often wished to die, feeling that the Lord would do right with me wherever he sent me, and this has troubled me a great deal, for I have felt that I could not have an experience of grace, if I did not have that awful fear.

I have tried to serve the Lord all my life from a sense of love and duty that I felt was due him from me, but not from fear of punishment in torment, and while I have been exercised more or less all my life, yet I have been more so during the past five years, for when my brother Masten died in March '92, I felt more interested that spring than ever before and thought it very natural that I should, from my frame of mind, and was afraid my interest was more from a fleshly point of view than from a spiritual nature, but it seemed that I understood the preaching better than ever before.

I remember hearing Elders Gold and Hall that spring and it seemed they preached right to me, and I enjoyed their sermons and feasted upon them, and really enjoyed preaching more all the year, and I felt more religiously inclined than before, and more seriously about life and its responsibilities, and have continued to do so more or less during the past five years.

I felt glad that I was interested in spiritual things, but tried not to make any boast of it, or to deceive any one in regard to it, but felt somewhat encouraged, for I had so long wanted a hope in Christ that the Baptists described and talked so much about, that I continued to pray to be convicted and delivered and read the bible more than ever, or at least tried to, and commenced

at the beginning and read it through hoping that light would be given me to understand it. I wanted to know more about the Scriptures than I did, while I had been reading different portions that were interesting to me, heretofore, when I started from the beginning with the best of intentions and purest of motives as I thought, it seemed that it became a sealed book to me, and that I could not get the enjoyment out of it that I had formerly done at times, but I managed to read it through or at least to go over the words of it, and even failed to feel the same interest in the literal meaning that I had hoped to do, but I have continued to read it, but only at places that were interesting to me since then, and sometimes I have felt much interested and that the promises were to me, and often I have failed to be interested and can't keep my mind on what I am trying to read.

You know I began teaching in the fall of '92, and have taught five years, and while I have tried so hard not to let the school work, or my interest in it, come between me and my God and religious duties, I have often found it impossible to keep my mind out of my school work long enough to listen to a sermon, and before I would know it my school room with its work and interests would be presented to my view.

I have carried my body to church, but I could not carry my mind there, or at least I could not keep it concentrated on the sermon, or to be interested in it, much to my sorrow.

I gradually seemed to lose interest in going to church, or rather in listening to the preaching, and while I tried to pray and read my bible and to do my whole duty to the Lord, the family, the school and my friends, it seemed that I

kind of drifted away and became more worldly minded and so ambitious to succeed, and I felt it and knew it, but it seemed to be from the force of circumstances, and my environments, and I felt utterly helpless in preventing it, and during the last two years, only the Lord who sees all things knows how much I have been humbled to the very dust and have been made to fully realize the exceeding sinfulness of myself and to know that in my flesh there dwelleth nothing good, and how utterly helpless, weak, and unable to do anything good by myself, that I was the chief of sinners and less than the least. I have felt to be so unprofitable, so weak, so sinful, of so little use that I wished I could just lie down in the dust and have the life crushed out of me like one would a worm, that it would be only what I deserved, and that it was useless for me to live and cumber the ground or the lives of others with my imperfections, that I was an utter failure and just unable to help it, notwithstanding the many blessings, advantages, love and confidence of friends that I had. It seemed I was just so underserving of it it all, that I just could not do right, be better or do any better to save my life, no matter how hard I tried, and I simply wished to die to be out of my mortification, and when I would hear of a death, I would almost unconsciously wish it was I, that I might have died instead, that from my point view, it seemed they had so much to live for, and perhaps would like to have been spared longer, when I was not fit to live profitably to myself, or to any one else.

I felt so justly condemned that it seemed to me it would be a relief to know and to feel I was burning up in torment, that it surely could not be worse than the torture of my

mind and conscience.

I tried not to be rebellious, or to give way to such thoughts, but I did have them, all the same, sometimes when I would get blue, be discouraged and down in the valley, and at other times I would be on the mountain top, and feel happy, cheerful and trustful, and kept on trying to do my best under the existing circumstances, until I could do no more, and seemed to be getting worse, then I gave up, feeling that the Lord would do with me as he thought best, and left it all into his hands and felt to patiently wait for the Lord to direct my steps, choose my changes and right my wrongs.

About this time my mind was directed to re-read Elder Bartley's book, "Mercy Deering or Faith against Infidelity." While I had enjoyed reading it five years previously, and had frequently sketched portions of it since, it seemed that the Lord enabled me to read with a new interest, that I could now understand the spiritual part of it so much better than before, and I could see so much truth, beauty and joy in it, and I felt to be inquiring and desiring to know the "truth and the way of the Lord" as earnestly as it was possible for any one to desire it, and I felt that the Lord had enabled Elder Bartley to write the truth and his way so plainly that I could understand it, for my heart had already been prepared to receive it, and to give all the praise and glory unto God, for I was enabled to understand and to feel the three cardinal and vital principles of salvation and christianity, regeneration, redemption, and the resurrection.

I was made to feel that God was not only my Creator, but my loving Father, and Christ my personal Saviour, which I had never before felt, but had desire to feel a relief,

peace and rest in his love which was given me, and I felt that I could claim to have a hope in Christ.

I feel that it is certainly nothing good that I have ever done to merit his love, but the tender love and mercy were given to me a poor sinner, and I want to serve him faithfully all the days of my life and never bring any reproach upon the church of Christ.

For I now have a hope that I am one of the Lord's children, but I feel to be the least, the weakest, and the most unprofitable one, if one at all, but my sincere desire is to be "Taught the way of the Lord" and to be led in a path so plain that I may not stumble and fall, for I do want to be an obedient child, if one at all, for I believe it is in obedience to His divine will that we obtain the blessings of joy and peace that he only can give.

The following lines by Phebe Holder also express my "Prayer."

"I come to thee O Lord of love.
And fervently my heart doth pray,
For Thy name's sake, O take my hand,
And guide me in life's tangled way.
So weak I am, I need Thy strength
To hold me in the trial hour,
That faith fail not, that Thou would'st
keep
My soul by Thy all loving power.

While I am still upon the earth
Give me celestial visions bright,
A confidence that naught can shake
In Thy eternal world of light.
Some token of Thy presence give,
That I may know the Lord is nigh,
May feel Thy nearness and Thy love,
When dark and cloudy days go by.

O let me covet earnestly
The best of gifts,—the highest prize,
My heart's devotion prove to Thee,
By service and by sacrifice.
Still lead me through dark waters deep,
Thou who didst come from death to save,
That I may look by faith in Thee
Through the closed bars of silent grave."

I will be glad to hear from you whenever you feel inclined to write to me. Give my love to your family. Yours sincerely in love and hope.

EMMETT HARRIS.

DEAR BROTHER GOLD:—It has been a long time since I wrote to you. And as it is time to send my subscription to the LANDMARK, I would like to write a few lines to its precious readers, if I had anything to write. I am so puzzled of late to know what I am. Is it possible for one like me to be a child of God? If I am, I am a vessel of mercy; for truly there is no good in me. The way seems very dark, and I can only trust God to guide my feet lest I fall on some of the slippery places along the way. There are so many traps set for my feet that I do not escape them all; and when I get caught, I have to go foot sore—sometimes limping—for many days, until the Great Physician visits me, and anoints me with the oil of gladness.

I am oftener in the valley than on the mountain, and I feel so burdened I fear I have never known the Lord. Won't you all pray for me? Your fainting sister.

S. E. BROYLES.

Wikel, W. Va.

TWO DREAMS.

DEAR BROTHERS AND SISTERS:—If the Lord is willing I will write you two lovely dreams I have had of heaven. About two years ago I dreamed one night I was dead, and had two large wings and was flying and I thought I soared onward and upward as easy, and just before I got out of sight of the earth I cast my eyes below me, and I viewed torment plainly, and I shouted oh, I am safe from that furnace now, for I am going on to heaven, and there was not a doubt in my mind that I would go and I awoke.

Sometime after that I dreamed one night that I was in heaven, and had wings just like I had before, and was flying, and I am not able to express my feelings only this

far, I was perfectly painless and happy, and there seemed to be nothing lacking. I never have felt as I did then. I noticed two persons flying with me to my left and I turned and looked at them and recognized them. One was my father, and the other one was Miss Fannie Langhorn. We were perfectly white, and as far as I could see looked pure and white.

I cannot tell why I had these sweet dreams. I had often wished to dream of heaven. And since I have had these dreams they have been a great comfort to me when I have doubts and fears as to whether I will reach the sweet home in heaven or not. And the one I had in regard to my father has been a great consolation to me, for everytime I think of it I think of him as seen in heaven. Unworthily,

MATTIE LAWSON.

Meadows Of Dan, Va.

CHEAP BIBLES.

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P. D. GOLD.

UNION MEETING.

The Toisnot Union is appointed to be held with the church at White Oak, Saturday and 5th Sunday in May.

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 XXXI.....No 9.

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EDITORIAL.

SCRIPTURE NAMES.

The scriptures of the old and new testaments are given to us by inspiration of God, and are in all respects 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. It seems to me the names given to the various individuals who are prominently set forth in the scriptures are by no means without special significance. Each proper name in scripture signifies the character of the individual to whom it is given. This was the design of the Divine mind and should be strictly so regarded by us. As the name indicates the character it is evident that so long as the name remains unchanged so does the character remain the same. In the order of the Divine purpose we find the name going before and the development of the character indicated coming after; therefore the

development could not have been otherwise than that indicated by the name. This order having been fully maintained as shown by the record, it must have been that the purpose of God embraced all that was necessary to bring about the accomplishment of that purpose. It seems to me that it must also follow that the character and the things for its development must have been essentially what they were; and that the cause rendering each effective as it related to the other, either as acting or being acted upon, must have been inherent in itself,

The first name we find upon record is the name God, who says of himself "I am that I am." In the indication of the attributes of God various names are given, and whether we consider him under this or that appellation it must readily occur to our mind that he could not possibly have been other than the God he is. Being God his works whereby he has shown himself to be such, must have been in every respect just what they are. To be God he must be just what he is, and to reveal himself as such he must do it by work commensurate with his character. As all his work was and is done by the word of his power, "he spake and it was done, commanded and it stood fast," and in divers manners and at sundry times he spake unto this or that man revealing this or that phase of his character, showing at all times that he is God, doing his will in the earth even as it is done in heaven. Surely there is none like-

unto the mighty God of Jacob. That he should not be omnipotent, omniscient and omnipresent would signify that he is not God almighty. There is no power but of God. All authority belongs to him. To claim that his might and power are not sufficient to accomplish whatsoever his soul desireth would be a denial of his word. He works all things after the counsel of his own will, and the immutability of his own counsel and the confirmation of his oath render his word infallible, therefore he is truth and we must believe what he says of himself to be the word of truth. To claim that he did not know from all eternity all things and all events to the most minute detail would be equivalent to saying as the fool has said in his heart, "There is no God." There are two boys, one of them says, "My father knows everything, and can do whatever he wants to do," and the other says, "My father don't know any more than I do, and can't do as much as I can," which of the boys thinkest thou is an honor to his father, and which is a disgrace? How much greater the shame that would justly rest upon a child of God that should claim that his Father did not possess all power, might, majesty, wisdom and knowledge, and whose presence did not fill immensity, and whose dominion and kingdom were not universal and everlasting.

While the works of God must have been just what they are to be consistent with his character, and

his character must be what it is to be consonant with his being and God-head, yet all adoration, thanks giving and praise belong unto and should be ascribed unto him.

In the creation the world God only appears, but in the classification and development of the creation the word Lord is prefixed and the name Lord God is used; so that while the creative power and wisdom of God is being exemplified in that which he had created, his great God-head is also revealed by which they are and were created. The Spirit of God had moved upon the face of the waters when God said, "Let there be light, and there was light," and next we have the "word" brought to view by which all things were made that was made flesh and whose glory is beheld, the glory as of the only begotten of the Father, full of grace and truth.

The next name we find in the scriptures is Adam, which means of the earth, earthy. The man being earthy, as his name signifies, it seems to me his character could but be earthy, and the works showing forth his character must also necessarily be earthy, and consequently he must have been in every respect just what he was and therefore susceptible of the baser influences by which he was affected.

The next name we find is Satan or the serpent, which implies the most extreme opposite in meaning to that of God. Now it seems it might go without saying that Satan was the devil, the adversary of God and man from the beginning, and

that it was not possible that he should have been otherwise than the devil that he is, and that his works are just such as the devil only could do, and only prove therefore that he is the devil and Satan, the very embodiment of deception, lust and sin.

Satan comes to Eve in, or in the form of a serpent, and beguiles her and induces her to do that which God had commanded her not to do. The work of Satan here is to deceive by lying in part and telling part that was so, and Eve has in her the desire to be wise, and therefore at the instance of the devil she acts out her character by eating of that tree, knowing that God had told her that if she ate it she should die, but believing what the devil said, that she might eat it and not die. Then Adam completes the exhibition of his character by eating the fruit at the hand of Eve, knowing at the time what God had said, and being without doubt but that he should surely die according to the word of the Lord. Thus we have the actions of the three as acting, acted upon, and again acting, each acting out his or her character without excuse. We might say, but for the serpent Eve would not have eaten, and but for Eve Adam would not, but we have no reason to believe that Eve's punishment was less because the serpent beguiled her, or that Adam's was greater than if he had been deceived. The excuse of neither seems to be accepted, and each is punished according to justice, yet not without the promise of mercy towards man.

We may attempt to make apologies for Adam, and through fear of involving the Lord in the transgression, and thus make him the author of sin, we may set up many theories as to the purpose of God, but the truth remains that the Lord made man, and gave him a name which indicated that he was of the earth earthy, which together with the fact that man being undeceived violated the command of God, shows that he, through the susceptibilities of his nature to evil effects, and the desire to exalt himself to be as gods, knowing good and evil, might not have done otherwise than he did, and still fully reflect his true character. There was no part of sin nor lust in Adam as he came from the hand of the Creator, yet there must have been in him something essential to the conception and bringing forth of sin in the sense that he sinned. Lust and sin are of the devil. "Lust when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death, and yet man became so peculiarly involved as to become so affected by the beguiling influence of the devil as to be induced to violate the command of his Creator and become to be a sinner. How this was done I shall not attempt to say; my purpose being to see if there was not in Adam something which could be, must be, and was affected to the development of sin, and that in doing what he did he only did that which could and must have been known of him, otherwise he would not have shown himself to

be the Adam, or the creature that he really was.

Adam's name has not been changed to this day and therefore his character is the same. He sinned in the morning of time and he is the same sinner today. The Lord said to him then, "Dust thou art and unto dust shalt thou return." And this sentence is being executed upon him this day.

We who are but Adam multiplied know that God is the unchangeable Jehovah, who from everlasting to everlasting is holy, just and good, and that we are carnal, sold under sin, and that if we are condemned it is because of our sins, and will be just, and if we are saved it will be of his mercy through the riches of his grace.

P. G. L.

WHAT DOES NATURE TEACH?

A dear brother requests my view of 1st Cor. 11 :3-16.

The question of the position of woman is here treated of.

Should the woman appear as head or leader in the worship of God, or should she recognize a head or covering? Is the man of the woman, or the woman of the man? It is true that neither is without the other, and also that the man is by the woman, or is born of woman. But Adam was made first, and the woman received the law in her husband, even as our standing is in Jesus, the second Adam.

Paul says I would have you

know that the head of every man is Christ, and the head of the woman is the man.

The man's head is to be uncovered in praying or prophesying. He is the image and glory of God, and therefore should not cover his head. He should not be in subjection as the type of him who is the head of the church.

If he were to wear long hair it would be to his shame as showing that he is not in the image and glory of the head. Therefore in his praying and prophesying his head should be uncovered as setting forth that he is the Lord's free-man, or that the Lord is the head of the church, and thus he honors his Lord or head.

But the woman should have her head covered. Nature has given her long hair as a covering. We consider it becoming in a woman to have long hair, and effeminate or unmanly in a man to wear his hair as a woman does. Nature teaches us that, and she makes no mistakes.

We are pleased to see woman modest and honoring her head or husband, just as we consider that the true church reverences Jesus as her husband. The woman should have her husband as her head or covering and defense. Her long hair betokens that she has her head covered, and that her strength is not in herself, but in her head or husband. As the cutting of Samson's locks took away his strength, so the strength of the woman is typified by long hair as her covering or defense in her hus-

band or head.

She should have power on her head that she may be honored by the angels of God. How could vile sinners stand before the servants or angels of God unless they have power in Jesus their head, and appear therefore under the covering or shelter of Jesus Christ? But having Jesus as their defense, being married unto him, they have standing in him, or power on their head, that the angels, who are ministering spirits sent forth to minister for them who shall be heirs of salvation, may always behold the face of the Father of these little ones who believe in Jesus.

Those gifted to pray and prophesy should do so with their head uncovered. They should not put a veil over their face as Moses did, but should speak plainly, clearly setting forth the glory of Jesus as the Redeemer and head of the church, so that no mist, veil, darkness or covering should be about Jesus, but with great plainness of speech, or with uncovered head, they should in no muttering or uncertain sound exalt the Lord Jesus as the sun of righteousness.

All this teaches the glory of the gospel as God's wisdom and power unto salvation.

Those people who preach or teach anything else are as a brazen woman, impudent and attired in her harlot clothing, sitting at the corners of the streets to decoy the simple young man. Her ways are movable. She has different schemes to allure the carnal mind. The great monster of false religion is

mystery Babylon, the mother of harlots, without a husband, with no covering on her head, and the leader in false religion. What glittering inducements she offers, and how many are deceived by her blandishments.

I am sure none that are of the true bride or body of Christ desire thus to appear to their shame.

Sisters do many things that are good and they are useful. Sister Hassell and others I could name in our day, such as sister Turner, the widow of Elder E. B. Turner, have a gift in prayer, and use words of comfort to the body.

So also many of our sisters are gifted in writing, but none of them appear as with heads uncovered, or wish to teach or usurp authority in the church.

We find that women followed Jesus, and accompanied the apostles. The first one to bear the tidings of the resurrection was a woman.

Priscilla was of service with her husband in instructing even the eloquent Apollos: but it was done by taking him to one side, or without usurping authority.

The old fashioned Primitive Baptists yet hold the bible doctrine in these matters, and I trust ever will.

P. D. G.

DEAR BROTHER GOLD:—Will you please give your views on the duty of deacons in a simple, plain manner so that a child may understand, and substantiate by thus saith the Lord. I have read the writings of some of our brethren on this sub-

ject, and none of them are satisfactory to me. Please answer through the columns of the LAND-MARK and oblige.

S. PHELPS.

Whitesboro, Tex.

Remarks.

The qualifications of a deacon are given from heaven. A deacon must be of honest report, full of the Holy Ghost and wisdom. Then it is a very important business. It was to relieve the apostles of the management of any part of business or temporal matters of the church, so that they should be free from all matter of attending to the natural wants of the poor, in order that they might give themselves continually to prayer and the ministry of the word.

The deacons were to look after the temporal wants of the poor, and see that the church is in a healthy state, or able to eat, and hence they are to serve tables. The church is to be in peace and love.

Then the deacons must be honest men, and have a good report or reputation for honesty. They must be sober, serious, truthful, not lovers of gain or money, not covetous or greedy of filthy lucre. They must also not have more than one wife, but know how to treat her, and rule their own children well. But they must also be men of faith holding the mystery of the faith in a pure conscience.

Now if this faith and this wisdom, and all these excellent and heavenly gifts are in one, this will teach him and qualify him to fill the office of a deacon well in the house

of God, far better than anything I can write.

Should a church set apart one to this place until these qualities are seen in him? No they are to have these gifts before they are chosen, and should be thus chosen because they have them, and the church sees them in such persons. God always goes before and leads his people. They therefore should wait on him until the pillar of cloud or fire moves, or until he shows us what we should do.

Do you ever pray for the Lord to lead you? If God is in you there is a desire in you that he would lead you—lead the church, send sound deacons; and send gospel preachers of his own choosing. Pray ye the Lord of the vineyard that he would send laborers into his harvest.

P. D. G.

DEAR BROTHER GOLD AND BROTHER HASSELL:—Will you please say through your valuable papers to my many brethren and friends that I have been prostrate for about 5 months, and that I am exhausted of all means of living for myself and family. I have nothing to buy me a little medicine with, and if I don't get help I shall surely suffer, and I am now suffering for attention, and no way to get it. Will you please ask all my brethren and friends who have a mind to do so to help me a little. If the amount is small it will do me great good. As to my many brethren in the ministry, please ask the churches that they serve to try and help me a little, and it will be gladly received. I know that if they knew my helpless condition those who have the means would

gladly contribute a small mite to my necessities. I see no way but to suffer unless I am helped.

E. C. SMITH.

Newport, N. C.

BROTHER GOLD, Our dear old brother Silas Minter died the 27th of Eeburary. Oh how I do miss him, but I believe he is at rest. He was firm in the doctrine to the last. I stayed with him on Saturday night before he died, said he was waiting all his appointed time till his change come. Brother Gold, you will also miss him. I hope to see you at our association. I have been looking for some of the brethren to write to you about the association at Bell View, Roanoke Co. which will convene with that church on Tuesday before the 1st Sunday in May 1898, and continue 3 days. The nearest station is Starkie, and you will be met there and conveyed to the association.

Z. T. TURNER.

Remarks.

Yes, Brother Turner, I feel like I shall miss brother Minter much. For many years I have met this dear brother at associations with much satisfaction.

God will raise up others to bear witness of the truth. When our time is ended here we shall also depart I hope to be with the Lord which is far better even than to serve him here, and enjoy the company of such dear brethren as brother Minter was.

I desire, if the Lord will, to visit the Pig River association this May at Belle View, Va.

P. D. G.

COTTON'S CREEK.

Sister R. Anna Maness, a precious Baptist, lives near Cotton's Creek in Montgomery Co. N. C.

Her membership is perhaps 10 miles from there at Sngg's Creek. She desired preaching nearer home. Some time ago she noticed a hole of beautiful water in Cotton's Creek near her house, and the question was asked in her, why is this beautiful hole of water here? And the answer was given, this is for baptizing. Then she said there will be a church here. She began to talk it, but there was not much encouragement at first. Soon a saw mill was located near by. She asked the saw mill men about sawing lumber. They said, if it was for an old Baptist house of worship they did not know so well. Soon one of the men had his leg cut off, and it fell to her lot to nurse him two or three months, and thus she paid for sawing the lumber. The house is now built and a good one. They desire preaching there. My first visit to them was on the 3rd Sunday of Feb. last.

P. D. G.

ELDER P. D. GOLD, VERY DEAR BROTHER:—I am short of about fifty dollars to finish my house, and without help I cannot be able to move to it this year. I am getting old, and unable to work and I have no one to help me. I spent my days in preaching for other people. Please mention this in the LANDMARK. Your brother in hope of a better world.

W. B. WILLIAMS.

Elm City, N. C.

Remarks.

Our brethren in this section know brother Williams. Besides being old he is lame. He has been faithful, and it is proper to divide and help him. Three appeals appear in this paper, for help to our preachers. Elder E. C. Smith's health has failed him, and he is very destitute.

It is much better to give than to be in such need as to be dependent on others. No right minded person wishes to be a burden to others, yet no right minded person wishes others to suffer, and would prefer to help the deserving if he could.

P. D. G.

 UNION MEETING.

The next session of the Staunton River Union is appointed to be held with the church at Cane Creek, Pittsylvania Co. Va. (5 miles East of Danville, Va.) Friday, Saturday and 5th Sunday in May. A cordial invitation is extended to visitors.

R. L. DODSON.

 ASSOCIATION NOTICE.

The Fisher's River Association is appointed to be held Friday, Sat. and 4th Sunday in April at Stewarts Creek—less than a mile of Mt. Airy, N. C.—A general invitation is extended.

DEAR BROTHER GOLD:—For the benefit of many inquirers I feel it my duty to ask you to publish a statement concerning the afflictions of our beloved Pastor, Elder M. T. Lawrence. He was taken to Baltimore on the 10th of Feb. by his family physician Dr. B. L. Long,

and placed in St. Joseph's Hospital for surgical treatment for stone in the bladder. The operation was successfully performed by crushing the stone. He remained there for three weeks arriving home last Saturday March 5th feeling much relieved. He is doing very well except he is suffering very much with his left leg, which the doctor thinks is a sympathetic trouble and cannot walk without crutches. We hope that will soon pass away, but he is still under medical treatment. We all desire the prayers of all the saints in our behalf for the recovery of our beloved pastor. Your weak brother.

J. O. SALSBURY.

ELDER P. D. GOLD, DEAR BROTHER:—After kindest regards to you, I will inform you that I am likely to be entirely broken up by the failure of others who have used my money. My securities are going to hold a meeting next Saturday to try to devise a scheme to save me a small part of my farm. They know all the circumstances, and attach no blame to me. They have asked me to write to several prominent brethren and ask them if they would aid me in a financial way so as to help me to aid them to save me about 60 acres of my farm. I have had some talk with you upon the subject before, and though humiliating as it is to me to ask you if you, or any of the brethren, feel to do so to come to my relief. I would not do this if I had used the public funds. But as I have not done so, I feel to hope the brethren will favor me at least a little. What is done has to be done quickly. Yours in distress.

J. C. HALL.

Gogginsville, Va.

Remarks.

Our dear brother Hall has been faithful all the while. He is now old. Let us help him. It will be a good work. Let as many as have the mind and ability at once send to him what is in our purpose to give that he may have a home the last days of his useful life.

P. D. G.

Elder T. J. Bazemore's Post-Office is Fayetteville, Ga.

OBITUARIES.

OWEN GURGANUS.

The subject of this notice was born March 25th 1826, and died Dec. 8th 1897, making his stay on earth 71 yeays 8 months and 13 days. He was a son of Nicodemus Gurganus and Sarah his wife, both of whom have long since died. He leaves two brothers and two sisters, and an affectionate wife, and four children, one son and three daughters, to mourn their loss, which we hope is his eternal gain. He was not a member of the church by profession, but he expressed a desire a few weeks before, our mother said, and I know that he expressed a great willingness to die as his allotted time was gone. He seemed to have no hope of a recovery from his illness which was complicated, chronic indigestion, and a few days before his death he told me that his trust was with and in God. He had good natural reason, and worked himself up from obscurity to the attainment of considerable information for business. He was a school committeeman for many years. He also was a road-builder, and a Postmaster at Springer, Onslow Co. N. C. By his death the office is discontinued. Humphrey, Duplin Co. N. C. being the nearest to his late residence (Springer.) He also was a great man for opening up water ways, such as creeks to run timber to market. He believed in church members being prompt in fulfilling all temporal engagements. He seemed to love those most who were

honest. But he could not always meet his own, owing to his decline in life and an utter need of help to labor. He often expressed intention to pay his little debts, if so he ever could, and that he believed in an equal distribution of property among the heirs of any estate. He left no will as to how he wished his property distributed, though from the above we should judge that he intended a just and equitable division. We hope his soul is enjoying an inheritance in heaven above. Yours in hope.

JOHN A. HEWITT.

MRS. MILDRED A. SUIT.

Died at her home in Granville Co., N. C. Dec. 19th, 1897. Mrs. Mildred A. Suit. She was born Sept. 23rd, 1827; married to brother M. H. Suit, Dec. 12th, 1871. She joined the Methodists when young. After hearing Primitive Baptists preach she became satisfied that they were the people of God. She joined the church and was baptized July 15th 1873, by Elder D. R. Moore. She was one of the members forming the church organized at Dutchville in 1874. For several years before her death she was unable to attend our meetings. She died suddenly. She was a useful woman, looking well to the ways of her household, a faithful friend, and a good nurse to the sick. Her husband with many relatives and friends will miss her sadly. A large number of her neighbors assembled at her burial. Services were conducted by her relative, Mr. M. L. Winston. We hope she sleeps in Jesus.

A. E. GREEN.

MRS. REBECCA A. WARREN, (NEE) COX.

The subject of this notice was born in Beaufort Co. N. C., Oct. 20th 1833, was married to William H. Warren Feb. 26th 1857, united with the Primitive Baptist church at Blount's church 1868, where she lived a faithful member until she withdrew by letter to help organize Singleton church, at Washington, N. C. where she remained in peace and harmony until her death which occurred March 1st 1897. She died very sudden with neuralgia of the heart, living only a few hours after taken. By my request my husband L. E. Everett preached over her remains. She was what I term an exemplary Baptist, kind, loving and industrious, always filling her seat at meeting times unless providentially hindered. Those who knew her best

loved her most. She was a kind, loving, motherly friend to all whom she met. Nothing that she came in contact with escaped her sympathy, if in distress. She was well beloved by all the church, and oh so sadly missed. The seat made vacant can never more be filled by her. Words failed me to express my love for her, and how much I miss her. She leaves only two children, but a host of friends to mourn their loss; yet we grieve not as those without hope for we believe our loss is her eternal gain.

EMMA J. EVERETT.
LEWIS EMMA EVERETT.

In loving memory of our darling little babe, Lewis Emma, infant daughter of L. E. Everett, and Emma his wife, born Sept. 14 1896, died June 18th 97, aged 9 months and 4 days. One more link from the chain of life is severed, and oh how we miss it. She was sickly all her life and being thus, made her my constant care both day and night, but we tried not to get so much attached to her, believing she was ours but for a short while; but as days and weeks passed on she seemed to get some better. We could not keep our love and affections from centering on her. I nursed her day and night, was deprived of going to preaching or visiting any scarcely at all, could not take her out only under the most favorable circumstances; but I felt willing to live a hermit's life for the sake of keeping her. We had the best medical aid, and all that grandma, and kind friends could do to help us out; but in Feb. I moved from my home to Durham's Creek. There I lost my darling one, and I found then she was an idol. Oh my soul, my burden seemed more than I could bear. My very breath was in prayer to God for mercy, and to make me submissive and able to bear it. I knew that God was a just God, but oh I could not see why He should suffer me to become so much attached to her, and then take her from me. The burden was so great, I groaned daily beneath it. It was I thought the fiercest blow that ever was dealt me. I grieved so much a fear came over me that I was so rebellious that God would send a greater affliction upon me, so I strove against my rebellious spirit all that I possibly could, and daily plead unto the Lord for sustaining grace, until my mind was to a great degree composed, but I yet feel it to be a trouble I shall never entirely get over.

MOTHER.

MRS. MARGARET A. MOORE.

My beloved mother-in-law, Mrs. Margaret A. Moore was born May 15th 1827 and died in her 69th year Aug. 24th 1896. She married C. Crockett Moore Sept. 24th 1846. They lived together until the Lord saw cause to take her home. She left 8 children, husband, kindred and friends to mourn her death. Three of her children belong to the Primitive Baptist church. She was the daughter of James and Elizabeth Quesenbery. She has been a member of the Primitive Baptist church for 15 years or more, and was baptized by Elder Isaac Webb into the fellowship of Pilgrim's Rest church. It makes us feel sad to have to say she is gone. She was confined to her bed about 6 months, and bore her sickness with patience. She first took the lagrippe, and never had gotten over it. She was richly endowed with the spirit of Christ, and manifested the graces of the spirit in a preeminent manner. She loved the Lord and his holy law, and had a special and tender sympathy for ministers of the gospel in all their labors and trials, and a deep and grieving desire for the gospel peace and union, and fellowship of all the children of God. She was a true mother and well beloved by everyone, and did harm to no one. She lived as in the presence of God, and in the light of eternity, and was always a ministering angel to me in affliction. My acquaintance with her for the last 9 years has been very dear to me. "But the Lord gave, and the Lord taketh away, blessed be the name of the Lord." I was sitting talking to her one morning. She said I heard the prettiest singing yesterday evening I ever heard in my life. I asked her who she thought it was singing, and she said she thought it was five women sitting around her bed, and that they were singing, "How firm a foundation." Then she called all her children and wanted them all to stay with her, that she would not be with them long, and that she did not want to stay in this troublesome world any longer, was going to have a happier home than we could prepare for her. She requested that Elders Isaac Webb, and G. A. Reid preach her funeral, and that she had a favorite song she wanted sung before her body was moved out of the house.

"Asleep in Jesus, blessed sleep." &c.

Your sister I hope,

SENAH F. MOORE.

Delton, Va.

F. J. STONE.

Sardis..... Sat. and 1st Sunday in April
 Wilson..... Monday
 Clear Spring..... Tuesday
 Flat Shoals..... Wednesday
 Danbury..... Thursday
 Pine Grove..... Friday
 North View..... Sat. and 2nd Sun.
 State Line..... Monday
 Russell Creek..... Tuesday
 Pleasant Grove..... Wednesday
 Buffalo..... Thursday

E. E. LUNDY.

Salem..... Sat before 1st Sun. in April
 Beulah..... 1st Sunday
 Chapel..... Monday
 Memorial..... Tuesday
 Nahunta..... Wednesday
 Aycocks..... Thursday
 Lower Black Creek..... Friday
 Upper Black Creek..... Saturday
 Scotts..... 2nd Sunday
 Healthy Plains..... Monday
 Sandy Grove..... Tuesday

Peach Tree..... Wednesday
 Nashville..... Thursday
 He will need conveyance.

J. E. ADAMS.

Hunting Quarter Sat. and 2nd Sun. in April
 Next week at Portsmouth and Sat. and 3rd
 Sunday at Cedar Island.
 Jones Bay..... Tuesday night
 Goose Creek Island..... Wednesday
 Beulah..... Thursday
 Rose Bay..... Friday
 Tiny Oak..... Saturday
 Masons Point..... 4th Sunday
 North Side of Lake..... Monday
 He will need conveyance.

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Wilson, N. C.



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P. D. GOLD.

| | | | |
|------------------------------------|---|--|---|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | <i>The waters assuage.</i> |
| Before CHRIST 2348. | him, into the ark, because of the waters of the flood. | CHAPTER VIII. | Before CHRIST 2348. |
| | 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, | 1 The water abode; 4 The ark rested on Ararat. | |
| | 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | 7 The eight and the clean. 12 Noah, being commanded, 16 took forth of the ark. 20 He builded an altar, and offered sacrifices, 21 which God accepted, and promised to curse the earth no more. | |
| | | AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark; | a ch. 19. 25. Ex. 9. 24. 1 Sam. 6. |

**CAPE FEAR & YADKIN VALLEY
R. R. COMPANY.**

 JOHN GILL, Receiver.
 Cond. Schedule—In effect JAN. 23rd 1898.

| | N. Bound No. 2. | S. Bound No. 1. |
|----------------------------|--------------------|--------------------|
| Wilmington..... | Lv 9 00 a m | Ar 7 20 p m |
| Fayetteville..... | Ar 12 10 p m | Lv 4 10 p m |
| Fayetteville..... | Lv 12 18 p m | Ar 4 00 p m |
| Fayetteville Junction..... | Lv 12 25 p m | Lv 3 55 p m |
| Sanford..... | Lv 1 45 p m | Lv 2 35 p m |
| Climax..... | Lv 3 47 p m | Lv 12 45 p m |
| Greensboro..... | Ar 4 40 p m | Lv 12 17 p m |
| Stokesdale..... | Lv 4 30 p m | Ar 11 55 a m |
| N.&W.Pct.—W. Cove..... | Lv 5 17 p m | Lv 11 00 a m |
| Rural Hall..... | Lv 5 17 p m | Lv 10 33 a m |
| Mt. Airy..... | Ar 7 45 p m | Lv 8 40 a m |

| | No. 4. Daily. | No. 3. Daily. |
|--------------------|------------------|------------------|
| Bennettsville..... | Lv 5 00 a m | Ar 7 15 p m |
| Maxton..... | Ar 9 02 a m | Lv 6 15 p m |
| Maxton..... | Lv 9 07 a m | Ar 6 11 p m |
| Red Springs..... | Lv 9 35 a m | Lv 5 43 p m |
| Hope Mills..... | Lv 10 20 a m | Lv 5 07 p m |
| Fayetteville..... | Ar 10 40 a m | Lv 4 50 p m |

| | No. 16 MIXED Daily Ex Sunday. | No. 15 MIXED Daily Ex Sunday. |
|-----------------|--|--|
| Ramseur..... | Lv 6 40 a m | Ar 6 10 p m |
| Climax..... | Lv 8 30 a m | Ar 4 25 p m |
| Greensboro..... | Ar 9 17 a m | Lv 3 15 p m |
| Greensboro..... | Lv 9 35 a m | Ar 4 45 p m |
| Stokesdale..... | Lv 11 07 a m | Lv 1 35 p m |
| Madison..... | Ar 11 55 a m | Lv 12 35 p m |

Connections at Fayetteville with Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs Bowmore Railroad, at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railway.

J. W. FRY, Gen'l Mang'r. W. E. KYLE, Gen'l Pass Agt.

**WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.—SOUTH BOUND.**

| DATED Jan 17 1898. | No. 27 Daily | No. 26 Daily | No. 41. Daily. | No. 40. |
|-------------------------|-----------------|-----------------|-------------------|---------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon..... | 11 52 | 9 43 | ..... | ..... |
| Ar Rocky Mt..... | 12 55 | 10 39 | ..... | ..... |
| | | | | |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| | | | | |
| Lv Rocky Mt..... | 1 00 | 10 35 | 5 40 | 12 47 |
| Lv Wilson..... | 2 40 | 11 15 | 6 22 | 2 37 |
| Lv Selma..... | 3 15 | ..... | ..... | ..... |
| Lv Fayetteville..... | 4 47 | 1 14 | ..... | ..... |
| Ar Florence..... | 7 35 | 3 15 | ..... | ..... |
| | | | | |
| No 103 daily ex Sun. | | | | |
| Lv Tarboro..... | 6 01 pm | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7 17 pm | ..... | ..... | ..... |
| Ar Goldboro..... | 8 00 pm | ..... | ..... | ..... |
| | | | | |
| Lv Goldsboro..... | ..... | ..... | A. M. | P. M. |
| Lv Magnolia..... | ..... | ..... | 7 05 | 3 20 |
| Ar Wilmington..... | ..... | ..... | 9 39 | 5 50 |
| | P. M. | A. M. | A. M. | ..... |

TRAINS GOING NORTH.

| | No. 28 Daily. | No. 32 Daily. | No. 40 Daily. | No. 45. Daily. |
|----------------------|------------------|------------------|------------------|-------------------|
| | A. M. | P. M. | ..... | ..... |
| Lv Florence..... | 9 45 | 5 15 | ..... | ..... |
| Lv Fayetteville..... | 12 22 | 10 15 | ..... | ..... |
| Lv Selma..... | 1 50 | ..... | ..... | ..... |
| Ar Wilson..... | 2 35 | 12 00 | ..... | ..... |
| | | | | |
| No 102 ex Sun | | | | |
| Lv Goldsboro..... | 5 00 am | ..... | ..... | ..... |
| Lv Wilson..... | 5 43 am | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 am | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... |
| | | | P. M. | A. M. |
| Lv Wilmington..... | ..... | ..... | 15 | 9 35 |
| Lv Magnolia..... | ..... | ..... | 55 | 11 02 |
| Lv Goldsboro..... | ..... | ..... | 10 10 | 12 05 |
| | | | | |
| | P. M. | P. M. | P. M. | P. M. |
| Lv Wilson..... | 2 35 | 12 12 | 12 55 | 12 55 |
| Ar Rocky Mt..... | 3 29 | 12 49 | 11 47 | 1 49 |
| | | | | |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| | | | | |
| Lv Rocky Mt..... | 3 25 | 12 55 | 1 49 | ..... |
| Ar Weldon..... | 4 33 P. M. | A. M. | P. M. | ..... |

1 Daily except Monday. 2 Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:55 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:57 p. m., Kinston 7:55 p. m. Returning leaves Kinston 7:50 a. m., Greenville 8:50 a. m., arriving Halifax at 11:15 a. m. Weldon 11:33 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8:20 a. m. and 2:20 p. m. Arrive Parmele 9:10 a. m. and 4:00 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m. Returning leaves Plymouth daily except Sunday at 7:50 a. m. and Sunday 9:00 a. m. Arrives Tarboro to 10:15 a. m. 11:00 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 5:35 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 4:30 p. m., returning leaves Clinton at 7:00 a. m. and 3:40 p. m.

Train No. 25 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMMERSON, General Pass. Ag't.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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
Chil-
assen
1898

The Purpose of Zion's Landmark.

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

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

THOUGHTS IN CONNECTION WITH THE EPISTLE TO TITUS.

DEAR BROTHER GOLD:—The apostle, "Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth which is after godliness," who had hope of eternal life, which God that cannot lie promised before the world began, hath instructed the saints how they should believe and teach the way of salvation in all ages. We should take heed to his teaching. As he was an apostle of Jesus Christ it is safe to believe and teach that the Holy Ghost revealed to him that God had an elect people who lived in hope of eternal life, which God promised before the world began; and he that promised cannot lie. So when his servants teach that God's knowledge embraced the end from the beginning they do not lie. The apostle establishes the doctrine of election beyond the possibility of a failure, and that the election was before the world. So there is no danger in teaching this. Upon the principles of this election, and foreknowledge the apostle left Titus in Crete that he should ordain Elders in every city, (or church) who were sound in this

doctrine, for that would be in the order of the gospel. He thereby teaches us that that should be the order of ordination now. If we find any to be blameless, and if he has a wife and children they should be blameless, not accused of riot or unruly. I understand the apostle to teach that no one should be set apart to the work of the ministry whose wife is not virtuous and of moral and sober habits, no tattler or unchaste, and his children quiet, moral, sober and obedient. I think we should look well to this before we ordain one to the ministry, and after he is ordained the church should see that he lives up to this rule, or if he fails to do so he should be required to give up his credentials. I think a church should look well to a preacher whom they ordain, and send out to preach to the churches and to the world; see that he lives up to the divine rule. For a bishop (or pastor, or preacher) must be blameless, (and if he does not rule his own house well he is not blameless.) As a steward of God, not selfwilled, not soon angry, not given to wine, no striker, not given to filthy Lucre. Oh God, are we all clear? Oh how strict the charge. How solemn the office. He must be a lover of hospitality, a lover of good men, and how prone some of us are to jealousy, and envy. This does not come up to the pattern, sober. This means temperate,

regular, calm, serious &c. He must be just, holy, temperate. This is apostolic injunction, and is pregnant with meaning, and should be faithfully observed, and carefully and prayerfully looked after by the churches. A Bishop or Elder should hold fast the faithful word as he has been taught so that he may be able by sound doctrine both to exhort and to convince the gainsayers. This implies that he should be firm and steadfast in the doctrine of grace. Let not fear or favor turn him from it, not some times soft in order to gain favor. Then again rigid and hard and abusive in order to please. But he should earnestly contend for the faith once delivered to the saints. Not earnestly speak and contend for salvation by grace and in no other way while in the pulpit, and then come down and sneeze when Arminians take snuff." "For there are many vain and unruly talkers and deceivers &c. whose mouths must be stopped, who subvert whole houses, (churches) teaching things which they ought not, for filthy lucre's sake. Can we boast that all our ministers are free from these things? If not we are not up to the pattern. Such preachers, by subverting the truth are subject to the charge of teaching for hire and divining for money. To subvert is to overthrow, to overturn, to corrupt, to confound, to ruin. Those who are guilty whether of us or of the world should be exposed and rebuked sharply. One of these characters who was one of their own prophets, said the Cretans are always liars, evil beasts, slow bellies: because of such sayings the apostle tells Titus to rebuke them sharply, that they may be sound in the faith. Can it be that these characters are of the church? It would seem so, or else why rebuke them that they be sound in the

faith. Dead men have no faith, the deaf do not hear, the blind cannot see, so to me it seems reasonable that these were erring ministers who were to be rebuked sharply, as they were unsound in the faith. Great care should be taken to stay in the bounds of the gospel when rebuking. None should give heed to Jewish fables, and commandments of men that turn from the truth. So if we keep clear of these things we shall do well.

The above characters seem to profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good word reprobate, lost to virtue, abandoned, and it seems to be because they are not pure, but have a defiled conscience, and that in this respect they are unbelieving. Therefore they should be watched and rebuked sharply. The servant of God must speak the things which become sound doctrine, and in so doing he will remind the aged men to be sober, grave, temperate, sound in faith, in charity, in patience. It is not a very commendable thing to hear a preacher say of some of his charge that they are in the habit of drinking to excess, or that they are unfaithful to their word, unless he has faithfully rebuked them, and exhorted them, and called upon the church to look after them. Fear nor favor should keep him from the discharge of his duty, as one that watches for souls. If he fails he certainly is hiding his Lord's money, and may be brought to gnash his teeth in sorrow: better be faithful. The minister must also teach the aged women likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. How often we shrink from duty because of false delicacy. Are we faithful to our duty if we

do not heed apostolic injunction? The aged women have a duty to perform, and should perform it with a steady aim to glorify God. They are to teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, virtuous, pure, uncorrupt, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. How solemn and important the charge. Sisters, are you keeping this injunction sacred and pure? If so well, if not look for the rod. Young men are to be exhorted to be sober-minded. This does not only mean that they should be free from intoxicating drinks. But that they be sober in all manner of behavior, calm, serious; and in all things the preacher must show the pattern, or set the pattern of good works; in doctrine showing uncorruptness, gravity, sincerity. A preacher should watch over his words. Something besides foolish jesting and idle cant should mark his conduct. He should have sound speech, that cannot be condemned; so that he who is of the contrary part may be ashamed, having no reason to speak evil of him.

Servants are to be exhorted to obedience to their own masters, &c. For the grace of God that bringeth salvation hath appeared to all men. This grace appears even to the wicked when we who profess to love God live in humble obedience to his commands, and this grace teaches the children of God, who are the us in the text, that they are to deny worldly lusts, and that we should live soberly and righteously, and godly, in this present world. We should deny ungodliness, and should look for the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ. For he (Christ) gave himself for us, that he might re-

deem us from all iniquity, and purify unto himself a peculiar people zealous of good works. The price that Jesus paid for the church was immense, therefore she as a chaste virgin should obey and honor her Lord, and in all things be true to him, not turn aside after those who cry lo here, and lo there. Preachers should speak of God's commands to his people, and exhort them to obedience, and rebuke with all authority; and his life should be such that no man could despise him. The preacher is to put them, (who?) (the church) in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. How prone we are to wink at acts of disobedience for fear of losing the esteem of the offender. This should not be so. Tell all that it is a duty to obey the rulers of the land, obey the laws ourselves, and teach others, to do likewise, not to judge the laws, but to obey the laws. If the laws are bad, or hard, or oppressive, strive to get them amended, but obey them while they are in force, unless the law binds us to disobey the laws of our God, then do as did Daniel and the three Hebrews. Ministers are to exhort the church to speak evil of no man, to be no brawler, but gentle, showing all meekness unto all men. For we know we were foolish, disobedient, being deceived, and served divers lusts and pleasures, living in malice and envy, hateful and hating one another; having knowledge of these things, and seeing how hurtful and unbecoming they are, we should exhort others to shun them, and give them a pattern in our daily walk and conversation. For we feel to hope that by the grace of God we have seen something of the kindness and love of God our Saviour toward men. Thereby we are taught that our salvation was

not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour. That will do, that lays the axe at the root of all human pride, and human instrumentality, and glorifies Christ, and shows that we are saved by grace; and I believe saints only desire to be saved by grace. Therefore the ministers should teach this as the way, and exhort believers to walk in it. For if the saints are justified by his grace, and are made heirs according to the hope of eternal life, this then is the way of life, and no other way; and no other means are needed to accomplish the salvation of sinners, for this is God's way, and is exactly suited to our need, and is the only way by which God is glorified, Jesus honored, and the Holy Ghost magnified. These are the faithful sayings, and are exactly what Paul desired that Titus should teach, for they should be constantly affirmed by every one of God's servants who preach the gospel. In fact there is no gospel if these things are left out. For they are good and profitable unto men. The minister of the gospel is to avoid foolish questions and genealogies, &c. The man who is a heretic (holding unscriptural doctrine) is to have two admonitions, and then is to be rejected. I think this means if he still persists, for such an one is subverted, overthrown, ruined, or his teaching is to overthrow, to ruin, and it follows that he sinneth, and is condemned of himself. Such should be avoided.

I think the church should encourage faithful men to go among them, and should help them on their way after a Godly sort; and that they should be diligent when

they go, and not aim to throw out hints and hard sayings about others of like acceptation, but aim to cultivate a spirit of harmony and brotherly love wherever they go, and should encourage others, and try to be fellow helpers together, and try as far as they can to smoothe each others pathway, and exhort that nothing be wanting unto them. It looks to me like we do not always aim to honor one another as we should, for it seems to me like it is often the case that if we have a little success that we sometimes have a kind of vain glorious spirit about us, and seem to want people to look at me. Let all try to keep down a spirit of vain glorious pride. Preachers should exhort all God's people to learn to maintain good works for necessary uses, and that they bear fruit to the glory of God. Churches should be exhorted to salute one another in love, to send kind greetings to each other, to all that love each other in faith. Then I think there would be less strife, and brotherly love would more abound. Can we not say to our brethren, grace be with you all! When this rule is strictly observed by all, then peace will flow unto Zion like a river, and joy will fill the hearts of the redeemed, and God will be praised, honored and glorified, and the light of Zion will shine resplendently. In great weakness I am your humble brother in the bonds of the gospel I hope.

J. C. HALL.

Gogginsville, Va

Remark.

Read—ponder—observe.

P. D. G.

MR. P. D. GOLD, VERY KIND FRIEND:—Most of the people where I live are Missionaries, and I can't believe in Arminianism if I wanted

to. I would be glad for some of the Baptists to write to me. I have been thinking of writing to Mrs. Lola P. Garner. She so nearly expresses my feelings in some of her writings in the dear old LAND-MARK. I want to get a letter from her. Mr. Gold, do you remember saying at an association in the year 1888, at Axton, Va., that if a man was not saved it was his own fault. Somebody has accused you of preaching Missionary doctrine that day. Of course I do not believe it. It was not a Primitive Baptist that I heard say that you preached Missionary doctrine. Sometimes when you have nothing better to do I would be glad to hear what you would have to say about their saying that you said if a man was not saved it is his own fault. I have never heard you preach, but I have read enough of your writings to convince me that you do not preach such as Missionaries do. If you said that if a man was not saved it is his own fault I don't believe you meant what the Missionaries think you did. I will close by asking an interest in your prayers, and all who believe in predestination and election, and salvation by grace. Wishing you success, and a long life and heaven in the future, I remain a friend.

Mary E. BULLINGTON.

Sandy River, Va.

Remarks

If they understood me to say as —Arminians do—that it is in the power of man to save himself or not, just as he pleases, and in that sense it is his fault, then I was misunderstood.

If a man is damned it is just in God to turn him to destruction. Does not every one that is convicted of sin feel that it would be just in

God to cast him off forever? Is not the feeling of each one this? If I am damned it is just: if I am saved it is mercy.

A sister once asked me whose fault is it if a man is damned? I replied, it is not the fault of God is it? She could not accept that. She then said it is the devil's fault.

The trouble with most people is that they do not feel their own faults enough.

I have no fear of the final damnation of a man who sees his own guilty estate and abhors himself as such. By man came sin, and death by sin, the wages or reward. The power that redeems from sin and death is altogether of God who saves, not because the sinner has any claim at all on God, but it is by grace. Man has no excuse for his sin.

This is not Missionary at all. If the Missionaries felt the justice of God in man's condemnation—they would feel and own that the only thing a sinner can do is to receive the due reward of his deeds. The way that seems right to him leads to hell. If he receives according to his works it is to be driven away in his wickedness.

P. D. G.

ELDER GOLD, DEAR SIR:—I will write a sketch of what I hope the Lord has done for my soul. I have had many things to undergo since I have been thinking of the change when I will have to leave this world and stand before that Just one whose eyes are ever over us, knowing that we will have to give account of every idle word we speak.

On the 3rd day of April 1893, I

was very sick and in lots of misery, but about 11 o'clock I got entirely easy. Everything seemed to be well, and all at once I heard Elder W. S. McDowell right up over me just preaching at the top of his voice for several minutes, and when he stopped Elder Hillsman followed just the same way, and when he stopped I heard a voice the same way say, go and join the church. No one can tell my feelings then. I felt that I would have no more trouble. It was a feast all day to me. My wife asked me what was the matter, and I told her nothing, and turned over and tried to hide my face, but it seemed to do no good. It would come back on me, and I have felt twice since this that all was well with me. Well Mr. Gold, I have a desire to be with the Baptists, but do not feel worthy, and I have dreamed of being over the water, and a large crowd gathered at the water, and I was preaching to them until I would awake myself. You will please give your views on this, and remember me and mine in your prayers. I remain as ever your unworthy friend.

P. F. SHORT.

Elba, Pitt. Co. Va.

Remarks.

What more does our friend Mr. Short need to convince him that his home is with the Baptists?

I have thought for sometime that he would much better enjoy his hops if he would go home to his friends, and tell them what great things the Lord has done for him. For several years I have thought he loved the Baptists, and that is enough to warrant his living with them. Those that love us will do us no harm, and would do us good. Love worketh no ill to his neighbor, but love is the fulfilling of the law.

P. D. G.

ELDER P. D. GOLD, VERY DEAR BROTHER:—As I have just returned home from my trip east, and while on my trip a great many brethren requested me to write to them, I take this method to let them hear from me. I reached home and found my wife sick, and the night that I got home one of my daughters was taken very ill, but both are some better today. I had a very pleasant trip, and attended the Staunton River Union, and met Elders Dameron, Walton, Lewis and Johnson, whose company and preaching I enjoyed very much. I met a good many others, Elders that I will not mention for want of space, and a great many very dear brethren and sisters, and was glad to meet them and enjoyed their company, and hope that I was enabled to speak to their comfort. Brother Gold, when I am made to feel that I have been enabled to speak to the comfort of God's dear children it is a great comfort to me, but I have never been able to preach to perfection, yet Christ is a perfect Saviour, but I am imperfect. Though there is one thing very strange to me, that there are so many lovers of the truth that stay away from the church.

Brother Gold, don't you think it is right to encourage the Lord's people to do their christian duties, though some might say let them alone, they will come at God's predestinated time. I do believe that God has predestinated the eternal salvation of his people, and then tells them to work out their own salvation. Go teach all nations. Teach what? Teach them to be baptized, then teach them to do all things that Christ, (not men,) but Christ has commanded, and if all would teach just what Christ has commanded, and then stop I do believe division would cease to be among God's people. One solemn

thought, if God makes me do all that I do, what then have I to repent of? Because I have done the will, the purpose, the predestination of God, or is it because I have sinned and God in the riches of his mercy grants me repentance? Many thanks to the many very kind brethren and friends for their kindness to me. Yours to serve in gospel bonds.

J. M. WYATT.

W. A. SIMPKINS, DEAR BROTHER:—I will try to write a few lines to you in regard to the dealings of the Lord with me, though I feel weak and unworthy. I hope he has shown me what I am by nature and what I must be by grace before I could be everlastingly saved. So I will begin to relate my feelings the best I can. When I was about 7 or 8 years old which was about the date of 1883, I dreamed a dream in which I saw the end of time. It seemed that this world and the fulness of it decayed and passed away, and it seemed that this brought the most dreadful shock upon me that I ever felt in my life, and in this too I saw the Lord. He seemed to have wings like an eagle and he was sailing through the air, and he seemed to be the most beautiful object I had ever seen in my life. He sailed on out of sight and I saw him no more, then the whole family was aroused and alarmed and trying to pray, but I told them it was no use to pray now for we were all going to be lost, that it was too late to pray now, and about this time I awoke and it gave me much trouble for I thought I was going to die, and if I did I would be lost. I went on in this way for a short while and my trouble seemed to leave me, and I was not so troubled only at times when this dream would appear fresh

to my mind and then it would somewhat trouble me. I went on about this way for about 8 years, and at this time I went to live with my sister who was a member of the Primitive Baptist church, and they were often talking about the power and goodness of God whose presence fills immensity, and one who was able to save and does save such as he will own and bless in due time, and they would talk of how he had taught them the way of peace. I would sit near by and listen to them talk about these good things and think oh, that the good Lord would be merciful to me and save me. It seemed that he had saved them, but I had trampled his mercies under my feet so much that there was no chance for me. Oh miserable wretch that I was, but as soon as the company was gone, I would try to forget my troubles. I was a young single girl, and my age was tender. I would think of my associates, and would try to attend entertainments with them, and have pleasure in them. Sometimes I would enjoy myself for a short while, but soon after I would feel condemned over what I had done, and, often while I was trying to enjoy these things, I would feel like just sinking down, and oh, miserable one. My troubles grew worse and worse. When the evening would come, and the sun go down, it would seem to me surely this is the last day that I would ever see. It seemed that everything that I had ever done was sinful, and surely the good Lord would not let me live till morning, for I plainly saw that I had trampled his mercies under my feet all the days of my life, and if I died in that condition eternal misery and woe was my portion. When I would go to bed I would try to ask the Lord to have mercy on me a

poor sinner, but I was such a terrible wretch I felt that it was a sin for me to call on him for anything, but I could not help trying to beg the Lord for mercy. I felt sure that he was all the one that could ever save.

My aim was to keep my condition hid from my folks, but I could not do that, for sometimes they would ask what was the matter. I would tell them nothing, and felt if I told them they might expose me to others, and I felt so mean I did not want anyone to find me out. It seemed that there was nothing in the world could be done to prepare me for the world to come, and felt that I was lost forever but felt that it was just. I lived with my sister two years and then went to live with mother and brother, but my trouble got no better. When I would be trying to work, or to be alone, which I preferred to be all the time, for I did not feel worthy of company, my meditation was much on the shortness of time and length of eternity, and that I must soon sink into eternal misery and woe. It seemed there was no chance for me: such was my alarm that my constant cry was for God's mercy on me, a poor sinner, and would look all around me to see if anyone saw me, not desiring that anyone should see one so vile as myself. This was my condition about the year, 1896. About the month of February one night when all hope seemed gone the good Lord saw fit my burden to remove. I am unable to describe just how it was, but I was lifted out of a horrible pit, and he took me out of the miry clay and put a new song in my mouth, even praises to our God, and I felt like I wanted to get out of the bed and praise his name for saving such a sinner, and felt like everybody ought to praise his name for his

wonderful works. When I arose next morning it seemed that the trees and the forests were praising God. I felt like then I should never see any more trouble, but it was only a short time before doubts and fears began to come. I felt that I wanted to tell some of the brethren, but felt too unworthy, and feared that I was deceived, and would deceive them. I ventured to tell brother Eli Batten some of my feelings, and he talked with me, and did me good; but he admonished me to do my duty, and that was to go before the church and tell them: but I felt so unworthy that I could not do this. This went on for a while. After conversing with other members they too told me my duty was to go to the church and be baptized. I would go to preaching; and when the door of the church was opened for the reception of members it seemed to go was too much for me, and I would not go. When I would go away my burden was for not discharging my duty. This went on till about the month of May. I thought of going on the 3rd Saturday of May. When the church door was opened four went, but after hearing them tell the dealings of the Lord with them I felt so little I could not go, but went away sorrowful as before, and went on till the week before the 3rd Saturday in July when it seemed I could never see that meeting pass without going. When the time came, and the door was opened I went, but could not talk: but some of the brethren said they were satisfied with me, and the church at Little Creek received me and I was baptized Sunday after by Elder J. T. Edgerton, who was our pastor at that time, and in this I received much comfort that I never felt before. Your unworthy sister.—CONELIA CAPPS. Smithfield, N. C.

DEAR BROTHER GOLD:—The above was sent to me by sister Capps, and I would like to see it in print if you feel willing to publish it. She is indeed a precious sister. Yours in hope.

W. A. SIMPKINS.

Raleigh, N. C.

DEAR BRETHREN AND SISTERS IN CHRIST:—I feel thankful unto God that when I returned home I found my family well, and for what my mind has realized. I am thankful to the dear brethren and sisters for their kindness unto me, though not worthy of their notice. I found sister Ilam a loving sister, age 84 years, and can't see much if any, and has as much scripture in mind as any one I ever met. She spoke words of comfort to me. I enjoyed the meetings, though but few to preach to a part of the time. Still I hope that the Lord was in the matter, for I can say that my mind was relieved, and I hope some child of God was helped. Yours in hope of eternal life.

S. F. BASS.

DEAR BROTHER GOLD:—The LANDMARK of the 15th came to hand in due time laden with good news from a far country. Your editorials and brother Lester's and the letters from the other dear brethren and sisters were very comforting to me, but when I read the circular letter written by old father Evans to the brethren and sisters of Mayo Association. My cup ran over. It filled my soul to overflowing. It carried me back to the good old days of my boyhood, when I heard him preach so often. The Lord gave him a gift that surpassed many of his brother preachers. Your gift and brother Lester's remind me more of his than most

any other preachers I ever heard preach.

He had fine delivery, used good language, at no loss for words. The Lord had given him a bountiful supply of rich gospel food for the sheep and lambs, and it seemed to flow from the heart and reach the hearts of his hearers. When he rose in the stand and announced his text he would commence at the first part of his text and take up all the connections as he advanced. I recollect going to hear him preach the funeral of an old lady that had died near where I lived. The house was full of ladies. The men had to get seats the best they could in the yard. I got a seat on a fence-rail in front of the door he stood in to preach. He preached three hours, and did not seem to be wearied, neither did the crowd. When he closed he said he could stand there and speak upon the same subject until the sunset, and the half would not be told.

Brother Gold, if we could only have such times now as we had in the days of our dear old father in Israel when he was in the prime of life, such happy people we would be. In that day there were but few churches dotted about over the country, twenty or thirty members belonging to each church. They attended their meetings promptly. When they met they would join in singing songs of praise to their Heavenly King. When time for services arrived the speaker would rise in the stand, sing a hymn, then offer prayer, then name some portion of scripture he wished to comment on. When he commenced preaching all eyes were fixed on him. After speaking a while you could see tears running down the cheeks of members of the church. When the preacher got through and came down from the stand, all the members would rise from their

seats, and meet him, and such shaking of hands and rejoicing with them we seldom ever see among our people now. But what is the condition of things now? We see great fine houses at nearly every cross road, and some between, and from one to five hundred members at each church, more than one thousand members of the church now to one sixty years ago.

There are only two spirits that man is actuated by, the good or the bad spirit. We can't be under both at the same time, and it does seem to me that nine tenths are under the influence of the bad spirit from the amount of wickedness and crime that is going on among us at this time. But Christ told us that these things should come. He said there shall false prophets and false teachers arise in the latter days, and deceive many, and would even deceive the very elect if possible. He said they would compass the land and sea to make one proselyte and when they had made him he would be two fold more the child of hell than they themselves. Christ says, they have a form of godliness, but deny the power. Such tell us from the pulpit that God has done all that he can, or ever will do, has made the way possible for all to be saved, and if you are saved it is your act, and if not saved it is your own fault. Then they will turn right around and tell you to pray to the Lord to help you, if you will make two steps towards the Lord he will make one towards you. If the Lord has done all that he can do, as they say, he cannot do any more.

Brother Gold, if it is not asking too much of you, you will please give your view on a portion of scripture in Rev. 20:6, which reads: "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no

power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." I hope the Lord may impress you, and open the way that you may visit us soon. We would be so glad to hear you preach one more time while we live. I hope the Lord may spare you long to comfort and edify his people, is the prayer of your humble brother, if one at all.

W. H. GILES.

Malmison, Va.

ELDER P. D. GOLD, DEAR FRIEND:—I have been strangely impressed to write to you for a long time; but I cannot see why it is. I am such a sinner I do not think you could have any use for me.

I have been interested in the subject of religion for a long time, but thought at first I could get it at pleasure. All my sisters and my brothers had joined the old Baptist church, and I thought I would too when I got a little older. Thus I went on until about five years ago. I thought then it was time for me to join the church, but I found out I was not prepared, that I was a sinner, and justly condemned before God. I began to beg God for mercy, and to show me the way of salvation. In this condition I retired one night, and was scarcely asleep when I was called upon by an unknown voice to come and see the way of salvation. I was carried away in the Spirit to a place where I could see all things. I saw heaven as described by St. John in the Revelation. I also saw the earth as it is, and around and about the earth, and between the heaven and the earth there was a great, deep, dark and impenetrable gulf that no man could cross. I saw three distinct classes of people on the earth, one of them was going along carelessly, as though

there was no gulf there, and would plunge head-long into it and were lost. Another class of people appeared to see the gulf, and were dreadfully afraid of it, and were making every effort they could to cross it. Some of them had built themselves ladders to climb to heaven, but they were all too short. Some of them were much longer than others, but all of them had but one prop and that was far below the middle, and when they would climb their weight on the top would over-balance them, and they would rear up and plunge them out in the gulf. They also had ropes which varied in length. These they would throw up and try to hitch them on the corners of heaven, but they were too short, and would fall across the gulf and drop them in. I thought that these were the Arminians, the other class of people I saw were assembling themselves together and praying to the Lord to carry them over. Christ reached down his arm to the earth, and carried up whosoever he would, and as they passed through the gulf they were transformed to angels of light. I woke up rejoicing to know that Christ was able to save to the very uttermost all that come to him, but the trouble is will he save me. Can such a sinner as I find favor in his sight? Thus I have been wandering in the wilderness of sin and trouble ever since, with only now and then a ray of light.

I was very sick last winter, and in much trouble and I dreamed that I heard a voice saying, behold the Lord of glory cometh riding on the clouds; unto them that believe he is light and life; but unto them that believe not he is darkness and death. I looked and saw Christ coming on the clouds, and his countenance was brighter than the sun. I stretched out my hands to

him, and asked him to take me, but he smiled and said, thy time is not yet. I woke up singing, "Vain, delusive world, adieu." I thought all my trouble was gone, and I would get well, and not see any more trouble. But my burden soon came back. I feel like I ought to find the good people I saw in my dream, and join them. I see many of the Primitive Baptists whom I love and would like to be with, but there are others who cause me to stumble. Thus stumbling I fear less I stumble at the word, and am disobedient, or I am not prepared to be with them. They all seem to know I am a sinner and when I go to hear them preach they picture me out, and preach nearly all the sermons to me. I hope you will pray for me. I would like to have your view on 1st Peter 2 : 6-8. Your troubled

FRIEND.

Remarks on 1st Peter 2 : 6-8.

The foundation stone which God laid in Zion is Jesus Christ. What is more important to a building than a sure foundation? God the Great Builder has placed Jesus as the foundation, a sure and tried stone, and therefore precious. That which is indispensable to a building, and which cannot fail is precious to that building, and every inhabitant thereof. Hence none that trust in him shall ever be confounded, make haste, or fail.

To such as believe Jesus is precious. We know then that if Jesus is precious to us we are believers in him. Jesus is precious to none but believers.

To all others he is a stone of stumbling, and a rock of offence. A man is either for or against

Christ. Such as are against him stumble, and are disobedient, whereunto also they were appointed.

They desire not the knowledge of salvation, nor do they love the Lord Jesus Christ.

What should you do if you love Jesus? Answer, obey the truth. Be baptized in his name and follow him.

P. D. G.

DEAR SISTER EMMA:—I will try to respond to your very dear letter this lovely afternoon. I've often thought of you and thought I would have written long ere this, but something would transpire to prevent. No doubt you feel that you have been called upon to pass through deep waters and that the waves and billows have gone over you, but no chastening for the present seems to be pleasant, but grievous, but afterward yieldeth the peaceable fruit of righteousness to them who are exercised thereby. Dear sister, you must try to put your trust in in Him who knoweth all our needs and has promised to supply them. I reckon you feel as I do that you have been chosen in the furnace of affliction, but my dear sister, when we can feel that all our afflictions are working together for our good then we are enabled to stand still and see the salvation of the Lord. All the trials we have to contend with in this life will only make heaven the sweeter, but it is so seldom I can have any foretaste of joys to come, but my heavenly parent only metes it out to me as he sees it will be for my good and his glory.

When I first received your letter I had not heard your house was burned, but heard it that evening.

It was a great loss to you and dear old sister Lucy too, she was so much wedded to what she had. No doubt it was a great grief to her, it would be a sad loss to any of us. I know you feel sad at the loss of the home of your childhood where you have spent so many happy hours. The scenes of childhood seemed to be indelibly painted on your memory. But I hope dear sister, your heavenly parent has enabled you to feel ere this that you have a house not made with hands eternal in the heavens, where moth doth not corrupt and thieves do not break through nor steal. I've had a hard time since I saw you. We've been building an addition to our house, and the children going to school, and part of the time no help. The carpenters commenced work the last day of Sept. and did not finish until a week before Xmas, and now the plastering and painting is to be done, so it will be a long time yet before it will be completed. You said in your letter that you all were not well. We are not either. Write soon to your little sister I hope.

SALLIE A. WILES.

P. S. Dear sister, you spoke about the tragedy in your family. It was sad indeed, but he had so much trouble no doubt it dethroned his reason. Oh, it is sad indeed when our trials are so great as to over balance our minds, I felt truly sorry for all. I am glad the Holy comforter enables you to bear your trials as calmly as you do. Our beloved pastor so often remarks that when our afflictions have a tendency to drive us to a throne of grace and to humble us, it is a good mark. I am often made to feel that there is no other help, that there is none other can do helpless sinners good. Oh that I could learn

more of him and to keep his commandments, and not have to be chastened so often. But I must bring my scribble to a close for you will tire of reading. The last LANDMARK is full of precious truths. I enjoy reading brother Halls communications so much. Fondly.

SALLIE.

I have been requested by Some of the brothers of Norfolk to write a few lines about what I experienced before I received a hope, if I ever did. I was 3 years seeking the little hope I have. I had been confined to the bed with paralysis 2 years before I tried to pray, and I dreamed a dream that gave me satisfaction. I was lying on my back one night with my arms folded upon my breast, and I dreamed of the most beautiful place that I had ever seen before in my life, and the largest crowd that I ever saw of beautiful people, little babies, and from that up to grown people, and I thought that brother Taylor Turner was sitting on a long, tall seat, and all the whole crowd began singing the old Hymn, Why do we mourn departing friends. They sang three verses before I waked, and when I awoke I tried to finish the song but could not sing. I will close as I have written as best I could in my condition. As ever your brother in hope of eternal life.

I was stricken with paralysis in 1890, and have been helpless ever since, cannot talk except yes or no, and have been a member of the church 2 years. JOHN. W. FERRY. Mountain Valley, Henry Co. Va.

When we do to please ourselves we are in the flesh. When our ways please the Lord we can very well endure the clamors of the world, the flesh and the devil.

P. D. G.

ZION'S LANDMARK.

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

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

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

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EDITORIAL.

SCRIPTURE NAMES.

In the further development of Adam—man—we have Cain born unto them, as one gotten from the Lord. Cain seems to have been largely the embodiment of the baser elements of man in his corrupted estate, and is therefore more allied in his character to Satan by whom man was corrupted. There seems to have been a certain way to which Jude refers as the way of Cain, which was befitting to his character, and into which he as readily and willingly went as did Judas, who went out and hanged himself and went to his own place. John refers to Cain as being of that wicked one, in the sense I understand that his deeds are evil, being at the instance of the devil, the author of all evil, just as Jesus meant when he said to certain ones: "Ye are of your father, the devil, and the lusts of your father ye will do," and when he said to Peter, "Get thee behind me

Satan. "These were not the children of Satan in the ordinary sense of generation, but were denominated such by virtue of the ruling spirit by which they were at the time influenced, by which in the first and second instances they were entirely and continuously controled. I suppose owing to Cain's peculiar state or condition in character and purpose of mind, he adopted his way or course of life as intuitively, though more intensely, as the little boy adopts the use of his stick-horse, or the little girl the companionship of her dolls. His ear was too dull to catch the music of the bleating of the lambs, his eyes beheld no beauty in them as they gamboled upon the hills, his soul was insensible to the graces of their bearing and the innocence and gentleness with which they sought the guidance and protection of the shepherd. Cain could not have been a suitable and successful keeper of sheep. The bent of his mind was to seek after the baser elements of the world, hence he turns to the earth which had been cursed, and tills the soil, which bringeth forth briars and thorns, and from among these he gathers the fruits of his hands and brings them for an offering unto the Lord. Adam had already experimented with fruits to his overthrow and misery, and it was not possible that the breach could be healed by an offering of fruit of the earth, or that such an offering for any purpose could have been accepted of the Lord at the hands of the man, especially at the

instance of him by whose subtle influence man had sinned. No such offerings have been or ever will be accepted of the Lord, whether made by the followers of Cain, Korah, Dathan, Abiram, or Balaam. They are made at the instance of and through the divination of Satan, and those who make them will most assuredly go down together with their leaders alive into the pit, and utterly perish from among the congregation of the Lord.

When Cain perceived that his offering was not respected he was wroth and his countenance fell. He did not seem to regret that he had brought the wrong kind of offering, or had not-done well, but was wroth because the Lord did not accept what he did bring, nor commend what he had done. There are men today whose wrath rises up and whose countenance falls under the reign of their wrath when the doctrine of distinguishing grace is set forth, and with indignation do they array themselves against God, and declare him unjust if he does not accept their work, and them by it. It seems there is nothing which more thoroughly arouses the ire of man than the idea that salvation is by grace through faith and not of works, that it is the righteousness of Christ without works, and not the righteousness of man by works that saves sinners, that it is the volition of the will of God and not of man that turns sinners unto God, that the way of salvation is ordained of God, and that his Son is absolutely and

unconditionally the way, the truth, and the life, and that none can come unto God but by him.

Abel was a keeper of sheep, or a feeder of sheep. His occupation indicates that the controlling elements of his character were of an order superior to that of Cain. No doubt he readily conceived an inclination toward and a fondness for the business of caring for sheep. I presume his entire possessions consisted of sheep, that he had no other occupation, and had therefore no other source of revenue. We might say that as his possessions consisted in sheep he had nothing else to bring as an offering unto the Lord but a lamb from his flock. But this of itself does not signify that he should have brought a lamb, or that he should have brought anything, or made any offering whatever. This was a matter which, in process of time, or at the end of days, I conclude certain days came to pass. "And it came to pass," is an expression frequently used in the scripture, which to my mind is not a mere form of expression, but means that whatever took place as having come to pass had been previously determined, and this expression is used to indicate and emphasize the fact. Had it not been before ordained of God that faith should then and there make the first exhibition of its existence, power and unerring guidance in the acceptable service of God, Abel would never have been minded to make an offering to God, nor what to offer. Nor would Cain, I dare say, have thought to make

the offering he made, or to make any at all. However it seems that Cain came with his offering first, and then Abel with his offering. The divine order seems to be that the natural, and that which was evil, and contrary came first in many instances. The evening preceded the morning, the darkness was first, then the light. The devil was before man. The first thing that man did was wrong. The devil introduced the consideration and propriety of that which brought man into transgression, which was the wrong which he did. The first effect of the entering of the law was the abounding of sin, followed by the super-abounding of grace. When the Lord came to Job and the other Sons of God he found the devil already on hand. The magicians were with Pharaoh in Egypt with their rods of divination when Aaron came before him.

I do not suppose Abel thought of boasting because he had done well, because it does not appear that he had literally any more assurance before hand that his offering would be accepted than Cain had that his would not be; but Cain was wroth and rose up and slew his brother. Abel's offering was by faith by which he stood accepted of God. Cain's offering was not of faith, but of his own carnal will, by which he fell under condemnation; therefore by these two offerings we have a clear distinction between that which is carnal and that which is spiritual in the character and effect of each.

Naturally there was no difference

between Cain and Abel. As men they were of the same parentage and hence of the same nature. From this standpoint Cain might have done as well as Abel, but there was that however not of nature, which made a difference, and that was faith. This Abel had, and Cain did not. Who had thus made them to differ? He who is the author and finisher of faith.

It does not appear that the Lord was displeased with Cain for making an offering, or the manner of it, nor what he offered; but he did not respect him nor his offering. The fact did not consist in what he brought so much as it did in that by which he brought it. Had he brought a lamb as he brought the fruit it would not have been accepted. Had Abel brought fruit as he brought the lamb it would not have been respected. The essential feature is in the faith by which Abel made his offering. If Cain had been guided by faith he would not have brought fruit, and Abel without faith would not have brought a lamb.

Cain was a murderer and for the murder of his brother was he condemned and cursed from the earth. The offerings going before but lead up to the development of his character as a murderer, that he might be cursed from the earth, and driven out to his own place, the land of Nod; and hid from the face of the Lord; and yet so marked that all who found him might know that he was the murderer cursed of the Lord; but that they might not slay him.

The character of Cain has ever been as a thorn in the flesh, as sons of Belial, to the descendents of Seth; and will so continue until that man of sin shall have been fully revealed and made an end of through the sovereign reign of the seed of the woman. Then the mysteries of the absolute purpose of God in all things will be fully revealed to the utter destruction and misery of the wicked, and the glorification and infinite delight of the righteous.

P. G. I.

Brother James Hendrix, of Ind. Ter. requests my view of Dan. 8: 13-14.

In this chapter is recorded a vision of Daniel concerning the people of God in troublous times, as they are affected by the nations of earth.

It is wonderful to consider how God uses the nations of earth as a sword with which to chastise his own chosen people. He has commanded the enemies of Jacob to be round about him. He raises up a nation, or an individual as it pleases him, or puts them down, as it pleases him, and none can say unto him, what doest thou.

In the bible the traits of men or nations are set forth by the nature or habits of animals. For instance God's people are compared at times to sheep, to show forth their defenceless condition, or their meekness. The wicked men are shadowed forth by a wolf, or bear, or goat, because the nature and habit of

such animals are possessed by these nations.

In the vision recorded in the 8th chapter of Daniel a ram with two horns sets forth a nation that fights, as a ram with horns butts or fights. The ram appears pushing westward, northward and southward, so that no beast could stand before him, or deliver out of his hand. This represents a kingdom that conquers and prevails above all the kingdoms around, but another beast, a goat, appears with still greater power, and stamps the ram to the ground, or prevails. Out of the head of this goat comes one notable horn ruling everywhere, but it is broken, and four kings rise up ruling the four quarters of the earth, and out of one of these came forth a little horn waxing exceeding great even to dominion over the pleasant land.

These animals and horns represent kingdoms or nations, and horns represent their power.

The Babylonish kingdom is first, taking the Hebrews captive, then the Medo-Persian kingdom towering in Alexander the great—of universal conquest. Then division of this kingdom into four—then the little horn waxing so great as to draw down some of the stars and controlling the pleasant land, or the Jewish nation, and magnifying himself even to the prince of the host, or to the crucifixion of Christ, and taking away the daily sacrifice, or the destruction of the temple and the Jewish nation. For the Roman nation did conquer the Jews just before the com-

ing of Jesus in the flesh, and corrupted some of the Jews, or prostituted these stars to the ground, and instead of the Jewish nation abiding in their strong holds, by obeying the Lord God, they prevent the right way of the Lord, and provoke the Holy One until he delivered them into the hands of the Romans, and the daily sacrifice is taken away, and their nation perishes.

Daniel said, Then I heard one saint speaking, and another saint said unto that certain saint who spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot.

"And he said unto me, Until two thousand and three hundred days; then shall the sanctuary be cleansed."

There is a specific time stated (2300 days) during which time the temple shall be trodden under foot; but after the elapse of this time the sanctuary shall be cleansed. This number of days I am free to admit I do not know the meaning of. A common impression prevails among the Jews that the land of Palestine shall yet be given back to them, and that they shall re-occupy it, and again in still greater splendor and purity, they shall worship in their rebuilt temple cleansed and more glorious.

It does not appear to me that the kingdom of heaven ever retrogrades, nor that the worship of the Prince of the host shall ever be found in gorgeous palaces of earth, nor heralded by kings wearing

crowns of earthly gold; nor that the priesthood of Levi has any more place in the kingdom.

Jesus is the High Priest over the house of God, and the law worship and system has vanished away never again to return, but that its fulfillment is glorious and magnified in the worship of Jesus.

That God yet has a people among the Jews I firmly believe, and that when the fulness of the Gentiles shall have come in then God will take away the tongue of the Egyptian sea, and open the way for these kings of the east or his people to come and set down with Abraham and Isaac and Jacob in the kingdom of God.

So far as the Jews are concerned their temple and worship is still trodden under foot of the Gentiles, and will be until the 2300 days expire. When this is to be I know not, for I do not know what a day, nor an hour will bring forth, for I cannot see at all into the future.

All prophecy of scripture shall be fulfilled as God purposes and declares it, but so high is God's ways above man's that we know not how or when a prophecy is fulfilled until it is done.

However this is a question of deep interest among the saints. Hence Daniel hears one saint enquiring of another saint, how long? Daniel also himself made such inquiries. Some of the things were shown him, and others were hid from him.

God told him to go his way—he must die. That is the way of all the earth. But in the end or the

resurrection he should stand in his lot and know then even as he is known.

We must await the resurrection of the dead. That is the time when every Jew inwardly shall come to Zion, and occupy the place prepared for him by his Father, when there will be nothing in any one except that which is holy and heavenly, and therefore perfect; and hence each will know as he is known, or there will be no veil, nor darkness, but all shall see Jesus as he is and be like him.

Of the false system of worship indicated in this scripture I write not now.

P. D. G.

Mrs. Minnie Martin, of Danville, Va. requests my view of Luke 17:33 35.

We notice by reading the history of God's dealings with men that he delivers the righteous, and reserves the unjust unto punishment. He separates between the righteous and the wicked. He makes no mistakes, nor is he flattered by man's praises, nor deceived by his appearances, nor is there any partiality in God. He is just and righteous, and judgeth according to every man's work.

"Remember Lot's wife." Lot was a righteous man. When he was commanded to flee from guilty Sodom—he was told not to look back, but escape for his life. Lot's wife lingered and looked back, and was turned into a pillar of salt. There she is to-day, a monumental warning that even the wife of a righteous man cannot depend on her

husband, but must forsake or leave all that is in filthy Sodom behind forever.

You can take nothing of this world with you when you meet the Lord. You must receive of him all the preparation needful. Of his fulness all we receive and grace for grace. Your own life you cannot take. The dearest principles of self must be sacrificed. A man must lose his life in order to save it.

Then the way to heaven is in the great and terrible wilderness, yet so safe that he that loses his life shall find it, while he that seeks to save it shall lose it. All the strength is in the way, and none of it in the pilgrim.

Our experience is that we die to live, forsake all to find all, crucified yet live, are poor yet rich. That which is rich is left, while that which is poor is taken,—that which is highly esteemed of man is abomination with God.

When we feel cast off and lost as unworthy of any mercy from God, then the Lord speaks comfortably unto us, and we feel that salvation is of the Lord.

We as servants of the Lord must lay down our lives for the brethren, present our bodies a living sacrifice. He that would save his life by not serving the Lord shall lose it, while the one that serves the Lord in faithfulness shall save his life. There is great comfort in laying down ones life in the cause of truth. Sowing to the Spirit is in tears, but the reaping is in joy.

In this service one is separated

from all others, and forsakes all and finds all. Two are in one bed, one is taken and the other left. There is a division or separation always in following Christ.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:—A friend requested me to write you and ask you to give your views on the word "sanctification," its height, depth and breadth, and if in your opinion one could become sanctified in this life. Please answer through the LANDMARK. Yours very respectfully.

M. MANN,

Newport, N. C.

Remarks.

There is no sanctification in the flesh. It is all in Christ Jesus, and God sanctifies in the true sense, sanctified by God the Father. Christ is made of God unto us wisdom, sanctification, &c. Paul prayed that God would sanctify the brethren wholly.

The people who are truly sanctified according to the word of God feel that in themselves they are sinners. They worship God in Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

By faith such stand and walk or live. Sin is not imputed unto them. They are crucified with Christ, and Christ lives in them, and they in him. In that relationship and walk there is no sin. Such are wholly sanctified.

Would such say they are without sin? Paul was sanctified, yet he said he was the chief of sinners.

P. D. G.

OBITUARIES.

JOHN PATRICK WILLIAMS.

In much weakness, inability, sorrow and sadness I attempt to record the sad death of our beloved father, which occurred at his home in Davidson county, N. C., on the 11th of Feb. 1898. John Patrick Williams was born Nov. the 27th 1827, making his stay on earth 70 years, 2 months and 14 day. He leaves an aged wife, 4 children and a host of relatives and friends to mourn his loss, but our loss is his eternal gain. Our father professed a hope of Christ in early youth, but never allied himself with any church, thinking it better to live without than risk the consequences of being deceived. He lived an upright and honest life and was a true believer in the Primitive Baptist faith. The kind and gentle manner he spent his stay upon earth endeared many friends who hold him in sweet remembrance, while the poor heart stricken children and wife seem to have nothing so sweet in all this world for their affections to rest upon. But alas he must go (as we feel to hope from this thorny desert of time) to fill a seat prepared for him among the precious guests which adorn the peaceful kingdom of our ever living Head, who has said, your Father calls, dear child, come home. Oh may the dear Lord enable us to bow in humble submission to every dispensation of his providence, knowing he doeth all things well, before whom every knee shall bow, and every tongue confess him Lord of all. May our every day thoughts be drawn heavenward with that solemn reality this world is not our home. The brightest and purest things of time—are fast passing away, but in that holy mansion not made by hands, eternal in the heaven, there is sweet peace and rest for evermore. So may the bereaved wife and children and friends, as far as may be consistent, be led to the rock of eternal ages to ever press forward in hope of gaining the prize of the high calling of our God, when they are called home. Our beloved husband and father was called to his eternal home on the night of Feb. the 11th, 1898, after lingering several months with heart disease, which he at times seemed to suffer untold, before his spirit could be released, and gently borne away to him who gave it, to join the sweet anthems of praise with

those who have gone before. Our frail bodies are fast ripening for the tomb. May our faith grow brighter, and stronger as we walk in the highway leading to the Holy City of the living God, where we may appear in the perfect image of Jesus with palms of victory as receiving the never fading glories, as heirs of Jesus who loved us with an everlasting love. This everlasting love was treasured up in the bosom of mercy before time began with mortals here below, and we feel sure that precious blood can never lose its power till all the ransomed church of God be saved to sin no more.

F. M. WILLIAMS.

One of the bereaved children.

The funeral was preached by Elder P. W. Williard to a large and attentive congregation, after which his remains were laid in their last resting place in the old cemetery at Pine Church. *

F. M. W

WILLIAM S. MCDOWELL.

I have been requested to write something concerning the life and death of our much loved brother William S. McDowell to be published in ZION'S LANDMARK. Elder William S. McDowell died in Danville, at the home of his son Mr. M. J. McDowell, December 31st 1897. I think he was born in Halifax county, Va., Aug. 2nd 1822. When quite a young man he moved to Pittsylvania county, Va., and soon thereafter became a minister of the Baptist church, of which he was a member. About this time he was married to Miss Sallie A. Vaden who died 1873. His second marriage was to Mrs. Winnie Eades, who also preceded him to the grave. His first wife bore him four children. Three sons survive him, who loved their father and nursed him in his sickness as tenderly as a babe. He lacked for nothing that children and friends could supply, but death has released him from his sufferings. Elder McDowell was an honest farmer, labored with his own hands for the support of himself and them that were with him, and was no burden to his brethren. He was a preacher about forty years, and was an able defender of the truth, and felt that he was set for the defence of the gospel. No doubt many thought he used the sword unmercifully. Nothing seemed to please him better than to hear the name of Jesus exalted. He gloried in salvation by grace

He felt great concern for the welfare of the churches, watched closely every invasion. Brother McDowell and myself were together a great deal. We have tried to preach often together. He was rigid with young preachers, but he meant it for their good, and the safety of the churches. He contended earnestly for the old way marks. Several churches were built up under his ministry. He endeared himself to his brethren by his earnest labors with them. He was strong in his convictions. On his death bed I asked him if he felt that he had preached anything that he regreted. He said no, but was ashamed of the bungling manner in which he had preached the truth. As a father he often admonished me to be true to the cause of God, and pray for the peace of Jerusalem. I miss him as a yoke fellow. The brethren miss him as a good counselor. I feel that his sons miss him as a fond father, for he doted on them; but he is gone. We will hear his voice no more, but his name will live in the memory of the brethren and sisters. He has quit this world that he often called the saint's battle ground. As a faithful soldier he has gone to his reward. May God bless us.

GEORGE W. HUNDLY.

—Remark. A faithful obituary.

P. D. GOLD.

JOHN J. PHILPOT.

He was born Aug. 1st 1813, and died May 29th 1894. Elisabeth R. Consort of the above was born May the 9th 1816, and died March 18th 1896. They were united in matrimony Oct. 15th 1835. The result of this union was six children, 4 boys and 2 girls. They lost one son in the late war, and one in youth. The others yet survive them. They both joined the Primitive Baptist Church at Old Town Creek, in time of the revival some forty years or more ago, and to my certain knowledge ever since lived more consistently as members than any others it was my privilege to know. Well do I remember in my youthful days how I used to complain at them in my feelings for being so strict on children, in seeing they conducted themselves in the right manner when about them. They were both considered honest, truthful and as industrious as the days are long, by all who knew them. Their house was the house of prayer and a home for Primitive Baptists

at all times. Their children were reared in honor and their works speak for them until today. Their two daughters are members of the Primitive Baptist church. Their oldest son is now and has been for years an official in Henry Co. Va. Their youngest son is now and has been ever since he was grown as pious and quiet; as a member of the church should be. Surely if such are not subjects of grace how or why is there such a difference in mankind? Uncle served his county and neighborhood as an officer and advisory counsel for years. They lived in peace with men, and died in peace with God, without a doubt on my mind. It was your privilege brother Gold to visit him in June 1877, of which I have often heard him speak. But they are no more of the world. Being dead they yet speak, for their works are following them. Dear children and brethren and sisters of like precious faith, while their bodies are confined to the narrow limits of the tomb, their souls are basking in the sweet realms of peace with loved ones gone before. May you my friends and I join that immortal train, and in their company remain. For their bodies that corrupted fell, shall uncorrupted arise, and with waking saints salute the mansions in the skies, where faith will be in sight, and hope in possession.

A. B. PHILPOT.

Request of his son.

Remarks.

Yes, brother Philpot, they certainly were lovely Baptists.

P. D. G.

ISAAC W. HOWERY.

By request of Pine Creek Church I send you the following obituary for publication in the LANDMARK. Brother Isaac W. Howery was born June 7th 1828. He was the son of the late Elder Micheal Howery, who was a very able Baptist minister. He was married to sister Virginia A. Payne Nov. 28th 1855, by whom he had six children, 1 boy and 5 girls. He was smitten by the Spirit of the living God in the spring of 1895, and after a deep conviction was lead by the good Spirit to the feet of Jesus, and found peace with God. In October 1895 he joined the church and was baptized by Elder A. Dickerson. He was confined about 3 months and seemed very much devoted to Jesus. He prayed and asked others too, that the blessed Jesus would be with him as he passed over

the river. He told one of the brethren, "That he would not live 24 hours and felt then that Jesus would be with him in his dying moments." So he passed away Feb. 7th 1898 by remarking, "I am going home to heaven. How sweet the name of Jesus sounds." By order of his church.

J. F. MARTIN,
Clerk.

DEAR BROTHER GOLD:—Old sister Parthenia Strayhorn, 90 years old is dead, and brother A. N. Hall is here to preach on account of her death at 2 o'clock today, after which her body will be deposited in the family burying ground. Her tombstone has been prepared about 7 years, and her shroud about 2 years. She had been a member at Eno about 60 years, and was willing and even prayed to die. She had been confined near 2 years. She retained her memory the best I ever saw, could tell who preached and repeat the first text she ever heard preached from, when she was quite small, and in fact nearly all the texts and by whom. She read the scriptures and retained them. I am as ever yours.

G. C. FARTHING,

Remark. A genuine old Baptist.
P. D. G.

UNION MEETING.

The next session of the Contentnea Union is appointed to be held with the church at Autrey's Creek on the 5th Sunday and Saturday before in May 1898. Visiting brethren and especially the ministers are cordially invited.

J. F. BROWN.

PRINTING.

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P. D. GOLD & SON,

Wilson, N. C.

APPOINTMENTS.

W. W. BARNES.

Washington 1st Sunday in April
Briery Swamp Monday
Great Swamp Tuesday
Little Creek Wednesday
Sparta Thursday
Autrys Creek Friday
Old Town Creek Sat. and 2nd Sunday
Moore's Monday
Union Tuesday
Pleasant Hill Wednesday
Mill Branch Thursday
Nashville Friday
Sappony Sat. and 3rd Sunday
He will need conveyance.

J. E. ADAMS.

East Lake Wed. and Thur. before 1st Sun. in May.
Providence Sat. and 1st Sun. in May
Kitty Hawk Banks Mon. and Tues. after
Flatty Creek Sat. and 2nd Sun.
Bethlehem Tyrrell Co. Sat. and 3rd Sun.
Concord Tuesday after
Moratlock Thursday
He will need conveyance.

If the brethren in Hyde wish any change made in appointments do so, or brethren elsewhere. Elder J. T. Rowe can arrange an appointment at Elizabeth City.

E. E. LUNDY.

Falls Friday before 3rd Sun. in April
Mill Branch Saturday
Union 3rd Sunday
Moore's Monday
Wilson Tuesday
White Oak Wednesday
Meadow Thursday
Tysons Friday
Autrys Creek Saturday
Old Sparta 4th Sunday
He will need conveyance.

J. S. CORBETT.

Red Banks 2nd Sun. in April
Tysons Monday
Autrys Creek Tuesday
White Oak Wednesday
Moore's Thursday
Wilson Friday
Beulah Sat. and 3rd Sun.
Little Creek Monday
Fellowship Tuesday
Clement Wednesday
Hanna's Creek Thursday
Smithfield Friday
Bethany Sat. and 4th Sunday
Johnston Union Monday
Cross Roads Tuesday
Chapel Wednesday
Nahunta Thursday
Newborns Friday
Cross Roads Saturday
He will need conveyance.



THIS CUT shows the size of the type and the binding of the

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P. D. GOLD.

This shows actual size of type

| | | | |
|---------------------|--|--|----------------------------|
| | <i>The beginning of the flood.</i> | GENESIS, VIII. | <i>The waters assuage.</i> |
| Before CHRIST 2244. | him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | CHAPTER VIII. 1 The water decreased. 2 The ark resteth on Ararat. 3 The raas and the dove. 4 Noah, being commanded, 10 goes forth of the ark. 11 His seedeth on him, and of each creature, 12 which God accepted, and promised to curse the earth no more. AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: | Before CHRIST 2244. |

DR. WORTHINGTON'S SOUTHERN REMEDY

Is acknowledged by all to be one of the best cures for all bowel troubles known. For summer diseases of children it has no superior and few equals. In the absence of the doctor it comes nearer taking his place and relieving the little sufferer than anything else. When troubled with dysentery, diarrhoea, or inflammation of the bowels, this remedy when taken will relieve the pain and check the discharge. Dr. Worthington was one of the leading physicians in Eastern North Carolina and before the war manufactured this medicine, selling in 1859 in North Carolina over \$50,000 worth of it. At the outbreak of the war, he was called to Richmond to manufacture it for the Confederate Army, it being used largely by the surgeons. It now has strong recommendations and testimonials and receives the strongest endorsement by those using it. Directions are sent with each bottle.

Write to me for a trial bottle, which will be sent prepaid for **25 cents**. If any person or persons want one dozen bottles, I will send them by express prepaid for **\$2.75**. Agents wanted, to whom special prices will be made. Get your druggist or country dealer to be an agent.

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JOHN GILL, Receiver.
Cond. Schedule—In effect JAN. 23rd 1888

| | N. Bound | | S. Bound | |
|----------------------------|---------------|---------------|---------------|--------------|
| | No. 2. | No. 1 | No. 4. | No. 3. |
| Wilmington..... | Lv 9:00 a.m. | Ar 7:20 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Fayetteville..... | Ar 2:10 p.m. | Lv 4:10 p.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Fayetteville..... | Lv 12:15 p.m. | Ar 4:00 p.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Fayetteville Junction..... | Lv 12:25 p.m. | Ar 3:55 p.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Sanford..... | Lv 1:48 p.m. | Lv 12:45 p.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Climax..... | Lv 3:47 p.m. | Lv 12:45 p.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Greensboro..... | Ar 4:40 p.m. | Lv 11:17 p.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Greensboro..... | Lv 4:30 p.m. | Ar 11:55 a.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Stokesdale..... | Lv 5:17 p.m. | Lv 11:00 a.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| N.W. Cove..... | Lv 5:47 p.m. | Lv 10:35 a.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Rural Hall..... | Lv 6:15 p.m. | Lv 10:00 a.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| Mt. Airy..... | Ar 7:25 p.m. | Lv 8:40 a.m. | Lv 4:30 p.m. | Ar 6:10 a.m. |
| | No. 4. | | No. 3. | |
| | Daily. | | Daily. | |
| Bennettsville..... | Lv 5:00 a.m. | Ar 7:15 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Maxton..... | Lv 9:07 a.m. | Ar 6:11 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Red Springs..... | Lv 9:35 a.m. | Lv 5:43 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Hope Mills..... | Lv 10:20 a.m. | Lv 5:07 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Fayetteville..... | Ar 10:40 a.m. | Lv 4:50 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| | No. 16 | | No. 15 | |
| | MIXED | | MIXED | |
| | Daily Ex | | Daily Ex | |
| | Sunday. | | Sunday. | |
| Hamesck..... | Lv 6:40 a.m. | Ar 6:10 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Climax..... | Lv 8:30 a.m. | Lv 4:25 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Greensboro..... | Ar 9:17 a.m. | Lv 3:10 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Greensboro..... | Lv 9:35 a.m. | Ar 4:45 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Stokesdale..... | Lv 11:07 a.m. | Lv 1:25 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |
| Madison..... | Ar 11:55 a.m. | Lv 12:15 p.m. | Lv 6:15 p.m. | Ar 4:40 a.m. |

Connects at Fayetteville with Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs Bowers Railroad, at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railway.

J. W. FRY, Gen'l Mgr.
W. E. KYLE, Gen'l Pass Agt

WILMINGTON & WELDON R. R. and Branches. & Florence Railroad Cond. Schedule—SOUTH BOUND

| DATED 1888 | No. 3 | | No. 4 | |
|-------------------------|---------|-------|-------|-------|
| | Daily | Daily | Daily | Daily |
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon..... | 11 55 | 10 30 | ..... | ..... |
| Ar Rocky Mt..... | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 00 | 10 15 | 5 40 | 12 47 |
| Lv Wilson..... | 2 20 | 11 15 | 6 24 | 2 47 |
| Lv Selma..... | 3 15 | ..... | ..... | ..... |
| Lv Fayetteville..... | 4 47 | 1 14 | ..... | ..... |
| Ar Florence..... | 7 25 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 6 01 pm | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7 17 pm | ..... | ..... | ..... |
| Ar Goldboro..... | 8 00 pm | ..... | ..... | ..... |
| | A. M. | | P. M. | |
| Lv Goldboro..... | 7 04 | 3 40 | ..... | ..... |
| Lv Magnolia..... | 8 05 | 4 24 | ..... | ..... |
| Ar Wilmington..... | 9 30 | 5 50 | ..... | ..... |
| | P. M. | A. M. | A. M. | P. M. |

TRAINS GOING NORTH.

| | No. 3 | | No. 4 | |
|----------------------|-----------|-------|-------|-------|
| | Daily | Daily | Daily | Daily |
| | A. M. | P. M. | ..... | ..... |
| Lv Florence..... | 9 45 | 5 45 | ..... | ..... |
| Lv Fayetteville..... | 12 42 | 10 15 | ..... | ..... |
| Lv Selma..... | 1 50 | ..... | ..... | ..... |
| Ar Wilson..... | 2 35 | 12 00 | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... |
| Lv Goldboro..... | 5 60 am | ..... | ..... | ..... |
| Lv Wilson..... | 5 45 am | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 am | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... |
| | P. M. | | A. | |
| Lv Wilmington..... | ..... | ..... | 15 | 9 35 |
| Lv Magnolia..... | ..... | ..... | 55 | 11 04 |
| Lv Goldboro..... | ..... | ..... | 10 10 | 12 05 |
| | P. M. | | P. M. | |
| Lv Wilson..... | 2 45 | 12 12 | 11 20 | 12 35 |
| Ar Rocky Mt..... | 3 29 | 14 19 | 11 47 | 1 40 |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 25 | 12 55 | ..... | ..... |
| Ar Weldon..... | 4 13 P.M. | A. M. | P. M. | ..... |

†Daily except Monday. ‡Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:55 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:40 p. m., Greenville 6:57 p. m., Kinston 7:55 p. m., returning leaves Kinston 7:50 a. m., Greenville 8:55 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 2:20 p. m. Arrive Parmele 9:10 a. m. and 4:00 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m. Returning leaves Plymouth daily except Sunday at 7:50 a. m. and Sunday 9:00 a. m. Arrives Tarboro 10:05 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 Clinton daily, except Sunday, at 11:20 a. m. and 4:30 p. m. Returning leaves Clinton at 7:00 a. m. and 3:40 p. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMBERSON, General Pass Agt.

J. R. KENLY, Gen'l Manager.
T. M. EMBERSON, Traffic Manager

VOL. 31.

APRIL 15, 1898.

NO 11.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

Price = One Dollar Per Year.

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.

THE SUPREMACY OF GOD.

BELoved BRETHREN:—A dear brother in Christ urges me to write upon two statements of Paul, as follows:

"Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss." Acts 27:21.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1: 11.

We believe that the apostle Paul was an inspired servant of God; that the ways of God are just and equal, and do not conflict; that there is, therefore, no contradiction between these two statements of Paul, nor between other inspired oracles of God. But we may sadly fail to rightly understand the Scriptures, because we are very finite, and so not perceive their harmony; hence there may be difficulties in our minds, and confliction in our views, but all things are known unto God, who declared the end from the beginning. This fact should teach us our dependence upon the Lord for a true understanding of the word of truth, and humble us, as well as teach us to be charitable toward one another.

In the first text for our consideration, Paul spoke to the master and owner of the ship, and to the Roman officer, whose prisoner he was, whom he had before warned of this shipwreck and danger, but against his prophetic warning they had

il away from Crete, which was defiant and perverse in them, after this kind and faithful prophet of God had told them that it would be with hurt and much damage. This is according to God's purpose and way. Before sin entered into the world, the Lord said to man, "In the day that thou eatest thereof thou shalt surely die." But, like the master of the ship, Adam would not hearken. Yet God was not disappointed in either case, nor his purpose overthrown; for he foreknew the end, with all the consequences, therefore in his goodness and mercy, he made provisions for the deliverance of the rebellious. His foreknown vessels of mercy were in Adam; so his servant Paul was in the endangered ship.

In all the transgressions of rebellious man, he is left without excuse; for God has commanded and warned him, and the creature is under a supreme obligation to obey the Supreme Creator. Therefore, in every case, the sin and fault, violation and wrong are man's and the throne of the Most High is spotless and holy. Man is the author of his own sin.

The Supreme Ruler has the absolute right to command, warn, and punish sinful man, or to have mercy upon him and send him deliverance. The Scriptures abundantly show all this, both by precept and example. The salvation of all in the ark of Noah, but the destruc-

tion of the wicked world by the flood, is a solemn instance. "God saw that the wickedness of man was great in the earth;" and for this wickedness he sent the flood. The Most High has not left himself without witness, in the righteous visitation of his judgments upon the earth; for holy men of God have been raised up and sent to foretell to men the fearful consequences of their persistent wickedness, which should come upon them. But both the bible and the world's history testify that "the heart of man is deceitful and desperately wicked."

Paul affirms, in the last text, that in Christ the saints have obtained an inheritance, "being predestinated according to the purpose of him who worketh all things after the counsel of his own will." This is a very great and wonderful revelation of truth. Another like it is, "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." Rom. 8:28. All things work together for good to all those, for the reason that God worketh all things after the counsel of his own will, as says the inspired Paul. This applies to all events in all times and places relative to the called of God according to his purpose, because his dominion and power are unlimited and supreme. And so no event can possibly arise without the knowledge and leave of God. With him there can be neither surprises nor accidents. If such a thing could be, it would destroy the sovereignty or supremacy of God, because it would deny either his wisdom to foresee or his power to prevent the chance event, or both. But the Scriptures abundantly teach the self-evident truth, that our God is infinite in wisdom and omnipotent in power, and that he therefore both foreknew all things, and con-

trols all things. To deny this is simply to undeify the Almighty and his eternal God-head. And to deny this universal supremacy of Jehovah, would be to admit chance and chaos into God's universe, and so overturn his government, defeat his eternal purpose, and subject all to anarchy and ruin. But we rejoice that blind and ruinous chance cannot obtain in God's universal dominion, and that the Lord God Omnipotent Reigneth. Our dear Lord assures us, that not a sparrow falls to the ground without the notice of our Father in heaven.

The text connects all things with the infinite and eternal and immutable counsel of God's will, therefore there cannot arise any device of men or devils, nor any wicked thing against his counsel, to defeat his purpose. If such a thing were possible then some of the predestinated unto the adoption of children might fail to obtain the heavenly inheritance in Christ; then Paul and all in the storm-wrecked ship might have perished; then some mishap in the long chain of calamitous events in the afflictions of Joseph, or in the affliction of Moses and the children of Israel in Egypt, might have changed all and defeated the Divine mercy, goodness and blessings there was in it all. Yet the envious brethren of Joseph wickedly sold him into slavery, but God sent him into Egypt. And most cruelly and wickedly did the Egyptians and Pharaoh oppress the enslaved chosen people of God, yet the Lord said to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared through out all the earth." Truly, then, God's counsel was in all those great and mighty things, and his wisdom and power brought great and lasting good to his peo-

ple and glory to his name through those trying things. Therefore "the sweet psalmist of Israel," who understood all those things would exultingly exclaim in praise to God: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." Surely, then, it was according to the eternal purpose of God that the wrath of man should praise Him, and that he should restrain the remainder of wrath. So, in the purpose and counsel of God, he has limited and bounded the wrath of mankind, just as truly as he has fixed a limit to the seas, saying, "Thus far shalt thou come, and here shall thy proud waves be staid." With David we may well rejoice that it is so. The psalmist says, "Come, behold the works of the Lord, what desolation he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible. He is a great king over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah." David says again, "For the kingdom is the Lord's; and he is the governor among the nations." And so a great heathen king was humbled and made to say, "And at the end of days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed th Most High, and I praised and honored

him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou.

Now, I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Dan. 4. Well did this king know this; for God had abased him, and taught him to confess the supremacy of the Most High. In this is the safety of God's people. His dominion is over all worlds and beings and things. Therefore, says Paul, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

As a most momentous and solemn instance of this truth, and the truth of the text, let me refer to the ancient prophecies of the life and persecutions, the cruel betrayal and mockings, scourging and crucifixion of the meek and lamb-like Jesus of Nazareth; for every event of all this was determined and foretold hundreds of years before their awful fulfillment, and so were embraced in the counsel of God. The very persons engaged in this most wicked of all wicked murders were also foretold, as Judas and the high priest, Pilate and Herod, the mocking and smiting soldiers, the one who offered the blessed sufferer the vinegar, and the other who thrust a spear in his side and heart, and also the two thieves on the right and left of Jesus; yea, the darkness and earthquake, the rending rocks and rent veil, the open-

ing graves and rising dead, all were foreordained and foretold. Of all this crime of crimes, the apostle Peter by inspiration said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Not long after Peter thus spoke, being assembled with the other, "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Words could not be plainer nor stronger. And these are divinely inspired words. "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." Thus did the Lord hear and bless them in this prayer. O Lord, this is enough for us to know, and here we may rest, trusting in Thee.

The counsel and purpose of God so determined the fearful storm and shipwreck, in bringing all on board safely to the island of Melita, that by his servant Paul he greatly blessed the people of the island, who not only healed their sick, but

also made known to them the gospel of our Saviour. So the two texts that the dear distant brother gave me are in unison with the the Divine counsel and purpose; and yet the accountability of man and secondary causes are established. All worlds and creatures are under law to the Lord God Omnipotent, and all are subjected to his sovereignty and held within the determined limit of his eternal purpose. Both the bible and the book of nature teach and prove this. Were it not so, then we could have no assurance of any thing good, but uncertainty, peril and awful destruction should run riot everywhere throughout the universe. Why, this would be nothing less than to wrest the crown of dominion from the great white throne of God, and leave us a ship turned loose to drift upon a storm-tossed sea, or it would be virtually saying, with the fool, "There is no God."

When the spiritual poet, Cowper, driven by gloomy mental affliction, sought to go and drown himself, but God held him back by a singular providence, he returned home and wrote the inspired song:

"God moves in a mysterious way,
His wonders to perform:
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never falling skill,
He treasures up his bright designs,
And works his sovereign will."

Jehovah himself affirms this truth, saying, "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to

Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa.

44. This was more than a hundred years before Cyrus, the Persian king, was born. Please read on through the next chapter, in which the Lord says of Cyrus, "For Jacob my servant's sake and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord and there is none else, there is no God beside me: I girded thee, though thou hast not known me, that they may know from the rising of the sun, and from the west, that there is none else. 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: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also do it." The things here foretold, which God said he would bring to pass, involved wars, the overthrow of people and nations, the return of the Jews to Judea, from their seventy-years' captivity, and the rebuilding of Jerusalem and the temple, through great suffering and perils. Yet God had purposed to bring to pass all those great and mighty events: "and it was so."

In the histories of nations, their rise and fall, recorded in the bible, the careful reader cannot but be impressed with the fact that the Almighty determined, directed and controlled their great battles, all of

which were connected with his chosen people, either directly or indirectly. Elihu testified to Job of God and his ways and works; and of clouds and stormy winds he says, "He directeth it under the whole heaven, and his lightning unto the ends of the earth. God thundereth marvellously with his voice, great things doeth he, which we cannot comprehend. He scattereth his bright cloud. And it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy. With God is terrible majesty. Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice: he will not afflict."

Then the Lord said to Job, "Shall he that contendeth with the Almighty instruct Him? he that reprovehth God, let him answer it.

Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? hast thou an arm like God, or canst thou thunder with a voice like him? Then will I also confess unto thee that thine own right hand can save thee. Then Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee."

It would be well for us all to meekly receive these Divine rebukes and lessons of truth, and make the contrite and submissive confession that Job did in the end of his trial. Before we presume to either criticise the Almighty, or apologise for him, as he has revealed himself in the bible, let us remember these two positive attributes; God is holy; God is love. Then let us remember also, that

God is infinite, omnipotent, supreme. Remembering these, and our unholiness, ignorance, weakness and dependence, we shall be impressed with a spirit of awe and reverence before his majesty, and should shudder at the blasphemous and horrid thought of charging sin or wickedness to God, or of saying that his ways are unequal, or he is unjust. God himself says, "Woe unto him that striveth with his maker!" And his servant Paul says, "Nay but, O man, who art thou that repliest against God?" Poor, sinful, ignorant man! Yet he vaunteth himself as wiser and holier than the Holy One. How shocking for any sinful creature, whose very breath is from the Almighty, to jeeringly talk about the Holy Jehovah being the author of sin! if he would dare to comprehend all things in his eternal purpose and almighty control. Yet the very being, preservation and salvation of those who thus rant is bound up in this dominion and supremacy of the ever blessed and holy Lord God Almighty. His word is, "Be still, and know that I am God." O, with his suffering Son, let us meekly say, "Father, thy will be done." Man's accountability is bound up in God's sovereignty. Trusting in God omnipotent, farewell.

D. BARTLEY.

Crawfordsville, Ind.

Remarks.

A good, sound and scriptural exposition of this wonderful subject.

P. D. G.

DEAR BROTHER GOLD:—If I can compose my thoughts for a short while, I will try and pen a few lines for your personal. I feel very dull and low, but this is my anchor, "Jesus and his grace." If we could always remember the many mani-

festations of God's love to us, delivering us from trouble, comforting us in distress, and filling our hearts with joy, would we not feel blessed indeed? But alas! this old sinful rebellious nature of ours, how often we feel and act as though we had no friends to whom we can go. At such times we feel to be alone. Day by day we plod along finding nothing good in our flesh; weary and disgusted with the vanities with which earth affords there is a longing for rest.

Jesus lives and abides forever, his chosen people live in him and he in them. "As I live so shall ye live also, and behold I am alive and live forevermore." Glorious thought to those who feel weak and helpless. I humbly trust that God for Christ's sake has numbered me with his saints in earth and my name is written in the Lamb's book of life, so that in the sweet bye and bye I will be permitted to join the Alleluiah song of the church of the first born in the heavenly home of the redeemed. Sometimes it fills my soul with joy to even hope I will be enabled to be where there is no trouble, no sin, no sorrow, but unmolested peace shall reign supreme: and had not the great Jehovah himself predestinated us to eternal glory I am sure we would never arrive there.

Temporal mercies are mercies indeed, but sometimes forgotten to be such and unappreciated even by those who are subjects of God's grace, but beyond these temporal blessings what a mercy it is to be blessed with mercies that are imperishable, even the sure mercies of David.

It was my prized privilege to visit our dear afflicted sister Basham not long since. Truly it was a feast of fat things. After an able discourse by Elder Philpot, the ordinance of the Lord's supper was

administered, we felt that the Lord was there indeed, and yet feel to thank him for such loving kindness. Sister Basham manifested such simple-hearted childlike trust in our blessed Saviour, that it encouraged us to "hope on." Yes, far better than all the food that earth can yield are the crumbs I was (as I trust) permitted to gather. While in her presence I was made to realize that this world was made up of hope, but all hopes except the christian will end at death. Surely the hope of life and immortality that is brought to light through Christ is the most precious hope a poor mortal could have, and if we feel assured of this sweet hope, all is peace, but how often does Satan the prince of the power of the air mar our happiness. He is the adversary of the children of God, seeking whom he can devour. If every friend we have on earth should forsake you, Satan will not; while we cannot see him with our eyes, yet we are often reminded and painfully too, of his presence. He fills our minds with evil thoughts until our hearts turn sick, and robs us of our comforts and joys. May the Lord give each of us grace to resist him; we need to be on our guard daily and hourly. O for perfect trust in God, O, that he would enable us to adopt the language of Ruth when she said to Naomi, who was such a beautiful figure of the church of God, "Entreat me not to leave thee, or to return from following after thee, whither thou goest I will go, where thou lodgest I will lodge, thy people shall be my people and thy God my God."

One of old said, "I am not worthy of the least of God's mercies, and of all the truth which thou hast shewed unto thy servant." Feeling in my heart to confess the same

things unto God and his people, I am your unworthy sister in hope of eternal rest.

NANNIE GRAVES.

Bunker Hill, Va.

DEAR BROTHER GOLD:—If one so unworthy as I feel myself to be to night is granted the blessed privilege to thus address you. I feel myself to be such a sinner, yes the one among the chief of sinners. Often it causes anxious thought, do I love the Lord or no? Am I his or am I not? I live where I cannot see a Baptist, or hear one talk; and if it was not for the LANDMARK I don't know what I would do.

I am so glad that the dear brother had that dream about his wheat, and his wife told him what she thought it meant. I wish more could be warned so they would pay you for your valuable paper.

I enjoyed reading brother Hall's and Lester's nice trip. I know it was a great pleasure to brother Hall to visit his son. I have a great desire for them to visit this neighborhood. Some of these people don't know what it is to hear a Baptist preach. And especially to come to Old Chapel. I think it is wrong for the Baptists to let their house go down. They have no pastor, nor any house you may say. I am willing to help fix the house, and it would be the nearest church for me to move my membership to; but if the brethren and sisters knew how I feel sometimes, I don't believe they could fellowship me. It has been on my mind to write, and it seems I can't get rid of it. May the good Lord bless you with a long and happy life so you can send the LANDMARK to the scattered children, and that he will put it in their hearts to help you along. I feel sometimes I have sweet communion

with the Lord. Your little sister
I hope.

LOU C. SMITH.

Museville, Va.

DEAR BROTHER GOLD:—I send you one dollar for brother J. C. Hall for I dearly love him, and have ever since the time I heard him at Goodwill, Va. Some ten years ago while listening to him, and seeing his candid face, and the gospel poured from his mouth like a stream of living water I was happy in my inmost soul. I believe that he is a servant of the true and living God. We are taught that he that seeth his brother in need, and shutteth up the bowels of mercy how dwelleth the love of God in him? I do hope and pray that the brethren will come to his relief, and not suffer him to be entirely broken up in his old age, after he has spent 50 years, or about that, in the service of our God and his churches. I sympathize with those two spoken of in the LANDMARK. While I never met them in person I have no doubt but that they are worthy also. I hope the churches which they have served will look after them and supply their wants. Your weak brother.

R. S. WILLIAMS.

Oak Ridge, N. C.

ELDER ISAAC JONES, DEAR SIR:—Will you please give me your view on singing in Durand and Lester's Tune and Hym book in the churches, and do you think it is any harm to teach our children to learn them? Some think it is, and say that their people shall not go if they sing them in the church. I only asked you because I thought you would tell me what was right. I always love to hear you preach, but I am no member of the church, but do love the

Primitive Baptists, and don't care who knows it. I have tried to hide my love for them by not going to preaching, and thought they would think I did not love them, but I cannot stay away from preaching. Please answer me through the LANDMARK. May God bless you, and may you live long to declare his goodness and blessings to his people, if his will. Pray for me. I feel too unworthy to sign my name.

A. FRIEND.

BROTHER GOLD:—I am requested by some unknown friend to give my views about singing in Durand and Lester's Hymn and Tune Book in the church. I am somewhat surprised for anyone to ask me to give my views on any subject through the LANDMARK, for I am such a poor hand to write. I would say to my friend, if there is nothing no worse among the Primitive Baptists than teaching singing schools I think we would be blest more than we are. I can but say to my unknown friend that I don't see any harm in teaching in brother Durand and Lester's book. I think it has sound hymns, and I love to see the old Baptists teaching their children to sing, and think the brethren and sisters ought to try to improve on singing, for sometimes I go to church and cannot get anyone to lead in singing. While we know we can't give our children the Spirit of God to sing, there are teachers that can teach them the rudiments of singing, and if it is ever the purpose of God to call my children or yours from darkness to light, he must and will give the spirit of singing, if they ever have it. I look upon singing as being part of the worship of God and I think if the Baptists instead of having musical instruments ending with a dance for

their children, would have singing schools for their children and meet with them themselves and sing and pray it would be far better and be setting a better example. Sometimes Baptists get scared at little things, and object to something that is good in its place, and stay away from their meeting because they cannot leave their business. Such a member as that is not interested much about the church, nor singing, nor preaching, it seems to me.

The scriptures teach God's people to abstain from the appearance of evil, though I saw in the LANDMARK sometime ago one saying the bible did not say anything about life insurance and we ought not to say anything about it. When I read it, I said it does not say anything about Sunday schools, it does not say anything about secret orders of the different kinds, and I wondered why brother Hardy opposed them, as he did oppose them up to a few years ago. I never had heard of a Primitive Baptist having his life insured, nor neither do I believe it is right. If it was not for the love of money we would not hear of it now, but we read in the scriptures that the love of money is the root of all evil, and I am sure that all of Adam's family have that love for money in them, and the scriptures teach his people to be transformed from the world, but it seems to me that we are conforming too much to the world. My brethren, are we seeking to glorify God? Are we declaring all the counsel of God? Are we as ministers crying aloud, lifting up our voice like a trumpet, showing Israel her sins, and the house of Jacob their transgressions? It seems to me that the church needs faithful servants now, if they ever did. Now brother Gold, I have written part of my feelings. As ever your brother.

ISAAC JONES.

ELLER P. D. GOLD, DEAR BROTHER:—Please state in the LANDMARK to my many friends and brethren that I arrived home from my 4 months tour on the 14th inst., and found my family all alive and able to go about; for which we feel to thank the good Lord, as well as for all his wonderful benefits which he has bestowed upon us: for he has blest us above all that we deserve. Also that I hope to be able to give them in the near future, in the LANDMARK, a short synopsis of my tour. I do hope the good Lord will bless them with the abundance of his grace. My Postoffice address is Apple Grove, N. C.

W. R. CRAFT.

ELDER P. D. GOLD, DEAR BROTHER:—I received the enclosed letter from my son last week. He wrote that after carefully reading it if I saw fit I could send it to you, perhaps it will be a comfort to some poor benighted traveler like him and poor little me, and if you see fit publish it, and if you can speak a word of comfort to such poor travelers please do so, and may the Lord abundantly bless you in all things is the prayer of your little sister in hope if one at all.

TERRESIA A. HARDY.

Idalia, Beaufort Co. N. C.

MY DEAR MOTHER:—It is time for me to let you hear from us again and I would rejoice that the time has come if I were not such a blank. I surely do feel like one would have quite a hard task to read my feelings they are so heavy and my mind so light. Why am I so far apart in my feelings? Truly I am a stranger here below and I often fear that I am everywhere. It looks like I might get acquainted with the region of darkness for I am there so much, but the great

trouble I find is I have to explore a new place every time I come in. I have often heard that hell was a very large place and I am sure it is true, for do the best I can and walk as circumspectly as I may, the first I know I am exploring a terrible country, the very perfumes of which so distract my brain that I often know not which way to move. Thus I am shut up, and sorely tried, and I mourn and grieve until I find myself low down in the deep and troubled waters where I can hear the howling tempest and the deep surging of the raging sea. Thus from day to day I am in great heaviness so that I cannot weep. If I could mingle my drink with weeping, and my bread with tears, it might give me some relief, but even that privilege has been denied me. If I could find any pearls down here I might have some joy, but the waters where pearls grow are transparent, but these are muddy waters and full of entanglements. I feel the sadness of Jonah when the sea-weeds were wrapped about his head. How am I to escape the sorrows of such torment?

I think, sometimes, of the Israelites as they mourned in Egypt and how they cried and the Lord heard them, and feel if I could just cry unto him, but how can one so dead as I lift up the voice? I think of the woeful darkness that came over Egypt, but I also remember that the Israelites had light in their dwellings. If I am an Israelite why do I not have the light? I remember that the Lord came to Moses in the thick darkness, but he was blessed to see the Lord afterwards and witness that he was with him even in the darkness. If I were God's in faith, as was Moses, why am I not blessed as he was? You see there is not a likeness of me in any of these. I find my condition in three expressions, namely

"I am as a sparrow alone on the housetop, as an owl of the desert, as a pelican of the wilderness." Where could the sparrow go to find a more desolate place than the housetop? But even he is better than I, for he sings and praises him who gave him life. The pelican may come out of the wilderness or the owl fly out of the desert, but I cannot come forth. What creature of God can be so helpless, so barren as I? I am a desert, not in one, I am a wilderness of mysteries, a solitary place where no springs are nor fountains of water. No, there is not moisture enough to cause evaporation, so how can I look for rain? There are clouds thick and dark and a howling tempest but no rain, therefore how can I hope to see the bow, the sign of his covenant? It does not appear but in the watery elements, and this one is dry and parched, blasted by the unhealthy east wind.

Who of the Lord's little ones have ever been in such terrible wanderings? Have I a brother or friend near who, like me, is groping in the darkness with hands stretched out fearing lest he might fall in some miserable pit? Why does he not cry aloud that we might get together and thus have company? Oh, how forgetful I am, he is like me afraid to cry for fear some vile enemy might hear and give him more torment, or he is so weary he cannot cry for want of strength; ah no one pities him more than I, for there am I also. Would to God I could come forth and praise the Lord as in days past, but I have been here so long now and still no light comes yet.

I look back to a time when a blessed light broke in and the darkness of my poor soul it was, at first, as the sun shining through a pin-hole. How I could rejoice now in such a sweet ray of his glory. I

look until I am weary, and yet that little light, that then so filled my soul with God's glory does not appear.

Dear mother, you have passed through many years of pilgrimage, tell me have you traveled in this weary wilderness, in these troubled waters where you could find no bottom and the shore on every side out of sight? If you have dear mother, did you hear the voice of him who walketh upon the troubled deep saying, "Be not afraid, it is I." Oh how I do hunger for that blessed sound. I have heard it in the past and deliverance came but this is another time. When will he come unto me? How long, oh Lord, shall I roll and groan for thy presence? Your loving son in much darkness.

L. H. HARDY.

Roxboro, N. C.

DEAR BROTHER GOLD:—I will tell you how much I enjoyed the sermons last Saturday, and Sunday. It was wonderful to me and seemed to lift me out of a mire, and renew my little gleam of hope. I have not a doubt about you being a christian, and when you can tell my feelings, and experience so well it does appear to me, that surely the Lord has taught us both alike. I know also that there has been a time when I could not see or hear these things, and I know that they are very dear and precious to me now; and therefore I am made to rejoice in hope, when I think how blind and ignorant I have been, and how I imagined the Baptists to be so ignorant, and I have learned that it was my ignorance, and they are the wisest people on earth, and how I love them no tongue can tell. Sometimes I am on the mountain, and sometimes in the valley; but every high thing must be brought

low. Were this not true sometimes we would get so high we would forget the source from which our blessings come, and soon be found trusting in an arm of flesh. We have a hard battle to fight against the old man, and without divine help we could never gain the victory, for Satan comes sometimes as an angel of light, and if possible would deceive the very elect; but I hope the Lord will always strengthen me to be not overcome with evil, but overcome evil with good, and keep me at his feet. I know I fall far short of my duty. I know we cannot possibly go beyond that, and not many ever reach that point. I know I have never reached it. I cannot examine myself and truly say I have done the best I could, but I believe I have a true and earnest desire in my heart to do God's will and serve him. I think I can say truly as pants the heart for cooling streams so panteth my soul O Lord for thee. I sometimes wonder why it is that I do so many things contrary to my own wishes, but one thing I know, by the grace of God I am what I am, and not for anything good I have done, neither indeed can do; for I know that in me, that is in my flesh, dwelleth no good thing. If there is any part of Christ in me that is good and holy, and if not I am every whit corrupt. When I hear you and others stand up and say that you too have these feelings, I am made to hope that I am bound to be one of the ungodly for whom Christ died. After being blessed with this hope, which is the richest of all blessings, ought we not to be content in whatsoever place or state we are? I have been wonderfully blessed with strength and health, and best of all this blessed hope, and then I find myself discontented and complaining. How ungrateful I am. O that I could be

content, and resigned to his holy and righteous will, and be permitted to feel at all times, that all things work together for good to them that love God, to them who are the called according to his purpose. May the Lord bless you with wisdom from on high is my prayer. Yours in love.

DELIA A. JARRELL.

ELDER P. D. GOLD, SIR:—I hope you will not censure me for being so negligent. I intended sending you the money for the LANDMARK in a few days when I received yours wanting the money.

I presume you have not heard of the death of my dear husband, (H. J. Pearson,) which occurred the 14th of March 1896. He died as he had lived, a firm believer in the Primitive Baptist doctrine. His place was never vacant at his church unless providentially kept away. He was a true christian ever discharging his duty towards God and man.

He has been a subscriber to your paper ever since its publication, always paying up promptly, and looked forward to its arrival with unbounded pleasure, and would peruse it contents thoroughly; therefore it is still a welcome visitor in our home. My health has been bad for several years, and I have to spend so much for medicine that I feel sometimes like I am not able to take your paper, but then I don't see how we would get along without it. Hope you will excuse my delay. Truly your friend,

MRS. H. J. PEARSON.

Brethren that are always finding fault of others are night walkers and see many ghosts. While those brethren that walk in the light or day see more fault in themselves than they do in any one else.

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 XXXI.....No 11.

WILSON, N. C., APRIL 15, 1898

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

EDITORIAL.

SCRIPTURE NAMES.

(NUMBER THREE.)

While Cain and Abel were the first born unto Adam and Eve, yet the genealogy as suggested to Moses by the Spirit of inspiration gives Seth as the first from Adam, as one begotten of him in his own likeness, after his image. According to Gen. 5 : 1, there were a number of generations which sprang from the first Adam, whereas according to Matt. 1 : 1, the second Adam, the Lord from heaven has but one generation. Some of the generations which have Adam as their father, as the common or federal head of all living, even as Eve is the mother of all living, are developed in Cain, and some in Seth. The decendants of Seth are called man, and the first born of these, it seems to me, are called the sons of God, whereas the decendants of Cain are called men. The sons of God married the daughters of men.

The next name made prominent

is that of Enoch, the seventh from Adam, says Jude. Enoch was so brought into divine favor and relation that he walked with God three hundred years, and was not, for God took him. Jude says Enoch was a prophet which was the first, but the letter of the word does not clearly set forth how Jude knew this. What he attributes to Enoch was said by Moses. It seems that Enoch, Moses and Joshua sustained the same peculiar relation to each other as did Elijah, John the Baptist and Jesus. Under the law by which death reigned from Adam to Moses, the reign of electing grace was made manifest to Enoch by which he was brought into the spirit of prophecy which is the testimony of Jesus. While the spirit of prophecy was upon Moses he could look back and testify of the spirit which was in Enoch and declare, "The Lord came with ten thousands of his saints, from his right hand went forth a fiery law for them." And looking forward he could declare unto Israel: "Unto you shall the Lord your God raise up a prophet like unto me. Him shall ye hear in all things." When Moses died, Joshua, which means Jesus, took command of Israel under the guidance of the captain of the Lord's hosts. Enoch seems to have been the Melchisedec of his day.

The scriptures do not say that Enoch did not die. Yet it is so understood, but it is not set forth how the law going before, without mercy demanding the life of the transgressors, could have been

satisfied with anything short of the execution of the decree: "Dieing, thou shalt die," or "dust thou art and unto dust shalt thou return." It is said of Christ that he once suffered for our sins, the just for the unjust that he might bring us to God; but the mystery of how the innocent could justly die for the guilty is revealed only to our faith, we cannot reason it out. The same one who vindicates justice is the author of mercy. It seems as much contrary to justice that the sinner should live as it is that the innocent has died.

In the divine mind there is a time or season to every purpose under heaven, and everything brings forth after his kind, and stands in his place, and yet in salvation this order seems to be reversed. The last Adam the Lord from heaven was ordained of God to stand in his own place, and yet as the ransom for another, the first Adam, he stood in the place of the other, that in the end the other might stand in him; and in perfect obedience to all requirements he walked with God, offered himself without spot to him, was accepted of him, and is forever set down at his right hand in the heavenly places.

The next name is that of Noah, which is said to mean, "rest or comfort." Noah like Moses seems to have indicated by his very appearance that he was a proper child, that he was set forth for some special purpose, that divine favor was upon him, and that the promise of some good thing was shadowed forth in him, and that

some mighty work be shown forth by him or through him, or in his day, that would bring about good to him that loved the God of heaven, and his glorious appearing. The Israelites had been in bondage a long time, and no doubt longed for rest and comfort promised to their father Abraham. The earth having been cursed for man's sake that it should bring forth briars and thorns, and that he should eat bread by the sweat of his face, no doubt man realized that all was not well, that much of the fruits of his hands were but labor and sorrow, intensified perhaps by a faint, indefinite idea, akin to a hope, that deliverance would come, because the promise had then made that the seed of the woman should bruise the serpent's head. Lamech saw in his son some signs of promise, and hence he called his name Noah, saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Just in what sense he expected to be comforted is not so clear to my mind, except in the type or the things typified by the flood and the ark. Noah was a preacher of righteousness, but how he set forth righteousness, whether based upon the promise above cited as a fact by word, or as further indicated by the ark he was building, does not appear, however Christ must have been the substance of his theme, for there is no righteousness but of God through Christ who is made of God unto us "righteousness." We often come short

of the benefit of a certain declaration of truth by not carefully noting the form and character of the word spoken. Righteousness is often regarded as an action or the effect of an action, whereas it is a gift to one whereby he in justice, virtue, and sanctification of the spirit of holiness, conceives that Christ is the embodiment and source of all perfection, and the only and abiding hope of life and salvation to his people. The man thus qualified believes in his heart and confesses with his mouth that salvation is of the Lord, and his professions and confessions whether by word or deed are in perfect accord with the faith that is in him, and are therefore done in righteousness and righteously done. To preach righteousness is to preach Jesus the way, the truth, the life and the resurrection in a fundamental sense, and the wisdom, righteousness, sanctification and redemption of his people in an experimental sense, and their infinite glorification in eternal reality.

A presiding elder in measuring the success of preachers by the number of converts they made, said Noah as a preacher was a failure, because he preached one hundred and twenty years and did not make a single convert; but it occurred to my mind that if one called of God as was Noah, should preach righteousness as he did, the result would invariably be the same, and would rather prove that converts were not made that way. The same cause must produce the same effect, The success of preach-

ing does not consist in the manner of it, but in that which is preached. Noah was one of, if not the most successful, of all the preachers on record, because he was the only one of his day, and he had the whole world to preach to, and he preached longer than any other, and of all the people then upon the face of the earth not one believed in that which he preached, neither did any repent at his preaching; but with one accord did they universally adjudge themselves ripe for the vengeance of God which justly awaited them, and that they were utterly unworthy of the protection of the ark, or of the righteousness which Noah preached, or the salvation which it portrayed. No doubt Noah told the people what God was going to bring upon them because of their wickedness, but I do not believe we have the right to even presume that he for a moment urged, insisted, or asked in the most casual way any one to go into the ark with him. When the Lord told him how to construct the ark he also told him what should be saved in it. I suppose Noah was just as ready in his mind and judgment as to how to build the ark and what to build it of as the true ministers of God are today as to what to preach and how to preach it according to the order of the gospel. Their real and true character as preachers is of the ministry into which they are put by the Lord, therefore they do not desire things to be other than according to the will of God, being fully persuaded that his will is for the best and must and shall be done.

I am of the opinion that the character of Noah as a preacher, and the doctrine he preached were esteemed by those who were destroyed by the flood as having as little common sense in them, and all to as little effect as are the preachers and preaching of the Primitive Baptists today, and that the result will be in comparison the same.

P. G. L.

Brother G. W. Sanders, of Miss. desires to know the whereabouts of Elder L. I. Bodenheimer. He is residing at High Point, N. C. and is practicing medicine and preaching—giving medicine to alleviate bodily pain, and preaching Jesus who heals the soul and mind.

He also wishes to know if I think the scriptures have a two-fold meaning. Manifold are the dealings of God, yet in no confusion, but in perfect harmony, and in the counsel of peace. He is in one mind and his way is perfect. So the scriptures have a manifold meaning and application, or reach to the condition of all his tried ones, confound all the attempts of the wicked, disappoint all the devices of the malicious, expose all the craft of those that mean evil, comfort all those that mourn in Zion, cast down every high thing, and establish truth. So varied, full, complete and perfect is the meaning and application of scripture that it reaches everywhere, to everything, in all time.

Every word of God is good to him who loves truth. Every word of God is against him that loves wickedness, and this rule is of universal application. All the word of God is truth. To rightly divide the word of truth, and give to each his portion in season is an upright work, and according to the will of God. We cannot divide the truth. But the word of truth contains in it many meanings all however in harmony with itself, but suited to the peculiar condition of each one. There is reproof for the disobedient, exhortation for the slack, rebuke for the heady, comfort for the feeble-minded, food for the hungry, the rod for the rebellious, correction for the erroneous, instruction for the ignorant, and the very thing needful for each case, that the man of God may be perfect, thoroughly furnished unto all good works.

We do not hold to a division so-called (confounding) of the word that holds that there is anything a child of God may do without the help of the Lord—Salvation by grace embraces a present salvation as well as any other salvation. The eternal salvation also includes the beginning of that salvation in time. He that begins the good work performs it unto the end. He that finishes it also begins it. He is the Alpha as well as the Omega. You do not work out your own salvation except the Lord first works within you both to will and to do of his good pleasure. For without him you cannot do anything. But through

him you can do all things, because he strengthens you; and with that strengthening there is no failure, for the weaker you are the stronger you are; because in your perfect weakness he is your perfect strength. Then his grace is sufficient.

What evidence has any one of any salvation in eternity that has no salvation now? Where and when God begins to work signs follow. Fruit is found on all trees of righteousness, or of the Lord's planting; and the fruit is good because the trees are good. There is no proof in the bible that God ever called one to the knowledge of his Son that failed to show the marks or signs of that holy calling. Such always obey the truth. Then we cannot receive any that do not bring forth good fruit.

All the meaning of the scripture then is in harmony with the character of God, and all the manifold application of scripture sustains the righteous character of God and his holy word.

P. D. G.

TREAD SOFTLY.

Was Adam able to stand, is a question asked by some.

He did not stand. After you commit sin you, when blest with repentance, are led to abhor yourself as guilty of disobeying God's holy law, and feel that you have sinned, and see you are naked and without excuse, and that all your patched up pieces of covering are no better than fig leaf aprons, and

you see that your bed, your doings, are too short, and your covering too narrow to rest upon or cover with. But when the Lord God covers and beautifies you with the robe of Christ's righteousness you are then brought into a broad place where the pasturage is good, and the rock on which you stand is perfect, and your dress perfect in beauty.

It is charged against those that hold to what is called absolute predestination also deny the resurrection of the bodies of the dead—or that this follows as the result of such a position.

While I do not approve of the use of the word absolute, believing as I do that the word predestinate covers the ground sufficiently, yet I do not see the justice of charging those brethren that hold to this view as at all denying the resurrection of the bodies of the dead.

It is common for us to charge those we differ with of holding things they deny. Every man should be allowed to state for himself what he does believe, and what he does not believe.

Many of us show our own ignorance and folly by attempting to explain what is not revealed, and by attempting to apologize for predestination so as to harmonize it with reason and man's vain imagination of what he ought to do.

The old business of darkening counsel without knowledge is still carried on in the stock market of man's carnal reasoning.

Who can tell where predestina-

tion stops? Hair-splitting distinctions cause the bristles of the hog to rise much more than they feed sheep, or cause their fleece to lie smoothly.

P. D. G.

HEAR YE HIM.

There is no truth but of God, no salvation but of the Lord.

Let us consider briefly the order of things. God speaks first—He told Adam not to eat of the tree of the knowledge of good and evil. But Adam did not hearken unto God, but hearkened unto the voice of his wife who hearkened to the devil. The devil is a liar and always is contrary to truth.

God spake unto the fathers by the prophets or through the law and the prophets that they should have no other gods, but should worship the Lord God and him only shall they serve. But they forgot God and worshipped idols, and were delivered up to the lusts of their own foolish hearts, and the bitter effects of their own evil doings. For whatsoever a man sows that shall he also reap.

In these last days God speaks unto us by his Son whom he hath appointed heir of all things. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. When Jesus speaks pardon and peace to the poor and convicted (for they only hear the voice of the crucified one forgiving their sins and iniquities,) then their mouth is filled with

laughter and praise, and their heart with good things. Then a new song is put in their mouth even praises to our God. Now they are exhorted to walk in Jesus as they have received him. You received him as a full and complete Saviour—just as full and complete all your lifetime and forever as he is at the moment he first appears to you, and you are as much saved by grace all along through life as you are the moment the Lord appears to you as Jesus who shall save his people from their sins. You then had no doubt of your salvation, and were full of joy and peace.

But soon a tempter comes and hints or states to you that you are deceived—that was not the work of the Lord. The devil is as sure to come and try to destroy the work of the Lord as there is a devil. As soon as you hearken unto him your comfort and joy are gone. He is a liar and a robber, a deceiver and murderer, an adversary and has the power of death. Jesus came to destroy him and his work, but you must abide in the Lord and stand on holy ground in order to enjoy the comforts of this glorious salvation. The devil is an imitator and of course a deceiver. He has his form of a gospel. A Beast rises out of the sand of the sea having seven heads and ten horns. One of his heads is wounded to death but it still lives. An image is made to this beast. A false prophet (including his preachers), also arises. Here is false religion in all its forms all from the devil who transforms his ministers into angels of

light. Now the doctrines taught by men and devils are not the doctrine of Christ, but an imitation, a deception. Many come in the name of Christ and shall deceive many. If possible they would deceive the very elect.

While they come claiming that they are God's ministers, yet they preach contrary to the doctrine of Christ. They have a form of godliness, but they deny the power thereof, and preach that which is agreeable to carnal reasoning, and that flatters and exalts the creature.

Why hear them? Has God changed? Does he command another different gospel to be preached? He is of one mind and changes not. His work is perfect. Though we, wrote Paul, or an angel from heaven preach any other gospel let him be accursed. There is no salvation but in the name of Jesus.

You were helpless when you received him. He gives you no strength but to follow him. You must be tried. Hear him. How shall we escape if we neglect to hear him that speaks from heaven. By as much as he is greater than Moses, and the gospel more glorious than the law, by so much more should we hear him that speaketh from heaven.

God sends his servants, the apostles, who were witnesses of what Jesus both did and said, to confirm this unto his people. So all that is written in the scriptures is confirmatory of what Jesus did and said.

When one or any number of

preachers preach that which is not in harmony with what God has already taught you in your experience or deliverance from sin and death, and in revealing Jesus unto you as the way, the truth and the life, you receive this as confirming that which you have been taught of God. You receive them as servants of the most high God.

But if one, or any number, come preaching anything else you know that God has not sent them, and you are not to receive them. It matters not who comes preaching, nor what he claims, if he does not preach the doctrine preached by Christ and his apostles reject it as false and destructive of your peace.

You will be tried in such things. Take heed that no man deceive you. This world is full of false preachers and false doctrines. Many false prophets are gone out into the world. Every spirit that confesses not that Jesus Christ is come in the flesh—or that denies that Jesus is a complete and perfect Saviour—is not of God—Why then should we hear them?

P. D. G.

DEAR BROTHER GOLD:—I am asked by the brethren and friends to write to the LANDMARK for publication, that we have the mind to build a house at this place for the Old Baptists to preach in. We are shut out of the preaching places at this place. We have had preaching here several times at the people's houses, and I do believe that there is a church needed here. We have large crowds of people every

time there is preaching. All brethren and friends are invited to help us a little, if they desire. There is but one church in Rowan Co. N. C. and that is Flat Creek. Any one wishing to help us will oblige. From your unworthy brother, if one at all.

J. L. WYATT.

Salisbury Cotton Mill, Salisbury, N. C.

Remark.

Any brother, sister, or friend wishing to help will please send same to brother J. L. Wyatt as above instructed. This is a good work.

P. D. G.

ONE DOLLAR A YEAR.

From and after this issue we will send ZION'S LANDMARK to new subscribers at one dollar a year, and all that are in arrears can renew at one dollar per year, or all old subscribers.

Explanation. A number of people have complained that it is too high priced, but that if the paper were one dollar a year they could get many more new subscribers.

We cannot afford to publish it for less than a dollar and a half a year for subscribers, unless our circulation is very much increased. We propose to send it from this announcement until 1st of August 1898 at \$1 a year. Now brethren and friends, if you desire to have it permanent at that very low price go to work at once, and obtain and send me all the cash subscribers you can at one dollar a year for each one, and get all you possibly can, then if the number justifies it August the first I will so continue

the price. Let all that are now in arrears also renew now if they can. Of course to publish such a paper as it costs to publish it, at so low a price must be for cash strictly.

P. D. G.

ASSOCIATION NOTICE.

The 1898 spring session of the Bear Creek Association will convene with the church at Bear Creek in Stanley Co, embracing Saturday, Sunday and Monday, April 30th, and May 1st and 2nd, 1898. Albermarle is the nearest railroad station. Any coming by railroad please write a card to brother Eli Huneycutt, Big Lick, N. C. and he will see that you get conveyance. This done by order of the association.

J. W. JONES, Cl'k.

White Store, N. C.

The Mayo association is to be held with the church at Pleasantville, Rockingham Co. N. C, on Saturday before the 3rd Sunday in May next. We invite our brethren and sisters to meet with us. The trains will be met at Madison on Friday before at 12 and 4 o'clock, at Reidsville, at 12 o'clock, Train Friday. Those on morning Train can wait for evening. By order of the church.

J. A. BURCH, Mod.

G. T. W. CARTER, Cl'k.

REDUCED RATES.

Brethren and friends visiting the Pig River Association can buy tickets at reduced rates on the Norfolk and Western R. R. at any depot between Winston and Salem and Starkie. On sale April 25 and 26 and good until April 30, round trip.

UNION MEETING.

The next session of the Mill Branch Union is to be held with the church at Pireway Saturday and 5th Sunday in May.

You will please publish in the LANDMARK that the next Union meeting of the Country Line Union will be held with the church at Wheelers the 5th Sunday in May and Saturday before.

The next session of the Briant Chapel Union (col.) is appointed to be held with the church at Thorn's Hill, Nash Co., N. C. 3 miles west of Rocky Mount, and to commence on Saturday before the 5th Sunday in May 1898. Brethren and sisters invited to attend, especially ministers.

RICHARD LAWRENCE, Cl'k.

RUMORS OF WAR.

There is much heat of passion and wrath—war feeling—in the minds of the nation now. Whence come wars and fightings? They are of man's corrupt lusts. How much better is peace. They are for war—I am for peace. The peace of God passeth knowledge or understanding. Blessed are the peace makers.

P. D. G.

GREAT LOSS.

Our dear brother Elder S. H. Whatley, 83 Fort St. Atlanta, Ga. has been bereaved of his pleasant wife who died March 27th, after an illness of 43 days. She was a lovely christian woman. His loss is great. He desires the prayers of the brethren and friends.

P. D. G.

BOOKS, BOOKS.

These books will be closed out at a great bargain, as follows: "Early Religious Life," 100 pages at 4 cents in stamps. "Man Redeemed," 340 pages, and Early Life both for 10 2 cent stamps. "Mercy Deering, or Faith Against Infidelity," cloth binding, price 85 cents, for 50 cents, or 25 two cent stamps. This is less than cost and only a small lot left. It is worth \$1, for only 70 cents or, 35 two cent stamps, the three books will be sent to one address, post-paid. Send soon before they are gone.

ELDER D. BARTLEY.

Crawfordsville, Ind.

MARRIED.

In the order of their names the following couples were married simultaneously by Elder J. M. Wyatt, on the 16th of March 1898, at residence of Mr. W. W. Boothe, in Russell Co. Va. J. H. McReynolds and Miss Keturah Boothe, Wm. T. Boothe and Miss Mary McReynolds, H. W. Boothe and Miss Maud J. Reynolds. The Boothers are brothers and sisters, and the McReynolds are sisters.

MISTAKE.

Elder J. E. Adams writes me as follows: "I see in the LANDMARK a mistake in my appointments, First Saturday and Sunday in May at Providence church on the Banks, Monday and Tuesday after at Elim—Powells Point, instead of Kitty Hawk.

Elder Wm Woodard's Postoffice is changed from Wilson to Sun, Wilson Co, N. C.

NOTICE—The Bible I advertise has not the marginal references.

P. D. G.

Elder Jas. S. Corbett is sick and therefore unable to attend his appointments. This he regrets.

OBITUARIES.

EDWARD PHILPOT.

He was born Feb. 18th 1821, and died at Chimborazo Hospital, Richmond, Va. July 28th 1864. Nancy T. Philpot, consort of the above, was born Jan. 17th 1818, and died August 4th 1895. My father was a hard working industrious man, my mother was industrious, so my neighbors have told me. He never made any public profession of religion that I know of. But the last letter he wrote home was informing us of his sickness, and told us in closing, if he never saw us any more, for us to prepare to meet him in heaven. His nephew, old brother C. R. Turner, told me he was the most humble man after he became sick he ever knew. Surely brother Gold, from the above he died a child of God. Often have the old neighbors and colored slaves told me how kind he was to them, and how much they missed him. Father and mother were married Jan. 14th 1841. Ten children were born unto them, 5 girls and 5 boys. Five died in youth, and 5 yet survive. Myself and two belong to the Primitive Baptist church, and one to the New School Baptists. My brother belongs to the Presbyterians. After father died mother, being left a widow, and myself an orphan lad, just at the close of the late war, I learned what it was to be a widow's son. Our property was gone and the cares and the responsibility of the farm and family fell on me. We all had a hard time. Mother lived to a good old age of 78 years when she passed away. She received a hope through grace, and joined the church at Town Creek about 40 years ago. Her conduct as a church member was never called in question. She had been much afflicted with something like dyspepsia for five years before she died. But when her end came all was well with her. That brother Gold, will be a day

long remembered by me, as my youngest child was born about 1 o'clock p. m. and my mother was walking around in the house. At 4 o'clock she called me in her room, and told me she was dying, but said she was not bothered about that, for her experience had come back to her about 10 days ago and had been with her ever since, just as fresh as when she first received it, while old brother J. R. Martin was preaching at old Town Creek. Her funeral was preached together with uncle John J. Philpot's and his wife's, while I was so low with typhoid fever 5th Sunday in May 1896, by Elders Peter Corn, Z. T. Turner and F. J. Stone. So you will observe my trials in this life have been heavy and brother Gold, I have often thought of your trials when you hunted your dying brother on the battle-field at Malvern Hill. Mother breathed her last about nine o'clock, and while she was breathing her last she rested her eyes on some object, and threw her hands up smilingly, as if she wanted to go, and passed away asone going to sleep.

A. B. PHILPOTT.

PARTHENIA STRAYHORN.

I send you a short sketch of the life, character, and death of sister Parthenia Strayhorn. She was born July 10th 1808, and died March 13th 1898. She was born, lived and died, at the same place which is now in north Durham, she having lived there many years before the existence of a village at the place where the large town of Durham now stands. She professed a hope in Christ, and joined the Primitive Baptist church at Eno, in 1838, baptized by Elder James Ferrell, where she lived a consistent member. Was dearly beloved by the church, and all who knew her. She had a fall several years before her death, from which she remained a cripple, and suffered much the remainder of her life. Bearing all her afflictions with much resignation; but desiring to depart and be with Christ; which is far better. She told me and her family that her departure would be better for her and them too, her faith in the Lord remaining strong, and unchanged, until the end. On the day of her death some members of her family attended preaching, on their return they told her the text; she quoted it over, and while commenting on it, expired without a struggle. "Blessed are the dead that die in the Lord, from hence forth yea, saith the Spirit, that

they may rest from their labors and their works do follow them." Which scripture I used as a text in preaching on account of her death, to an attentive audience. May the Lord bless her sister, relatives and friends with the same spirit of grace, that she possessed, is my prayer.

A. N. HALL.

Durham, N. C.

APPOINTMENTS.

E. E. LUNDY.

| | |
|-----------------------|----------------------------------|
| Old Town Creek..... | Monday after 4th Sunday in April |
| Taiboro..... | Tuesday |
| Conoeta..... | Wednesday |
| Cross Roads..... | Thursday |
| Mt. Zion..... | Friday |
| Lawrence..... | Saturday |
| Deep Creek..... | 1st Sunday in May |
| Kebukee..... | Monday |
| Conoho..... | Tuesday |
| Hamilton..... | Wednesday |
| Spring Green..... | Thursday |
| Skewarkey..... | Saturday and 2nd Sunday |
| Bear Grass..... | Monday |
| Flat Swamp..... | Tuesday |
| Great Swamp..... | Wednesday |
| Briery Swamp..... | Thursday |
| Smithwicks Creek..... | Friday |
| Jamesville..... | Saturday |
| Morattock..... | 3rd Sunday |
| Concord..... | 4th Sunday |

He will need conveyance.

W. W. BARNES.

| | |
|---------------------------|-------------------------------|
| Peach Tree..... | Monday after 3rd Sun in April |
| Sandy Grove..... | Tuesday |
| Healthy Plains..... | Wednesday |
| Creeches..... | Thursday |
| Salem..... | Friday |
| Cedar Grove..... | Saturday |
| Dutchville..... | 4th Sunday |
| Camp Creek..... | Monday |
| Surl..... | Tuesday |
| Roxboro..... | Wednesday |
| Flat River..... | Thursday |
| Stories Creek..... | Friday |
| Ebenezer..... | Sat. and 1st Sun. in May |
| Whealers..... | Monday |
| Prospect Hill..... | Tuesday |
| Lynchs Creek..... | Wednesday |
| Harmony..... | Thursday |
| Mt Lebanon..... | Friday |
| Eno..... | Saturday |
| Durham..... | 2nd Sunday |
| Brother J. R. Youngs..... | Monday night |
| Raleigh..... | Tuesday |

He will need conveyance. Brother J. R. Young will please meet him at Carey on Monday after 2nd Sunday in May.



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P. D. GOLD,

This shows actual size of Type

| | | | | |
|------------------------------------|---|---|----------------------------|---|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | <i>The waters assuage.</i> | |
| <small>Before CHRIST 2248</small> | him, into the ark, because of the waters of the flood. | CHAPTER VIII. | | <small>Before CHRIST 2241</small> |
| | 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, | 1 The water assuage. 4 The ark resteth on Ararat. | | |
| | 9 There went in two and two into Noah into the ark, the male and the female, as God had commanded Noah. | 7 The ark on and the dove. 15 Noah, being commanded, 18 went forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more. | | |
| | | AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: | | 26 ch. 10. 27. Ex. 5. 24. 1 John 1. |

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

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

From time to time we expect to publish the poetry of sister Eugenia Hinton, Clayton, N. C. At times she could compose and write only in poetry. She has been deeply tried, and is a richly experienced child of God, and gifted with pen.

P. D. G.

GOD'S GOODNESS.

I often feel that I am blessed.
Unworthy though I be,
A loving Saviour does caress,
And also leadeth me.
Surely goodness and mercy do proceed
From a precious Saviour's hand.
O may He ever intercede,
For Israel's chosen band.
He sends in visions of the night,
His comforter to impart
The lovely message with delight,
To sooth the broken heart.
'Tis Christ the burdened soul revives,
And fills the heart with praise.
He can remove the sin-sick sigh.
'Tis God alone who saves,
Then should we not honor and adore
The sinner's dearest friend?
And sing God's praises ever more,

FOR LOVE THAT HAS NO END.

Am I one that is embraced in the covenant of grace?
If so why murmur at my lot, when the way I see not?
In Christ should I trust, who is holy and just.
For He will mercy show to the redeemed here below.
Then may I not falter, but hope to the end,
That the dear blessed Saviour will be my true friend
Yea in trials and crosses, by land or by sea,
The Saviour of sinners will ever faithful be.
He it is who giveth knowledge,
Of our Heavenly Father's will,
And the loved ones he hath chosen, he com-mandeth to stand still.

He will teach them that salvation is of Christ the Lord alone.
O that he will not forsake us; but remember us as his own.
O how sweetly doth he lead us, when obedient to his call.

ELDER P. D. GOLD, DEAR BROTHER:—For a long while I have desired to write my experience for you to publish in the LANDMARK. I want my children to know some of the ways I have trod, so they may be more watchful than I was, and not be caught in the snares of false teaching as I have been.

I was born Sept. 4th, 1847. When I was about 6 years old I had a dream that just caused me to tremble about my condition as a sinner. In my dream I was by the side of a garden, in which I saw a certain beast that was after me. I was trying to get away, but the faster I went the faster he came after me. When I saw that he would catch me I cried out, "Lord have mercy upon me." As soon as I had spoken these words the beast was gone and I saw him no more. The next day, I, with some other children, was out at play, and I left them and went off and tried to ask God to have mercy on me a poor sinner. After this, this feeling was not on me all the time. When it was gone I was just like, or, if possible, worse than my associates until I was nineteen years old. About that time the Missionaries had a protracted meeting near me

and I attended and went to the mourner's bench because I really felt the need of salvation, feeling I was a poor sinner. I went there four times and, as I thought, professed religion, but after that I felt more miserable than ever, and I saw my guiltiness before the Lord so plainly that I never gave into their church.

Soon after this, on the 3rd Sunday in August 1867, I attended the Country Line Association at Stories Creek. On Sunday morning Elder James S. Dameron preached, and while he was preaching it appeared that every word he said was like a sharp, two-edged sword piercing in my heart. I folded my arms closely across my breast to keep his words out, but they went deeper in my heart, and I continued with my arms folded until the end of his sermon. Then I went off in the woods and bowed down and asked the Lord to enable me to get back home. Then my heart began to pray, and it prayed for one week, when there appeared to be a great weight let down on my head. This continued until Tuesday night after the 3rd Sunday in Sept. when I was standing in the floor with the tears running down my face, and I was impressed to go and pray one more time before I died. I went out into the garden and bowed down, and said, Lord if it is thy will to send me down to the lowest regions of hell thy will be done, and for the first time in my life I was willing for the Lord to do with me as he saw fit. From there I arose and went into the house. I was so weak that I had to pull into the door. I got in and spread down a quilt, folded my arms and laid down to die, for I did not expect to see day light any more. Here I became unconscious for a time, sinking away in great weakness. I do not know what

time I aroused, but when I became conscious I heard a roaring sound and sweet singing in it, and a beautiful bright light, brighter than I saw the sunlight, and a part of the singing was in these words, "Free grace and a dying Lamb, one more mourner has a home at last." I arose and the first words I remember to have said were, "Thank God, I am born to die." My heart was full of unspeakable joy. I felt of my arm and pinched myself to see if it was really me. I looked at my clothes and they looked new and I felt new. The next morning as I walked out of the kitchen I looked at my hands and turned them over, they looked new. I felt a commandment to look at the world around me and everything looked new and to me all was new. I went down the path towards the spring and the first I knew I was praising the Lord for his goodness. I had a place near by the spring where I used to pray. I went there but could not pray one word, for the first I knew I was beating the ground in praise to God, and my whole heart was full of praise.

I now loved God's people and wanted to be with them. I prayed to God to lead me to his people. That night I dreamed that I went across a field and came to a river. There was a man in the river with a cane in his hand, he stuck the cane down and came to the bank, took me by my right hand and led me to where he had left the cane and there he baptized me, and I came straightway up out of the water. Then he came and took me by my right hand and led me to the other side of the river and said, "Go into yonder world and be baptized in my name." There were many people there shouting and praising the Lord, but I felt so poor I could not say one word. They came to me and commenced

shaking hands with me. We then went up a street that shone like the face of a new looking glass. Before us I saw a gate which folded in the middle. I wondered how we were going to open the gate, but before we got there it opened by itself, and I saw that the street led up to a beautiful house. When we got to the door more of these good people came and began to shake my hand and say, "Welcome, welcome into my Father's kingdom."

I knew nothing of the Primitive Baptists, and I joined the Missionaries, and continued with them nine years and ten months. My feelings during these years were indescribable. My troubles were so great I often wet my pillow in tears because I was with a people who were so unlike me that they could not have any feeling for me in my troubles, and we were not alike. I went to their meetings because my name was there, but not because I found any peace nor comfort there. At last I resolved that I would not go any more until my mind led me there. I did not go to any church meeting for thirteen months, and then instead of going back to them my mind led me to go and talk with an old Baptist lady. Her husband, who was an old Baptist, told me to go and tell these things to the church and they would receive me, but I could not see how they could do so. I was so unworthy to be with such a people as they were.

Then I was impressed to go and talk with old brother Harris which I did, and he told me that I was living out of my duty, and that was the cause of my troubles, that if I would go to the church and tell them my feeling I would get relief. In a short while I went with my husband's mother to old Ebenezer to hear Elders A. N. Hall and J. A. Burch. After preaching they sat in conference, and when the

door was opened I went to tell them how I felt, for I was unworthy of their fellowship. Elder Hall asked me if I wanted to join the church, and I told him that I just came to tell them how I felt. He said, "Well, let us hear it" Soon after I began to talk he began to shed tears and said, "It is enough, I am satisfied." But I was not satisfied for I wanted to tell him why I had gone before that people. To my great surprise they received me into their fellowship. Since that time I have gone through many ups and downs and felt that the good Lord was my support.

I hope that what I have here said may be of some comfort to some one, and that the Lord will lead his children out of these false religions, for there is no comfort there for his children. I remain your sister in hope.

CHARLOTT PAYLOR (col.)

Per L. H. Hardy, her pastor.
Hesters store, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have never written a line for the press in my life, but I have read with interest, and in some cases surprise, letters written by our brethren for your paper. I take the risk of writing a short letter for your paper, and if its fate is the waste basket there will be no harm done. I am 78 years old and have been as I trust a child of God since my 16th year. I was I trust a consistent member of the other churches until some 15 years ago. Having removed from the scenes of my childhood where I held my first church membership into a neighborhood where there were a good many Primitive Baptists, I attended their meetings, became attached to them, and united with their church. In severing my former church relations I parted with much

that I loved and admired, but I felt that I would be better satisfied with my new church relations. But honesty would compel most of us to say that it would be hard for us to find a church or a people all of whose teachings or expressions of the Holy Scriptures exactly suited us. This being the case, what is it that seems to be the wise thing for us to do? Now when I tell you what I think this the mission of this letter will be fulfilled, and I will close.

Our brothers, sisters, children and friends are living in different denominations of christians, they are divided in their church membership and probably always will be. We see no prospect of a union of the churches, and in fact eminent divines think such a course could not advance the cause of religion. Now if we are so constituted that we all cannot unite in one common church, it does seem to me that we can be kind and charitable to those who differ from us. The bible teaches us religion, but a religion of love. While I enjoy reading a great many letters in the "Messenger of Truth" and ZION'S LANDMARK still I see some things in some of them that do not show the spirit of the meek and lowly Jesus who when he was reviled reviled not again. Some of our dear brothers and sisters it seems cannot write without commenting on "predestination," or "election," or "salvation by grace," or the mode of "baptism," and they continue to call people who differ from them "monsters" whose mouth shall be shut and close by asking an interest in the prayers of all who believe in predestination, and election, and salyation by grace. Some of our preachers it seems cannot preach a single sermon without introducing the doctrine of "election" or trying to prove that "sal-

vation is by grace alone," yet in one of the most powerful sermons ever preached in this world and probably to the largest audience, the doctrine of "predestination" or "election" or "salvation by grace" alone was not so much as once mentioned. Need I say I refer to Christ's sermon on the mount. And yet that great teacher did say, "First seek ye the kingdom of God and his righteousness, and all these things shall be added unto you." And he closed his sermon by saying, "Therefore whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man which built his house upon a rock, and the rain descended and the flood came and the winds blew, and beat upon that house and it fell not, for it was founded upon a rock." "And everyone that heareth these sayings of mine and doeth them, not shall be likened unto a foolish man which built his house upon the sand, and the rains descended and the floods came and the winds blew, and beat upon that house and it fell and great was the fall of it." But this letter must close. The Lord knows it is written in the spirit of love alone. May the Lord bless you my dear brother, and may he use you and your paper for the up-building of his kingdom in this world and the salvation of souls is the prayer of your aged sister.

NANCY LINDSEY.

Allisonia, Va.

Remarks.

We publish the above letter of sister Lindsey that she may express her mind.

We consider that we should contend earnestly, not bitterly—not angrily, but as the word earnestly means a foretaste, as new born babes laying aside all anger, wrath,

malice and guile, if we have tasted, (have the earnest that the Lord is gracious,) for the faith once delivered to the saints.

If we should contend for anything taught in the scripture in an unlawful striving we would not be crowned. We should contend in the right spirit for what is approved in the bible, and oppose what it condemns.

Did not Christ teach salvation by grace in his sermon on the mount? Every character blest in that sermon is a subject of grace. He himself came to fulfill the law. Hence salvation is by grace.

We admit our proneness to extremes. We should attach the same importance to each part of God's word. While we cannot yield election because it is of God, nor should we fail to observe good works.

Christ prayed that all his people should be one. We have never been able to find in the scripture where Christ authorized but one church. We expect each one to be fully persuaded in his own mind, and act according to the faith that is in him.

We should love our enemies. We should not be enemies to any people at all. When I say we should pray for our enemies I mean those that are enemies to us. Blessed are ye when men revile you for Christ's sake, not when you revile them. We are not to hate any man, nor to revile them, nor persecute them. And we are to so act that if they revile us it must be for Christ's sake. P. D. G.

TO WHOM IT MAY CONCERN.

I noticed in the LANDMARK of March 15th three calls for help for needy brethren.

It is not a frequent occurrence to see such calls, for our people are generally known to be self-supporting, honest, industrious and too independent to ask for help unless they are really in need; and when such is the case we who are more fortunate than they, should not be slow to respond. A little from every one of many brethren and sisters would relieve the few who are in need. Let us help them now. If we wait a few days it will probably pass off our mind.

The case of brother E. C. Smith has come under my own observation. Brethren, he is not able to work now, and is really in need. I do not believe that he would ask for help if he could work for himself and family. He needs help now to pay for medical attention, and for the necessities of life. He will also lose his land unless he gets help to finish paying for it.

His health has not been good for several years, and for the last five or six months he has been unable to anything.

When he was able, physically and financially he spent both time and money in ministering to others.

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (Jas. 2: 15-16.)

JOHN H. DAWSON.

Lagrange, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN IN CHRIST:—Having been solicited by some of the Lord's little ones to write some for the

LANDMARK I will make the attempt this morning through weakness, to pen a few thoughts and feelings connected with the teachings of the holy scriptures, and I hope in the attempt to write, to be ruled and guided by the Spirit of God that what I say may be to the edification and comfort of the saints of God, who may be in a state of feeling their nothingness and depravity. Isaiah says, All nations before him are as nothing; and they are counted to him less than nothing, and vanity, which describes the feelings of his chosen people when under the power of his holy Spirit. I have heard Baptists use the expression that they felt to be less than nothing, and I wanted to criticise them because the English language will not define the meaning of less than nothing, but my brethren and sisters, the feelings of the Lord's people under the Spirit and power of God is not definable by any natural language, but Spiritual. Therefore they are a peculiar people, and strangers and fellow travelers.

All nations before God are as nothing which includes all people of the globe that ever have been, or ever will be, but all people do not feel their nothingness. None but those that have been taught by his Spirit and power feel their nothingness. Now those that feel their nothingness are the ones I wish to address myself to. God by his foreknowledge and wisdom hath created a people for his own glory, and there was no power beside him to give counsel or instruct, or to say what doest thou, but he was the creator and establisher of all things both Spiritual and natural. Therefore there be no powers but of God. And by the power of God and through his wisdom were established the covenants, and the way by which depraved and sinful beings

were to escape the eternal destruction of a never ending woe and misery. They were saved by him in his council and wisdom before the worlds were made and there were none to counsel or instruct him. And that plan of salvation is sufficient for all his people. I would not have it changed for ten thousand such worlds like this. The poor sinner in his depraved condition under the power and Spirit of God feels his dependent condition and knows of a truth there is nothing he can do to merit God's mercies, and he feels helpless and without God is his strength he is lost. No wonder then he may feel less than nothing and vanity, when his eyes are opened and he sees himself as he really is, for he can worship God in no other way only in a depraved state, for God seeks none to worship him only such as worship in Spirit and in truth. Then when you feel like you are nothing you are all God intended you to be. You have the hope of God's dear children who are dependant upon God for all, and no other way of salvation. Then ye are dead, and your life is hid with Christ in God. Then flee away all fleshly lusts and religious institutions of the world who depend upon good works to merit God's mercies, for such will not do for heaven born souls who have tasted his mercy unmerited on their part. When I am weak then am I strong says Paul. Strength is made weakness by the Spirit of God in man, and through weakness of the flesh Paul was enabled to write strength to the church through and by the power of the Spirit of God. And when his people are the weakest in their feelings is when they are under and in the Spirit of God and the Spirit in them. No gospel has ever been preached by man only in weakness.

No acceptable prayer has ever been uttered only through weakness. Then when you are nothing and less than nothing and vanity, you are not what God counts you to be. May God help the weak is my prayer. I desire the prayers of God's dear children for I feel myself to be the weakest of the weak. Brother Gold, if acceptable at the household of faith you can publish, if not cast it aside. Yours in hope.

C. W. BROWN.

Tabor, N. C.

DEAR BROTHER GOLD:—I have had impressions for some time to write for publication some of my experience of late, but have put it off from time to time. I now make the attempt. About one year ago there was in this neighborhood what is called a sanctified meeting. The people went wild over the excitement. It looked like they would go crazy if everybody did not go into it. They perhaps thought the millenium was coming. I went out to hear them twice. They seemed to be the most happy people I ever saw; but I was disgusted with their extremes, and went no more. The meeting lasted 15 days. I did not want to be deceived, or to deceive any one, so I remembered that the bible taught that if any one lacketh wisdom let him ask of God who gives to all men liberally, and upbraideth not. So I prayed 15 days and nights for light on the subject. On the night of the 15th day of the meeting I think my Lord satisfied my soul. I prayed that night as I never prayed before. One of the leaders said in his prayer to God that he believed all back of this was sin and mockery. This struck me with considerable force. I went to bed praying God if he would show me that it was right, though the meeting had closed, I

would follow it, and if he would show me in some way that it was wrong I would stand aloof. After going to sleep I had a vision. It seemed as clear as the noon day. I was led away to a pit, and there I saw a woman, a harlot, very beautifully dressed, and a man lying in adultery with her. I looked behind myself, just to my right, and there sat my son, Oscar, all in tears. He said to me, I would give anything if I could go into her, but when I am away from her I don't care much about her. I said to him, Oscar, I did not believe you were such a boy as that, to want to follow a whore. He was all of the family that tried to get in it. He told me two or three days before the meeting broke he had done everything he could to get into it, but could not. I could not bear the sight of her any longer. The man commenced to fold up her beautiful robe. He appeared to be worshipping her. I saw her skirts were all filthy and vile. I got up and left her and went away northward. I never got far before he came brisking by my side with her beautiful, glittering robe. As she past by I thought, you have a beautiful robe on, but I have seen your vile character. There is something wrong with you. Then I awoke. About the first thing I thought of was, thank the Lord, he has answered my prayers. This robe represented to me this beautiful pharisaic self-righteous coat that is in this world, the filthy under skirt showed to me as plain as day that there was something wrong in the inward man. I lay there for a few minutes with my heart overflowed with joy. I went out on the piazza, walked up and down it and praised God for the light he had showed me. I thought to myself I must tell it to my family. So I went to the beds

where my family were sleeping, and said, get up, I have something to tell you. They said what is the matter Pa? I told them it was nothing to hurt them. So we all stood there in a dark room. I related to them what I had so earnestly prayed for, and thanked the Lord he had satisfied my soul, and now my brethren, sisters and friends, don't ask me to fall down and worship a whore any more. I beg to be excused. Your brother in hope of eternal life.

G. W. TEW.

Delila, N. C.

DEAR BROTHER GOLD:—From some cause I feel it my duty to write a few lines to you. When I come to think of my ignorance naturally, and my inability to write, it makes me exceedingly fear and quake, especially when I think of so many able writers who write to you. But in a great house there are, says Paul, not only vessels of gold and silver, but of hay and stubble, and every one's work must be tried, and that by fire. This being the case, is it not a fearful thing to even try to comply with what appears to be our duty, fearing that I am only one of these that have a name, that I am living, but I am dead? But sometimes my little hope is so brightened that I feel to say, "Bless the Lord oh my soul, and all that is within me bless his holy name." I have been thinking of late a great deal about the holy laws that Jesus writes in the hearts of his people, and prints in their minds, saying they shall be unto him a people, and he will be unto them a God. Those laws I believe teach us what we shall do in obedience to him, and I consider that we are made willing to do all his bidding, even though it be in much weakness, fear and trembling. I am some-

times made to wonder at his great power. Surely there is no limit to it. Not long ago I had impressions to go to the State Central Hospital, or I thought I did, to speak in his great name, but my faith was so weak in the matter I could not get the consent of my mind, so I did not go. Not long after then the command seemed to return again, and I still refused, but the impression grew heavier, and fear to go became greater, and the fear not to go became greater. And these words were presented to my mind. "They that observe lying vanities forsake their own mercy." I did not know that it was scripture until I found it in the 2nd chapter of Jonah, and viewing Jonah's case as I believe I did, and still feeling so deeply impressed, I believe I was made willing to go. So I went trying to trust in the great power of God, and when I went in the Superintendent told me that the patients would become wearied after a few moments, so they generally limited the preaching to 40 minutes. I told him that the Old Baptists were a little peculiar, and sometimes would forget themselves, and if I talked too long to jog my memory: but he said no, he would not do that, and I did not feel like I had so much liberty, but to his surprise they sat so very still while I talked until his wife made mention of it. After I was through there came several to me expressing their joy over what they had heard, and I thought of that great love that binds all of God's children together. Surely no wonder Paul said, Charity never faileth. How wonderful God's love is. One said to me that is the sound, and I know it says she. I have been a member 20 years, and I never thought of being here, but she says I am reconciled to it. Many others said

words in like manner, and I just thought I was glad I was there, and after starting home these words were presented to my mind, "Truly God is good to Israel." I think I am nothing and less than nothing as the prophet said, but the Lord is our lawgiver, Judge and King; he will save us. How great a lawgiver is he! Able to write them in our hearts and make us willing and able to obey. Now there is to my mind another law teaching us what we shall not do, and to violate either one means death. Yes, the soul that sins shall die. Let it be by omission or commission, the Lord will surely punish us for disobedience; but we can't tell how the punishment will come: but it will surely come, and many times while God's righteous judgments have been sent upon me have I said, like a son chastened by a good father, surely I will never do so any more; but how forgetful we poor, frail mortals are. How apt we are to say my Lord delayeth his coming, and how truly it is written that he will come in a day and hour that we look not for him, and appoint us our portion with the hypocrites, and there is weeping and gnashing of teeth. In this way as well as many others we learn what he meant when he said, "In the world ye shall have tribulation, but in me peace." Paul was acquainted with the wrath of God, for he said, "knowing therefore the terror of the Lord we persuade men." How often do I see people who have so much brighter hope than I, lingering on the outside waiting for something that they will never get. Although I fully believe in all things we have to stand still and see the salvation of the Lord, and I am glad this is the case. This has been my experience. No indeed we cannot make one hair white or black, and if we can't do

that which is least why do we think of doing great things? I wish only to learn more of our nothingness, and the Lord's greatness. Brother Gold, how very little do I feel writing to such great and good men as I esteem you all to be, I can never tell, but I hope you will look over what I have written with a degree of pity, and pardon me for intruding on your valuable time.

Often while reading such precious letters from the dear saints of God I feel like I would be glad if I could only write and tell them how I do enjoy reading them; but I feel to say, "My leanness, my leanness." I certainly do love to read the dear old LANDMARK. It is always laden with good news, but sometimes I receive it with more gladness than I do at others. The reason I suppose is I am at times more hungry for it. Well brother Gold, if at any time you should publish this for want of something better, may all who read it look over all mistakes, and my many imperfections, and pray for me and mine, is the desire of a poor sinner save by grace, if saved at all.

W. A. SIMPKINS.

Raleigh, N. C.

EXPERIENCE.

ELDER GOLD, DEAR BROTHER:—I have had impressions a long time to write a few lines of what I hope are the dealings of the Lord with me. I was born and reared in Pittsylvania county, Va. and was raised moral, and did not think any were serving the devil except out-breaking people such as murderers, drunkards and swearing people &c, but had some serious thoughts of hereafter. I did not think I was serving the Lord, nor the devil. I was between, a right good fellow. I thought I had to quit sinning be-

fore the Lord would bless me with religion, and thought I could quit at any time and thought at one time I had quit, and became a very good Pharisee, and went on smoothly until one night I was reading the LANDMARK where some one was explaining the scripture on serving God and mammon. He said you were serving the Lord or the devil one. Oh how it shocked me. I knew I was not serving the Lord, and to think I had been serving the devil all my days and did not know it. Oh how it shocked me. I could not read, but lay down. Then my troubles commenced. Some times my troubles would wear off, but return again. I would go off to some secret place and fall on my knees and try to pray. Some times I could hardly speak a word I continued thus for sometime. My prayer seemed to not go higher than my head. I finally concluded to quit trying for it was useless. Probably I had committed the unpardonable sin, still my breathing was Lord, have mercy on me a sinner. I went on in this way perhaps about 2 years, and thought some time I was losing my right mind, and I concluded I would not live long, and no hope for a better world. This made my burden heavy. I had a hurting in my breast which I thought was a heart disease. I heard people say anyone was subject to fall dead at any time, and to think without hope, lost forever. Pen cannot describe the sorrow. I tried everything I could and all failed, and I wondered what to do. Finally I concluded if I went to hell I would go begging for mercy, and concluded I had no friends in this world. Oh how lonely I felt. It rang inwardly daily, except you are born again you cannot see the kingdom of God. I could not do anything to be born again. As I walked and worked there was an

inward cry Lord, have mercy on me. About my last distress, whether awake or asleep I cannot tell, but sometimes think I must have been asleep, as fast as I could breath it was Lord, have mercy on me. In the spring of 1880 the burden passed off gradually. I cannot tell how nor exactly when I became composed, at last the burden was gone. I went on at ease for sometime, afraid to claim it for a hope, and thought for a long time would not tell it to anybody. It was too little to tell. Finally I concluded it would not do, and I commenced begging the Lord to have mercy on me. There was an answer as quick as thought, I have had mercy on you. That was repeated several times. I kept it to myself for about 18 months, full of doubts, not knowing whether to claim it for a hope or not. About then I heard Elder Dameron preach, he told my travail much better than I could have told myself. It caused me to shed tears of joy, and to think may be I ought to be baptized. I went on in doubts and fears not knowing what to do for about 6 years, having impressions to be baptized, but felt too unworthy. I thought christians felt clear of sin, and I felt to be a sinner, could not do as I ought to do. I had a great love for the church, but felt too unworthy to be with them. For sometime being baptized was on my mind daily. So I went to White-thorn a Primitive Baptist church Saturday before the 3rd Sunday in July 1886, and related a part of what is written here, and was received and baptized the next day by Elder G. W. Hundley. I felt like rejoicing for several days, but was afraid I might be mistaken. I have been hobbling on ever since, have doubts and fears: I know one thing, if I am not a christian I desire to be one above all things in

this world. I have left out some I should have written, but I have got it too lengthy already. I thought perhaps some of my children would see it when I am gone. If your brother at all a very little one.

T. H. BRUMFIELD.

Elba, Va.

ELDER P. D. GOLD, DEAR BROTHER:—It is through the mercy and goodness of a covenant keeping God that I have been spared to see another new year. I know and confess if justice had been meted out to me that I'd long ago been where there is no eye to pity, nor arm to save, but the Lord has remembered me in mercy. I often feel and wonder who spared me, for I feel so unprofitable in every way. The past year was one of trials and conflicts to me in various ways, but I can look back and see God's mighty power, love and mercy through all the way. I do not murmur nor complain, but ask the Lord for strength to bear me up under all the trials that life has in store for me. I ask an interest in your prayers. I feel as one on a rock in the mighty ocean with the waves roaring high all around me. I feel that I must stand still and see the salvation of God. I can neither go backward nor forward, and the language of my soul is, Lord open the way. I have much to be thankful for, my family has fair health, and we yet have food and raiment and I desire to be content therewith. Yours in christian love.

BETTIE Z. WHITLEY.

Hobgood, N. C.

DEAR BROTHER GOLD:—I will try through the tender mercies of a kind redeemer to tell you how much I am comforted in reading the precious truth of God in strength-

ing the mind to hear others telling of their trials and the reason of their hope, which helps to lead poor hungry 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 got this winter. I was at the association at Salem church last September, it was the last preaching I have heard. If you or any of the preachers could stop and preach in my neighborhood I would feel so blest. I have not forgot to send you the money, my health is so bad I have failed to get the money. I will sell produce at the hotel in summer and I will send it to you then if I cannot get it before. If I could I would like to write and tell you of my trials of life. If I am worthy to ask such a blessing of you for you to pray for me that my last days may be my best days. Your sister in hope of eternal life.

SARAH E. HODGES.

Alleghany Spring, Va.

DEAR BROTHER GOLD:—Enclosed find check on H. C. Turner for \$1,50 to pay for my paper last year. I feel that I am indebted to you many acknowledgments for not sending it sooner, but owing to financial oppression and nothing else I have been forced to procrastinate from time to time hoping soon to be able to send it, which has caused me no little trouble and distress about it, when I would think of your labor and trials perhaps in keeping up your business matters to meet your engagements, and I was enjoying a part of your toils and labors without aiding you with my little mite. I felt that I was reap-

ing where I had not strewn. Pardon me my dear brother, I will not say for my neglect but of my necessities for nothing short of that would cause me to thus treat you. I hope to be able to send you some more in a short time. Dear brother, for so near you and all the dear saints of God feel to me, I am almost done with the rags of dull mortality, I shall soon pass away, but the older I get the stronger I am in the faith of the Primitive Baptists. Brother Gold, I have been strongly impressed to write a piece on the love of God's dear children one towards another: that love is stronger than death. "O for such love let rocks and hills their lasting silence break, and all harmonious human tongues their Saviour's praises speak. Pray for unworthy me.

E. C. TURNER.

Ironside, Va.

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

The above scripture is often misapplied by using it as a restriction on the liberty of doing things indifferent or not in themselves wrong, lest we hurt the feeling of some weak brother who esteems our liberty as a sin, and becomes hurt with us because of it. Such an interpretation would make a weak brother a law maker for a stronger, the penalty being the displeasure of the weaker for the stronger. A careful reading of the chapter will show that such an interpretation is far from the facts.

¶ The first verse discloses the evil of which Paul is warning the church at Corinth. "Now as touching things offered unto idols." The eating of meats offered unto idols as an act of religious devotion to the idol is the sin.

One whose faith is strong, and who goes into the idol's temple, and eats meat might do so without sin because he does not eat it as an act of religious devotion to the idols; but a weak minded brother might by the example of the stronger, be misled by such an example, and go into the idol's temple and eat things offered unto idols, as an act of religious devotion to the idol, and thus offend his weak conscience or knowledge.

"For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience or knowledge of him which is weak be emboldened to eat those things which are offered unto idols?"

This being true, we should not eat meat in an idol's temple, although we do not do so as an act of religious devotion to the idol, knowing that an idol is nothing in the world. How important is this admonition in this day of idolatrous worship. Some go into the idol's temple, as they say to see and hear what is going on. At the same time conforming to their customs, and sometimes contributing to the offerings unto the idol in song, prayer &c. The strong say they did not do so as eating to the idol, but the weak might see it differently, and eat unto the idol because they thought you did, and in following your example committed a sin.

H. BUSSEY.

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EDITORIAL.

Sister A. W. Gillikin, of N. C. requests my view of Job 11: 11, 14, 15 and 18. (See text.)

If the Arminian world were the judge of the controversy between Job and his distinguishd friends the decision would be against Job, and for them; because they speak the views of that world.

These men uttered some things that are true, and some that furnish no ground of hope for sinners. The ground of salvation they offer is the proper qualification in the man

Zophar, the speaker here, is a chatterer. That is said to be the meaning of that word. He says, "Canst thou by searching find out God?" He is right in that question. For no man can find out God. He is also correct when he says, "If he cut off, and shut up, or gather together, then who can hinder him?" He knoweth man. He knows man is vain. That is the scriptural measure of man. At his best estate

man is vanity. But the conclusion of Zophar from this premiss is where the fault comes in. He claims that this vain man can put away his vanity, and make himself wise. He can change his character and make himself good. He says, God seeth wickedness: will he not then consider it? Then how can man hide his wickedness from God? This he cannot do. He says in verses 13 and 14, "If thou prepare thine heart, and stretch out thine hand toward him. If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles." Now it is true that iniquity is in man. It is in his heart. But how can man put away iniquity even from his hand? How can wicked man prepare his heart which is deceitful above all things and desperately wicked? How can wicked man put away wickedness from his tabernacles?

Suppose you go to a man deathly sick and say to him, put away your disease and get well, and then you will live. But this is the very thing the sick man cannot do.

The Arminian theory presumes that man can put away sin, or prepare himself and repent, and purge his heart, or do such things as can only be done by those in whom God works both to will and to do.

"For when thou shalt put iniquity far away then thou shalt lift up thy face without spot; yea thou shalt be steadfast, and shalt not fear. Because thou shalt forget thy misery, and remember it as waters that pass away." Of course if man could put away his iniquity

he would be clean. For God does not condemn the innocent. But the difficulty with vain man is that he cannot put away his iniquity, and therefore there is no hope for him, or for a sinner, according to their theory. The system of salvation by works makes no provision for sinners, because sinners cannot put away their iniquities.

"And thou shalt be secure," &c. All this is to follow on the condition that he is to put away his iniquity by his own act. Where is the Saviour's help—in this theory?

Now these men condemn Job, yet they cannot silence him. A stiff and bitter argument is held, wherein they assume that he is guilty of all manner of wickedness which though concealed from man, yet is proven from the fact that Job is suffering so much, which surely proves his guilt; for innocent men do not thus suffer. Their argument is that the greater ones suffering is the more plainly it proves his guiltiness: because innocent men never suffer, they hold.

But God says they have not spoken the truth as his servant Job has. Job spoke of his Redeemer, his surety, his hope. Any doctrine that fails to hope and contend for a Redeemer that bears all our sins, and makes an end of them, and that does not bring in everlasting righteousness as a gift to the helpless sinner is utterly worthless to the guilty.

P. D. G.

SCRIPTURE NAMES.

(NUMBER FOUR.)

The next name indicating a most admirable character constituting the central figure of his day and whose day marks an important era in the history of the dealings of the Lord with man, is that of Abram, who was afterwards called Abraham. The first of these names means, "the father of a great multitude." The Lord was pleased to separate this one man from all other men, and to lift him above all others, and to give him an increase superior to all others, and to give him in every way such a character as to make him the father of the faithful, not only of those who should come after but of those who had gone before. He was the father of our Lord and yet the Lord said, "Before Abraham was I am." The Lord was pleased to ordain him to be his friend to whom he would speak, and with whom he would covenant, and whom he would prove, and whom he would justify and glorify as he did no other man.

The absolute purpose of God in foreordination, predestination, intellectual calling, justification and glorification in the conformation of his elect to the image of Christ are fully and clearly set forth in the life and character of Abraham.

There was found in Abraham greater faith than has been accorded to any other man. More implicit confidence and trust in God man never possessed than was most sublimely exhibited by this father

of patriarchs. At the age of 75 years, with the most child-like simplicity he obeyed the commands of his God. There appears no disposition in him to answer any command by way of refusal, excuse or apology. He fully, firmly and surely believed that the Lord is perfectly just in character and that what he does is right, and that he possesses all power, and consequently there is nothing too hard for him to do. Now if we expect to be blessed with this great and good man, we must be enough akin to him to be his children, and enough like him to believe, confide, and trust in God as he did.

It was the pleasure of God to be Abraham's friend, therefore he was called the friend of God. It was the infinite pleasure or delight of Jesus to be the Friend of sinners, and to make them his friends, therefore he calls them friends. Is it a mark of friendship for one to speak lightly of one with whom he claims mutual friendship? If we claim Jesus to be our friend, do we establish grounds for mutual friendship when we claim that his will, purpose, power and pleasure do not so relate to each other and do not so work together as to finally, fully and forever accomplish the eternal salvation and everlasting glorification of his people? Abraham believed God and it was counted unto him for righteousness. What is more commendable in the people of God than the simple and yet firm belief that God is willing and able to do whatsoever he says he will do, and that he has most

assurably done what he says he has done, that Christ came to seek and to save that which was lost, that he finished the work his Father gave him to do, and that all Israel therefore are and shall be saved with an everlasting salvation. If Abraham had believed there were those lost forever for whom Christ died, how different would have been his character. For that kind of belief, what should his name have been called? Who should be his children but such as say: Christ died for all men generally and for no one particularly, or that salvation is possible to all but absolutely certain to none.

Abraham's belief was consistent with his character, and his character was in perfect harmony with his faith, which formed his character, and his faith was such and only such as he who is the author and finisher of faith could and has produced and perfected in his people, and which is so consistent with his divine power and God-head that perpetual and everlasting praises go up unto him from those who are sensible of its blessed exercises.

The characteristics of Abraham are so distinctive and so peculiarly befitting to him that one cannot conceive of other words and actions than those employed and performed by him which could have sustained with true consistency the relation which existed between him and his God, whom he served, and whose friend he was. By their fruits ye shall know them. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring

forth good fruit." A corrupt tree is just as certain to bring forth evil fruit as is a good tree to bring forth good fruit. Abraham could not have been other than he was and been a good man, neither could his faith and works have been other than they were and yet have proven him to have been the man he was. If one claims to be a christian you want to know something of his character that you may see if it is that of a christian. If one gives you the evident characteristics of a christian, you want to name that appellation upon him. All who are of like precious faith and are thus the children of Abraham know each other by the peculiar characteristic of that faith. "If ye were Abraham's children ye would do the works of Abraham. If God were your Father, ye would love me; for I proceeded forth and came from God?" It is not possible for one to be a child of God and not love Jesus. One cannot consistently claim to be such and not prove it by doing the work of Abraham.

Shall we know Abraham in heaven? Do we know him here? If we do not know him in earth we shall certainly not know him in heaven. The question frequently arises, "shall we know each other there?" The question should be do we know each other here. Do we know God now, if so we shall know him then. To know him now is eternal life, and this is to know Abraham, and to be like him, showing by the faith which was in him

that we are of God and are "blessed with faithful Abraham."

The Father, Son and Holy Ghost are only known as they are revealed in the children of Abraham in this life. Abraham's three friends appeared to him as men and yet the Lord appeared unto him. And he set before them bread and meat and milk and butter and they did eat. While these appeared and acted as men, yet the Lord was in the midst. It was the Lord thus manifested. It was the three one God. The fulness and power of the God-head were in these men. This same fullness was in Christ while here in the flesh, doing the will of his Father in earth, and unless we know him as a man humbled unto death we shall never know him as the Christ exalted unto life eternal. Unless we know him as he was here, we shall never know him as he is there.

It is in this pilgrimage that we are the children of Abraham, and where we exhibit the characteristics of the faith once delivered to the saints by hoping, trusting and believing in God, and obeying his commands as did Abraham.

P. G. L.

THE NATIONS SHALL LEARN WAR NO MORE.

Isaiah 2 : 4 and Micah 4 : 3.

This is a prophecy uttered by Isaiah and also Micah declaring the peaceful nature of the kingdom of Christ.

The subjects or nations that learn

war no more are those that are of the kingdom of heaven.

It is evident that the nations of the earth are not the ones mentioned. Although these worldly nations call themselves and each other christian nations, yet they are all learning war now. For example, look at the United States expending millions of money now for munitions of war the most deadly known to the cruel modern science of war. Her people are eager for war now. Many of the so called preachers of the gospel are making fiery appeals for war. Men claiming to be followers of the meek and lowly Jesus professing to preach peace, to return good for evil, claiming that they are very efficient in converting poor heathen to the cross of Christ, are clamoring for war—bloodshed—murder.

Look at England, the most noted kingdom of modern times, claiming to be the advance guard in science, intelligence and religion, now engaged in war against the poor Africans, and spending millions to keep up large standing armies and navies for war. The same is true of France, Germany, Russia and all other kingdoms of man. They spend far more money for armies and navies than for any other one department of their enterprise, and employ more men in this business than in any other department of labor. All the nations of the world are studying—learning—the arts of war. The more advanced in modern civilization any nation is, the greater the exertions and outlay it is making in the arts of

war. So that these nations are not the ones that learn war no more.

Nor will it do to say that the kingdoms of this world will ever in the future learn war no more. It has now been more than 1800 years since the resurrection of Jesus Christ without any of them being able to say they have ceased to study the arts of war.

Then what nations are those that shall learn war no more? It is the redeemed out of every nation, kindred, language and tongue under heaven:

When soldiers came to John the Baptist, and enquired what they should do, John said to them, Do violence to no man. If a soldier would do no violence to any man then he would do no harm. Jesus said to Peter, when he drew a sword and cut of an ear of the servant of the High Priest. "Put up thy sword." For they that take the sword shall perish with the sword. The nature of the sword is corrupt. Its work is destructive, and they that take or use the sword shall also perish with the sword. It embodies the principle of corruption, personifies hate, and is the demon of murder.

So also are those that use it, and it shall slay them, or its corrupt and destructive edge shall return upon him that uses it to his destruction.

The kingdom of Jesus is the opposite of war. It casts out the kingdom or principles of hate and strife—oppression and murder. It implants the spirit of peace and good will toward men. Those that

are born of God and follow Jesus are to pray for their enemies—to forgive—to do good for evil—return blessing for railing. When smitten on one cheek they turn the other cheek to the smiter. They are to overcome evil with good. The people of God are children of peace. The Lord makes wars to cease unto the ends of the earth. For those people who feel vile and as the ends of the earth have no desire to fight.

The kingdom of Jesus is one of love. His people seek peace and ensue it. They also seek the things that make for peace, and whereby one may edify another.

When the Lord pardons our sins, and grants us the peace of God that passeth all knowledge and understanding, then God's people do no violence to any man. They do not wish to harm any one, but desire to do good to others—to be kind, tender-hearted, forgiving.

The fruit of the spirit is love, joy, peace, longsuffering, gentleness, meekness, goodness, temperance, brotherly kindness, charity and godliness.

P. D. G.

THE ONE RIGHT WAY.

Or "Modus Aperiendi." in doing all things respectively as commanded by the Lord in his kingdom, on earth. "See thou make all things according to the pattern shown thee in the mount," said God to Moses; showing how important that he implicitly observe the form, mode and manner of doing the given work, even to the minutest particular, as commanded. How em-

phatic and imperative this command? It is fulfilled in the gospel kingdom by a like observance of all things commanded by the law of Jesus Christ. To this end we are thoroughly furnished with patterns, or scriptures, showing in what way to perform respectively all good works, so that all things may be done decently and in order.

And since disorder, confusion and entanglement prevail among some churches in different localities, and much of it caused by disregarding this one right way, or by attempting the right thing in the wrong way, thus trying to remedy one wrong by another, and with the above results. I deem it timely to try to impress the importance, yea the actual necessity, of turning again to "the right ways of the Lord," especially in a disciplinary sense; and which alone will eventuate in permanent peace and order of these churches. I have heard it said, "If you have the right spirit in which to do a thing, it does not matter as to the way or mode of doing it." But remember David had the right spirit in wanting and intending to bring the Ark back to Jerusalem: yet while he knew the one right way of its removal was as borne on the shoulders of the Priests—"all the people consenting," doubtless with gladness by the priests as shifting the burden from their shoulders, he turned from this right way, and, in so far conforming to the world adopted the more convenient and agreeable mode of the Philistines in moving the Ark and placed it on a

new cart; and the result was the wrath of the Lord was kindled, somebody was killed, a breach made, and the Ark was left behind. I Cor. 15 : 13. All for not following "after the due order" commanded by God.

While there is but the one right way to do a given work, there are many wrong ways to attempt or imitate it. In every wrong way there is always stumbling; always a need of proping; always a wounding breach; and always resulting in more general confusion and disaster to all engaged. Let all the leaders of to-day who have thus brought confusion and disaster to churches, do as David did after his failure; re-consider and follow "after the due order" appointed by God and bring in the Ark of peace and safety. For this rule applies to all disciplinary work. For instance, if there is a general or public offense, follow the one right way and report it to the common Lord, or directly to the church of the offenders membership, to whom alone he is responsible, according to Matt. 18 : 31. If there is personal offense, follow the given pattern as the one right way for reconciliation, or to bring it to the church as commanded in Matt. 18 : 15, 17. If a brother is overtaken in a fault, let Him alone that is spiritual restore him, and in the spirit of meekness &c. None else need try. The same rule that applies to members of the one body, or church applies to churches of the one body. We have seen that to do a right thing in a wrong way, re-

sults only in greater evil, how much more to attempt to remedy one wrong by another.

Associations may be wrong, but let us not do a dozen wrongs to demolish this one. As a traditional house let us not impatiently tumble it down while some are still standing close to it, lest we bruise or bury them under the falling debris. Let us not do despite to the spirit in the weak, to sustain it in the strong. Let us not bite and devour brethren to get them right, or try to overcome error with error. Let us not profess the Spirit of Jesus, or love and long forbearance, while we carry a bag of stones and a probe for motes. Oh for that mantle of charity wherewith Jesus covered my greater sins to cover the less of those of my brethren for whom Jesus died.

R. A. P.

R. ANNA PHILLIPS.

Sister Phillips is well known in her gift to many of the readers of LANDMARK. Formerly she wrote much for it. She is now connected with it in the editorial department. Her Postoffice is Macon, Ga.

We trust her gift will be useful to the household of faith and her labor pleasant and agreeable to her own love of truth and her love for the Lord's people.

We desire our brethren and friends in Georgia and elsewhere to come to our relief in sending in subscribers and communications—also to encourage sister Phillips in

her labors. We feel that they love her and will appreciate her noble gift.

P. D. G.

many of God's people will be added. Yours in love.

THOS. BELL.

Wampee, S. C.

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Remember the reduced price of the LANDMARK, one dollar a year. It is a heavy expense to us. But if you will send us a sufficient number of new subscribers and renewals at one dollar for each, we will make this the permanent price of the paper. Remember at this very low price cash must accompany each order.

P. D. G.

NOTICE—The Bible I advertise has not the marginal references.

P. D. G.

Elder E. C. Smith's Postoffice is changed from Newport, N. C. to LaGrange, N. C.

OBITUARIES.

DRUCILLA LACKEY.

UNION MEETING.

The next session of the Smithfield Union is appointed to be held with the church at Union Meeting House, Johnston Co, N. C. on Saturday and 5th Sunday in May 1898. Brethren generally and especially the ministering brethren are invited to attend. Yours in hope.

J. S. WILSON, Cl'k.

The widowed wife and companion of Elder Samuel J. Lackey was born in Patrick county Va., Oct. the 13th, 1813. She was the daughter of John and Elizabeth Corn, and was married to Samuel J. Lackey the 19th of Sept, 1834, with whom she lived until his death, which stroke she felt Oct. 4th 1884, while residing in the state of Colorado. She joined the Primitive Baptist church at Liberty in Patrick county Va., before the 1st Sunday in June 1834, a few months previous to her marriage, was baptized at the same time and place of her husband by Elder J. Conner, and died June the 16th 1897, making her stay on earth 83 years, 8 months and 3 days. She lived a widow 12 years, 8 months and 12 days. Her life as a companion and no other was faithful and true, and its character lastingly recorded in the memory of all who knew her as one of the most honest, industrious and energetic women of her day. Marks of piety, faith and virtue have forever shed their luster and fragrance upon her walk or pathway in the church and in the world. She was a faithful wife, taking the oversight of business in the absence and sickness of her dear husband in a very extraordinary way, and was always ready to arrange for him to travel and preach night and day. She was an attentive mother. Ten children were born unto them, 8 of whom were raised to manhood and womanhood, and yet live in distantly situated homes to mourn the loss of a dear mother whose place the world can never fill. She was a

ELDER P. D. GOLD, DEAR BROTHER:—You will please give notice through the LANDMARK that there has been one more church organized in the Mill Branch Association by the name of Black Creek, 7 miles south of Nichols Depot, on the W. C. & A. R. R. The brethren request all ministering brethren coming by way of Florence, S. C. to give them an appointment. They will be met at Nichols Depot, and conveyed on, saving railroad expenses. This little church is in a prosperous condition, and we hope

woman of great muscular strength while in the prime of her life, possessed of excellent fortitude and patience. Their home will long be remembered as a lodging place for strangers, and wayworn travelers were always supplied with the best of food and refreshments. Especially was their home while residing in North Carolina a home for Primitive Baptists, a long line of descendants of distinguished character who loved her and esteemed her motherly and good counsel, and in whom she was always interested with the most tender care and affection, even the tender babes of them, are bereaved of one who can no more return to them. She was a devoted mother and grand-mother. So long as she lived her council in the church as a peace maker, and her judgment of the discipline, and even of the doctrine of faith, was considered good. She was of great mental ability almost until her death. She died of a fluid abscess, from which her physicians had taken 86 gallons of fluid matter during the last 2 years of her life. The operations and suffering were borne with great patience and fortitude. A short time before her death she was desirous of visiting the house and family of the writer of this notice who with tender heart and willing hands conveyed her carefully to our humble home, and as kindly entertained and cared for her as was possible for us to do, believing it to be as she often remarked, her last visit. Her faith of salvation was strong and unshaken, and that she trusted to have a blessed immortality. Of the evidence of it she often spoke as was revealed to her in a tender age, and by many things since revealed to her as a wayworn pilgrim journeying to a home beyond, by which she was made able to endure to the end. Her orderly walk as a christian, and love as a mother, her helpfulness to the poor, and as a nurse to the sick are indelibly written, and will long be remembered. Too much cannot be said of her virtue, and in honor and respect to this venerable woman, but she now lies in the grave yard near brother J. A. Leaks, one of her sons-in-law with whose family she had resided for some time. The entire family gave all the attention and care that loving and faithful ones could possibly give, but alas the time came when all must fail, and she has now departed and her spirit gone to its long sought home and rest as we have all reason to believe in heaven, her aged

and decrepid body to the tomb. May we say, peace to her ashes, only asleep to await a happy and glorious resurrection, when death shall be swallowed up in victory, and this mortal shall put on immortality. Elder J. M. Blansett and myself being in the funeral of her husband, were called to attend hers, which request has been made known by her for years. We felt incompetent for the task, and unable to do justice to the occasion. In conclusion and, as our last words, may we say to her dear children, remember your mother's love and counsel, follow her foot prints, live as she lived, speak evil of no one, do good to all you meet, trusting in the Lord to lead you and save you, although your family is separated and divided in earth, that you may be a family undivided in heaven.

E. M. BARNARD.

NELLIE COBB COX.

Nellie Cobb Cox, daughter of Mr. B. B. Cox and sister Loumisa Cox, was born in Wilson, N. C. Aug. 28th 1876, and died Feb. 28th 1898, aged 21 years and 6 months, after a lingering but very patient term of suffering of consumption.

I have known Nellie since she was quite an infant, while she was a sweet little girl, and a neat, modest, prudent and obedient young lady. Of course possessing and exhibiting such points of character I admired her.

The family of sisters (several) are noted wherever known, for their devotion to each other, and genuine fondness for each others company. All of them were very respectful and obedient to their parents. They did not allow their industrious mother to perform all the labor of the house while they paraded the streets. They never did such things, but helped their mother and honored her.

When Nellie passed away there was as genuine grief as is seldom seen. Many were assembled at her funeral, for her friends were numerous. The text of scripture given me on the occasion of her funeral was this, "The damsel is not dead, but sleepeth," Mark 5 : 39.

We hope Nellie is the great gainer in this bereavement so sore to the dear family. Them that sleep in Jesus will God bring with him. What a blessed sleep, "From which none ever wake to weep."

P. D. GOLD.

HARRY HAGOOD.

At the request of my sister and his mother I will ask you to please publish the death of Harry Hagood, who died Oct. 15th 1897, at the home of his parents Mr. Tom Hagood and Jennie Lee his wife, near Oregon, N. C. He was born May 10th 1889 was taken with typhoid fever and lived only about two weeks. He was so quiet and patient during his sickness though his sufferings were great. I do pray to the good Lord that the death of little Harry will prove a blessing to his bereaved parents, and that they may be enabled to feel that all things work together for their good. His mother is my youngest sister and a Baptist, she and I being all of my father's family that are Baptist, which makes her feel doubly dear to me. Your sister in hope.

M. H. WILSON,

Ringgold, Va.

FANNIE TILLET.

I have been requested to write the obituary of our dearly beloved sister, Fannie Tillett, who departed this life April 28th, 1881 aged 61 years. She married Avery Tillett, by whom she had six children. Three of them survive her. Mr. Tillett died in the prime of life. She lived a widow 31 years and raised her children right. She joined the Missionary church when young. The writer is not able to tell how long she was a member of that church, but she was a very pious member until April 1870, when she joined the Primitive Baptists at Providence church, at North Banks N. C., where she remained a faithful member till her death, always showing the marks of a christian in her daily conversation, ever putting her trust in him who is able to save. The writer cannot describe the full value of the character of the dear sister, but can say with truth, that she was a devoted mother to her own children and the orphan. She raised one orphan child to be a pious young man. All of her neighbors found favor in her eyes. She was beloved by all who knew her. It was never too cold or too warm for her to nurse the sick, and do all in her power to make them comfortable. She never wearied in waiting on those around her. She left three children all married. Two of them are faithful members of the Primitive Baptist church, and we hope that the Lord will soon bring the other one into his fold. And while

her children so greatly mourn their loss, they are not alone, the church and her friends meet them in mourning for her, but not without hope, for while it is so great a loss to us it is her blessed and eternal gain. We have no doubt but that she is sleeping in that quiet rest with God. When she was suffering in her last illness, she expressed no desire to get well again, but said she was ready to go when the Lord should call her. She retained her right mind until she fell asleep in Jesus. Farewell dear old sister we shall see you no more in this world, but hope by the mercy of God to meet you on that happy shore where those that meet shall part no more. We hope that the Lord may enable her remaining children and grand-children to walk in wisdom's ways, and that her christian walk may be a lamp for them through life. She is not here to counsel you now, but you can remember the advice and try to remember the example of your mother, that you may be enabled to say with her,

"In all my Lord's appointed ways
My journey I'll pursue,
Hinder me not, ye much loved saints,
For I must go with you.

J. D. WICKER.

MC. G. TAYLOR.

By request of his dear wife, I send you a notice of the very sad and sudden death of our dear friend, Mr. Mc. G. Taylor which occurred on the 2nd day of March 1898 at his home in Martin Co. N. C. His death was a shock to his family and the community. He and his son had agreed to go Everett's to attend to some business and were going on the log train which ran near his house. Hearing the train coming he started and ran part of the way, his dear wife watching him until he disappeared. She thought he had taken the train and gone. His son went on and came back and told them he had not gone with him and they began to look for him and found him lying on his face dead, as if he had fallen and died without a struggle. He was born in Edgecombe Co. N. C. the 27th day of April 1835, and was the son of Irvin and Nancy Taylor. He was first married to Miss Sallie E. Best of Edgecombe Co. the 22nd of May 1860, by whom he had ten children, five boys and five girls, five of which live I to be grown, and four of them yet survive him. His first wife died Oct. 12th 1885. February

24th 1892 he was again united in marriage to his wife's sister, Miss Maggie Best who is left behind to mourn her very sad loss. He was an honest, moral, candid, generous and industrious man providing well for his family and living the life of a good and peaceable citizen. Our friend never united with any church, but his sympathies and feelings were with the Primitive Baptists and he had no confidence in any other doctrine but salvation by grace alone, having no confidence in himself; being often heard to say he knew he could not save himself and we hope he has entered into rest. He was a member of the Masonic fraternity and was buried by them with the honors of their order. May our dear sister and his devoted children feel and realize the strong and sovereign support of the arm of the Lord in this sad trial and bereavement and may be given them to bow in sweet submission to his heavenly and divine will. Affectionately yours.

M. T. LAWRENCE.

Hamilton, N. C.

Smithwicks Creek.....Friday
 Jamesville.....Saturday
 Moratock.....3rd Sunday
 Concord.....4th Sunday
 Flatty Creek.....4th Sunday in May
 Powells Point.....Wednesday
 Kitty Hawk.....Sat. and 5th Sunday
 East Lake.....Tuesday
 Bethlehem (Tyrrell Co.).....Thursday
 Concord.....Friday
 North Lake.....1st Sun in June
 Masons Point.....Monday
 Tiny Oak.....Tuesday
 Beulah.....Wednesday
 Goose Creek Island.....Thursday
 Jones Bay.....Friday night
 Cedar Island.....2nd Sun in June
 He will need conveyance.

C. D. BRAY

Strawberry.....Sat. and 2nd Sunday in May
 Mountain.....Monday
 Cain Creek.....Tuesday
 Mill.....Wednesday
 Pickaway.....Thursday
 Malmaison.....Friday
 Mountain Spring.....Sat. and 3rd Sunday
 He will need conveyance.

APPOINTMENTS.

W. W. BARNES.

Middle Creek Wednesday before 3rd Sunday in May

Rehoboth.....Thursday
 Clement.....Friday
 Hannahs Creek.....Sat. and 3rd Sunday
 Smithfield.....Monday
 Bethany.....Tuesday
 Cross Roads.....Wednesday
 Beulah.....Thursday
 Memorial.....Friday
 Ayeocks.....Sat. and 4th Sunday
 Lower Black Creek.....Monday
 Wilson.....Tuesday
 He will need conveyance.

E. E. LUNDY.

Old Town Creek.....Monday after 4th Sunday in April

Tarboro.....Tuesday
 Conoeta.....Wednesday
 Cross Roads.....Thursday
 Mt. Zion.....Friday
 Lawrence.....Saturday
 Deep Creek.....1st Sunday in May
 Kehukee.....Monday
 Conoho.....Tuesday
 Hamilton.....Wednesday
 Spring Green.....Thursday
 Skewarkey.....Saturday and 2nd Sunday
 Bear Grass.....Monday
 Flat Swamp.....Tuesday
 Great Swamp.....Wednesday
 Briery Swamp.....Thursday

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Gen'l Pass Agt.

Fayetteville, N. C.

Fayetteville, N. C.

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

| DATED April 10, 1898. | No. 23 Daily | | No. 41, Daily | | No. 49, Daily | |
|--------------------------|-----------------|-------|------------------|-------|------------------|-------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon | 12 50 | 9 43 | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | 1 17 | 10 30 | ..... | ..... | ..... | ..... |
| Lv Tarboro | 12 35 | ..... | ..... | ..... | ..... | ..... |
| Lv. Rocky Mt., | 1 15 | 10 35 | 5 40 | 1 10 | ..... | ..... |
| Lv Wilson..... | 2 15 | 11 15 | 6 22 | 2 37 | ..... | ..... |
| Lv Selma..... | 3 15 | ..... | ..... | ..... | ..... | ..... |
| Lv Fayetteville | 4 45 | 1 07 | ..... | ..... | ..... | ..... |
| Ar Florence.. | 7 35 | 3 15 | ..... | ..... | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 6 00 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Wilson..... | 7 19 pm | ..... | ..... | ..... | ..... | ..... |
| Ar Gold'oro..... | 8 00 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Goldsboro., | ..... | ..... | A. M. | P. M. | ..... | ..... |
| Lv Magnolia., | ..... | ..... | 7 05 | 3 20 | ..... | ..... |
| Ar Wilmington | ..... | ..... | 9 30 | 4 24 | ..... | ..... |
| | P. M. | A. M. | A. M. | 5 50 | ..... | ..... |

TRAINS GOING NORTH.

| | No. 26 Daily. | | No. 38 Daily. | | No. 40 Daily. | | No. 48, Daily. | |
|-------------------|------------------|-------|------------------|-------|------------------|-------|-------------------|-------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| Lv Florence..... | 9 45 | 5 15 | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Fayetteville | 12 15 | 10 10 | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Selma..... | 1 47 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Wilson..... | 2 35 | 12 09 | ..... | ..... | ..... | ..... | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 00 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Wilson..... | 5 45 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 30 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Wilmington | ..... | ..... | ..... | ..... | P. M. | A. M. | ..... | ..... |
| Lv Magnolia., | ..... | ..... | ..... | ..... | 7 15 | 9 30 | ..... | ..... |
| Lv Goldsboro., | ..... | ..... | ..... | ..... | 8 55 | 10 40 | ..... | ..... |
|  | ..... | ..... | ..... | ..... | 10 10 | 12 05 | ..... | ..... |
| Lv Wilson..... | P. M. | P. M. | P. M. | P. M. | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | 2 25 | 12 14 | 11 27 | 12 55 | ..... | ..... | ..... | ..... |
| | 3 29 | 12 10 | 11 57 | 1 37 | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 12 51 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 29 | 12 49 | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Weldon..... | 4 33 P. M. | A. M. | P. M. | ..... | ..... | ..... | ..... | ..... |

†Daily except Monday, 1 Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3.45 p. m., Halifax 4.30 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.57 p. m., Kinston, 7.35 p. m., Returning leaves Kinston, 7.50 a. m., Greenville 8.55 a. m., arriving Halifax at 11.15 a. m., Weldon 11.35 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8.20 a. m. and 2.10 p. m. Arrive Parme 6.10 a. m. and 4.00 p. m., returning leave Parme 6.35 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 except Sunday at 5.30 p. m. Sunday, 4.15 p. m., arrives Plymouth 7.40 p. m., 6.10 p. m. Returning leaves Plymouth daily except Sunday at 7.50 a. m. and Sunday 9.00 a. m. Arrives Tarboro to 05 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 5.37 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 4.15 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, H. M. EMMERSON, General Pass. Ag't.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

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

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,
MACON, GA.

Price—One Dollar Per Year.

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.

THE FAITH FOR ME.

That faith too weak to move the feet
and hands,
To active work obeying God's commands,
That faints nor finds its source,
Of life in active force,
Is not the kind for me,
As not, my Lord, like Thee.

That faith so wise—politic in design,
That theories absorb its fruits divine,
And only words are said,
As, "be ye clothed and fed;"
Is not the faith divine,
As not, my Lord as thine.

That faith too nice—artistic in demand,
To look upon, or lend a helping hand,
Where penury and need
From lowly hovels plead,
Is not the faith for me,
As not my Lord from Thee.

That faith so full, yet so pent up and
high,
It's spent mid air, as meteor in the sky;
And like a beauteous dream,
Is not what it would seem,
Is not the faith to own
In heaven a living crown.

That faith so loud that all its works and
ways
Be seen of men, and gifts returned in
praise:—
Which gifts afar are sped,
While near want cries for bread,—
Is not the faith for me,
As not, my Lord, of Thee.

That faith so full and free of selfish zeal,
That it remands all budding fruit, to seal
(The sin it thus condones)
Its brain for alter-stones;
Is not the faith, come
To heaven and find a home.

That faith too grand to stoop so lowly
down,
To poverty where squalid needs abound;
That crying need will tell,
At Jordan's coming swell;
Is not the faith that saves,
Beyond the swelling waves.

Can I ever stoop so low to reach my kind?
If Jesus stooped to reach me, and to
bind
My broken heart, and give
The bread by which I live?
This is the faith for me,
Because, my Lord of Thee.

Oh mine that faith, though dark, it dares
to do
Out hand in hand with works; and
daring, do.
Obedient to my God,
Though seeing staff nor rod;—
This is the faith unpriced
That sees and follows Christ.

More of this faith, my God, to me impart,
That works by love and purifies the heart
To mount a higher plane,
Incentive to attain
Fullness of faith and aim
To glorify thy name.

R. A. PHILLIPS.

EXPERIENCE OF ELDER JOHN LELAND.

I was born in Grafton, about 40
miles from Boston, in the year of
our Lord 1754, on the 14 of May.

The earliest public events that I
can remember are, the death of
George the 2d, and the coronation
of George the 3rd, together with
some melancholy events of the
French and Indian war. But a num-
ber of juvenile incidents are fresh
in my memory, which took place
when I was two or three years old,
some of which I will relate here.

When my father was a young
man, he was convinced (as he has
told me) by reading the Bible, that
believers were the only proper sub-
jects of baptism, and immersion the

only proper mode; but when he broke his mind to his mother, she gave him an alarming warning against heresy; and as there were no preachers thereabout but Pedobaptists he sunk from his conviction and concluded that his mother and the preachers were right. Accordingly, after he was married, and had a son born unto him, he presented his child for baptism; but after the rite was performed, his mind was so solemnly arrested with the text, "Who hath required this at thy hands?" That it was with difficulty he held his son from falling out of his arms, nor did he ever get over the shock until he had six more children born. He then got his scruples so far removed that he invited the ministers of the town to come to his house on a certain Sunday and baptize all of them. At this time I was something more than three years old. When I found out what the object of the meeting was, I was greatly terrified and betook myself to flight. I was running fast down a little hill, I fell upon my nose which made the blood flow freely. My flight was in vain. I was pursued, overtaken, picked up and had the blood scrubbed off my face and prepared for the baptismal water. All the merit of this transaction I must give to the maid who caught me, my father and the minister; for I was not a voluntary candidate, but a reluctant subject, forced against my will.

In early life I had a thirst for learning. At 5 years old by the instruction of a school dame, I could read the Bible currently; and afterwards, in the branches of learning taught in common schools, I made as good proficiency as common. But what proficiency soever I made in learning (owing to a stiffness of nature and rusticity of manners,) I could never gain the

good will of my master; nor was I a favorite among the scholars.

The ministers of the town were importunate with my father to give me a collegiate education for the ministry. The doctors of the place were equally solicitous to make me a physician. My father designed me to live with him to support his declining years. My own intention was to be a lawyer, if possible; but in our designs and wishes we were all disappointed. As my father had no library, and I was fond of reading, the bible was my best companion. Deism and universalism I never heard of; and of course was what is called a believer in revelation. I had no thought that I myself was right; but believed that some great thing must be done for me, (I did not know what) or I could not be saved. At times I had awful horrors of conscience, when death, judgment, and the world to come arrested my attention; but these terrors did not reform me from vice, nor turn me to the Lord, I was almost in all evil, full of vanity, exceedingly attached to frolicking and foolish wickedness. When I reflect on the follies of my youth, the question of Paul involuntarily arises in my heart, "What fruit had ye then in those things whereof ye are now ashamed." In this course I continued until I was eighteen years old.

In the summer of 1772 I met with one thing singular. When I was returning from my follies or evening diversions, the following words would sound from the skies: "You are not about the work which you have got to do." The last time I heard those sounds I stood amazed; and turning my eyes up to the heavens, it seemed that there was a work of more weight than a mountain, which I had yet to perform.

Soon after this, I cannot tell how, or why, a conviction took place in my mind that all below the sun could not satisfy, or tranquilize the mind. The world, and all that was in it, appeared of small consequence; and without any unusual horror of mind, or dread of damnation, the charms of those youthful diversions, which had been sweeter to me than the honeycomb, lost all their sweetness; nor could I conceive how there could be any pleasure in them.

About this time there was an evening frolic in the neighborhood; and I concluded to go to see whether there was delight in it, or not; and, if not, to find out the cause of its death in my mind. Accordingly, I went, but found nothing to please, but everything to disgust. After I had tried the experiment, I asked a young man if he would return home with me, which he agreed to. On our return, I introduced the subject of religion for conversation on the road. The next day he reported that he believed John would soon be a preacher; for he would talk on no subject but religion.

At this time a young preacher (Elhom Winchester,) came into Grafton, and preached and prayed to the astonishment of the people; and a young woman it was said was converted. When I heard the report, it greatly affected me; for I had been at dances with her. The result with me was,—now the waters are troubled, and it is the time for me to step in. Reading the bible and meditating on the shortness of time, and the importance of being prepared for death and judgment, occupied the chiefest of my time.

After a few weeks, in the month of September, Mr. Winchester came to Grafton again. I heard of it on Saturday evening, and concluded I would read the bible that evening

and attend meeting the following Sunday, and be converted, like Priscilla, (for that was the name of the young woman.) When I went to meeting I heard the man preach; and while he was preaching, something kept answering in my heart, "Yes, yes, yes, it is so." After he was done, I questioned whether all the men in the world could have convinced me that it was not truth. After public service was over, the people retired to the water, where Priscilla was baptized. What I saw and heard at the water greatly affected me. There I stood upon a rock and made my vows to God to forsake all sinful courses, and seek the Lord, if he would direct me how.

From this I began to pray; but was hard put to find a place secret enough. I was afraid some one would hear me; and was confounded to hear my own voice. How often did the words of Jesus sound like thunder in my ears: "He that is ashamed to own me before men, I will be ashamed to own before my Father and before his angels." From this time down fifteen months a volume might be written on the views, exercises, and conflicts of my mind.

As the work of God broke out in Grafton, Northbridge, and Upton, I heard much preaching and conversation about that change which is essential to salvation, on which I formed the following conclusions.

1. That I must be deeply convicted of sin; greatly born down under the weight of it. This led me to pray much for conviction, read the threatenings of God to alarm myself, and study to make sin horrid.

2. That if ever I was converted, I should know it as distinctly as if a surgeon should cut open my breast with a knife, take out my

heart and wash, it put it back again and close up the flesh. This caused me to think light of any pleasing views which sometimes would break into my mind, how God could pardon sinners for the sake of a mediator. All was nothing to me unless I could be converted in the way which I laid out, and I knew for certain that I was born of God.

3. That whenever I should be enabled to believe in Jesus, I could see him as plainly as I could see an object of sense. While waiting and hoping for these things (some of which I have never yet seen or felt) my mind was led to the following views and exercises:

1. To the extent and purity of the holy law. That it was the perfect rule of eternal right, which arose from the relations that exist between God and man; that it will remain unalterable while the perfections of God and the faculties of man exist; and that the least deviation from this rule is sin.

2. By looking into the law, as a clear glass to see my own weakness and wickedness. Here I found myself as incompetent to repent and believe in Jesus, as I was to keep the whole law. Never was a poor creature more perplexed with a corrupt nature than I was. I often compared my heart to a spring of water rising up against God and godliness.

3. To view the justice of God in my condemnation. Never did the benevolence of God appear more pleasant to me than justice did. I was not willing to be damned; but thought, if damnation must be my lot, it would be some relief to my mind that God would be just.

4. To discover the sufficiency of a Mediator. For a number of months before I had a settled hope of my interest in Christ, the plan of atonement by the blood of the

lamb, appeared to be as ever it has since. Once I remember to have broken out thus, when walking in the road: "O what a complete Saviour is Jesus! Every way suited to my needs. I can be saved no other way. I do not wish to be saved any other way; but I fear I shall never be saved in that way."

There were a number of young people converted in the place, who assembled for religious worship, to whom my heart was greatly united. While thinking of them at a certain time, the words of John came into my mind: "We know that we have passed from death unto life because we love the brethren." which gave me a small hope, for a few minutes that perhaps I was born of God.

One morning about day-break, as I was musing on my bed upon this text, "After ye believed ye were sealed with the holy spirit of promise," it struck my mind that the soul first believed before they were sealed; on which conclusion the following words rushed into my mind as if they had been spoken by some other; "Ye are already sealed unto the day of redemption." "If so," said I to myself, "then surely I am converted." But as I had never passed through stages of distress equal to what I supposed an essential prerequisite to conversion, I could not believe for myself; and yet the words continued to run in my mind, "Ye are already sealed unto the day of redemption."

One morning my father was reading a chapter when the following text arrested my attention: "If ye will not believe, ye shall not be established." At another time my thoughts ran thus: "If it is possible that I am a christian, it is certain that I am the least of all;" on which the words of the prophet came into my mind with great force: "Peace,

peace to him that is near, and to him that is afar off, saith the Lord; and I will heal him."

I was very far from being satisfied with myself, yet with a very feeble hope which I began to have, on the solicitation of others, I did sometimes attempt to pray in small circles. And here I will relate a strange event, which I know to be true, but can never account for it. In the month of February, 1774, in the time of the great snow, a very respectable preacher, Rev. Samuel Dennis, came into Grafton and preached one afternoon at Mr. Wheeler's. I attended; and notwithstanding his talents he appeared muddy in his mind about salvation freely by grace. After he had done the people all took their seats, and strange to tell that I, naturally bashful, with hardly any hope that I was converted, should rise and state my objections against the discourse, and give another interpretation to the texts which the preacher had quoted to support his doctrine; after which I retired to another room; but very soon a messenger came and told me that I must return and dispute the point with Mr. Dennis. I returned; but who can describe what I felt! I said thus to myself: "I am not converted myself, and it must be the devil that has instigated me to harass the people of God." Mr. Dennis addressed me like a gentleman and christian. Said he, "Mr. Leland, you have lodged your objections against my doctrine: I wish to discourse with you on the subject, for the cause is not mine but God's." Upon which the battle began between a venerable preacher clothed in black, with a large white wig on his head, and a beardless boy, not twenty years old coarsely clad, and wearing a leathern apron. The people all stuck to see and hear. After about three quarters

of an hour there was a cessation of arms. I thought I beat him—likely he thought the same; at any rate, as I was the querest and he the defendant, such questions were flung in his way that he could not well solve; and he concluded by saying, "The Lord have mercy on us; for we are poor ignorant creatures." On this there sprang up immediately in my heart a strong desire to pray: indeed I felt as if I must pray or burst; but the preacher, the whole congregation, and my father among the rest were all present; and I had never attempted the like before. At this crisis one of the young converts came to me and said, "John, won't you pray?" I durst not refuse lest I should quench the spirit: I proposed it, and the congregation united by rising. I had not spoken many words before the preacher, my father and all others, were out of the way. I felt strong in the grace that is in Christ Jesus. Prayer being closed, I felt impelled to give the people a word of exhortion, which was the first address of the kind that ever I made. After this a psalm was sung. When the line came forward "We tremble and rejoice," I felt confident in myself that I did tremble before the greatness, and rejoice in the goodness of God; and spake within myself thus: "I am converted and will not believe Satan any more when he tells me otherwise." This frame of mind continued a few minutes, and then the vision closed; and I returned home full of heaviness, reproaching myself for my forwardness and presumption. The next day I went around and told some who heard me the day before, that they need not mind anything that I had said; for I was a poor, unconverted sinner. My desire was to be searched and not deceived. I spent nearly a whole day, as I was going a little

journey, praying in David's words: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The night following I dreamed that I read Psalms 32 : 8; which I did as soon as I awoke. The words are: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eyes." My heart was greatly attached to the holy scriptures. I have not yet forgot the burning desire, the soul-longings that I had to know what was the mind of God, contained in his word. I would read, then pray, then read, then pray again, etc., that I might know the truth as it is in Jesus.

One evening as I was walking in the road alone, I was greatly cast down, and expressed myself thus: "I am not a christian: I have never been convicted and converted like others who are true saints. The devil shall deceive me with false hopes no longer: I will never pretend to religion until I know that I am born of God." These words I spoke aloud; but immediately the words of Peter rushed into my mind with great energy, "I know not the man." These words dashed my conclusion and resolution to atoms in a moment. It was a shock to the center of my heart. From that day to this minute, which is a term of 46 years, amid all the doubts, darkness, troubles, and temptations that I have had, I have never said that I know not Christ, or that I was not converted. Soon after this, I received great comfort from Prov. 30 : 5. Every word of God both precept and promise seemed pure. I felt myself yield up to Christ, and trust in him; and believed he would be my shield and defense.

BROTHER GOLD:—I have written the first part of the experience of

Elder Leland—that up to the time he obtained a hope. Some parts are more interesting than this. If you wish it, I will write some other parts as I have time, and send to you.

The reader of this Biography will remember that Elder Leland was a member of the Episcopal church and at the time of this experience knew very little of the Baptists, there being few Baptists in the New England colonies. Hoping to hear from you in regard to this matter I remain, your sister in hope.

S. E. BROYLES.

Remark.

Yes: Sister Broyles, send it on. This is the Elder Leland that afterward was a Baptist and went and preached at the house of the rich widow.

P. D. G.

DEAR BROTHER GOLD:—My term of school at this place is nearing its close. I guess I'll be home by the first of May, so you can now send my paper to my old Postoffice at Pernell, N. C. I am sorry to put you to the trouble of constancy changing my address, but seems I can't well do without the dear old LAND-MARK. To fully appreciate its worth is to be out among other people that believe and practice another doctrine, as I so often am. It serves me as a dear, instructive, and interesting companion.

I get very tired and sorrowful sometimes when separated from our dear kindred in Christ, yet, I hope the blessed Lord sometimes favors me with his gracious and soul-cheering presence, and causes me to sing the sweet song of "Redeeming grace and love," while I sojourn in a strange land. I will not worry you with my scattering

thoughts. Pray for me, a poor sinner, saved by grace if saved at all. Affectionately.

EMMA HINES.

Pernell, N. C.

Remark.

No trouble to change Postoffice.
P. D. G.

SCRAPS.

I see notice in LANDMARK of the oppressed and suffering circumstances of my dear brethren in the ministry, and I am one with them, financially all of my property under mortgage, and this keeps me pressed in my feelings, and I labor hard to try to get out of debt, but do not get out. But I read that God's people are kept by his power through faith unto salvation. I believe that God giveth to his children temporally as well as spiritually what they ought to have, but not what we want. I have often thought if I was rich in this world's goods I would love to give to the poor. But my observation teaches different—that I would likely be covetous. The Lord knoweth our hearts and our capacities, and does not over-load us. If I was not oppressed there is much that I might be—that would be worse for me and also for the church of God. I am in favor of helping the needy. It is more blessed to give than receive, as the less is blest of the greater. The way of a man is not in himself. It is not in man to direct his steps.

Twelve months ago I rented all my farm out and made up my mind to give all my time to preaching, and to enjoy myself with the people of God. But God laid his hand heavily upon me, and I did not preach for about four months. I did not believe that I could sit up

at night and nurse sickness without getting sick myself, and had often refused to do it. But I was made able to sit up by the bed of my sick family for three months day and night, not sleeping except to nod between times of giving medicine, and was in fine health all the while, and I did not want to do anything else, and my mind was at ease, and I was much resigned to God's will as I ever was and more so, for that length of time. Thus I did realize God to be my strength in time of trouble, and people who came to see us were surprised to see how cheerful I was, and with good health. About the close of last year I was so pressed with debt, not having much crop, and failing to pay the expenses of the year's work, I resolved in mind to narrow up my preaching, by moving my appointments from one month to three months to the churches I try to serve, and thus I would do all I could in the way of farming. But before I did call in my appointments the Spirit of preaching was so heavy on me I did not call in my appointments, but more openings were made, and I was led into them, and the Spirit of the Lord has been upon me, and I have rejoiced in preaching for the last three months more than at any period of my ministerial life. I feel that the brethren are my witnesses where I have served, and so you see dear brethren, that I have not had my choice, nor made my changes, but God has chosen for me, and I know he does not make any mistakes.

Now I want to say for the comfort of those oppressed and afflicted either in body or mind, the children of God are all under the guardian care and keeping of the Holy Ghost, kept by his power, whether in sickness, or in health, prosperity or adversity, poverty or wealth, and

all things work together for your good and God's glory: and I can sometimes realize that God is all things to me, and my soul is satisfied with his fulness. At other times I am complaining and striving to have, and cannot obtain, and grieve because I cannot get. My better judgment is that it is all right. The Lord leads his people and chooses for them the best way. We sometimes see a church when she has sinned in trouble. The members all cold, cannot enjoy preaching, the preacher often feels like his preaching is in vain, they suffering because of this. The Lord maketh intercessions for us, which teach us how far our sins have separated us from his love, and our dependance upon him to bring us nigh.

How could we the children of God, through the flesh, mortify the deeds of the body? We cannot do it. The Lord looks upon us as sinners full of bitterness and all manner of evil in the flesh, but God looks upon us in his son justified from all of our sins. How blest are those that believe this doctrine.

Brother Gold, I have written this. You can do as you chose with it, and it will suit me. Yours in love,

THOS. BELL.

DEAR BROTHER GOLD,—I have a mind to send you a few lines this morning for the many readers of your valuable paper ZION'S LANDMARK. Dear brethren and sisters, we are a little flock of Primitive Baptists located in East Tenn, in Carter Co. We were organized as a church at Blue Spring on the 9th of January 1896 with ten members who unanimously called Elder H. Taylor of Va. to the pastoral care of our little church. He moved and located with us the 22nd of April

following the organization of our church. Brother Taylor is a faithful pastor, and speaks the truth fearless of all opposition to the truth. Last Saturday and Sunday was our church meeting time. Elder Taylor preached a very interesting sermon on Saturday from Heb. 9: 13, 14. On Sunday the church met and brother C. N. Bowers was ordained as deacon by the presbytery of Elder H. Taylor and deacon D. A. Bowers and F. J. Crumley, after which our pastor preached another good sermon from Matt. 11: 28. Met again at 4 o'clock and heard him again from the words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." At the close of this discourse an invitation was given for the reception of members, when two came forward, and were received, (husband and wife.) The dear sister had lived a number of years with the Missionary Baptists. Our little church numbers at this time 25. Peace and union have existed in our little body since constituted. Our pastor is a good moderator. We love him, and think he is in the right place. Yours as ever.

J. F. CRUMLEY.

MY BELOVED BROTHER:—How can I keep from feeling comforted after having read such a cheering letter as the one I received a few days since, written by yourself! Indeed it is sweet to be remembered, and feel assured of the sweet fellowship of God's humble poor.

When we see and hear others speak of their imperfections, and we are reminded of our own short comings as they express to us theirs, we are brought nearer together, and can adopt the language of Christ when he said: "These are my brethren and sisters; by these things we

ZION'S LANDMARK.

know and love each other.

Glad to know you are enjoying good health, you are strong and firm for a man of your age. Since the Lord has blessed you with health, given you knowledge and understanding to expound the scriptures, thus edifying his people, has shown you where your field of duty lies, and made you willing to perform the duties for which he has called you, don't you feel happy and blessed? None of us have ever seen ourselves as we would like (clothed in the righteousness of Christ,) yet it is best as it is, for he knows how to keep his people humble, meek, and lowly. If we could see ourselves as the Pharisees do then we would be a self righteous sect, and boast of our own righteousness, but to the child of God Christ's righteousness is sufficient. Yes dear brother, you were right when you said you had never been enabled to hold up Jesus satisfactorially to yourself, the english language is inadequate to express the exaltation due to him, the half has never been told, and should you spend your remaining days proclaiming his riches, doubtless you would say, "I've never praised him enough." I often fear that I have never been blessed with the sunshine of his love, and that I am deceived in the whole matter, surely nobody ever feels as small and insignificant as myself, if so they would give up the little hope to which they are clinging, feeling that they had been led captive by satan; again when we attempt to banish such feelings from our minds some comfort is derived from the language of one of old when he said, "We know we have passed from death unto life because we love the brethren," knowing that none but God's people experience the love for each other as is under consideration.

I am glad indeed to know you expect to attend the Pig River association, hope you may enjoy it. We would so much enjoy having you visit us again. Memory often reverts to the time you spent with us last year. To be visited by such gifts is always a pleasure to us. I hope, if the Lord will, to attend the meeting, also to visit our afflicted sister Basham at the same time.

This letter is like the author, full of imperfections, will ask you to pardon errors.

Hoping to have the pleasure of seeing you soon, and asking an interest in your petitions to God, I am, affectionately your sister.

NANNIE GRAVES.

We have had a nice mild winter, but it is very cold here now, the mountains are covered with snow and ice an inch thick last night, fruit is all killed we fear: hope it will soon be warmer.

I am not quite so blessed with health as yourself, have almost had pneumonia for two weeks, however, I am feeling much better now.

Love to each member of your family, and a share for yourself. Fondly,

NANNIE.

Bunker Hill, Va.

MY DEAR BROTHER GOLD:—You don't know how I feel to address you thus. I don't feel worthy to claim such relationship with any of God's people. Your letter was certainly comforting to me. I feel so lonely: all I want is to be with christian people: my mind is not on my work at all. I have not found as sweet rest as I hear of other people having which maks me fear that I am not a child of God. Monday was such a lonely day with me. I felt like the church doubted me. I tried to comfort myself Monday night by writing to brother

Gardner. I enjoy his letters so much. I was in so much trouble Saturday and Sunday morning that I could not enjoy anything, I don't think I slept half an hour Saturday night, but oh, how relieved I did feel when you raised me out of the water, I felt like I loved everybody, I thought how happy are they who their Saviour obey, and my dear husband how near and dear he has been to me since Sunday. He says that he feels like he is left alone. I could freely talk with him Sunday night. I told him my feelings the best I could. He said that he knew I did not enjoy his company, I think he enjoyed preaching Sunday. He went with me out to father's yesterday morning. I could enjoy their company so much better than heretofore. I hope you will not forget me whenever you are in Rocky Mount. We will be glad to see you come to our house anytime. Mr. Worsley and I expect to go to the Falls Friday. I want you to pray for me that I may live nearer to my God. Your little sister I hope.

LULA WORSLEY.

Rocky Mount, N. C.

BROTHER GOLD:—I send you the following experience of a precious brother.

LOUVENIA HUNT.

DEAR SISTER HUNT:— I was born in Pittsylvania Co. Va. December 7th 1849. My parents were Primitive Baptists. I was taught to respect the Baptists as the true church, until the year of 1869, and I now being a grown young man, and the Methodists holding a protracted meeting, I tried to be one of them, as I wished to go with the popular tide, and I wanted a religion that I could make music and dance, but this only

lasted until the excitement was over, and it was all gone. I would then think when I grow older I would get religion, and join the church, and go to heaven when I died; for I really thought that I could get religion at any time; so lived as best I could until the year 1885, and while under the sound of Elder John R. Martin's preaching, I saw myself a great sinner. I tried to forget it, but could not. I saw if I died in that condition I would be eternally lost. It appeared to me that there was a mountain of sin at my left hand that would finally crush me. Oh, the trouble I was in. I will never be able to tell it. So I thought I would do good and build a mountain of good works to outweigh the mountain of sin that was weighing me down on the left. I was sure that I could do good, and could get others to be good, so I went to work to watch myself every day to do good, and at night it seemed that this had been the worst day of my life. It only added to the mountain of sin. I would then try to pray, though it seemed my prayer was not heard. I thought I would have to do better before I could be heard, and it was when I tried to do good that I did the worst.

Sister Jennie, with shame I must say that I tried to drown my troubles with strong drink, and now that seems to be the darkest day of my life, sinning to get rid of sin. So I continued in this way 18 months, trying to get rid of trouble. My wife would often say to me, that there is something the matter, and I tried to keep all concealed from others, and wife. I could see that I was the chief of sinners, that I must soon die, and hell was my doom, I could see it was just. I could say with the poet; "If my soul is sent to hell, thy righteous law approves it well." I would

often ask the good Lord to take me in his care, and not allow me to do any sin. Oh, I thought I had put it off so long there is no pardon for me. I would go to preaching and see that the promise was for the saints, but not for me. I would leave the church with a heavy heart, worse condemned than ever. I made up my mind to quit going to preaching, and did not go for 4 or 5 months, would read my bible, and every word condemned me. Sometime in the month of May 1888, on Sunday my children came to me and asked if they could go to Sunday School. I told them to go, and be good children. I wanted to be alone. I thought I could not live long. My wife was looking for company, and preparing dinner. So I was left alone. I would try to read my bible as usual, and it condemned me so I laid it aside, and thought I would read a political paper, but could not. I walked in the garden, then picked up my bible again; for it seemed that I had to read, though I could not find comfort in reading. Now it was dinner. My wife called me in to eat. I went to the table, and tried to eat. My troubles were so great I excused myself. I told them I had been doing nothing, did not feel like eating. As I went to my room I thought I would ask the Lord one more time to pardon my sins. I then read one more chapter in the bible, for it would be the last time I would ever try to pray, or read. After trying to ask the Lord to be merciful to me a poor, lost sinner, I opened the bible. Where it fell open I read. It opened at the 7th chapter of St Paul's letter to the Romans, beginning at the 14th verse, "For we know that the law is spiritual, but I am carnal, sold under sin; for that which I do I allow not, for what I would that do I not, but

what I hate that do I. If then I do that which I allow not I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me: 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." Christian friends, it was then a feeling came ever me that I cannot describe. Yes, a feeling of love, I thought I could see myself in Paul's condition. I could praise the Lord. I thank God through Jesus Christ our Lord. So then with my mind I myself serve the law of God, but with the flesh the law of sin. Here all my troubles left me. I felt to praise the Lord with all my heart. The hills and mountains seemed to join in praise with me. Everything joined in praise, and sang to his name. I went to old Bethel church, and tried to tell a part of what I have here written, was received and baptised by Eld John R. Martin. Many have been my doubts and fears since, though feel to say they are the people I want to live and die with, want to spend my days in their fellowship, though feel to be the least of them all, if one at all. Yours in brotherly love and esteem.

W. W. GRAY.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—For some cause the Lord only knows, I feel impressed to write a short sketch of my experience—although I have but little to tell.

When very young I was troubled on account of sin. I often wondered what would become of me when I died, and when I would do anything that I knew was wrong I would make promises that I would do so no more: but alas it would soon be forgotten. Thus I lived in

sadness of heart and much of the time bowed down in sorrow, though I was not as miserable and cast down as some I have heard talk—dear brethren and sisters, this has given rise to many doubts and fears with me. I know that many of you have a brighter evidence with God, than my poor unworthy self. But I went on in this condition until in my thirty-second year, and on the 2d Sunday in May, 1883, while sitting under the sound of one of our beloved ministers preaching from Hosea 2 : 14-15, it seemed as if the way was opened before me and I could see and feel the truth as it is in Jesus. I was then and there made to feel and believe that the Primitive Baptists were the true church, and my love went out for them, so much so that I desired to be with them, but feeling my unworthiness and sinfulness so much that I lingered on and tried to keep in the rear until Saturday before the 2d Sunday in September 1884 I was made to front the battle and take up the cross. I offered to the church at Bethel on that day and was received and baptized Sunday morning following by Elder John R Rowe. Since that time I have had some very refreshing seasons from the presence of the Lord and with his people.

One thing I know, if I am a child of God, it was caused by nothing I have done, and my greatest wish is to know that I am his and he is mine.

I know we are told sometimes that the old Baptists are but a few old people, and we so uninteresting, that there is so little about us or our meetings to attract the young that they cannot endure us, so go to the other denominations. But one thing I know, we have among us an attraction to every heaven born child of God, and that attraction is the name of the Lord.

"How sweet the name of Jesus sounds
In a believer's ear."

Whether old or young we know all they that are born again love this name.

O Lord grant it be thy holy will, that I and all thy hungry, thirsting sons and daughters may be led beside the still waters and green pastures and rest in the shade of that great Rock in a weary land. So dear brethren and sisters, we need not fear for there is no power that can change his mind or stay his hand.

Dear ones, let us not be carried about by every wind of doctrine, nor be deceived by false teachers that are going about, but let us remember that Jesus is the only way of life and salvation. Dear brethren and sisters, I sometimes lose sight of the promise and I go back to where I first found the Lord precious to my soul. O brethren and sisters, what difference will a few years, trials, afflictions and sorrows here below make to us if we are indeed heirs to that immortal crown.

During the present year, many have gone to their long eternal home, and with sadness do I remember that among them were my parents, who seemed as near to me as anyone could; but I only said, "not my will oh Lord, but thine be done." We know not what the future year will bring, but let us hope for more warmth and love toward one another than in the past year that is now closing upon us.

Brother Gold, I know your time is valuable and I do not wish to trespass upon it any longer, besides I am fearful there will be nothing gathered from what I have written, if worthy of attention publish, if not all will be well, for I feel that it is not worthy of your time to read it.

JULIA J. SCOTT.

Grantsboro, 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.
 R. ANNA PHILLIPS,.....Macon, Ga.

VOLUME XXXI.....No 13.

WILSON, N. C., MAY, 15, 1898.

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

EDITORIAL.

DEAR BROTHER GOLD:—I would like to have your view of Jude the 3 verse, especially the common salvation: also the 12th verse. Trees twice plucked up by the roots: also the good Samaritan came to the man half dead, and oblige one who is seeking for truth.

F. E. JOHNSON.

Dexter, Tex.

Remarks.

The common salvation is the salvation belonging or given to all the children of God, and in which they are all equally interested. It does not mean common in our use of that word which is trivial, or unimportant, or not worth much, as goods that are common or inferior in quality and value; or a man that is common as having nothing interesting in his character, or nothing noble or worthy. The common people that heard Jesus gladly were not dishonest, lazy, trifling people without character. When the disciples had all things common it

does not mean that they were very ordinary or inferior things; but it means that no man called anything his own. What was one's was also another's. Peter had what John had. Thomas had what the others did. They all fared alike. One was in the same condition of another. They were all equal and had all things together, or all in common.

So this common salvation about which Jude was writing means that it equally is for all God's people. It is as much for one as for another. It was the same salvation or faith delivered but once to the saints—not another salvation—but the same, and it equally belongs to all the people of God. It was the same faith that Abel, Noah, Abraham, Moses, David, Daniel and all God's people were blest with. It was once delivered to the saints.

Now we should contend earnestly for that faith, for it is our common salvation, or equally concerns all the Israel of God.

Twelfth verse. "These are spots in your feasts of charity," &c. Can anyone read the bible with understanding and not see that two classes of people are described in this chapter? The Lord's people are described first, "Sanctified by God the Father, and preserved in Jesus Christ, and called." They are the ones that Jude exhorts to earnestly contend for the faith once delivered to the saints.

But another class of men, or certain men, have crept in (into the church) unawares. They were before of old ordained to this condem-

nation, ungodly men. These men are filthy dreamers, they speak evil of dignities, despise dominion. They speak evil of those things they understand not. They have gone in the way of Balaam. They love money and count gain as godliness. They preach for money as Balaam did.

They are spots in your feasts of charity. They feed themselves without fear. They are not troubled, but feel they are holy and good. They are clouds without rain. They are no comfort to the saints when they preach. They are not stable, but are carried about by the wind. They do not discern the doctrine, nor love it. Trees are they whose fruit withers—without fruit therefore, they are twice dead, naturally dead in sin. But they unite with the church but they bear no good fruit, and become more objectionable—in a worse condition—than if they had never professed to believe in the Lord Jesus. They are thus twice dead.

I do not understand that such characters are at all God's people, but as brutish beasts made to be taken and destroyed.

The good Samaritan (Luke 10:25-37.) A certain lawyer tempted Christ. That is he put a question with a bad intention to try Christ. The question was, "Master, what shall I do to inherit eternal life?"

I have often noticed these characters calling Jesus the master. Was it not a strange question? "What shall I do to inherit eternal life?" What can one do to make

himself an heir of a man even. A man could adopt a child or an adult, and make him an heir to inherit his estate or property: but what can a child or man do to make himself the child or heir of another man?

This lawyer comes to Jesus asking what he must do. He does not ask for mercy or grace. But he assumes that he can do whatever is commanded. Jesus answered him according to his question, "What is written in the law? How readest thou?" He answered, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." Jesus said unto him, "Thou has answered right: this do and thou shalt live."

But he (the lawyer) willing to justify himself, said unto Jesus, "And who is my neighbor." He desired to justify himself. There was nothing sincere in his coming or questions. Perhaps he thought there might be a difficulty in finding any man that he could love as he loved himself.

Does any natural man ever love the Lord God with all his mind, soul and strength? No. Does any natural man ever love another man as he loves himself? No. He never did and never will. Therefore by a man's own works or by the deeds of the law no flesh living can be justified.

Neither the priest, nor the levite did this poor fellow any good. They came along by chance (what a system is chance!) They passed on an left the poor fellow. But a certain Samaritan (Jesus) came

along that way on purpose, or on a journey, and he went straight to the man, and instantly went to relieving him, and placed him in good quarters staying with him all night, and paying all charges and instructing the landlord to take care of him, telling him that when he come again he would pay all.

This is what Jesus does. What a wretched, helpless man leaving Jerusalem, safety, and going down toward Jericho, the accursed city; and falling among thieves, he is robbed and left half dead and helpless. Jesus comes to the sinner, takes him because he loves him, and provides everything for him and saves him.

P. D. G.

MINISTERING ANGELS.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13.

What good comforting words? Aye how sweet and restful the thought that God's holy angels watch over, and minister to the children of God in this world of dangers and snares, that each one perhaps has an Angel in attendance, not only to solace and strengthen in every hour of trial, affliction, and sorrow, but also to lead in the way of escape from every temptation. How surely do I in every hour of danger and doubt and isolation from known help, recall the sublimely beautiful mountain scene once shown to Elisha's servant when in great perplexity and fear; and especially

in the hour (I once experienced) of entangling environments that threaten our good name, when in fearfulness, weakness, and uncertainty as to a crisis when we must stand alone with everything seemingly against us as surrounded by enemies and circumstances full-handed with impending evil as a host to encompass, and threatening to destroy; then how blessed and assuring to remember the gracious and unfailing and almighty hand of God in recalling this heavenly scene; when Elisha had said to his trembling, fearful servant as the Syrian host with horses and chariots of war encompassed to destroy, "Fear not" "Lord open his eyes." "And he saw; and beheld! the mountains were full of horses and chariots of fire," 2nd Kings 9:16-17. Such straits generally find us with eyes holden, yet such causes the Lord to open our eyes, and lo! we see his ministering hand. How strengthening and re-assuring the scene? How good and helpful and restful to see it—to remember it laid there in the mountain of the gospel forever for the heirs of salvation. It answers to the ministration of Angels sent forth to minister to the children of God on earth, especially the obedient—lest they dash their foot against a stone. As Jesus was so are they in this world. Angels had charge of him in infancy and childhood to guard and protect; they strengthened him when weak from hunger; ministered to him in all his temptations; upheld him in his agony in

the garden, and in betrayal and death; opened and led him from the tomb and conveyed him to heaven. To know them, as the spirit of the Lord that never leaves nor forsakes; that as his hand, they are ever near to protect, provide for, to bear up under all trials and temptations, should make us, not only unspeakably thankful, but also to be very circumspect and careful that, not only every deed and word, but also thought should be in "subjection to Christ." Ah, do we consider?—apprehend?—do we appreciate this blessed ministration?

But some will not admit this beautiful, gracious idea as truthful; and say these ministering Angels are but gospel ministers of this life. But unto which of these, without absurdity almost sacrilegious, could be compared the position and honor of the risen and exalted Jesus? As to whom God would say, "Sit thou on my right hand until I make thine enemies thy footstool"? Or "thou art my son, this day have I begotten thee"? Or "Thy throne is forever"? Thus it was said as comparing, or rather as showing the higher honor and position of the risen Saviour to these ministering angels sent forth to minister for them who shall be heirs of salvation. We surely know this could not apply or have reference to corrupt mortal men, however ministers of the gospel upon earth. Search the readings of this chapter and accept this blessed ministration as true.

R. A. P.

PREACHING.

Paul preached the gospel in all its variety in every department, yet preached "nothing among the people save Christ and him crucified." Would not some of our preachers do well to remember this?

R. A. P.

Paul preached as retaining the offense of the cross. Some preach now as to escape it.

R. A. P.

ELDER GOLD, DEAR BROTHER:—Will you give your views on John 13: 1-18? I was in conversation with a Missionary preacher on feet washing, and he said that Jesus fulfilled that law and set it aside—that it was not meant for us to keep. It seems to me from the reading of the verses 14, 15 that he meant for us to keep it as he had laid it down, for Jesus said, if I then, your Lord and Master have washed your feet ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. If Jesus never meant for us to wash one another's feet why did he say we ought to do it, and if it was not meant for the church why did Jesus say to Peter, if I wash thee not thou hast no part with me? I know some of the Primitive Baptists think that it is not meant for us, though it is my feelings I want to speak about and not theirs. I feel if we do away with this commandment we have turned away from obeying the word of Jesus. Jesus said, a new commandment I give unto you that you love one another as I have loved you. How can we

manifest this great love by simply saying we love one another, or will we not have to do this in meakness and in love. Let us not love in word only, but in deed and in truth. Jesus said if ye know these things happy are ye if ye do them. Will we be happy without doing them, or will it do as well to keep part of this saying, and pay no attention to the other part, and do we love God and not keep his commandments? Jesus said, if you love me keep my commandments.

Can we show to the world we are not of them by not keeping this example of feet washing that Jesus said we ought to observe? Is the Lord's supper any more of a commandment than feet washing? May the Lord bless you and yours. Yours in hope.

T. M. STANDLY.

Inanda, N. C.

Remarks.

We consider that Jesus fulfilled the law of Moses, and is the end of the law for righteousness to every one that believeth. But we do not consider washing the disciples' feet, or taking the Lord's supper to be of the law of Moses.

Jesus gave his own body and shed his own blood that fulfilled the type of the passover lamb. In the gospel, instead of eating the passover as they did under the law, we in the Lord's supper show forth his death—we eat the flesh and drink the blood of Jesus—not that the bread and wine are that flesh and blood, but by faith you discern his body which is broken for you his blood shed for you—and show this faith in the Lord's supper.

So when Jesus washed the feet of

his disciples with water and wiped them with a towel with which he was girded, he showed what he was about to do, namely wash away all their filth in the washing of regeneration. If I wash thee not (said he to Peter,) then thou hast no part with me. That did not mean that if Jesus did not literally wash his feet he could not be saved, for Jesus did not literally wash the feet of any but of the twelve. But it meant that if Jesus did not wash away Peter's sins that Peter had no part with Jesus. He that is washed need not save to wash his feet. It was on my mind to wash feet literally, and, not until I did so, was that desire satisfied. It is clear to my feelings it is right for brethren to wash each other's feet because Jesus gave them that example. They show humility and love, forgiveness and service to each other by doing so. Suppose one does not know or feel this to be so, will you break his bones or rub off the skin of his feet? Is that feet-washing? If he has not been impressed with it bear with him, and wait until he sees and feels it. If you know these things happy are you if ye do them.

There are many ways in which you may in Spirit wash each others feet, such as by forgiving each other, showing mercy to each other, helping one another, waiting on each other, preferring each other, &c; but there is but one way to wash feet literally, and that is with water as done by Jesus, just as there is only one way to baptize with water, though baptism sets

forth burial and resurrection of the body.

P. D. G.

SEND US SUBSCRIBERS.

Remember the reduced price of the LANDMARK, one dollar a year. It is a heavy expense to us. But if you will send us a sufficient number of new subscribers and renewals at one dollar for each, we will make this the permanent price of the paper. Remember at this very low price cash must accompany each order.

PIG RIVER ASSOCIATION.

It met this Spring on Tuesday before the first Sunday in May.

There was no disorder. All that attended seemed to want to hear preaching. This is so much better than to have a great noisy crowd on Sunday that do not want to hear preaching, and that prevent others from hearing. We want all to come that desire to hear preaching, for they will behave well.

There are other good reasons for holding our Associations in the week.

One is that then each pastor can attend his regular appointments at every Saturday and Sunday meeting, and also attend the Associations. For instance the quarterly meeting at Tarboro, Saturday and 1st Sunday in May, I could not attend, and also visit the Pig River Association, whose old time of meeting is the same. But this year I visited both.

It is important that pastors at-

tend their regular monthly appointments, and it is also good for them to attend Associations which bring so many of the preachers and other brethren face to face, so that the different gifts may generally be heard.

Another reason is that each messenger that visits the Association can hear all the preaching, as they can meet and organize the first day, after the introductory sermon, then all can hear the preaching the first afternoon. Let the letters from the churches be very short.

The second morning the Association meets early, and does her business until 10 o'clock, then all hear preaching.

If the business is not all finished meet early on morning of the 3rd day and finish it, then all hear the preaching the last day.

Some people complain of Associations causing confusion. If all that want a fuss will stay away from Associations, and let only such attend as love peace, and do not want to make any disturbance, then there will be no trouble. It is the people who are wrong that make trouble—and not the Associations.

P. D. G.

CORRECTION.

In the last issue of the LANDMARK, an error occurred in sister Phillips' editorial. "Modus Aperandi" should have been printed "Modus Operandi." I was absent when the proof was read.

P. D. G.

MARRIED.

Mr. Robt. L. Watson to Miss Mattie S. Green at bride's mother's on April 20th 1898 by M. B. Williford.

NOTICE—The Bible I advertise has not the marginal references.

P. D. G.

UNION MEETING.

The next session of the Dutchville Union will be held with the church at Shiloh, Person, Co. 2 miles from Wooddale on N. & W. R. R. on Saturday and 5th Sunday in this month. "All lovers of truth invited."

G. C. FARTHING.

ASSOCIATION NOTICE.

The next session of the Stanton River Association is appointed to be held with the church at Mountain Springs, in Pittsylvania Co. Va. near Spring Garden Post Office, to commence Friday before the 2nd Sunday in August. A general invitation is extended to all lovers of truth. Those coming by rail will be met at Dry Fork depot at 6 a. m. and 4:19 p. m. on Thursday before. All that will need conveyance please write to me at Spring Garden, Va.

W. H. SHIELDS, Cl'k.

PLEASE READ.

Remember under the new arrangement all subscribers must be cash. All our old subscribers are earnestly requested to pay up now and renew for twelve months while

the price is only one dollar. Inas-much as we cannot carry any subscribers on time at one dollar, we will be compelled to discontinue those who are behind August 1st, if our subscription list justifies putting the paper on the dollar basis. Hence whether the paper remains at one dollar, or a dollar and a half you will make by renewing now, if you wait until August 1st, you run the risk of having your paper discontinued, or having to pay the old price one dollar and a half. Not wishing to give a new subscriber an advantage over an old one, we receive for the present both delinquents and renewals also at the same price, one dollar.

Let each old subscriber when he renews send us a new subscriber with the cash—one dollar, and we will be able on account of the increased circulation to let the price remain at one dollar. Some have responded. See what you can do.

P. D. G.

DEAR BROTHER GOLD:—I have returned home from the Hospital at Richmond, not benefitted, to my permanent home, at LaGrange, N. C. where my friends and brethren can address me, and also send their kindness to me: and the reason I have not written to them who have written to me is this, I have not been able to sit up and write. But thank all for their kindness to me to me, a poor sinner. Your brother

E. C. SMITH.

BROTHER GOLD:—Will you please give your views on the transfiguration of Christ? I once heard a man say it was proof we should

know each other in heaven. I have often thought I would request your views. May God be with you and yours is my prayer.

EMMA HUDSON.

Remarks.

The transfiguration of Christ was a revelation of him in glory.

Peter, James and John knew Moses and Elias in the transfiguration. It was not a case of recognition because they had never known Moses and Elias. These men had passed away from earth many hundred years before the disciples lived. We recognize a person whom we have once known, and that person disappears for a time from us, and afterwards when we meet him our former knowledge of him so revives that we know or recognize him. This is no revelation at all. By revelation we receive in a supernatural way the understanding or knowledge of things we could not attain by ordinary methods of learning, and the things thus seen and known are such as we could not know only by revelation. No man could see Moses and Elias in glory except by revelation. So that when they knew Moses and Elias it was not a case of recognition, because they had never before known Moses and Elias.

Observe that it was in the transfiguration of Jesus that they saw Moses and Elias. One under the law or under Moses could not see Jesus, one in the letter of the prophets could not see Jesus in glory. It is in the light or transfiguration of Jesus that we see his glory, and when we are in that

glory or transfiguration we see Moses and Elias, or see all things. This glory and knowledge is not at all measured by our former knowledge while in the flesh. The infant that died when one day old; or the man that died without having ever heard or read of Moses and Elias, will in the revelation of Jesus in the resurrection know Moses and Elias as those that were eye-witnesses of them while living on earth.

The former things are done away. All former relations of earth will have passed away and ended in the resurrection. God's people will not know things in the resurrection as they knew them on earth. Then they shall know as they are known. Every child of God in the resurrection shall know in full. Now we know in part or imperfectly, but then we shall know fully.

We shall see as Jesus shines in us, and shall see only glorious things, or only the things that are in him in glory.

P. D. G.

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 or for renewal to the LANDMARK at \$2 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.

OBITUARIES.

TOMMIE W. HARLAN.

Tommie W. Harlan was born in Hardin Co. Tenn. March 25th 1879, died in Warren Texas March 25th 1897. Ah how sad this task, but my dear child, I must try and write something in memory of you, so dear to my heart. A kinder hearted, nor one more willing to oblige never lived and passed away, than this dear child. Although young it ever gave him great pleasure to aid others in distress and affliction. He certainly could sympathize with those in distress, for the greater part of his life he was a sufferer. For several months before his death I trust God was leading him along "unknown paths, that proved sweet unto him." He would leave his companions and sit alone seemingly in a deep study, and often would ask me questions about the bible and the future that awaited the children of God, and the doom of the wicked. He loved to hear me sing "Amazing grace," and would read the lines over and over. He was confined to his bed for four weeks with typhoid fever, and oh to see his suffering and feel pain was all that we all could do, for I was impressed from the first I had to say farewell to my dear child. I always tried in my weakness to impress the truth of the bible upon his young mind, and to teach him the commandments, trusting his soul to God, pleading for mercy. Oh my beloved kindred in Christ, I cannot express to you my great distress when day after day passed, and I knew he was certainly going to leave me without hope, and oh the agonizing prayers I tried to pray to my God, if it was his will to remove from me this dear child to forgive him, and permit him to leave me the evidence of rest in heaven. Thank God, my poor prayer was answered, for with a calm happy smile that seemed to light up his countenance, he placed his weak arms around my neck and begged me not grieve for him, for mother I am going home, to rest, to suffer no more, and not one that was around him was neglected as he bade them farewell, and he asked his father and brother to meet him in heaven. My dear one, while your poor mother grieves for you, and your place can never be filled, still I feel assured your rest is sweet, and I hope to

meet you never to part. Pray for me dear brothers and sisters, that I may be humble and submissive to God's will, and may I be enabled to say, "Though he slay me yet will I trust him." From a devoted mother.

VIOLA HARLAN.

MRS. MARY NORVILLE.

How sad it is to know that death visits this beautiful country of ours. The dark messenger has lately entered our little circle of friends and for his victim claimed a dear good neighbor, Mrs. Mary Norville, who was a daughter of Mr. Tilmon Eagles, of Crisp, Edgecombe County, N. C. who was born Oct. 20th 1863, and died March 2nd 1898. She was married to Mr. William J. Norville in July 1888. Since her marriage her home has been in Pitt Co. Her death was almost sudden. Her husband left her as well as usual that morning. The boys found her well at dinner: when they went back to their work she was well as they thought. She was alone. In the evening her husband came home and found her sleeping he thought, but he could not arouse her. He rang the bell and got a few people there, sent for some of the neighbors, and a physician; but all human aid was useless. God had called her. She had passed to her last resting place. She was a firm Primitive Baptist, but never united with the church. I guess she felt her unworthiness, as most Primitive Baptists do. Her mother was a member of the Primitive Baptist church. Oh how she suffered; it was sad to be there. I stood by her bed and saw that she must die. She died about 12 o'clock the next day, and never spoke, nor opened her eyes, nor mouth. She lay with her hands across her breast just as one dead except breathing. Her death seemed to be the very agonies of death. I sympathize with the family. Her death was so much like my own dear mother's. In that home is a vacant seat draped in drear and solemn grief. Death spares no section, no age, and no condition. "In the midst of life we are in death." The alwise being has his intelligent and rational creatures subject to death to teach them this truth above all others. It teaches man humility, and his dependence on his Maker, and that only God is truly great. "What is man that thou takest knowledge of him; or the son of man, that thou makest account of him?" And now to the sad husband, children 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. I believe she was a child of God. This sad announcement I hope will be encouragement to those along the way side. She sleeps in the bosom of her native country, amid the scenes and among the friends she loved so well.

DIEPPE E. LANG.

MARY R. VALENTINE.

Mrs Mary R. Valentine, wife of John B. Valentine, was born in Columbia Tenn. Aug. 2nd 1818 and died in Crocket Tex. July, 5th 1897. Yes dear mother, this is a sad sad task, but love and duty prompt your child to write something, as a tribute to your memory. And while I in great weakness pen these these lines, I feel that you are sweetly resting, basking in the smiles of the Saviour you loved, and served. From my earliest recollection I remember my mother as a devoted, humble christian, ever zealous for the cause of her master, and tried by her walk and conversation to lead others to love Jesus. Many times have I seen the tears of joy run down her cheeks as she spoke of her Saviour's love and the joy that attends the faithful. Dear mother was ever ready to aid the poor and afflicted, was a kind and dutiful wife, and no children were ever blessed with a more self-sacrificing, devoted mother, and today I rejoice to think I never wounded that loving heart by one unkind word. Yes, dear mother, I feel you have "laid your armor by, and dwell with God at home." Your devoted child.

VIOLA HARLAN.

P. S. Dear brother, please insert in the LANDMARK. If there be children or grandchildren of Thomas Valentine that read the LANDMARK I would be proud to hear from them. He was a resident of N. C. when last heard from. God bless you my brother, and overshadow you with the wings of his love, and help you to still preach and write to the comfort of the little few. Your sister in hope,

VIOLA HARLAN.

Warred, Texas

ANNETTA HORNE.

She was the daughter of Julian Horne, and Lucy, was born in Edgecombe Co. N. C. November 6th 1878, and died July 2nd

1896. She called her mother to the bed side, and said I don't want you all to grieve after me; and her mother asked her why? She said, mama I am happy as I can be, and she put her arms around her father's neck and said, papa, pray, for me. Her cousin Rosa Gray was fanning her and she said to her, They all grieve, but I am happy. I am just as happy as I can be, and said I want to talk to you all. I want to talk to every one in the house, and tell them about that pretty white cloud, the prettiest cloud I ever say in my life. Her uncle asked her if she wanted to go back to that pretty place? She said yes. Yours &c.

JULIAN HORNE.

Rocky Mount, N. C.

MISS MARY BRASWELL.

Mary Braswell is dead. She died 20th Feb. 1898 of that fatal disease, paralysis, aged about 76 years. She was of that family composed of Lewis Braswell, her father, Sallie Braswell her mother, her brothers were, Jacob and George W. Braswell, her other sisters were, Appie and Sally Ann my mother, all dead. Aunt Mary never united with any church, never had any confidence in any religion only that preached and practiced by Primitive Baptists. She was never married. I have cried a great deal on account of aunt Mary's death, as my mother died in 1876, and aunt Mary has been a mother to us. She cared so much for us that I thought I would write this to you. She loved to hear the LANDMARK read so much. But while we sorrow, we sorrow not as those without hope, trusting that our loss is her eternal gain. Aunt Mary said to me one day before she was stricken down, Dora, I want to be baptized and commune with God's people before I die, but I am afraid, as I have such a hurting in my side. She said I dreamed that I died and went to heaven, and was given a seat near where your mother was, and I saw the white throne, and dreamed that I had been baptized, and had communed. I can't tell how happy I was. Aunt Mary's funeral was preached by my father, S. H. Brady from 2nd Cor. 5 : 1-2, closed with hymn 639. Affectionately.

DORA M. BRASWELL.

APPOINTMENTS.

E. E. LUNDY.

North Lake.....1st Sun in June
 Masons Point.....Monday
 Tiny Oak.....Tuesday
 Beaulah.....Wednesday
 Goose Creek Island.....Thursday
 Jones Bay.....Friday night
 Cedar Island.....2nd Sun in June
 He will need conveyance.

J. M. WYATT.

Fishers Gap.....5th Sunday in May
 Jamburg.....Monday
 Good Hope.....Tuesday
 Mt Zion.....Wednesday
 Little Vine.....Thursday
 Bethel.....Friday
 Pilgrims Rest.....Sat and 1st Sun in June
 He will need conveyance.

J. E. ADAMS.

Lawyers Spring N. C.5th Sun in May.
 High Hill.....Monday

Mill Creek S. C.....Sat and 1st Sun in June
 Gills Creek.....Tuesday and Wednesday
 Mt Pleasant.....Sat and 2nd Sun
 Stop at Nichols.....Monday morning
 Black Creek.....Monday and Tuesday
 Simpsons Creek.....Wednesday
 Mill Branch.....Thursday
 Wilmington.....Sat and 3rd Sunday

W. J. STEPHENSON.

Beaulah....Monday after 5th Sunday in May
 Upper Black Creek.....Tuesday
 Memorial.....Wednesday
 Nahunta.....Thursday
 Meadow.....Friday
 Autrys Creek.....Sat and 1st Sun in June
 Old Sparta.....Monday
 Lower Town Creek.....Tuesday
 Pleasant Hill.....Wednesday
 Falls.....Thursday
 Mill Branch.....Friday at 10 a m
 Brother J. P. Temple will accompany him
 and they will need conveyance.

THIS CUT shows the size of the type and the binding of the

Oxford Bible

I furnish to Cash new Subscribers and renewals to THE LANDMARK at

\$1.00 to Each Bible

A Concordance and much other useful matter is in each bible to aid the reader in finding any portion of it. The binding is good, and the book the cheapest I know of.

P. D. GOLD.



This shows actual size of Type

| | | | | |
|---|---|--------------------------|---|--|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | <i>The waters assuage.</i> | |
| Before CHRIST 2349. | him, into the ark, because of the waters of the flood. | CHAPTER VIII. | 1 The waters assuage. | 4 The ark resteth on Ararat. |
| 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, | 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | 2 The rain and the snow. | 13 Noah, being commanded, 18 went forth of the ark, 20 He buildeth an altar, and offereth sacrifices, 21 which God accepteth, and promiseth to curse the earth no more. | 14 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: |
| | | | 4 ch. 19. | 27. |
| | | | Fig. 2, 3, 4. | 1, 2, 3, 4. |

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Gen'l Pass Ag't.
Fayetteville, N. C.

Fayetteville, N. C.

WILMINGTON & WELDON R. R. and Branches. & Florence Railroad Cond. Schedule — SOUTH BOUND.

| DATED April 10, 1898. | No. 78 Daily. | | No. 48 Daily. | |
|--------------------------|------------------|-------|------------------|-------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon | 12 00 | 9 43 | ..... | ..... |
| Ar Rocky Mt..... | 1 11 | 10 30 | ..... | ..... |
| Lv Tarboro | 12 38 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 15 | 10 36 | 5 40 | 1 10 |
| Lv Wilson..... | 2 15 | 11 35 | 6 22 | 2 17 |
| Lv Selma..... | 3 15 | ..... | ..... | ..... |
| Lv Fayetteville | 4 45 | 1 07 | ..... | ..... |
| Ar Florence .. | 7 30 | 3 15 | ..... | ..... |
| No 102 daily ex Sun. | ..... | ..... | ..... | ..... |
| Lv Tarboro | 6 00 pm | ..... | ..... | ..... |
| Lv Rocky M..... | 6 45 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7 30 pm | ..... | ..... | ..... |
| Ar Goldsboro..... | 8 00 pm | ..... | ..... | ..... |
| Lv Goldsboro.. | ..... | ..... | A. M. | P. M. |
| Lv Magnolia..... | ..... | ..... | 7 00 | 3 30 |
| Ar Wilmington | ..... | ..... | 8 05 | 4 34 |
| | | | 9 10 | 5 30 |
| | | | 9 15 | 5 35 |
| | P. M. | A. M. | A. M. | |

TRAINS GOING NORTH.

| | No. 78 Daily. | | No. 48 Daily. | | No. 48 |
|-------------------|------------------|-------|------------------|-------|--------|
| | A. M. | P. M. | A. M. | P. M. | |
| Lv Florence..... | 9 45 | 8 15 | ..... | ..... | ..... |
| Lv Fayetteville | 12 15 | 10 19 | ..... | ..... | ..... |
| Lv Selma..... | 1 42 | ..... | ..... | ..... | ..... |
| Ar Wilson..... | 2 35 | 12 09 | ..... | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 00 am | ..... | ..... | ..... | ..... |
| Lv Wilson..... | 5 45 am | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 am | ..... | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... | ..... |
| Lv Wilmington | ..... | P. M. | A. M. | ..... | ..... |
| Lv Magnolia..... | ..... | 7 15 | 9 30 | ..... | ..... |
| Lv Goldsboro.. | ..... | 8 55 | 10 40 | ..... | ..... |
| | | 10 10 | 12 05 | ..... | ..... |
| Lv Wilson..... | P. M. | P. M. | P. M. | P. M. | P. M. |
| Ar Rocky Mt..... | 2 15 | 12 12 | 11 20 | 1 15 | 1 15 |
| | 3 20 | 12 40 | 11 57 | 1 37 | 1 37 |
| Lv Tarboro..... | 12 31 | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 20 | 12 40 | ..... | ..... | ..... |
| Ar Weldon..... | 4 31 P. M. | A. M. | P. M. | ..... | ..... |

*Daily except Monday. †Daily except Sunday.

Train on Scotland Neck Branch leaves Weldon 1:55 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:00 p. m., Greenville 6:57 p. m., Kinston 7:55 p. m., Returning leaves Kinston, 7:50 a. m., Greenville 8:50 a. m., arriving Halifax at 11:25 a. m. Weldon 11:33 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8:20 a. m. and 2:30 p. m. Arrive Parmele 9:10 a. m. and 4:00 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 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. 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 5:31 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 leave Warsaw for Clinton daily, except Sundays, at 11:20 a. m. and 4:15 p. m., Returning leaves Clinton at 7:00 a. m. and 3:55 p. m.

Train No. 98 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMMERSON, General Pass. Ag't.

J. R. KENLY, Gen'l Manager.
T. M. EMMERSON, Traffic Manager.

Zion's Landmark.

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The Purpose of Zion's Landmark.

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

For single subscribers, \$1 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1 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 pay his paper in advance 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.

WHAT WENT OUT OF THEIR GRAVES.

DEAR BRETHREN GOLD AND LESTER:—Mr. Wm. H. Howe of Webster Co. Mo. has requested me to give my views through the LAND-MARK on the following scripture,

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27 : 52-53.

I know I am not able to throw any light upon the subject, but probably what I write may induce some brother who is favored with light to write and open up the subject to the satisfaction of the enquirer and many others. I should not attempt to write but the enquirer says in his letter, "I have seen the quotation appear from a number of writers to the LAND-MARK, also from the editor himself, and all seem to convey the idea that the saints under consideration, were resurrected from corporal death." &c. I infer from his remarks that he has a different view of the subject. The scriptures referred to are by inspiration of God and are for the thorough furnishing of the man of God. And they do furnish with the most conclusive evidence of the power of God. And also of the sonship of our Lord Jesus Christ. For they prove in a most wonderful degree that he, Christ, had conquered death and the grave, and that the

sacrifice was accepted of God the Father. That the atonement was accepted and that the saints were forever free from death and the grave which should be clearly manifest in the day of his power. None but the God of salvation could make this wonderful display of his power, love and grace, as was displayed in this mighty act of causing the saints to come out of the graves. It raises all his dear blood bought children to the comfortable hope, nay, to the full assurance that though death may launch his cold and fatal dart at me, that he can only put me to sleep for a little while. Yet at the command of my glorified Saviour he, death, must vanish, lose his victim and I shall rise, for the grave shall be opened and lose its victory. "The vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent," 51st verse. Then the mighty debt was paid by the Saviour. Do I believe this with all my heart? Do I believe that Jesus died, and that his body was laid in Joseph's new tomb, that it slept there three days and three nights, and that the same body that slept in the sepulcher was raised to life and appeared unto many? Certainly I most assuredly do. By what power was this body raised, or by what power did it come forth from the tomb? The apostles tell, see "Rom. 4:24-

6 : 4. Col. 2 : 12. 1st Peter 1 : 21," and many other places. Then if we believe that as Jesus had power to lay down his life—and had power to take it which he said he had we are bound to believe that he was God manifest in the flesh. And that it was not his eternal spirit that went into the tomb, but that it was his fleshly body that died, his fleshly body that lay in the tomb, and his fleshly body that the Spirit quickened and raised from the dead. If this is so, can we believe that he took any thing but the lifeless body of flesh into the tomb, and this flesh was corporeally dead. None but the corporeally dead are put into the grave. The Spirit has left the body before they are said to be ready for the tomb, or before they are said to be dead. Hence we are forced to the conclusion that the bodies of the saints which rose or went out from the graves or came out of the graves were previous to the crucifixion in a state of corporeal death, and by the virtue of the Spirit that quickened the dead inanimate body of the blessed Jesus, the bodies of these saints were quickened and the power of God opened the graves, and the bodies arose: it was bodies that arose, not Spirits. It must be remembered that the word says the bodies of the saints which slept arose and came out, &c. We dare not alter it. If it had been Spirits it no doubt would have been thus written. The same power that raised Jesus raised them, as the body of Jesus was raised, so their bodies were raised as the body of Jesus was seen of many; or were their bodies seen of many; or appeared unto many. To me at least, it appears clear that they were corporeally dead and in the grave, and as such were corporeally dead. Where they went or what become of them after they appeared or went into the holy city,

I know not, the scriptures are silent upon the subject, and I must be silent. Where God has not spoken I dare not speak. He has spoken and tells where they arose from, and where they went after Christ's resurrection. And that thrills me with wonder, love and joy to think that the death and resurrection of his dear Son hath accomplished so much. And as he, Christ is the resurrection and the life, by virtue of his resurrection these saints arose and by virtue of his resurrection all his saints will finally arise and will ascend to the heaven of eternal glory of the reigning grace of God. Doubtless God took care of the bodies of these saints after they came out of their graves, and so he will take care of the bodies of all his saints. As he took care of the body of Moses and buried it and no man knows of the place unto this day, so hath he taken care of the bodies of these saints. So let all who fear and reverence his name, rejoice in him as the sovereign King of kings and Lord of lords, and bow to his word as he hath been pleased to give it to us, and not try to alter or amend it. May he have all the glory for he his worthy of it. Brother Gold, if this is in your judgment sound doctrine, publish it for the perusal of Mr. Howe, and others. If you think it will not stand the test do not publish it and all will be well with me. Yours in much mental suffering.

J. C. HALL.

Remark. Brother Hall, I believe you are right.

P. D. G.

EXPERIENCE AND OBITUARY
OF CHARLOTT SAT-
TERFIELD.

Our faithful and afflicted sister Charlotte Satterfield has been called home.

She was the daughter of Samuel and Annie Satterfield, both of whom were Primitive Baptists. She was born October 24th, 1829.

Her life was one of sacrifice, for while she was able she lived for others, being a good nurse and though she was never married she, for several years, had the care of children, two of her brothers died and left children, one of them left four, and the other three. Two of these she raised and all of the other 4. These were raised in the nurture and admonition of the Lord and are today respected by all who know them.

For several years she was afflicted with something like partial paralysis which commenced in one hand and went over her whole body, so that for near two years she was a helpless invalid. During this affliction she was kindly cared for by her family connections and other friends, most prominent among them was her niece, now Mrs. Lura Fox, whom she raised and who loved her and waited on her as a dear mother. Few young ladies ever were so self-denying and so attentive as this one who, day or night, went to the call of her charge and did anything that was to be done and without a murmuring word. We have often thought, while looking at the close attention of this child to her invalid aunt, of the saying of our Lord, "Whosoever shall give to a disciple in the name of a disciple a cup of cold water shall receive a disciple's reward." I have been made to rejoice that this has been demonstrated in this case.

Her reason for being a Primitive Baptist I will give in her own language.

"I have been impressed to say something about my little hope. In the year 1857, under the sound of brethren Hall and Stadler's preaching I was brought to see my just condemnation before God as a sinner. From that time I was trying to seek God's mercy until 1861, in February, I became so distressed that I went to myself to pray once more. I fell with my face to the ground, asking the Lord to have mercy on me, a sinner; but I felt that there was no mercy for me. I got up saying, "God be merciful to me a sinner." I felt then that the Lord was perfectly just in my condemnation, but felt that without the pardon of my sins I was doomed to eternal punishment, and desiring permission, if I should have to go, that I might go praying, and as I went to the house these words came to me, Surely the Lord will do something for me, being distressed as I am. Seek, and ye shall find, knock, and it shall be opened unto you. I went to the house, and thought that some one would see that there was something the matter with me. I went up stairs and knelt to try to pray again, all that I could say was, "Lord help me I pray." The words came to me, He that puts his trust in the Lord shall be saved. I felt then that I could put my trust in him, for he was all the help I had. I felt after that, that my burden was gone, and I was afraid that I was deceived and had no religion. I continued on in doubts and fears, wishing to be with the Primitive Baptists but felt too unworthy to be with them, until I became afflicted. I was confined to my bed eight winters, and felt that I was afflicted for my disobedience. My father being a member of the

church, called the members together at his house, and I told them a part of my experience, and was received and baptized in 1875 by Elder James A. Burch, and have been able nearly ever since to attend my meetings.

Dear brother, I have given you a part of my experience, but will never be able to express my feelings. Your sister in hope.

MISS CHARLOTT SATTERFIELD.

The above was published in the Gospel Messenger for June, 1886. The last meeting she attended was the Country Line Association at Roxboro in August, 1895, but several of our ministering brethren visited her and preached to her comfort. There were times when it appeared that the Lord's presence was so revealed to her that she would rejoice much and try to sing to his praise. She had her mind to the last and the Lord was pleased to reveal to her his glory so that she spoke of it and assured those who were with her of her safe entrance therein, saying, "I shall soon be in glory."

She gave instructions for her burial and her funeral, requesting that this writer should speak on that occasion. On Saturday morning, April 9th she gently fell asleep in the arms of our blessed Jesus and on Sunday, in the presence of a large audience, her remains were taken to the Primitive Baptist meeting house in Roxboro and I spoke from Ps. 34:19, and 1st Cor. 15:26, after which she was laid to rest in Roxboro cemetery to await the call of her Lord when she shall be raised in the glory for which she hungered and thirsted and received in the earnest. The Lord bless the bereaved relatives and friends. Your brother in hope.

L. H. HARDY.

DEAR ELDER GOLD:—I must say that the valuable and much beloved LANDMARK is a soul reviving paper. I must say that it is a great comfort to me, and I believe to all true believers in Christ. I must tell you how I believe the Lord led me. I was in very ill in health for about two years, finally I became troubled about it and a thought struck me to try to pray. I would try to pray and it seemed to me that the more I prayed the worse I felt. It seemed to me every body was against me and it seemed at one time God had turned against me, and would not hear me pray, but I could not help trying to pray. I would have many beautiful travels, finally I came to the conclusion that there was no hope for me. I remember when I was awakened by an awful singing, remember when I came from an awful fiery place like a streak of lightening, remember when I was baptized in a river. I am determined to follow Jesus Christ by the help of the Lord. I have many hard crosses and trials, but am determined to follow Jesus. I am young in the gospel, just in my second year, but I mean to die in the field, neither persecutions trials nor afflictions shall separate me from the love of God.

I have given up my mother, father, sister, brother and everything for the sake of Jesus. I love the name of the Baptists. I am a member of the Mt. Carmel Primitive Baptist church near Danville, Va. I will be glad to have you publish this in the LANDMARK, and also some encouraging remarks from some followers of Christ. Yours for the cause of Christ.

ROSA MOND WILSON, (Col.)
Stokeland, Va.

ELDER P. D. GOLD DEAR BROTHER:—Enclosed I send you sister

Effie S. Barnhill's experience which she wrote before she joined the church, but wrote some little after she was received and baptized. I should be glad to see it in print if you think it is worth a place in your valuable paper, if not all will be right. I can say to you brother Gold, that we had a most pleasant meeting, and brother Robertson was fully in the Spirit of preaching and I think from the outlook that a refreshing season is near at hand. Your brother in hope of eternal life.

J. A. ROBERTSON.

Oakley, N. C.

I feel like it is with much weakness and ignorance that I try to write what I hope the Lord and Saviour Jesus Christ has done for poor unworthy me. It has been on my mind for some time to write what I have felt, but can never express my feelings as they are, and have been, for I feel like all of God's dear ones know their own feelings, thoughts and trouble. I have from a girl had serious thoughts of the wonderful works of God. When I was about 18 I began to have trouble by spells, but when my trouble was gone it was the same as before.

I was married when nineteen, it was in 1891 my trouble was I thought very great, sometimes it seemed to me that my heart would burst forth from my breast, my face buried in my hands or pillow begging the Lord and Saviour Jesus Christ to have mercy on my poor soul, or it would be forever lost, for without thee oh Father, we are nothing more than the dust of the earth.

I have had many dreams that gave me much trouble. In August 1893 my trouble was so great that I could not keep it concealed. I felt like I was not worthy of any-

thing. It seemed to me that I was meaner than any one else in the world. I felt there was a burden on my breast that I would never be able to bear. Oh Father, have mercy on this poor, sin-sick soul of mine, was my cry, my appetite failed me, I could not sleep well, oh the trouble I was in no one knew except those that have been through with these troubles. I woke up one morning in this condition, when I was through with my breakfast I went to bed trying to pray to our heavenly Father to have mercy on my poor soul, for I then felt that it was almost lost. Somewhere about that time I dreamed one night of traveling on foot. I came to a cross road, the straight forward road was smooth and level, the one to the left was the way I went: it was a new road and very rugged and bad. I did not travel very far before I found that I was wrong and very wrong indeed. I was greatly troubled because I had taken the wrong way, the way to lead to destruction, to deep despair. I had turned to come back to the fork of the road but had not gotten back when I awoke. After that I had another dream that troubled me. I thought my husband's brother was talking to me about joining the church. I thought I was sick on the bed, oh my trouble was great. I felt like one alone in deep despair. It seemed as if I was almost speechless though I felt like I loved him with a pure love and all the rest of the old Baptists, for it seemed to me they were the happiest people in the world. I felt like if there are any christians in the world it is these, and I do believe it unto this day. In 1895 about August or September I dreamed of seeing two places in the north which were about four or five feet square, they were as bright as any gold, in the

one to the west was a beautiful dove, a pretty sight, the one to the east was a tiger, very dangerous looking, it moved off slowly to the east while the dove stood still. No one knew how I felt when I awoke. I felt like it surely was the sign of my death, my husband saw that I was in great trouble, he tried to cheer me up, but it seemed as if nothing did me any good. After a while it passed off, my troubles still coming and going. I often would read the testament and try to pray to the blessed Lord to save my poor soul from such sin and trouble as I was in. I felt that I could put my whole trust in the Lord, for thou art the shepherd who feedeth his flock. I dreamed of being at church. I thought the end of time was then near at hand, it seemed as if the brethren and sisters were singing and praising the Lord, and lots of them were my relatives and friends, though it seemed as if they did not care anything for me, it seemed as if I was one alone. Oh how I longed to be with them: they looked as if they were perfectly happy, and poor me in so much trouble.

Oh what shall I do to be saved from sorrow, pain and woe? I felt that hell would be my place without the blessed Lord saw fit to order otherwise, though I had a hope that he would, but the time was drawing near, even at the door when preaching broke. I thought that my husband went to get his horse to hook up, he could not find me; and I could not find him. How uneasy I did feel, the crowd all left except a few very bad looking people, such as gamblers and drunkards, and it seemed as fire was next, I then woke up. Oh Father, have mercy and save me from all such places is my prayer by day and by night, hoping and trusting if it be thy will I may be one in thy fold,

for we know that thou art the good shepherd, thou art the only true and living God, in him we should put all our trust, love him more with singing and praises unto the Lord. Surely the Lord must be with me in trouble, though sometimes I feel that I am one alone in deep despair, unworthy, uncared for by any one. I feel that I am friendless though I know my husband is loving, kind and true to me in every way that he can. I often feel that he is far better than I am. Oh Father, thy will be done. I hope to say without one doubt or fear, should we not put all our trust in him. Oh if I could only do all that is right, and nothing wrong I would be so well pleased, for the blessed Lord knows our mind, our thoughts and also our weakness, though I am perfectly willing for him to know my feeling and all that I do, whether it is right or wrong. I feel that I can trust in him that if I do wrong he will guide me right and protect me from all wrongs, that I may do what is right. Oh blessed is the name of the Lord.

In November 1896 there was about a week that I felt like I was almost happy. I did want to praise the Lord and Saviour Jesus Christ who died to save me from that wretched and sinful place, who was nailed to the cross and died for me that my sins might be forgiven. I went to my father's during my happy week. I promised that I would tell my parents my feelings for there was not a single soul that knew anything about it except my husband.

I stayed all night and all day and did not fulfill my promise, it seemed to me that I could not put up the resolution to do so. After that my happiness all left me. I was dull, my thoughts were on conditions day and night, though I did not

have particular troubles, it seemed to me that I was going to view the Saviour, I had had other dreams that gave me so much trouble. I hoped that I should dream of seeing our blessed Lord, but alas my disobedience and promise-breaking I feel caused me to have another dream which was Satan, that dreadful and tempting creature. I thought there were several of us traveling, and I as usual, stopped and the rest kept on. I stopped at a little hut on the roadside, there was one man and one woman, but they did not notice me at all, not even to look up at me. Pretty soon there came some negroes and began to chunk me with brick bats. I tried to chunk them but couldn't do anything at all with them. Presently there was a crowd and they were going to kill me. I could not get away from them, there was one familiar face in the crowd. I asked him if he could not fix some way for me to get away, so he did and several followed. We went into another room which was of fine furniture. I opened another door, we all went in and looked around, it was still finer, we kept on until we had gone through as much as fifteen or more rooms, they were finer all the while, even the doors were made of marble. Finally I opened a door and it seemed as if that was the last room had no other door, and it was several stories from the ground, there was a sight when I opened that door which was Satan, that dreadful thing. The rest all turned back but me. I knew not what to do but to put my whole trust in the blessed Lord to save me or I perish. I thought if I turned back I would never find the way down, if I found the way it was no pleasure to me for I knew not any one, no one seemed to be my friend. But think of Satan, that tempting and hor-

rible thing. Oh Father, what shall I do? Here Satan and myself in one room, I lay down on the floor, and tried to pray to our heavenly Father to have mercy and forgive and relieve me from all such places; or they will carry me to the bottomless pit of hell. I would not turn my back on him for fear he would take hold on me, but watch as well as pray. He looked like a negro man, his dress was a scarlet color velvet. It seemed as it was as full as could be made and as fine. He did not touch me, but it seemed as if he was well pleased at my coming, but I was not. I made so much noise trying to pray that it awoke my husband, and he awoke me. I was sorry he awoke me, for I wished to know the consequence. I felt that I would be delivered from him. Surely the blessed Lord will save me some day. I would still study my condition day and night, hoping and trusting in the blessed words of the Lord, and kneel at my seat begging for mercy. During my pleasant and cheerful week I concluded that I was delivered of my troubles, and felt that I wanted to offer to the church. So in March 1897 I prepared my clothes to go, when the time came it was very rainy, and besides there was no way for me to go. By April I was so that I could not go until the blessed redeemer saw fit, during this time I put my whole trust in the Lord and Saviour. Surely he was with me in my afflictions. I promised that when I got so I could go again I would do what I felt was my duty if it was the Lord's will, so the first Sunday in November I went, I put up with the resolution I would go on first Sunday of December and offer myself before the church, and tell the best I could what I felt the blessed Saviour had done for me. When I tried to talk on the subject my

heart was enlarged and my eyes were overflowing. I do not feel that I can tell what I ought, but I will trust in the Lord and Saviour Jesus Christ.

A few days before December came I dreamed of the Lord talking with me. I did not see him. He spoke these words, "Thou art still spotless and free from every stain." This did me lots of good, but I do not feel that I am. I feel that I am still a sinner, but not so sinful as I once have been. I feel that it is a sin to me to go to bed at night without reading the blessed words of the Lord and trying to pray, though I don't do it as I ought to do. This word spotless, spot, spotted, or unspotted I do not remember ever seeing in the testament, but about the next night I went to read I found them in several places where I had read many times. Oh Father, that thou wilt give me the right knowledge and understanding. I hope that I am rooted and built up in him and established in the faith as we have been taught, abounding therein with thanks giving, blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross. Oh if we only had the faith of the blessed Lord. Blessed is he that calleth on the name of the Lord. I desire to be stronger in faith, more steadfast, more holy and perfect. Of if we only could be found blameless in the sight of God. I feel that it is more pleasure to me than anything in this world to think of the blessed redeemer, and what I hope he has done for me. Oh Father, thy will be done and not mine. Wilt thou guide me into all truth and righteousness forever unto the end. Father I stretch my hand to thee, No other help I know, and beg for supplying grace. I awoke one morning with this on my

mind, "the blood of thy martyr is still shed." I did not know what this word martyr meant. This stayed on my mind for several days. I looked for the meaning of it. It is one who is put to death for the truth. This was encouragement for me, and when he gives us a hope and we feel that our many sins are forgiven, we should not delay, but go at once and confess what we feel and hope the blessed Lord has done for us. Though I have put off going to the church until the first Sunday in April 1897. I went with intention of offering myself before the church. I felt that I should faint, though I did not. Before preaching broke up I began to think shall I go or not? I said within, Satan may face me, but I will go, I will promise and then fulfill it. So I did. I went and offered myself and was received, but could not talk. I did not say but very little. On Sunday morning we were buried in baptism, sister Sallie James and myself by Elder G. D. Robertson, one who I feel and truly believe is a preacher of the true gospel. I felt rejoiced, I felt light and free. I felt different from what I ever did before. I felt that I had been born of the spirit of God. I feel that I am blessed with a blessing which no man on this earth can give. I felt more like I was spotless and free than I ever did. Now my fear is, am I doing right, am I serving the Lord as I ought? Lead me oh Father, and direct me in the pathway of duty, peace and righteousness forever unto the end. Dear brethren and sisters, pray for me that my faith fail not unto the end. Your unworthy sister, if one at all.

EFFIE S. BARNHILL.

EXPERIENCE.

DEAR BROTHER GOLD:—It has been on my mind for a long time to write a part of my travail or experience.

When I was about 14 years old I had serious thoughts about dying, and would often try to pray to the good Lord to be merciful to me a poor sinner. Sometimes I would be in a lot of trouble, and then it would wear off. One day my sister and myself were at work in the field, and I was crying, and heard a voice call me, and I looked all around, and could not see anyone. I did not know what that meant, but I was in much trouble about my sins. Not long after that I was taken sick, and was lying on my bed, and my eyes closed, but I was not asleep. I saw a man standing over my head as plain as if my eyes were open, and I thought it was the doctor, but the doctor was not there. I believe it it was Jesus standing over me. I never told this to any of my people, for I was afraid mother would find out that I was in trouble. I did not want any one to know anything about it. Matters continued in this way about seven years, and then I married, and thought perhaps my troubles would leave me; but they did not. I would often beg the good Lord to have mercy on me a poor sinner, for I felt like there was no hope for me to be saved. Then my trouble commenced to leave me a little, and I had a dream. This dream was a rainbow covered with the prettiest flowers I ever saw, and it was in air, and mother standing at one end of it, and I was standing near her. I could not see any other person. I did not feel much relieved from this dream. It was not long before mother died, and I thought it was the sign of her death.

I soon had another dream, I saw

myself standing on a smooth square stone in the edge of a stream of water. This water was as clear as it could be and it was perfectly straight as far as I could see each way; and then I woke, and felt like my troubles were gradually leaving me. My desire was to read the bible, but it all seemed to condemn me. One night after retiring to bed meditating over my sins, there sounded the sweetest singing I ever heard. After that my mind was led to the church, but I felt too little, too unworthy to offer to the church, and did not think I was fit. But I had been changed, for I had come to love the people that belonged to the Old School Baptist church. I could love them and they could not love me.

I had another dream. I was riding on something like a sled. It had only one crosspiece in the bottom, and nothing to hold too, on the bank of a deep river, and it was roaring and foaming, and there was much brush in it, and I was right on the edge of the bank, and was going up hill all the time. I looked before me and saw three large balls as bright as silver all in a cluster. They seemed to be on a cloud. I went on until I got to these balls, and there was a door opened, and I went in, and it was a large beautiful building, and a large number of people in it; and I did rejoice at my trip. Then I awoke and had greater impressions to go to the church than ever, and I loved the church and the members better than ever before, and thought they were the loveliest people in the world. I did not think they could fellowship me. I thought I would offer to the church, but I felt unworthy, and had so many doubts and fears I could not, but I had a great love for these people that I believe to be the people of God: but I am afraid it is not the

right sort of love. I am so vile, so prone to sin, I fear I'm not born again. I went on with many doubts and fears, and prayed to the Lord to show me what was my duty. Something would tell me all the time to go and offer to the church, and I would do my duty; but I was afraid I was not worthy. I felt too weak and sinful, and did not want to deceive the church if I was deceived. I knew I loved the church and the members, but I was afraid it is not the right sort of love.

In October, Saturday before the 3rd Sunday, I went and offered to the church at Salem, and to my great surprise was received, and baptized the next day with six others by Elder J. A. T. Jones. Then I was afraid I was not right, for I could not talk but very little that day, and I thought I would write some of my troubles in this life, and perhaps it would relieve me. I feel already relieved now. But the half is not told, for I cannot tell it all. There are a great many things I would like to write, but think you will be wearied when you read this. I hope if it is the Lord's will for any of the members to read this they will remember me in their prayers. I will close for I feel to be one of the least of all.

EMMA CARROLL.

Archer, N. C.

BROTHER GOLD:—We are having very pleasant meetings at our little churches, all in peace far as I know, and occasionally baptize one. I baptized a sister at Sappony last meeting who had been a Methodist 30 years. I filled an appointment yesterday in the neighborhood of other denominations and had a large attendance and an attentive assembly.

I sometimes feel much encouraged seeing so great a change throughout our neighborhood and whereas

two years ago there was so little interest taken in true worship, and now whenever we meet, and sometimes twice a day we have good congregations, and very attentive ones. Your brother.

M. B. WILLIFORD.

Nashville, N. C.

DEAR BROTHER GOLD:—I send you the proceedings of a meeting held at a place known as Union Grove meeting house, on Tuesday November 16th 1897.

The brethren and sisters desiring to be constituted into a church met at the above named place and were organized in order with five members from Meadow Creek church, in Stanly Co. N. C.

Elder G. L. Chaney was chosen Moderator, and E. Barbee church Clerk; also chose Elder G. L. Chaney our pastor, and we request all visiting brethren to visit us when visiting the Bear Creek association. Our little church is between Meadow Creek and Crooked Creek churches. Give us an appointment when visiting these churches. Agreed that we change the name of our church to Clark's Grove, as their is one church in the association by the name of Union Grove. We have not decided on the time of our meetings yet.

G. L. CHANEY, Mod.

E. BARBEE, Clk.
Garmond, Cabarrus Co. N. C.

DEAR BROTHER GOLD:—I feel too unworthy to attempt to write you, though being requested to do so, and as it is a pleasure too, I will try to do my best, hoping you will pardon all my imperfections and short comings.

I was so glad that I was permitted to assemble with the Primitive Baptists in the association at Bell View, and to know that I be-

long to that little band of pilgrims. While you were preaching Thursday I was made to rejoice differently from ever before, and say within my heart, "I am so thankful that I am one of this number, and am here." Though I feel I am a very small one, if one at all. I have a hope though that God through his goodness and mercy has lifted me out of the miry clay and washed my robes in the blood of the Lamb. When trouble, temptations and bereavements overshadow my pathway and the whole world seems dark and dreary, it's then that I can so fully realize the sunshine of the soul that is so beautifully illustrated by Paul to the Romans, when he said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." What a consolation to us in time of trouble to know that he who holdeth the seas in the hollow of his hands and notes the sparrow's fall, loves us in our trials and tribulations, for he says, "The rivers of woe shall not thee overflow."

Brother Gold, I arrived home from the association about dusk. The next day eight of my father's children were assembled around the fireside of our much cherished home where our childhood was so pleasantly spent. It was a pleasure for us to meet there again, but 'twas sorrow in each one's heart to think of the vacant chairs, seven of which can be filled no more in this life, but I truly hope it is the divine decree and pleasure of the allwise and invisible God, who is too wise to err and too good to do wrong, that though our family ties be broken asunder on earth, may God direct our footsteps so that when our departure is at hand we may like Paul say: "I have fought a good fight, I have finished my

course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

You can change my address from Alumine, to Calico Rock, Franklin, Co. Va. I enjoy reading the LANDMARK very much.

I hope I may have the pleasure of hearing you preach at River View in July, also at the association in August.

With best wishes to you and your paper, I remain your little sister in hope of eternal life.

MARIELLA VIA.

Dear Brother Gold. Enclosed please find \$2.00 to pay my subscription for ZION'S LANDMARK. It is a good paper, and I enjoy reading it. I am sorry I have not attended to it sooner. I trust the good people who take your valuable paper will pay up. By so doing it will encourage you to go on with your good work sending out messages of love to the precious saints of God. May God bless you and yours with much comfort and happiness while your pilgrimage lasts here below. Remember me when you have the Spirit of prayer. Trust in the Lord.

MARY F. BOAZ.

Brother Gold. It is with pleasure I drop you a few lines hoping you are all well. We are all well at present as men in the flesh. I am not a brother, but in the Spirit does this fellowship abound. I esteem you as an humble servant of God, but as for my self I am an unthankful One. My Sins are many I fear. As the Apostle spoke, in my flesh dwells no good thing. You manifest the Spirit of Christ to me, but nothing in my self is good. I can see but disobedience and un-

unthankfulness, unworthiness of any of God's blessings. While walking the road going to my Appointments you came in my mind. While I walked the road feeling that God is so merciful to me feeling how wonderful God's mercies are to me—that it is a wonder to me that God had mercy on me, how sweet were his mercies to me, a sinner. I fully realized the expression of David, that the Lord had not dealt with me after my sins.

Thinking on the mercies of God, in the Spirit I could say Brother Gold. In this state of feeling I walked the road and cried for joy. How wonderfully were the blessing of God to me. The words came in my mind, let brotherly love continue.

If I was worthy to suffer for his name sake what a great blessing it would be. My tongue fails to utter the blessings of God to me. Brother Gold, I hope you will come to see us at Durham soon, and come to see me for I love you. I feel that what I have is not good enough for you.

And I am not worthy for you to come under my roof, and I would feel glad for you to stay all night with me. I feel my sins and short comings so plain the thought comes in my mind, can I be a Christian; but when I am blessed to look to Christ by faith Oh, how precious is Christ to me. I can see in him perfection, holiness and all the sinner's comforts and joy and life and salvation, and he is all in all.

Then I feel so unworthy of the blessings of God I am made to say with the Apostle, by the grace of God I am what I am. For fear I will worry you I will close by saying visit us at Durham, and come to see me. I hope you will be led by the Spirit of God and be found walking in his commandments. That is my desire concerning my self. Your brother in Christ I hope. J. J. HALL.

ZION'S LANDMARK.

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

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

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

R. ANNA PHILLIPS.....Macon, Ga.

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EDITORIAL.

FRAGMENTS.

A brother presents the following question:

"My much esteemed brother in Christ, Elder P. D. Gold. Will you please answer a civil question in the LANDMARK. The question is this: "Will a pure-hearted, just member of Christ's church refuse to pay a debt because the law of the state allows a refusal by statute of limitation?"

Remarks.

We consider a true test of honesty to be a disposition to pay a just debt—such a disposition that causes the debtor to make vigorous efforts for that purpose. It is a greater pleasure to pay a debt than to make it. Many of us have to make debts. Indeed a great majority of mankind are now in debt.

But the question is will an honest man plead a statutory limitation in bar of the recovery of a just debt, or in common phrase will he plead a debt out of date.

We think a just debt never goes out of date. There may be cases

where such a statute of limitations may be good. But in the ordinary cases of debt it never runs out of date in the mind and feelings of the honest debtor, and only when it is paid to the satisfaction of the creditor is it paid.

An honest debtor will strive to pay his debts making self-denials, and endeavoring to pay. For the measure or standard of honesty between man and man is a faithful compliance with contracts made.

Brother Gold. In the LAND-MARK of Jan. 1st page 85 you say, "Christ never prayed for the world." In Luke 23, 24 Jesus said: "Father forgive them; for they know not what they do. Were they his people or were they of the world that he asked his Father to forgive? Also Acts 7: 60, Stephen said, "Lord, lay not this sin to their charge." Who was Stephen praying for? I am not taking issue with you, but asking for information. Your brother.

J. W. TERRY.

Remarks.

I based the statement upon Christ's own words, (See John 17: 9,) "I pray for them. I pray not for the world, but for them which thou hast given me; for they are thine."

It is easier to conclude that those whom Jesus prayed for at his crucifixion were of his chosen people, for several reasons. One is Paul said he obtained mercy because he persecuted Christ ignorantly in unbelief. Another is that Peter preached on the day of Pentecost to the crucifiers of Jesus, and they were cut in their hearts and cried

out, men and brethren, what shall we do? And Peter said, repent and be baptized every one of you in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are a far off, even as many as the Lord our God shall call. (See Acts 2: 22-47.) So it is evident that repentance was granted to these murderers of Christ. So they were the Lord's people. Then the prayer of Jesus is always heard.

When Stephen (not Christ) said, Lord lay not this sin to their charge, Saul was in that company. How many more of the Lord's people we know not.

Mr. P. D. Gold, Dear Sir:—You will please answer the following questions and oblige. Is it good order for a deacon of the Primitive Baptist church to have a licensed bar-room? Is it good order for a church to tolerate a bar-room when kept by one of its deacons?

Remarks.

We do not consider that it is good order for any one to have a bar-room, even if he is not a church member. For these reasons we oppose it.

1st. Sobriety is commanded and commended in the scripture, and drunkenness is condemned therein. Whatever tends therefore to drunkenness is condemned. Barrooms tend to drunkenness. If one will notice the kind of people that infest grog-shops, hear their filthy conversation, see their red noses, eyes and cheeks flushed with liquor, and watch how they waste

their money and time, and impoverish their families, and generally die drunkards, surely he will conclude that there is no good reason for bar-rooms.

They corrupt the people that frequently visit them. We notice here in the town of Wilson, where there are many bar-rooms, a set of lazy, lounging men hanging around them that waste their money there, and come to no good. I was told recently that the negroes are doing better than many white men, that it is very uncommon to see a negro drunk, and they are sending their children to school and educating them. While many white people get drunk, and neglect sending their children to school.

I know of no Primitive Baptist anywhere in this country that keeps a bar-room, and I am glad of it. It is but seldom that any strong drink is offered for drink at any place I visit in Eastern N. C. This is a great improvement on former usage.

My impression about drinking is this, That if a man needs a drink of liquor let him take it, but that a well man does not need it, and is better off without it.

I hope no church will tolerate a bar-room, for it tends to demoralize the people. Baptists should live soberly, be sober, encourage sobriety, and of course condemn drunkenness and that which leads to it.

Deacons should be men of honest report, full of the Holy Ghost and wisdom, grave (sober) not double-tongued, not given to much wine, not greedy of filthy lucre. Now a

deacon to measure according to this requirement has no business with bar-rooms.

Brother J. J. Ellison requests my view of the wise and foolish virgins.

There is no disputation about the wise virgins. All hold that the wise virgins are safe. Perhaps but few of God's people feel that they are among the wise virgins, and many of them fear that they are numbered with the foolish ones. But God's people have wisdom enough to know that it would be useless and foolish to go to men—even to the wise virgins—in order to buy of them. Do not you know that men cannot sell this oil? Then you know more than these foolish virgins know, and if you know more than they are you one of them?

The revelation of Jesus Christ makes the difference, or manifests the difference between the wise and the foolish virgins. All were professing to wait for his coming. When he came it was found that some were prepared to meet him, the bride groom, while others were not.

We hold now that there is a difference. Some are wise now and some are foolish. The wise enter into the marriage supper of the Lamb, but the foolish never enter therein.

P. D. G.

VALLEY OF DRY BONES.

Mr. H. G. Blount requests my view of the Valley of Dry Bones, Eze. 37 : 1-4.

When the Lord performs for Israel or works in them it is to teach them that salvation is of the Lord. He saves them and his own doings, or what he does is salvation, and it proves itself.

It is the whole house of Israel that is the valley of dry bones. It is not the nations of enemies around them, such a Philistia, or Ammon, or Edom, or Babylon, or Egypt, but it is Israel.

What strength has a valley or a world full of dry bones—very dry—and no two fellow bones together? None at all.

But bones though very dry are proof of a people once there—dead now—lost. God loved them, and came to save them.

Ezekiel must be in the Spirit to see these dry bones. The hand of the Lord was upon him, and he was controled altogether by the Spirit of God who revealed unto him the true condition of the Lord's people.

The Lord asks the question of Ezekiel, "Son of man, can these bones live?" This is an impossibility naturally. The answer of Ezekiel is as the answer of one in the Spirit always. For the Lord answers in the man when he is in the Spirit, for then the entire matter is of the Lord, or the Lord does all the work. Hence Ezekiel said wisely Lord, thou knowest.

He is commanded to prophesy upon these bones, and say unto them, "Oh ye dry bones, hear the word of the Lord." Thus saith the Lord God unto these bones; Behold I will cause breath to enter into

you, and ye shall live.

The process is here as fully as he feels such things? We say he has life which produces this distress. There is a noise and a shaking, and the bones come together or signs of life. Also as he prophesies sinews and flesh came upon the bones, and skin covered them. Still there was no breath in them.

Now here is a condition or state of order and beauty, the full form or body with sinews, flesh and skin covering them, yet no life in them: but breath did enter into them before any of these came to pass. Like Adam, he was full formed, yet until God breathed into his nostrils the breath of life he did not become a living soul.

The Lord God formed man of the dust of the ground, and when he breathed into man the breath of life then man become a living soul. He was man before the breath of life was breathed into him. After this he became or was a living man. A man is a man dead or alive, but a man dead is not a living soul.

There is an existance after the conception in the embryonic state before birth which the birth manifests, but does not create. In this condition before birth there is life, but it is fettered and embarrassed. There was life in Israel while they were in Egyptian bondage before deliverance. They were not Egyptians but Israelites before their deliverance, but shut up in oppression. Also there was life in the Israelites born in the wilderness be-

fore Joshua led them across the Jordan and into Canaan.

After these various deliverances there was far greater freedom, accorded to the people than they enjoyed before their change of condition. Upon and after their deliverance there was an enlargement of their liberties, and an increase in their sphere of activity and comfort, making it far more desirable: also more was required of them. For where much much is given of the same much is required.

A child while under the law differs nothing from a servant though he is the heir and owner or lord of all. He is himself under tutors and governors until the time appointed (not by himself,) but by the father. While one is under the elements of the world he differs nothing from others dead in trespasses and in sins, but is the servant of sin. When quickened from the dead then the service in sin is no longer a pleasure, but becomes a galling yoke causing hard bondage and bitterness of soul. In this sore travail there is great distress and crying to God for deliverance. Of course the principle of life is in them or they would not feel or know their distress. For the dead know not anything, nor do they feel anything. The noise and the shaking, the groaning and moving, the coming together of bone to his bone, shows the labor that follows life. Yet their is a further prophecy necessary to be heard, The voice of the Lord is heard. The word of the Lord comes expressly. Some text or word of scripture

comes, it may be in preaching, or a special and gracious application of the word of God gathering his people, or the wind blowing from every quarter as it pleases, answering the the Holy Ghost, breathes upon these slain and they live. As Cornelius heard words from Peter's mouth telling him what he should do, or Ananias was sent to Saul to heal him, so the Holy Ghost moving from every quarter gathers the Lord's people into one.

The hour is now when the dead hear the voice of the Son of God, and they that hear live.

The resurrection of the people of God is the great miracle of the New Testament, or final and greatest of all dispensations wherein the whole house of Israel or all the children of God, are gathered together in one in Christ Jesus.

The prophesy to the wind, and the breath coming from the four winds and breathing upon these slain causing them to live, is what is realized as Israel hears the gospel preached which causes obedience to the faith. They that thus hear obey and bring forth the pleasant fruit of the Spirit, and walk in the light of the Lord, set together in heavenly places in Christ Jesus, lie down in green pastures beside the still waters, run in the way of the Lord's commandments, and mount up as on eagle's wings. The joy, freedom, comfort, activity and development to completion of that life is enjoyed by such as hear the gospel preached, or to whom it is preached, and who are baptized in the name of the

Lord Jesus and receive the gift of the Holy Ghost.

When Israel was in Babylon their bones were scattered at the grave's mouth, so that death fed without any restraint upon them, and had the victory complete as they thought. But nothing is too hard for the Lord to do. He shall raise the dead. He brought Israel out of Babylon, and he will bring all his people out of their graves, and they shall stand up—the Lord's living host. The ransomed of the Lord shall return and come to Zion. They shall come out of their graves or return from death or corruption, and come to Zion. The word "come" denotes more than a return. Some hold that God's people have once been in heaven and shall return there, and quote this text, "The ransomed of the Lord shall return and come to Zion," saying you cannot return to a place you have never been.

One cannot return to a place he has never been. But here is another word beside return, namely the word come, which means more than returning to a place one has left. It means also going on still further or beyond.

Jesus the head of the church came down from heaven, and shall return to heaven, and prays the Father that all his people may be with him, not because they had once been there. But he prays that they all may be there to behold his glory which he had with the Father before the world was, not their glory. They never had

beheld his glory thus, nor had it of their own.

So that the christian life is a growth in grace, a going on, an expansion, a glory still beyond any attainment hitherto reached. The life that is thus manifested in these vessels of mercy is the life of Christ. We grow up into him in all things who is the head of all principality and power. Then when we awake in this likeness we shall be satisfied. It will be the completeness of perfection.

P. D. G.

ELDER P. D. GOLD DEAR BROTHER:—I want you at some leisure time to give your views on the 27th verse of the 10th chapter of Luke, especially the latter clause of said verse which reads as follows: "Love thy neighbor as thyself." Tell who the neighbor is. Some preach that the whole world is, especially the Chinese, Ethiopians and other like nations, and manifest that love by aiding the missionary in forwarding what they term the gospel. Yours truly.

G. A. HOWARD.

Danville, Va.

WHO IS MY NEIGHBOR.

Remarks.

Some men are loud in the expressions of pity and good will toward some far off sufferer they read about, but show no actual compassion on the poor and needy near their doors. Somehow their feelings of compassion are busy after the case they read or hear about, and not to the one they see and could visit.

They will profess great mercy for

a Chinese across the water, but would not let one Chinaman stop a night in their house if he were to come to them.

Pity for the Ethiopian nation far off is professed by many that would not give a poor negro in this country the crumbs that fall from their tables.

Suppose you hunt for the neighbor you love as you do yourself? If you could find him you would receive him into your house, and give him as much as you have yourself. When you feed yourself you would feed him. When you buy yourself a suit of clothes you would buy him one. You would give him half you have if you love him as you do yourself.

No wonder the lawyer, who came to Jesus saying, "What shall I do to inherit eternal life," when the law was expounded to him by Jesus who told him that he must love his neighbor as himself, seeing the difficulty confronting him, and knowing there was no man in his knowledge he could love as he loved himself, enquired, "And who is my neighbor?" The law does not require of men to do what they can do, or are able to do, but what they ought to do. The law is holy and demands of men what they ought to do, but no man is able to do this. Hence by the law shall no flesh living be justified.

Jesus set forth the law and the gospel by a parable in the case of a certain man going from Jerusalem (a good place,) to Jericho (a wicked place,) and falling into the hands of thieves and robbers. Helpless,

miserable and friendless, a priest and levite passed by giving him no aid. There is no neighbor in either of them toward him because he was helpless and could not requite them. They pass by and leave him. This shows what man under the law is, and therefore that there is no help in the law, for the law helps none that do not help themselves by doing what it requires.

A good Samaritan (representing Jesus in the gospel,) comes to this helpless and friendless man, and does for him every thing needed free of charge, and in love, and provides for his future comfort indefinitely. Now was not he the neighbor to him that fell among thieves? Could this man whom the good Samaritan so helped love this good Samaritan? Why not?

Jesus comes to the lost sinner and saves him, puts the law of love of truth in him, puts his love in him, shows him he is his Saviour, dwells in him the hope of glory. Does not this sinner love Jesus as his neighbor? Does he not love him as he loves himself, yea better? This also puts in his inward parts good will and honesty toward man, and fulfills the law in him; for love is the fulfilling of the law.

P. D. G.

"Our God is a consuming fire." Heb. 12: 29.

I have heard it proclaimed that God's fiery wrath was for, and expended alone upon the wicked outside his kingdom. But this is a mistake; for the apostle was speaking to those born of God when he

made the above declaration. And in another place, speaking to the same, he tells them that "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1st Cor. 3 : 13. God's word or law is said to be a sword, as well as a fire, devouring its adversaries or violators. Hence every work of a child of God contrary to the written law of Christ shall be as wood, hay, stubble, &c, that needs but a touch of the flame to consume it. While works of obedience will be as gold and silver that will but have the dross consumed. Thus every deed done in body shall come to judgment, or the test of God's inexorable law; when every thing contrary shall be, as it were, consumed by its holy wrath.

If any ones works abide, he shall receive a reward in proportion. If combustible and burned, he shall in proportion suffer loss. Then how awful the state of one if all his works are consumed, especially if this day of revealing comes to him in natural old age, as is generally the case? For our own shunning let us draw the picture of such an one at such a time;—when gradually, or perchance, suddenly, an undefinable unrest and anguish of mind and terror of soul comes upon him as he begins to realize that all earthly things and hopes are but vanity and vexation of spirit; unawares the test is being applied; distress, trials and afflictions follow. He considers how he has for-

saken the right way of the Lord to accumulate worldly wealth for the promotion of his sons, and now he sees it has caused their moral destruction; sorrows pierce his soul through; and sore regret and remorse but add fuel to the fire till comes some greater emergency—we will say impending death to some beloved one of his family—when his greater sense of need but reveals his utter destitution, as turning to his treasure laid up upon earth, he finds that moths and rust have corrupted till it is rotten and worthless. His deeds done in body now are come to judgment; his heart condemns him and God is greater; his earthly arms—all earthly arms, have failed him; he knows God alone can help him, and he cannot even pray—for having denied Jesus, he, Jesus now denies him: even to look toward God is "a fearful looking for of judgment and fiery indignation; in acute despair he realizes the fruits of all his life-time labour—all his works are as ashes, and their anticipated good and glory are vanished as smoke: he is bankrupt. Truly he suffered loss!—loss of love, joy and peace in the Holy Ghost with all attendant blessings in life past; and all expectation from worldly goods perishes. Thus he is turned over to "the tormentors" in horror of darkness where there is weeping and gnashing of teeth and the fire is not quenched. But God's loving kindness will not be utterly taken from him, and he will finally be released from this fire and saved eternally, "yet so as by fire." Per-

chance he will now lay up treasure for himself in heaven: perchance will live and die in darkness. Oh why will one so live and walk, when so sure of such a reward and ending? Let us briefly contrast this picture with one wherein a child of God takes up his daily cross and follows and serves Christ, who is not afraid, or can be deterred from obedience, though reason and the closest earthly friend says it will be ruinous to his best worldly hopes and prospects; who believing God, obeys him, leaving the consequences to his care, knowing he controls all worlds, hearts, and events, and works all things together for good to those who love him. This faith necessarily preceeding, is the gold to which is thus added the silver of obedience bringing forth the fruit of the spirit as precious stones; all of which the fire cannot consume. How exceedingly great, precious, and priceless this abiding reward? What a peaceful quiet habitation in the Spirit; where though the outer man perish, the inner man is renewed day by day and can mount up over all the dangers and perplexities of the world as on wings of an eagle; nor the fury of man, the elements, or stalking pestilence can reach him; yea though the earth remove and the heavens fall, or death invade, he will fear no evil, for the Lord is his refuge, strength and life. This confidence hath great recompense of reward in unspeakable glory, love and peace, that passeth knowledge for this life and that to come.

Oh blessed state! even for this life. Which of these pictures are we making.

R. A. P.

PLEASE READ.

Remember under the new arrangement all subscribers must be cash. All our old subscribers are earnestly requested to pay up now and renew for twelve months while the price is only one dollar. In-as-much as we cannot carry any subscribers on time at one dollar, we will be compelled to discontinue those who are behind August 1st, if our subscription list justifies putting the paper on the dollar basis. Hence whether the paper remains at one dollar, or a dollar and a half you will make by renewing now, if you wait until August 1st, you run the risk of having your paper discontinued, or having to pay the old price one dollar and a half. Not wishing to give a new subscriber an advantage over an old one, we receive for the present both delinquents and renewals also at the same price, one dollar.

Let each old subscriber when he renews send us a new subscriber with the cash—one dollar, and we will be able on account of the increased circulation to let the price remain at one dollar. Some have responded. See what you can do.

P. D. G.

NOTICE—The Bible I advertise has not the marginal references.

P. D. G.

DEAR BROTHER GOLD:—For the benefit of our people here in this new district of South Ga., and for the benefit of home-seeking brethren, and friends elsewhere, you will please state that this is a good, new, and thickly settled country, and that we want as many as have a mind to emigrate, to investigate our country. I will gladly answer any inquiries of those interested, or likely to become so. Love to all.

MORGAN BROWN.

Ty Ty, Ga.

OBITUARIES.

ANN ELIZA MITCHELL,

Ann Eliza Mitchell was born Feb. 14th 1824, and died Feb. 8th 1898, wanting only six days of being 74 years of age. The deceased was born and resided in Stokes Co; was the eldest child of the late William A. Mitchell Esq., and first grandchild of the late Elder John L. Wilson, and was in many respects a remarkable woman, and excelled most of women for intellect and natural shrewdness as a good and thoughtful manager for her aged father and mother, and for brothers and sisters, and their children. She was the eldest of 11 children, and it was rather remarkable that she and five others, two brothers and three sisters, remained single and lived on together, the youngest of whom is now nearly 55 years of age. The subject of this sketch had for several years entertained a hope of salvation through grace; but had felt so unworthy she did not connect herself with any church until last Summer, when she offered to the church at Wilson, and was baptized by Elder J. J. Joyce the pastor, and found much consolation from this act of obedience to her Lord and Master.

She had been a victim of kidney disease for many years, but was able to attend her church meetings up to December, and enjoyed the preaching and fellowship with the brethren and sisters vastly. She was confined to her bed only about two weeks and suffered much, but bore it with christian fortitude and resignation. She

was conscious to the last and expressed herself as willing to trust to the will of a merciful Father who had been so good as to visit her with pardoning love. Her funeral was preached on the 9th inst by Elder Joyce and was attended by a large concourse of friends and relatives, many of whom had been so kind and attentive to her during her sickness, for which she had frequently expressed her humble thanks. She wondered much that so vile a wretch should be so blessed with the best medical skill, and such good sympathetic nursing for which she felt so undeserving. But she is gone, and all that we can do is to drop a sympathetic tear, and try to imitate her good example; and trust to the mercies of God who hath and will do all things well. Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them. Her loving brother,

J. G. H. MITCHELL.

JOHN C. LESTER.

With deepest sympathy do I attempt to record the sad death of John C. Lester which occurred March 31st 1898, at his home in Figsboro, Henry Co, Va. He lived to the age of 54 years and 3 months. He leaves a devoted wife and two sons to mourn his loss. He had been a great sufferer for years, but bore his afflictions with christian fortitude. On account of his ill health he was deprived of the privilege of going to church for several years, his faith in the goodness of God never seemed to waver but grew stronger, and his hope brighter. He never allied himself with any church, perhaps thinking it better to live out of the church, than to bear the consequence of being deceived.

The kind and honest life in which he lived won the friendship of all who knew him, and will ever be cherished in their hearts. His poor grief stricken wife feels that she has nothing to live for, May God in his unfailing mercy comfort her. He is gone! yes gone forever; and we hope from this world of sin and woe to occupy a seat prepared for him in the "heavenly home" above. Death seemed to have no terrors for him, he often said to his wife "that he would be in the hands of a just God, and justice was all that he wanted." His life was one of submission to the will of God. We feel safe to say that his soul is now with the God who gave it, and when the dear ones he left behind pass over

the chilly waters of death he will be standing at the pearly gates watching and waiting for them. "God doeth all things well." John C. Lester was called from this world for some good purpose. God claims his own. Written by his niece.

ALLYE LESTER.

J. A. YOUNG,

Brother J. A. Young departed this life May 9th 1898 about 1 o'clock a. m. at Lexington, N. C. after about two weeks of severe sickness, the doctor said of typhoid fever. He was about 51 years, 6 months of age, had been a member of the Primitive Baptist at Pine some some 12 or 13 years, where I have been trying to preach since Feb. 1882. He was one of those who have been so much blessed with us there. I often think of his pleasing countenance when looking up at me while I was speaking to the people, but we can see him no more in this world. His dying words are words of a christian. He was a kind husband and father, and leaves a loving wife, 8 daughters and 1 son to mourn their loss which is great, but his loving words to them they cannot grieve for him as if they had no hope for him. Two daughters married, 4 others nearly grown, all steady and smart, making an independant living in Holts and Hunts Cotton Mills. On Sunday night before his departure, being in his right mind and seeing so many of his neighbors coming in he said, they have come to see me die. He would look at his wife and children around him, and would often speak to them about dying, he took hold of one of his daughter's hand and said farewell, farewell to this world, then folded his hands across his breast and said, "I am going to die, I am going home before morning, where there is peace and pleasure." So about one o'clock he passed away. I was in that country at that time. By request of his family I attended his burial and tried to preach to a large and attentive congregation at Pine. My subject was, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

JAS. A. BURCH.

APPOINTMENTS.

I. A. BURCH.

Pleasantville Sat. and 1st Sun. in June
 Sardis Monday
 Hillsdale Tuesday
 Oak Ridge at night
 Saints Delight Wednesday
 Centerville at night
 Mt. Vernon Thursday

A. J. TAYLOR & J. A. BURCH.

No Creek Friday
 Pine Sat and 2nd Sunday in June
 Salisbury at night
 Flat Creek Monday
 Mountain Creek Tuesday
 Bear Creek Wednesday
 Meadow Creek Thursday
 New House (near E. Barbours) Friday
 Crooked Creek Sat and 3rd Sunday
 Watsons Monday
 Jerusalem Tuesday
 Lawyers Spring Wednesday
 High Hill Thursday
 Aaron Comptons Friday night
 Pleasant Hill Iredell Co. Sat and 4th Sun.
 Warrens Chapel Sun at 5 o'clock

E. E. LUNDY.

Pourtsmouth Monday after 2nd Sun in June
 Hunting Quarter Tuesday
 Davis Shore Wednesday night
 Straits Thursday
 North River Friday
 Morehead City Saturday night
 Newport 3rd Sunday
 Hadnot Creek Monday
 White Oak Tuesday
 North East Wednesday
 Wardswill Thursday
 Yopps Friday
 Bay Saturday
 South West 4th Sunday
 Jacksonville Sunday night
 Stump Sound Tuesday
 Wilmington 1st Sunday in July
 Go to Clinton Monday after
 Will Elder W. J. Stepienson arrange and
 send to LANDMARK appointments from Clit-
 ton to Eno association?

A. B. PHILPOT & F. J. STONE.

Stoneville Sat and 2nd Sun in July
 Pleasantville Monday
 Cross Roads Tuesday
 Bunker Hill Wednesday
 Abbots Creek Thursday
 Saints Delight Friday
 Sardis Sat and 3rd Sunday

L. H. HARDY.

Reidsville Monday night and Wednesday
 night after 3rd Sun in June
 Pleasant Grove Thursday
 Arbor Friday



THIS CUT shows the size of the type and the binding of the

Oxford Bible

I furnish to Cash new Subscribers and renewals to THE LANDMARK at

\$1.00 to Each Bible

A Concordance and much other useful matter is in each bible to aid the reader in finding any portion of it. The binding is good, and the book the cheapest I know of.

P. D. GOLD.

This shows actual size of Type

| | | | |
|------------------------------------|--|--|----------------------------|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | <i>The waters assuage.</i> |
| Before CHRIST 2349 | him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | CHAPTER VIII. 1 The water assuage. 2 The ark resteth on Ararat. 3 The 1000 and the dove. 12 Noah, being commanded, 16 goes forth of the ark. 20 He buildeth an altar, and offereth sacrifices, 21 which God accepteth, and promiseth to curse the earth no more. A ND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: | Before CHRIST 2349 |

A NEW CANNING OUTFIT.

Can your fruits and vegetables and make money out of them, instead of letting them dry up and rot in the field. I am manufacturing a machine that will do it successfully, and enable you to make some dollars that you have lost year by year. You can make big money canning Peaches, Apples, Blackberries and all kinds of fruits,—Corn, String-beans and all kinds of vegetables in tin or glass. I send machine and all canning tools and book of instruction enabling you to go into the canning business. I guarantee perfect success if instructions are followed, or will refund the money. I sell the entire outfit for \$5 for a machine that will last 15 years with proper care. Send for circulars and testimonials.

W. F. IRELAND, Burlington, N. C.

Jan. 12m.

Cape Fear AND Yadkin Valley Railway.

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THE NEW SHORT LINE

UNITING.—Wilmington, On the Atlantic Ocean, and Mt. Airy, At the Base of the Blue Ridge Mountains. By a solid daily train service, traversing the Trucking, Lumber, Tar, Pitch, Turpentine, Rosin, Cotton, Coal Iron Ore, Brown Stone, Hardwood, Tobacco and Granite.

REGIONS OF South-Eastern, Middle and North Western North Carolina, offers to all classes of passengers quick service on its Fast Passenger Trains; and by permitting travel on its Freight Trains, with convenient schedules, enables commercial Travelers to reach all important points. Fast Freight Route for all Traffic between Eastern Southern and Western Cities. Prompt and courteous attention to all inquirers for rates and other information. Ample sidings promptly placed for the accommodation of all Manufacturing Enterprises.

A liberal patronage respectfully solicited.

J. W. FRY
Gen'l Mang'r.
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W. E. KYLE,
Gen'l Pass Agt.
Fayetteville, N. C.
Pass. Agt.
Fayetteville, N. C.

WILMINGTON & WELDON R. R. and Branches. & Florence Railroad Cond. Schedule—SOUTH BOUND.

| DATED May 15, 1896. | No. 43 Daily | No. 38 Daily | No. 41 Daily | No. 42 |
|-------------------------|-----------------|-----------------|-----------------|--------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon | 11 50 | 9 43 | ..... | ..... |
| Ar Rocky Mt. | 12 55 | 10 30 | ..... | ..... |
| Lv Tarboro | 12 30 | ..... | ..... | ..... |
| Lv. Rocky Mt. | 1 00 | 10 35 | 5 40 | 12 57 |
| Lv Wilson | 1 55 | 11 11 | 6 24 | 2 20 |
| Lv Selma | 2 50 | 11 55 | ..... | ..... |
| Lv Fayetteville | 4 25 | 1 07 | ..... | ..... |
| Ar. Florence | 7 25 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | | | | |
| Lv Tarboro | 6 00 pm | | | |
| Lv Rocky Mt. | 6 45 pm | | | |
| Lv Wilson | 7 19 pm | | | |
| Ar Goldsboro | 8 00 pm | | | |
| Lv Goldsboro. | | | A. M. | P. M. |
| Lv Magnolia | | | 7 01 | 3 05 |
| Ar Wilmington | | | 8 05 | 4 13 |
| | P. M. | A. M. | 9 10 | 5 40 |

TRAINS GOING NORTH.

| | No. 39 Daily | No. 32 Daily | No. 40 Daily | No. 48 |
|-----------------|-----------------|-----------------|-----------------|--------|
| | A. M. | P. M. | | |
| Lv Florence | 8 45 | 8 35 | ..... | ..... |
| Lv Fayetteville | 11 10 | 10 35 | ..... | ..... |
| Lv Selma | 12 35 | 11 44 | ..... | ..... |
| Ar. Wilson | 1 17 | 12 19 | ..... | ..... |
| No 103 ex Sun | | | | |
| Lv Goldsboro | 5 00 am | | | |
| Lv Wilson | 5 45 am | | | |
| Ar Rocky Mt. | 6 15 am | | | |
| Ar Tarboro | 6 45 am | | | |
| | | P. M. | A. M. | |
| Lv Wilmington | | 7 15 | 9 35 | |
| Lv Magnolia | | 8 55 | 11 03 | |
| Lv Goldsboro | | 10 10 | 12 23 | |
| | P. M. | A. M. | P. M. | P. M. |
| Lv Wilson | 1 17 | 12 10 | 11 15 | 12 09 |
| Ar Rocky Mt. | 2 14 | 12 57 | 11 57 | 1 30 |
| Lv Tarboro | 12 21 | | | |
| Lv Rocky Mt. | 2 12 | 12 57 | | |
| Ar Weldon | 3 20 P. M. | A. M. | P. M. | ..... |

*Daily except Monday. †Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:15 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:57 p. m., Kinston, 7:55 p. m. Returning leaves Kinston, 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:18 a. m. Weldon 11:31 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8:20 a. m., and 2:30 p. m. Arrive Parrale 9:10 a. m., and 4:00 p. m., returning leave Parrale 9:15 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m. Returning leaves Plymouth daily except Sunday at 7:50 a. m. and Sunday 9:00 a. m. Arrives Tarboro to 05 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 5:37 p. m. Returning leave Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 8:10 a. m. and 4:15 p. m., Returning leaves Clinton at 7:00 a. m. and 10:00 a. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond,

H. M. EMMERSON, General Pas. Agt.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

VOL. 31.

JUNE 15, 1898

NO 15.

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.

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,
MACON, GA.

Price—One Dollar Per Year.

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

1898
146
J.W. Chaffin

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 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1 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 pay his paper in advance 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.

REASONS FOR PREACHING.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—About two years ago I wrote my experience, and it was published in ZION'S LANDMARK. Now I will give some of the reasons why I attempt to preach. The first impression that I had to try to preach was a few minutes after I received a hope. I cannot tell the full particulars of the impression, but my mind was impressed that I had to preach, and also the reproach that is connected with the ministry was impressed upon my mind, and I was made willing to bear the reproach, and I promised to be obedient to the Lord. From then until I joined the church I thought but little about what I had been impressed with, though my mind was somewhat exercised in the Scriptures, and when I went to the church I did not think anything about what I had been impressed with, therefore I said nothing about it. I was baptized the next day, and I think in two or three days that my mind began to be impressed with the Scriptures more or less daily, and sometimes in my sleep.

I remember of having two dreams. In one of the dreams I was sitting and talking to a person of another denomination, and in our talk this person remarked that there would be vacant seats in heaven, and from that my mind was impressed, and I talked with great freedom. The

other dream was—I was standing and talking to one individual about Jonah. The subject that I was talking about seemed to be plain, and I talked with as much ease, perhaps, as ever I did when I was awake. Sometimes a scripture would be offered to my mind, and the light of the same with a considerable feeling. I remember once when I was thus exercised I was plowing, and when I noticed myself I had the plow handles gripped very tight, which I knew was unusual. When my mind was thus exercised I desired to be like God's servants, for I believed that they were right. A few months before this time I heard Elder Howery say when he was impressed to preach he prayed as earnest as he ever did for the impression to be removed, and I tried to pray like he did; but I could not. My mind would be directed back to that time when I was made willing. The prayer that I had to pray was, if the impression was not of the Lord it might be removed. I desired to be obedient, but feared I was deceived. I was impressed to go and talk with Elder Howery, and thought that I could not wait until the next meeting, but I did. And when I got there I was afraid to tell him for fear he would ask me to talk some publicly. After the meeting was dismissed I thought that I would go home and say nothing about it, but I become fearful to disobey my feelings, and said,

brother Howery, I wish to talk some with you, and I did so, and he said, if you had told me before preaching commenced I would have asked you to open the service. I told him that was the reason that I did not tell him. I went to preaching the next day, and there were two other preachers there, and Elder Howery preached last, and I did not enjoy the preaching like I would wish to do, and the reason was that something seemed to be saying to me that brother Howery is going to ask you to conclude the meeting. My mind was in a strait all the time of the service. Sometimes I would think that I could not say anything, and would not make the attempt. When brother Howery got through preaching he looked at me and said, brother Shortt, will you come up and dismiss, and I got up and went into the pulpit as though I had been accustomed to it, and talked some, and lined a hymn and it was sung at the conclusion of the meeting. And I never had as yet confessed that I was impressed to preach, nor did I desire to preach, though my mind was led into the doctrine of salvation by grace alone. I only desired when there was room to say something in the way of exhortation. When I would attempt to talk the things that would mostly impress my mind I was afraid to utter. Something would seem to say that it would not do, for brother Howery was a very able minister, and he would know I was wrong. So I remained in this condition for nearly two years before I was enabled to express my mind, and then I received a little strength. A portion of this time I was very much cast down, and thought that God never intended that I should preach, and I thought that I would be certain to make shipwreck. A song would often come into my mind which reads thus: "No vessel built

by human skill has ever sailed so far. But at last 't was found aground on some dreadful sandy bar." There were several other persons that had commenced trying to preach a short time before I commenced, and I thought they were all right but myself. But some of them did prove to be wrong. A great many of the preachers that I have heard talk said that they greatly suffered before they commenced trying to preach, but my greatest suffering was after I commenced. At one time when I was much cast down I commenced feeling sick, and the thought was may-be you will die, and it was a consolation to me, and why, because I thought I had brought a reproach upon my family, and also upon the church. I thought then if I had had these feelings before I commenced trying to preach I never would have commenced, but if the Lord had any hand in it he knew what was best. I have been often disheartened when I would hear some of the brethren tell so great a call to the ministry. I have decided mine if a call, to be weak, but every time I felt the manifestation of the Spirit when I am trying to preach it establishes me that I am required to preach. I have never desired to work on, or to arouse the natural minds of the people, but desire to declare the truth as it is in Jesus. I said I thought God never intended that I should preach, and one of the pressing reasons was that my grandfather was an old Baptist preacher, and left the Baptists, and joined another denomination, and something seemed to say that you will be like him. My grandfather at one time attended the church at Salem. When I first commenced going to that church something seemed to say they will not hear you, and it was a disagreeable place to me, notwithstanding the church

was in a prosperous condition, and had Elder John C. Hall for its pastor. And he is its pastor at the present time. I have been attending there with him for several years, and of late it is a very pleasant place for me to visit. I have been exercising in public the rise of twenty-nine years. I commenced in four weeks after I was Baptized. I was licensed to preach in three years, and ordained September, 1873, by the following Elders: Daniel Conner, G. L. Tuggle, and W. H. Dodd.

I can say of a truth that I never sought to be set forward either directly or indirectly. Each time when it was named before the church to set me forward I never opened my mouth, though I felt a fear within. If I could have known that the Lord directed the church I think I would have been reconciled. I knew the church had made mistakes, and it might be one again. If I have a gift in the ministry it is hard for me to tell the extent of the gift, though I am satisfied it is small compared with many of my brethren, but I feel a degree of contentment with such things as I have. There are some embarrassments I have to contend with in trying to preach that many of my brethren are not encumbered with. Some of my words I cannot pronounce plain, for I have an impediment in my speech which makes me often dread to face a congregation, though occasionally from some cause I am made to forget the faces of the congregation, and when I would set down I would think that I would not be so timid any more; but they have in part followed me up to the present time. I am one that believes that when preaching is effectual that the Holy Ghost directs the mind of the preacher, and also the hearer. I reckon it is well that I should feel my weak-

ness in order that I might trust in the Lord. I think it is right for the preacher to be well posted in the Scriptures, but if the Lord don't give him the Spirit of preaching he will not preach to the edification of God's children. Preachers are sometimes exercised with the Spirit of preaching when there is no congregation present in order to establish them in the power of the Lord. I remember several years ago that I went to the field to pull fodder, and feeling unwell, and directly my mind was exercised in the Scripture, and when I noticed myself I was working as fast as I could, and I felt as well as ever I did; and it is a consolation to me yet. Not only at that time, but occasionally ever since I was first impressed to speak in public I have been exercised, I trust, with the Spirit of preaching. God's ministry receive the power of preaching before they ever commence preaching. For the very power that Moses received when he came to the mountain of God was afterwards manifested in the presence of Pharaoh and his wise men, and that to their astonishment. It is the case even to the present day when God moves the minds of His ministers they preach to the confounding of the wise and prudent of this world, and also to the building up of God's children.

ASA D. SHORTT.

Turtle Rock, Va.

MY DEAR UNCLE SIM AND COUSIN NANNIE:—As I have promised you both a letter and my time to write is so limited, I have decided to write you jointly, hoping I do not only love you as natural kinsmen, but also as spiritual, belonging to the household of faith. I, therefore, desire to write you some of my trials and tribulations here in this life, and how I hope the Lord found

me as he did Jacob of old, "in a waste howling wilderness, and led me about and instructed me."

From my earliest recollection I had serious thoughts about religion. I believed it was in the power of every one to gain heaven by doing good, or lose it by doing evil, consequently I tried to tell the truth, do what I esteemed to be right, and often on my knees I uttered such forms of prayer as I had by chance learned from others, and always arose feeling justified. I continued to live on in this manner until my sixteenth year. The same year Allie died. If I know my own heart I loved her better than any of my family, and when I broke the black seal of the sad letter, which bore to me in a distant home, the sorrowful tidings of her death, and the bright evidence she left behind of being embraced in the covenant of grace, it struck terror to my heart, knowing I had not yet been regenerated. I deeply realized our eternal separation, but still having confidence in my own works I determined to get religion, and meet my precious sister in the portals of glory. As the Methodists were going to hold a protracted meeting in our town I thought this would afford the desired opportunity of preparing myself for heaven. Accordingly I attended the meeting, and being in a great deal of trouble I supposed I was sorrowing for my sins. When the congregation perceived I was so overcome in my feelings many of my friends gathered round me, and sang and prayed, entreating me to go to the anxious seat where mercy and pardon would be found. I finally arose in a flood of tears, and leaning on the arm of my dear schoolmate went forward, and took the seat that was offered me. I wept until I could not weep, and raising my head looked sorrowfully at my friends, who to my

great surprise began to shout, sing, thank the Lord, and shake hands with me. I soon saw they believed I had been converted, and while I did not get up or speak I sat there and allowed them to believe it, and before I left the church I was persuaded to believe it myself. After we had left the church some little distance uncle Sidney who was with me stopped short, and turning to me said, Cora, do you feel like all that load of sin and guilt is gone? I quickly answered yes sir, but even as I uttered the words a great and indescribable wave of darkness and condemnation, such as I had never before felt or heard of, passed over me, and I saw I was a condemned sinner and doomed to hell and eternal destruction. My heart cried out in agony, Lord have mercy, I have told a lie. No words can ever describe what I suffered, no tongue can tell the anguish of my heart. It does seem to me that out of the belly of hell I cried unto God, Lord have mercy, come from this heart of mine with every breath I drew. Oh that I was anything on earth that had no soul. I believed there was a chance for every one but me. I surely thought I had committed the unpardonable sin, and could not see how God could remain just and save such a lying hypocrite as I was. In vain I tried to repress my tears. I was sinking under the increasing weight of sin and guilt that oppressed me. I could not sit still but a few moments at the time. It seemed to me my burden was more than human could bear, away from my father and mother, away from my sisters and brothers, away from my country and the friends of my childhood, alone on the verge of a devouring hell, not a friend on earth, nor one in heaven, can my soul ever forget the darkness and desolation of that

hour! I don't remember how many days I was in this awful condition. Late one evening as I stepped from the cook room into a dark pantry, with that cry for mercy which would not be slighted, yet trembling on my sinful lips, suddenly there shone a glorious light in front of me, and in the midst of the light the dead body of a man nailed to a cross. I staggered back against the wall, and while gazing in astonishment, these words came so sweetly to my ear, "he died for you." Instantly all my burden of sin and condemnation was gone. I was not able to stand on my feet, but fell to the floor laughing and weeping for joy, praising and thanking my merciful Saviour. Oh how I loved him. Finally I arose singing, "How happy are they," the same song the brethren sung when I offered to the church. I walked out in the garden, and looking around thought I had never beheld such a splendid sunset. All nature seemed to have put on a fresh garland of beauty, everything was new and lovely to me, and my soul was full of peace and joy unspeakable. That night's sleep was the sweetest that has ever closed my eyes on earth, for the hour of midnight had departed from me, and I was not afraid, and felt perfectly reconciled to the will of my righteous God in all things. I often find myself considering what a great and wonderful thing it is to be reconciled to the will of God, how completely it satisfies all our wants, and supplies all our necessities, and enables us to say with Paul, we are not ready to be bound only, but also to die for the name of the Lord Jesus. As I sit here tonight and meditate on my miserable past, I realize the great mercy and wisdom of God in creating us so that we know not one day what another will bring forth. How little I then thought

I should ever encounter the doubts, fears, sorrows, persecutions and distresses I have already gone through, and I know not what the future may bring; but one thing I know, I am a vile sinner, and can never be anything else while here in a state of mortality. I am continually depressed on account of my sins, and this world holds no charms for me. No if England's possessions were mine, or the wealth of Golconda, it would not satisfy this wretched spirit crying, "Create within me a clean heart, oh God." At times such has been the anguish of this poor soul of mine in its prison house of sin and corruption that it seemed to me I could not live here until the righteous God of heaven saw fit to take me away. How often have I raised my hands toward heaven and cried, how long, how long, oh God.

"The plans of life are cold and grey,
Like those beneath the Syrian stars.
Our lips are dumb when they would
pray,
Our hopes are all defaced with scars."

I am not satisfied with my hope, yet I am satisfied it is all the hope I shall ever have. There is no good thing in me, and if my eternal salvation depends on my good works I am lost forever. If I love anything on earth I love the children of God, yet I feel that if they knew me as I know myself they would turn me from their presence, but I would say with Ruth, "entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God." I know I must close, for if I should write all I would like to, it would be a book instead of a letter, and I am afraid one that would not interest you. I hope you will write soon as I am quite anxious to hear

from you. We are all up but not well. With much love for all my relatives and many thanks for the past kindness, I am your devoted niece and cousin.

CORA B. ADCOCK.

MR. SIMEON HESTER, MY PRECIOUS UNCLE:—After some delay I will try to answer your very dear letter. I wish you could know how much I appreciate it, I feel it will be a comfort to me all through life to know you thought enough of this poor worm of the dust to write so sweetly and so comforting to me. I have often wondered if there was a soul on earth that ever prayed for me. Sometimes I cannot pray for myself, and I most earnestly desire the prayers of all God's people. Through physical weakness your pen sometimes missed the lines, but it made your letter all the more dear to me. May God bless you, and in some way grant you a bountiful return of the bread you have cast upon the waters.

Uncle Sim, I am so lonely and put off from the society of the people I love. I do often long to write to them. Oftentimes it seems to me the pent up anguish of my aching heart will burst it from my bosom. My soul yearns for the sympathy and companionship of my people. Yet I believe I have been brought to realize a sustaining consolation in utter loneliness. It is a wonderful thing to have nothing to look to and nothing to trust in but Jesus, the crucified son of God, the Lamb slain from the foundation of the world. What great security is expressed in the words, "If God be for us who can be against us." The world has persecuted me to such an enormous extent that at times my very existence has been rendered miserable. Have you

ever thought much on the two words, evil surmisings, and the full extent of their meaning? They constitute the foundation on which my persecutors stood while they furiously hurled at me every venomous dart that could be born of a backbiting heart, or uttered by a backbiting tongue. They are two small words, yet worthy of much consideration. How many groans and sighs, how many bitter tears and lonely sleepless nights they have brought to me; yet I trust,

"There's an end to the troubles of souls
oppressed,

But its weary the waiting—weary.

Sometimes in the future when God thinks
best,

But its weary the waiting—weary.

There's an end to the world with its strong
frown,

But its weary the waiting—weary.

Where life's sad burdens are all laid down,
But its weary the waiting—weary."

He that changes not has said, "I will never leave thee nor forsake thee," and sometimes I hope I realize the blessed truth of this scripture, may God in his mercy pity those who harbor evil surmisings, and give me grace to stand still and see his salvation. I am ready to admit my short comings, and know I am a strange creature, a perfect mystery to myself. There is no consistency in me, my weakness, ignorance and sinfulness are deplorable. If I know my own heart I desire to do right, and would live each day as though it was my last on earth. I strive to have a clear conscience toward God, but there is always something for me to regret. If I have prayed for one thing more than I have another it is that God would enable me to walk unflinchingly in the path of duty. I hope and sometimes believe I have been sorely chastened for stubborn disobedience or neglect of what I felt to be my duty.

For 12 long years I bore the burden of joining the church. My days

and nights were spent in secret sorrow. I dared not tell my feelings to any one. I lived in daily expectation of some fearful judgment from a sin avenging God. Thundering clouds were a terror to my heart. I expected nothing but sudden destruction whenever I saw one rise. My burden grew heavier and heavier. It seemed to me every day would be my last on earth. It was seldom I could meet or part with friends without tears. I remember papa came to see me about this time, and God alone will ever know the piercing sorrow felt by this heart of mine when I told him goodbye. If I live to see him laid in the grave I cannot feel worse. I had not the least idea of ever seeing him again. The grim monster death seemed staring me in the face from day to day, and still my stubborn heart cried in agony, oh Lord, I cannot go, let me wait until I can live a better life. I tried so hard to live without sin. The more I tried the worse I got until I utterly hated and abhorred myself. It seemed to me it would be an awful shame for such a vile wretch as I was to offer to the pure church of Christ. These thoughts were often in my mind, it will do no good for you to offer, you would not be received, but only expose yourself to be ridiculed. I can never tell what I suffered day after day. These words rang in my ears, "The way of the transgressor is hard." At last when I had gathered up all my excuses and laid them down at the feet of Jesus imploring his tender mercies on this suffering wreck of humanity, these words came with great power to my mind, "I have given thee time and space, I have made the way possible, I have given thee my servant, and woe unto thee if thou goest not." I felt a compelling power within that I had not strength to resist, and

cried, spare me oh Lord, and I will go. I then felt satisfied I would live until an opportunity was given me to offer to the church. In my mind I set the day, and with a heavy heart and many gloomy forebodings was making preparations to go. My sister Rosa Morton had once confessed to me she had a hope, and after talking with each other we expressed our wishes to be baptized together. Baptism seemed to weigh heavily on her mind. I went to see her, and told her I couldn't stand it any longer, and asked if she would go to. With streaming eyes she said, oh Cora, I am not fit to go. I left her in tears. It was a bitter parting for both, a parting I shall never forget. I think if I ever prayed in my life I prayed if I was deceived in the matter God would send some providential cause to prevent my going. I firmly believed if anything occurred to keep me away I would be perfectly satisfied. When I awoke on the morning of the day I was to start I found it raining, and the wind blowing from the east. Instead of being satisfied I was the most miserable creature on earth. See how strange I am. I now wanted to go, but was slavishly afraid. I reasoned the matter over and over. It was God that sent the rain. I was deceived in the whole matter. I sat down thinking I would give it all up, but could not sit there. Getting up I walked to the door, and while I stood gazing at the threatening clouds my heart filled with doubts and fears. These words came forcibly to my mind, "Go doubting nothing." I called my husband and told him I was going. I left about two o'clock and with my young babe in my arms drove five miles of my journey in the rain. I can't tell you how I felt the next morning, a great weight seemed to be pressing me to the

earth. Brother Hall stopped a few moments on his way to church but I could not talk to him. My heart seemed well nigh breaking. I believe I went to the church as a criminal goes to the gallows. I felt like my friends there would hate me forever when they heard the reason of my little hope. I had never seen any one received into the Primitive Baptist church, and had never been to this church before. When the door of the church was opened I went forward, my soul crying, Lord help me. My powers of speech seemed to be gone, but what the Lord had lent and of his own free will given to me. Only a few times in my life when I believe I had heard the gospel preached in its purity have I felt that I had "eaten at the King's table, and was satisfied."

My dear uncle, I hope you will pardon me for writing so lengthily. I feel afraid I have intruded on your kind forbearance. Write soon to one that loves you.

CORA B. ADCOCK.

Berea, N. C.

Remarks.

It was with much joy the church received sister Adcock, and I felt unworthy to baptize her.

P. D. G.

PRIDE HUMBLED.

By request please publish the following. I think it will do all good to read it.

J. H. MABE.

Hardbank, Stokes Co, N. C.

(Murfreesboro (Va.) News)

The following remarkable incident has been sent us for publication. It may not be amiss to give it a careful reading. Pride is a great and growing evil.

The following incident is told as

part of the unwritten or traditional history of Elder 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, and 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 her wealth, and thus have the applause of all her associates. 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 had been spared, not only to have the best and finest of everything, but to have everything in the very best style. On the evening preceding the meeting several carriages had already arrived to be in good time, and to enjoy the hospitality of the hostess. About sunset Mr. Leland came to the mansion on foot. The day was quite warm and he was

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 viewed in her physiognomy and deportment something of her leading traits of character. His intention had been to introduce 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 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 tomorrow 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 farther tonight. 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 to whom he could speak to ask permission to stay, but came at last to the smallest of all the huts, where he found seated at the door an old negro 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' pleas God Ise nuffin to give any one." "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 her great house. I am too much fatigued to go farther, and so I hays 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 let him stay in my cabin sho, ef da can put up wid my plain hut. Uncle Ben be in directly, den he can keep you company while I fixes you sumpen to eat; for you looks as do you had not eat a morsel for a long time." At the same time pointing to a three legged stool by the side of the door saying "set down dar, and rest yourself, for you looks so wore out." Mr. Leland 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 neyer charges any one yit far sich commodations as I could giv em, God knows its poor enough 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, far she's looking far a mighty heap o company to morrow. Dars a great man to be dar tomorrow what's guine to preach in her house

and a good many folks done come a ready, and heap mo comin to morrow. So missus is mighty busy fixin far em, but heres uncle Ben;" she continued as an old grey 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 old 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. Leland 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 trav'lin and come to stay in our cabin kase missus can't let him stay dar as shes got a heap o company now." Well, said uncle Ben, "wes commanded dat if a stranger comes along wes got to take him in and give him sich as we have to set before him."

While aunt Dilsey was preparing supper, Mr. Leland learned much about the lady of the mansion from uncle Ben. He learned with other things that 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. Leland had finished a very good course 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 bless-

ings 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. Bless God, said both of the old folks at the same time, "we allers likes praying in our house, and neber goes to bed thought one of us tries to pray." Mr. Leland 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. Leland fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt he was something more than a mortal man. He retired to a clean little 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 too. We be glad to have you stay with us a fornight, if you can put up with our far." Mr. L. seated himself under a shady tree in the cabin yard with his bible, waiting to see what the finality would be. About nine o'clock every thing was in a bustle at the stone mausion. All the servants were called in to dress in their very best. Carriages began to arrive by the dozens, 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. 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 don't 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 mornin, and a fore God in all my born days I nebber heard sich praying a fore, hes setting right dar now under the tall pine tree, and as de preacher's not come, if you let him pray, ill go right now and fetch him down." The matter was talked of among the congregation when it was agreed to have the straggler, as they called him, come and pray before the congregation broke up. So 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 forem, fore da all breaks up. Mosta, I want you to pray jis like you did las night." Mr. Leland 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 13.h chapter and 2nd verse of Hebrews; "Be not forgetful to entertain strangers, for ther-by some have entertained angels unawares." When he had spoken for 20 or 30 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. Leland, and would, had he allowed her to have done so, washed his feet with her tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery 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.

Elder P. D. GOLD, BELOVED BROTHER, I will try by the help of God to pen a few thoughts for your perusal, although I feel my imperfection and ignorance so much I fear I will altogether fail to write anything that will interest you. I feel that indeed and in truth you are a father in Isreal one whom the Lord has called and sent out to preach the unsearchable riches of Christ Jesus, to stand upon the wall of Zion, to declare his truths and

spare not. Therefore I an ignorant, unworthy worm of the dust, I feel at a loss to try to write anything that will be of interest to you and I know I cannot of myself unless the Lord guides and directs my mind it will be a failure. For I feel, without him I can do nothing good or acceptable in his sight. I have no righteousness of my own to offer, and unless he has seen fit in his goodness and mercy to clothe me with his righteousness I am yet in the gall of bitterness and in the bond of iniquity. Brother Gold, I felt so glad when I heard you were to be with us at our April meeting; and waited impatiently the time to arrive and while listening to the able discourse of you and brother Adam's I felt that the winter was past and gone, and the spring time, and the singing of the birds had truly come to me in my weary sin burdened soul. I felt to say as one of old the Lord is my Shepherd, I shall not want. But we cannot always feel thus. We must come back to earth again where all is vanity and vexation of spirit, where troubles and trials, doubts and fears will arise to take from us our peaceful, happy thoughts, and eaten with his cunning ways to try to make us believe we are deceived. That we are not the Lord's children- that he has never loved us with his everlasting and eternal love. Oh that I could always feel that my blessed Lord and Saviour is mine, that he is my shield and my staff, my God and my all. Then I could not fear what the world might do or say. I would be safe beneath his loving, everlasting arm, who hath all power both in heaven and on earth, and will do all he pleases, and none dare to say what doest thou. But we ought to feel glad that we are counted worthy to suffer persecution and affliction for his sake, knowing that these are for

the trial of our faith, that we must be as gold tried in the fire, and that tribulation worketh for us a more exceeding and eternal weight of glory. Tribulation worketh patience and patience hope, and hope maketh not ashamed, for it is through great tribulation that we enter the kingdom! And these things must needs be that we suffer with him, we would reign with him. If we would live with him we must die with him. We must die to live. We must die to all fleshly lust and carnal things, to live in spiritual things. But it is contrary to nature, therefore there is a continual warfare in our members one against the other. But the weapons of our warfare are not carnal, but spiritual. Brother Gold, if we could always be in the spirit we would see and feel that all these troubles and trials are for good, and for our learning. But when the spirit takes its flight, we are left to ourselves, gross darkness covers us, and we are ready to murmur and complain, and think we deserve a great deal when we deserve nothing, but the wrath of God poured out upon our head, or at least that is my condition. I can only speak for myself. I often hear people say I thank God for such and such things, but I do not know whether in sincerity and in truth I ever thanked God for his blessings or not. I have a desire within me to be thankful for all his blessings, but it seems to me that what I desire to do I do not. When I would do good evil is present with me, and the good I would do I don't, and the evil I would not do that I do. I have a desire to love God and shun evil, yet it seems to me I miss it all. I feel to be an unprofitable servant, if one at all. I desire to lead such a life that the world dare not point at me and say, your walk and conversation do not agree with your profession. I desire above all

to be found with a wedding garment on, when the bridegroom cometh to take his jewels home. I feel if I can only be ready to meet my blessed Lord and master in peace when the trying hour of death shall come, it will be the greatest blessing bestowed on a poor sinner like me. I feel I can say from the depth of my soul, fare well vain world, I am going home to be with Jesus and his angels forever more, where there will be no sickness, pain nor death, but one eternal song of praise to God the Father and the Lamb. How careful we ought to live, with what religious fear, we who hope to gain a better world when done serving here. Brother Gold, since I parted with you I have been sick in body but not in mind. For the past few days I have been carried back to my first deliverance, and while meditating over it I have had a feast to my weary, hungry soul. I have felt for the past few days, if this house of clay were dissolved I have a house not made with hands eternal in heaven, and oh how sweet it is to a weary sin burdened soul when they can feel Jesus' love and tender care hovering around them. I pray the Lord may spare you many years yet, to preach the unsearchable riches of Christ to the comfort of his cause and kingdom here upon earth, and that much love, peace and joy may abound, that the children of God may cling closer together in the bands of christian love, and much good be done in the name of the holy child Jesus. With these few scattering remarks I leave it all to your better judgment, hoping you will visit us again in the near future. Your unworthy sister, if one at all.

EFFIE STANGL.

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

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

R. ANNA PHILLIPS.....Macon, Ga.

VOLUME XXXI.....No 15.

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EDITORIAL.

OUR CHILDREN.

I was at a preaching recently where I saw a number of children of Primitive Baptists and of their friends gathered. There had been desolation on account of war in that section. There were other children of the Primitive Baptists in that section not assembled there. The scene was a sad one to me in some respects. When confusion gets in our ranks—when grievous wolves not sparing the flock—creep in and bitings and quarrels spring up, then a time of devouring is sure to follow.

While God's people in their right mind love peace and seek it, yet how often there are divisions among them, when many are slain or cast out. This will sour the minds of our children and neighbors. They expect to see the people of God a peace loving, righteous-acting nation. How sad when the light becomes darkness, and desolation follows.

When we are dead who will rise

up to contend for this same doctrine? Oh says one, the Lord will raise up himself a witness. Now what sort of a one says this? Is it a disobedient Baptist, himself showing no meekness, nor love, patience, nor righteousness in his own conduct towards his own neighbors or in his own family? Is it one who feels no concern for his own children's salvation? Is it one who spends his time in seeking only the things of earth, and sets such an example before his children that leads them to conclude that worldly goods are far more important than the salvation that comes from God? While my father was a very industrious farmer, and required me to labor hard on his farm, yet when his Saturday came each month to attend his preaching he would tell me to go to preaching on Saturday as well as on Sunday, and to listen to the preaching and behave myself. This was to me one of the strongest arguments that he considered the worship of God more important than worldly gain.

It will do far better, and appear much more decent for one who is himself walking blameless in the ordinances of the Lord, and setting a good example himself, to say the Lord will raise up himself a witness, than for a slack, loose Baptist to talk thus. While Abraham was himself obeying the Lord he said to Isaac, "My son, God will provide himself a lamb."

For one to be himself disobedient to the word of the Lord, and yet profess to hope in salvation by

grace would be as putting new wine in old bottles, or saying, Let us commit sin that grace may abound. Only those whose conduct is so godly that it is manifest that grace has caused it can righteously ascribe salvation to the Lord. Only where grace reigns through righteousness is one warranted to say, "By the grace of God I am what I am." One who walks in wickedness would be blaspheming to claim that by grace I am what I am. When God has so wrought in you that you can say by experience, Hitherto hath the Lord helped me, then you can say from the heart, Let God's will be done, for he is your hope.

When we have respect to all God's commandments then we shall not be ashamed. How does my conduct measure with the word which says, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

A man who disregards the teachings of scripture and hence disobeys the truth cannot righteously say the Lord's will be done. It is only when God's name is hallowed in our heart that we can say, thy kingdom come, thy will be done on earth.

We desire to see our people so act that their children will feel and say, our father and mother have the faith of Jesus in them that leads them to godly living. Then our children will desire to attend our preaching when it pleases God to quicken them unto life that causes them to seek the truth.

It is not what we profess to be, but what we prove by our conduct that we possess, that we have power with God and men. It is not every one that saith Lord, Lord, shall enter the kingdom, but he that does the will of God.

It is not what you tell about what others have done, or what you have done, but what you prove by your conduct that God has done in you, that you show to others that you are a child of God. All that live godly in Christ Jesus shall suffer or receive persecution. But the kingdom of God in you will so support you and so shine in you in tribulation that it shall be made manifest that your deeds are wrought in God.

When we transgress God's law, and distress and barrenness follow, we have no excuse, nor can we hide behind the purpose of God and say, all this had to be, in the sense that we excuse ourselves from guilt, but shall as long as we talk that way prove that the devil holds the key. When we become heart-broken and say, because we feel it, "Against thee, thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest," (Psa. 51:4,) then we become sound in the faith of the Son of God.

Any theory of predestination that puts the blame of our guilty conduct on any one except ourselves is trashy, full of lies and deceit—is of the devil, and therefore evil. The faith of God's elect assigns to us the place of the sinner,

if so be that faith is in us. If that faith is in us it leads us to pray that the will of God be done, and to confess and forsake our sins. If that faith is in us it will cause us to desire that our children shall be blest of the Lord, and that others also shall find mercy of the Lord, and it will cause us to so act as not to put a stumbling block in the way of any other, nor to leave us any cloak for our sin.

P. D. G.

DO PRIMITIVE BAPTISTS FAVOR WAR?

Brother S. C. Jones desires to know if I have heard of any Primitive Baptists going to the present war with Spain?

Answer, I do not. So far as I know Primitive Baptists are opposed to war. While the new testament teaches that we should be subject to the powers that be, and obey magistrates or rulers, pay tribute to whom it is due, because these powers or governments that be are ordained of God; yet we hold that the people of God are under law to Christ, and his kingdom is not of this world.

As subjects of earthly governments we are to labor, provide things honest in the sight of all men, pay our debts, pay taxes, plant and sow, eat and drink as other people. Hence in the present war we should attend to our business as usual, plant our crops, cultivate them, pay our debts, not get frightened, remember that the Lord rules, and that there shall be

wars and rumors of war while the world stands. Also we are to pray for all in authority that we may live a peaceable and quiet life—free from war. But were there not wars in Israel and by Israel in the former dispensation? Yes, and they were typical of the warfare that Israel now has to wage. In the new testament dispensation a new law operates in the Lord's kingdom among his people. They are under the law to Christ which is the law of love. We are to forgive our enemies and pray for them. We are not to return railing for railing, or evil for evil. It is not an eye for an eye, or a tooth for a tooth, or life for life. Jesus said to Peter, They that take the sword shall perish with the sword. John said to the soldiers, do violence to no man. If a soldier did violence to no man then he would never kill him.

In the gospel kingdom the subjects of grace are the people or nations that learn war no more. Is that scripture now being fulfilled? Are there any people now beating their swords into plough-shares, and their spears into pruning hooks? Yes. The Lord's people are now doing so. By these nations I do not understand that there are any nations or organized governments, such as the world calls nations, doing this. But the people of God scattered abroad every where and yet gathered in Christ Jesus under his dominion, or the saints of the most High, are under the peaceful dominion of Jesus, whose laws are so written in their

hearts that they learn or study war no more. They do not believe that vengeance belongs to man. They are meek and humble in heart. They trust in the Lord. They overcome evil with God. They suffer for righteousness sake.

They have foes they fight, though they are not other men, but the sin of unbelief, and the lusts of the flesh within themselves. The wicked principles of their own corrupt earthy natures they are to fight. We wrestle not against flesh and blood, but against spiritual wickedness in high places. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. The shield of faith, the helmet of salvation, the sword of the Spirit, the girdle of truth, the shoes of the gospel peace, are the christian armor, and weapons of warfare. The ploughshare in the place of the sword for slaying other men is that weapon with which we are to keep under the briars and thorns of our own corrupt nature. The spear with which soldiers formerly pierced other men is converted in us into a pruning hook with which the dead branches of our corrupt natures are cut off. Hence we fight the good fight of faith.

The Lord has taught his people the walk of peace. He maketh wars to cease. He gives peace to his people. The Spirit of the gospel is glory to God in the Highest, peace on earth, and good will to men.

While we see the so called christian nations of this world studying war, keeping standing arms, manu-

facturing destructive weapons of war, teaching the science of war, military schools, and taxing the people heavily to support these armies; and while the religious denominations profess to send the gospel to the heathen, and are now encouraging war against Spain, we deplore war. We hope bloodshed will soon cease. Let the war be ended as soon as possible. It is foolish, very costly, destructive of life, causing great distress to the people, stirring up the corrupt passions of vile nature, a disgrace to boasting, modern civilization.

How can these denominations that are declaring such pity for the heathen, professing to send them the gospel of peace, glory in sending them sword and cannon and other missiles of destruction?

When we are taught how vile our natures are; and have felt the fruit of sin unto our death under the ministration of death, and the Lord makes war to cease in us, then we desire peace and good will toward men. The kingdom of heaven in us leads us to forgive our enemies, pray for them, do good to them, and return good for evil.

A friend I feel—Mr. Sam Wilson, of Tenn. requests my view of the two witnesses, Rev. 11, also the woman that fled into the wilderness, Rev. 12th.

I feel from reading his letter that he is exercised in the rich, deep matter of the kingdom of heaven. May God direct him into the wilderness where a place is prepared for the true church of God.

We consider that there is nothing made that the Lord did not make.

In the book of Revelation the mystery of godliness, and the mystery of iniquity both appear, and both are described.

John is commanded to measure the temple of God and the altar, and them that worship therein. The measure asserts God's worship, as well as recognition of his own people. The outer court is not measured, but is given to the Gentiles for 42 months. Two witnesses—the bible and the ministry of the word—controlled by the Spirit of God, prophesy in sackcloth 1360 days.

False religion shall prevail on earth during this time, and the true church shall be killed all the day long, and counted as sheep for the slaughter. The doctrine of Christ is already very unpopular with the world. The time will come when they shall think they do God service to kill you. The bible shall be despised, or its doctrine and those that preach it shall be held as preaching a dangerous doctrine, and they shall be slain in the sense that they are considered as unworthy to live, and their preaching as a dead letter to them. But they shall have power to continue until their ministry is fulfilled.

What sincere regard have many now for the bible, or how are such preachers as preach the word now held by such as shape the popular religion and worship of the times? They hold the bible in mere formal respect, and esteem those that preach the truth as preaching that

which is not to be heard or held in esteem. They hold the truth of God in unrighteousness. The bible is a dead letter to them, and the ministry is held in no esteem.

They have not love enough for them to even bury their dead bodies.

For the doctrine these two witnesses preach condemns the wickedness of these enemies. But these enemies could not overcome them untill they had finished their testimony. Then there arises a beast out of the bottomless pit that shall make war upon them, and shall prevail over them and kill them, and their bodies shall lie in the street of the great city called Egypt and Sodom. This sets forth the wicked and false religion of the day that slew Jesus and causes such persecution against the true church of Christ. Egypt is where Israel was so oppressed. Sodom is where the righteous are vexed from day to day and here the Lord Jesus was crucified. Those ruling here rejoice as these two witnesses are slain, or their testimony ceases to have weight. Nor do they have love enough for their dead bodies even to bury them, or enough love for the poor and afflicted church of God as to even mourn or cast a mantle of charity over it, or to bury the dead. But it is a time of great rejoicing, and of sending of presents. They say our enemy is dead. They were in our way and hindered us in carrying out our measures to evangelize the world, but now their influence is dead, and nothing is in our way to hinder the conversion of the world, and they send presents

for that purpose.

But God will own his own people, and the doctrine which came from heaven.

The devil and wicked men, and his ministers or angels, are very busy in devising means to persecute the church and deceive the whole world. The book of Revelation sets this forth, but God always takes care of the true church.

John beheld the true church as a great wonder in heaven. How safe and glorious as she appears clothed with the sun, or robed in the brightness and beauty of Christ's righteousness, and crowned with the doctrine of Christ as expounded by the twelve apostles of the Lamb, as twelve stars, and standing on a glorious foundation with the moon under her feet, denoting that the law answering to the moon is fulfilled in the obedience of Jesus, and therefore the church of the first born from the dead is justified in Jesus in all things required in the law, or the precious things put forth by the moon. Hence the law and the prophets are a witness of her salvation, and her foundation is sure and glorious.

The Lamb of God, the first born, the only begotten son of God, born of a virgin literally, born of the virgin Mary—in the eternal covenant set up from everlasting, the head of the church—is brought forth by this mother, the Jerusalem above that is free; and the dragon stands up to destroy the child as soon as it was born. Literally this occurs when Herod sought

to take the young child's life. But He is in his Father's hand from the womb. God cares for him. He is caught up in special, gracious providence, and girded for the battle, and when he finished his work on earth he is caught up to the throne of God in the resurrection truly and gloriously, and rules all nations with a rod of iron.

The church is then attacked by the dragon when he sees he has failed to destroy the man-child, Christ Jesus. But God prepares a place for her, not in the streets of Egypt and Sodom or Babylon, but in the wilderness where she is hid from the world, and kept by the power of God through faith unto salvation ready to be revealed in the last times.

Now the bible is the book that you are to search to know whether these things are true. If you have the light of God in you, and the witness in your own heart that salvation is of the Lord, then you will find the two witnesses in the bible and the gospel ministry, as guided by the Holy Ghost, which will confirm these things unto you.

P. D. G.

NEGLECT.

We think we are unspeakably blest when we receive the evidences of pardon, and the witness of the Spirit that we are born of God. So we are. And we think we have done wonderfully well when we, by baptism, have made a public profession of Christ, and given personal testimony to the salvation of God making us heirs of his kingdom.

So we have. And we rest and glory in the eternity of this salvation as secured to us by Jesus Christ, and confirmed to us in after blessings by two immutable things—the Father and his oath. So we should. For this eternal salvation is Christ in us the hope of glory, and seal of the inheritance finally in full. But this inheritance is reserved in heaven, while the kingdom is still on earth, and contains laws and provisions involving the life-time joys and hopes of this inheritance upon which hinges our "calling and election" as made sure to us; and hence, what an apostle terms "our common salvation," resting on our obedience to, or neglect of these laws; which last therefore, is to neglect this salvation—salvation from spiritual darkness, deadness, and dishonor to Christ, and to love, joy, peace, knowledge, growth, health, and prosperity of soul in the Holy Ghost. For our eternal salvation is one thing, and our timely or common salvation is quite another. It is one thing to be born of God, and another to be conformed to Christ. It is one thing to receive Christ, and another to walk in him. Even as it is one thing to be baptized and attend your regular "meetings" &c, and another to deny yourself, take up your cross daily and be his disciples. God gave the eternal salvation of his people into the hands, so to speak, of Jesus Christ. Jesus did not neglect this salvation; he did not draw back at half work; he did not seek his own will or ease; he did not hide from shame or grief,

or evil report; he did not falter at persecutions or contempt of the world, nor fail in the least necessary part; but to a jot and a tittle wrought to completion and secured it to them. Suppose he had neglected in the least what we do in the greater? And he the holy Son of God, and giving all: and we the helpless, sinful creatures, receiving all. Here was proof of love too great for neglect. And here was mercy's strongest plea for legal mitigation:—unheard here; she never will be heard. We are ever utterly astonished and astounded, nor can our finite mind compass or fathom the surpassing love of God to give his Son—and he to accede—to suffer and die that such wretched enemies might live. And we are awed into fearful amazement and trembling to see how surely—at what high cost—the honor of God's law, the inviolable purity and majesty of his name and throne, the inflexibility of his justice, was maintained in pouring out all the fire wrath and vengeance due “the iniquities of us all” in fall upon his well beloved, personally spotless Son banishing and crushing his soul through the most excruciating shame and torture to the lowest hell’ and his body to the grave. If this be so, and “if the words spoken by Angels were steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?”—If we neglect the words first spoken to us by Jesus, and afterwards confirmed to us by the apostles as an

every day rule of action. By the love and law—the goodness and severity of the Father, by the sufferings of Jesus, let us take heed brethren and sisters, lest there be in any of us an evil heart of unbelief in departing from the living God. For just so surely and securely as God has predestinated eternal salvation by Jesus Christ to the magnifying of his law, has he predestinated that if you live after the flesh you shall die. Remember it is one thing to have life, and another to grow as nourished by proper food. A natural child must daily eat to live and grow. To obey is to eat: to eat is to live and grow in stature, strength, knowledge and love of Christ. But the manna of yesterday will not keep for today. We must work daily to eat daily. Ye did run well in so far as to be baptized in the beginning; also to attend your regular public worship; but this is not enough; you cannot grow on weekly intervals of food. “We are made partakers of Christ” —as our daily bread—“by holding the beginning of our confidence steadfast to the end:” “He that endureth to the end shall be saved” from this timely death. Remember the carcasses of those who fell in the wilderness for neglect of so great salvation. We wonder how, after such deliverance from such bondage, with the promise of such an inheritance, they could have become so hardened and so negligent as thus to have trifled with their gracious opportunities, and revelled in carnal pleasures that forfeited their own mercies, and thence be-

came complainers, murmurers, idolators, &c:—they sat down to eat and and drink, and rose up to play," that is they rested in, or gladly partook of all the benefits of God's salvation, and daily received the gracious shelter and guidance of the "pillar of fire by night and of smoke by day; drank of that Rock and eat of that Manna from heaven," while their daily work was to please themselves—gratify the flesh. We too partake of the gracious benefits of eternal salvation every day. We too drink in mercies flowing from Christ daily; we want and need Christ every day and hour: but when we rise up, is it to please him, or please our carnal lusts? Ah! that day before their fall did they realize in no part that the deceitfulness of the sin, of long neglect of daily walk and conversation, might have blinded them to their true state and danger? Did they think because they had had continued murmuring rebels so long without feeling the rod, they stood secure?—that since their days of disobedience had passed into years without a judgment from God, that hence the day of destruction would never come? Did no still voice whisper to their conscience a warning of the nearness of death? Had they known the day before that tomorrow their iniquity and provocation would be full, would they have repented? And repenting have turned to God, would he have spared them? I think so, so surely as he did Ninevah; for he wills not the death of any of his children, but that all should turn and live.

Then we of today, seeing the importance of daily discipleship, and knowing not what a day may bring forth, and while it is still called today, let us heed the exhortation, "Today if you hear his voice harden not your heart as in the provocation in the wilderness."

R. A. P.

We consider that business matters should continue as though there were no war.

Prices of bread stuffs have advanced some, and money will be more plentiful, for it requires much money to prosecute a war.

We at home should carry on our business as usual.

While war is a terrible thing we do not consider that there will be any such distress and confusion as there was in the civil war between the States, and we have desire that this will not continue long.

P. D. G.

ORDINATION OF A BROTHER.

DEAR BROTHER GOLD, I am requested by the Pastor of Middle Creek Church to send to you for publication the Following Notice. In accordance with the action of Middle Creek Church, the following Elders were called to meet with them on the second Sunday of May 1898, to wit J. T. Coats, W. J. Stephenson & J. A. T. Jones, for the purpose of solemnly setting apart Brother W. A. Simpkins to the full functions of the Gospel Ministry.

The bresbytery being fully satisfied with the gift in Brother Simpkins did solemnly set him apart by the laying on of the hands of the same. We feel that we have much

to be thankful for in the gift of this young Brother.

It was a source of much sorrow to me to witness the passing out of some of our Old Ministers, but a source of great pleasure to see their places supplied with such bright young gifts as Brother Simpkins. Surely the Lord is good to Israel. Affectionately yours,

W. J. STEPHENSON.

THEODOSIA EARNEST

Any one doubtful or skeptical as to the truth or bible mode of gospel Baptism, and wanting all the bible facts in connection proving it by immersion and historical facts, proving it practiced by the church as such from the apostles till now; also the origin of infant baptism—the rise & progress of "sprinkling" should read the above book. It is the best, impartial and thorough research on these subjects I ever read, and will amply repay for the price of this book, to say nothing of a very interesting romance interwoven.

The Book is well bound, costs 75 cents. It can be obtained by ordering it from ZION'S LANDMARK office.

R. ANNA PHILIPS.

DEAR BROTHER GOLD, I am at Kitty Hawk, N. C. sick, therefore I will not be able to fill my appointments farther at present. The Dr. says I will not be able to travel inside of a month. Please publish that the brethren may hear from me, and know the reason I have not filled my appointments, and so they can call in the rest of them. If any wish to write to me they can address me at this place until further notice. Yours in hope.

E. E. LUNDY.

UNION MEETINGS.

The Skewarky Union is appointed to be held Friday, Sat. and 5th, Sunday in July, at Old Sparta.

The Toisnot Union Sat. and 5th, Sunday in July at Castalia.

The Contentnea Sat. & 5th Sunday in July at Meadow.

The Black Creek Sat. and 5th, Sunday in July at Healthy Plains.

I am General Agent in the state of N.C. for the "Improved Oxygenor," and wish to appoint active, efficient agents in every county, in N.C. to sell on commission. Good agents can make large profits, and devote all their time for life to it. This wonderful instrument cures where every thing else fails. I ask the sick to write for pamphlet. Send stamp.

L. I. BODENHEIMER.

High Point, N. C.

PLEASE READ.

Remember under the new arrangement all subscriptions must be cash. All our old subscribers are earnestly requested to pay up now and renew for twelve months while the price is only one dollar. Inas-much as we cannot carry subscribers on time at one dollar, we will be compelled to discontinue those who are behind August 1st, if our subscription list justifies putting the paper on the dollar basis. Hence whether the paper remains at one dollar, or a dollar and a half you will make by renewing now, for if you wait until Aug. 1st, you run the risk of having your paper dis-

continued, or having to pay the old price one dollar and a half. Not wishing to give a new subscriber an advantage over an old one, we receive for the present both delinquents and renewals at the same price, one dollar.

Let each old subscriber when he renews send us a new subscriber with the cash—one dollar, and we will be able on account of the increased circulation to let the price remain at one dollar. Many have responded. See what you can do.

P. D. G.

OBITUARIES.

MRS. ELLA F. WHATLEY.

Mrs. Ella F. Whatley, "nee" Simmons, was born in Troup Co., Ga. May 11th 1860. Obtained a hope in Jesus of an immortal existence in the glory world. She immediately joined the Missionary Baptists, which was in her 15th year 1874. She was much loved by her own church and associates through girlhood. Ten years among the Missionaries were in ease. Then 4 years she spent in eager, earnest searching for the truth, which was made plain to her by the force of God's word and her own experience, and was received and baptized into the fellowship of Mt. Olive Primitive Baptist church, Volusia Co. Fla. by Elder Henderson Bennett. While she lived in several different places she was much loved by her brethren and sisters and neighbors. To know her was to love her. She lived in the esteem of four churches. The last one, the West Atlanta, being one of the constitutional members. She was taken sick Feb. 11th 1898. Suffered 43 days. Her

agonies of suffering were great, yet with so much patience, and with that sweet sentimental expression, she would often exclaim, "the Lord is so good to me." The angel of death has relieved her from her suffering, and taken her from our midst. Our loss is great, but death to her is gain. Oh that we had words to express the estimate of her value, or that we could use language that would express the esteem that she was held in by her friends. She was as noble as a queen, and every line in her beautiful pallid face expressed this, as she lay in state, robed in white, and the beautiful white veil that shrouded her cold and icy body represented to us pure and noble as every woman was. Stately and beautifully she lay representing the noble and queenly character of Ella F. Whatley. Her beautiful life will live in the minds and hearts of the people forever. She spoke of death calmly and sweetly, a beautiful smile would play upon her countenance when she would give directions as to what her wishes were when her tongue would fail to speak and mortal would be no more. She made every preparation for all that was mortal before she took her bed of suffering, languishing and death, like one going on a pleasant journey never to return. She well knew she could make no preparation for eternity. Her experience had taught her long in the past she could not be saved on her own merits or good works. But was saved by that redeeming love and blood of her Lord and Saviour Jesus Christ. She never failed to take advantage of every availing opportunity to say a word of consolation and encouragement to try and cast the gloom and heaviness from the poor, sad hearts that nursed her, consisting of her dear husband, precious mother, and

sweet sisters. Thoughtful, oh so thoughtful, ever trying to dispel the gloom and sadness of others, yet, we know inside that dear bosom beat a heart with every stroke of the pulse, the anxiety of future for that dear boy of 17 years who was born on the first marriage anniversary. And again could we give words to express the anxiety of heart that nestled close in her bosom of the future of that precious babe she had brought, that needed a mother's love and care. But, as she had lived a life for others she yet would not give vent to her feelings of her own anxiety and bleeding. She kept them silently in her own bosom. Her Christian walk was above reproach. She was ever ready to contend for the faith once delivered to the saints, and use her talent in a true influential way to destroy error. Her moral life pure and spotless, ever scattering beautiful flowers in the pathway of others, and often as she would prune the thorns from the roses she scattered she no doubt pierced or lacerated her own body. Never a murmur or a fear, but a sweet smile and loving words of consolation were to all, to the meek and lowly, to the rich and poor, to all that surrounded her, or were associated with her, last but not least the dear children and young people. In her they have lost a friend, and one whom I fear will not be replaced, but it is pleasant to think God is able to raise up another, if it be his holy will. We sought her companionship, and the remembrance of her association will ever be dear to us. The esteem and love in which she was held was expressed while she lay upon her bed of affliction. Hundreds went to and fro with sad faces that expressed the anxiety of a burdened heart. Many an anxious prayer went up to our merci-

ful heavenly Father and Saviour Jesus Christ to spare her. To spare what? That precious mortal body we love so well, yes, spare it to us a while longer. We felt we could not give it up or part with her yet. We could not do without her love and true friendship. But ah, when we sigh or drop a tear may we ask the question, who received the greater loss? That dear husband, son and infant, precious father and mother, and sweet sisters who so faithfully nursed her showering upon her that pure love and devotion that is seldom seen. On the beautiful calm Sabbath morning March the 27th 1898, at half past five he in sweet, tender mercy said, child come home. Just 18 years previous to this as the beautiful tinted hues of the clear blue sky broke into light on this memorable Sabbath morning March the 28th 1880, she was adorned in the bridal robe or wedding garment to wed the man whom she loved, Mr. S. H. Whatley. But God in his infinite wisdom and mercy spake and clothed her in that beautiful wedding garment that is not made with hands. Ah bereaved, loved ones! It is white and spotless, pure and holy, infinitely glorified. The spirit gone to God who gave it, and the body to rest in the grave, to rest from all its labors. On Monday March the 28 her remains were taken to East Atlanta church of which her bereaved husband Elder S. H. Whatley is pastor, two beautiful hymns were sung, "Nearer my God to Thee," and "Asleep in Jesus, blessed sleep." Then her pastor Elder W. C. Bryant spoke in an impressive manner of her beautiful christian walk, and noble character. Then of that ultimate hope and celestial home which she is now enjoying. Then her bereaved husband's brother, Elder A. B. Whatley, spoke beautifully of the

death and resurrection of our Lord and Saviour, Jesus Christ, showing to our mind the force and power of the greater works that Christ told his apostles they should do when he went away. The remains of darling Ella then were taken to West View cemetery, where she was laid to rest to await the final resurrection morn. From one who knew and loved her.

SUSIE MILLER.

Atlanta, Ga.

MARY T. SHERROD.

Sister Mary T. Sherrod, the daughter of Willis Fiyar and Penelope his wife, was born Nov. 3rd 1830, in Bertie Co. N. C. in which she remained until about six years of age; then her father died, and she come over in Martin Co. N. C. in which she continued, and in 1856 was married to Samuel Hyman, of the said county; by whom she had two sons, and her husband died, and left her to make a support for self and children, which she did by the sweat of her face, until she was married to Mr. R. W. Sherrod, and to this union were born two daughters, one died an infant, the other one survives her, and her husband died also leaving her again to fight life's battle, and in 1876 she united with the Primitive Baptist church at Conoho, in which she lived faithful the remainder of her days. Nothing was ever brought to her charge to my knowledge, and I have known her from my earliest recollection, and always knew her to love her, and of late esteem her as a mother in Israel. Her favorite song was, "I am a stranger here below, What I am 'tis hard to know." She said that one most suited her feeling. She was in declining health for some years, but was able to be up most of the time until Dec. 1895, when she was confined to her room

from an abcess of the stomach, and suffered the most of any one I think I ever saw, until the night of Feb 9th 1896, when she passed from the shores of time to that of eternity, we hope where the wicked cease from troubling and the weary are at rest. Her children cared for her most tenderly in her afflictions and oh Lord comfort them in all of their bereavements through life, and bring them to the knowledge of the truth as it is in thee, if it can consist with thy holy and blessed will
BETTIE HARRELL.

Conoho, N. C.

MARY WALSTON.

Sister Mary Walston was born March the 10th 1832, and died March 13th 1898, at her home in Tarboro, N. C. She was baptized by the writer the 1st Sunday in April 1878, at Tarboro, N. C. She remained a faithful and useful member of this church until her departure. The last place she went to was the regular church meeting there. Sister Walston was a sister of excellent character. Her mind was bright, her judgment clear, her conversations strong, and her conduct was the result of such a sound mind. She was a widow many years, and in a successful manner conducted her business, and was a useful member at Tarboro. She leaves three daughters and one son. One of her daughters, sister Lucy Havens, is a member at Tarboro, who with her mother illustrated richly the endearing relationship of mother and daughter, being sisters in Christ Jesus, in dwelling in that better bond than any natural tie. It was pleasant to see the affection they had for each other. Sister Havens therefore very sorely feels the loss of her mother. All the children feel it, for she was a good mother. For several years in her latter days sister Walston's lot was

to suffer much. She was a paralytic, not prostrated, able to travel with difficulty however, and suffering all the time. She deeply felt the wasting and vanity of all worldly relationship and enterprises. But the Lord sustained her to the end. While to the end she felt her sorrows, yet to the end the Lord enabled her to bear them. She has gone forever from sorrow, and is at rest.

P. D. GOLD.

SALLIE METZ.

The dark messenger death has lately entered the home of my dear uncle and for its victim claimed my dear aunt, the faithful wife of William Metz. Aunt Sallie was born Sept 1834 in Franklin Co. Va., and died May 2 1898 in Roanoke Co. Va. She united with the Primitive Baptist church at Back Creek, what is known now as Bell View, Roanoke Co. Va. soon after the close of the late war; she was baptised by Elder J. C. Hall who was her pastor long as she lived. She remained a faithful member to the day of her death. I was at her bedside several days before she died, her sufferings were great yet she murmured not. All that a kind husband and loving children could do could not keep her. The heavenly Father called her home. About two months before she died she seemed to give up every thing in this world. She told me while on a visit to her, that she had finished her work and was now only waiting God's time. I heard her welcome death in her last hours with these words, "O, death sweet death." Yes dear aunt, I feel you have laid your armor by, and dwell with God at home, waiting and watching for the loved ones behind. A loving niece.

SALLIE B. IRBY.

507 Word St. Roanoke, City, Va.

SAMMUEL HURST.

He was born Jan. 25th 1827, in Pulaski Co. Va. His parents moved to Tenn. but he returned to Va. and married Virginia Breeding. The fruit of this marriage was 12 children. Of this number 5 have passed away. As it was in olden time, so it was theirs to seek wool and flax, and to labor willingly. Their labors were blest and they prospered. God showed him his sinful nature, and he was bowed under the weight of his sins until the Lord had mercy on him. Near 20 years ago he expressed a desire to join the church, and enjoy the sweet communion of the beloved of the Lord. Still he felt his unworthiness so much that he never united with the church until two years before his death, when Elder Draughn came to our house and preached an excellent sermon. A few of the brethren were present, and the love and power of God was so great in him that he came, his wife following, and they were baptised by Elder Draughn. What a comforting thought to his family. It is a joy inexpressible that dear old father rejoiced in Christ Jesus, and followed him, having no confidence in the flesh. He was attacked with LaGrippe. He did not want a doctor. He would say, I do not want any medicine, I do not want to get well. There is nothing on this earth for which I wish to stay. Let me go. He bore his affliction with much patience. On christmas eve a number of his children and friends stood gazing at the departure of his spirit from earth. Heaven be merciful, and brethren and sisters pray for us all that we may meet in heaven where partings are no more.

MARY E. HURST.

ELIZABETH EVERETT.

For the information of many of the readers of the LANDMARK who were friends and relatives of my aged mother, whose name was Elizabeth Everett, but familiarly known and called by all Betsy, I write a short account of her death &c. Mother was born in Martin Co. N. C. on the 20th of Oct. 1807, (and spent her life within 2 miles of her birth place,) and married my father, Simon T. Everett, somewhere in her twenties, and bore to him 11 children. Three died in infancy, and the rest lived to be grown and have families, with the exception of the oldest son (John) who was killed or died from a wound during the war. One other son and the only daughter, the latter the oldest child preceded mother to the grave, sister only about six months. There still live 5 of us to mourn the loss of our dear mother. Her death occurred on the 5th day of April 1898, at the advanced age of 90 years, 5 months and 15 days. I wish I was able to draw a true picture of the lovely character of my dear mother, and hold it up to her many relatives and friends, that they might read in her life the many virtues and traits that are so worthy of emulation. But as I view of her life I know it is useless for me to attempt such a thing, and will only make mention of what will receive unqualified endorsement by those who knew her best. As a wife none excelled her in care and anxiety for the comfort and happiness of my father, giving no offence. As a mother I think I would not attribute to her more than is due in saying, there never lived a better. As a neighbor I think all who lived near her will join me in saying, her kind offices are unexcelled, always ready to relieve the distressed, and supply the

needy if possible, contending for peace and harmony in the pale of her own family, as well as with those who lived near her. As a mistress she was indulgent and had almost as much concern for the welfare of her slaves as she did for her children, and whatever punishment there was inflicted it was for the offence irrespective of color. As a christian, she never joined the church militant, but felt assured in the Lamb's Book, in the church triumphant her name is recorded. There are no marks displayed in the christian race or character she did not possess, if I am any judge, save the militant church identity. I have often heard her use the expression that joining the church did not make one a christian. She loved the doctrine of salvation by grace, and had no confidence in creature effort to obtain eternal life. She believed in the great first cause, the new covenant, the admonition of our Saviour to work out your own salvation with fear and trembling. Why? Because it is God that worketh in you both to will and to do of his own good pleasure. We have nothing we did not receive. If we have spiritual graces it is because they are given to us of God. Because ye are sons &c. we cry Abba, Father. Such are the fundamental truths of the gospel that mother loved and beloved, from experience as I believe. She never related any manifestations by which she obtained a hope, but all the while expressing the hope not only in word but deportment as well. We cannot have the fruit without there being first that which bears the fruit. By their fruits ye are to know them. I feel to say in conclusion with all confidence, the end of dear mother is peace, and to her great gain. She died of heart failure, in the language of her physician, worn out. She

cannot return to us, but we hope we can one day go to her.

JUSTUS EVERETT.

Palmyra, N. C.

EDWIN MANNING.

Brother Edwin Manning was born in Martin Co. N. C. May 25th 1831. He was raised on a farm and had very little educational advantages. He married Elizabeth Roberson April 2nd 1854. Ten children were born to them, two of them died young, the others, five sons and three daughters survive him, all grown and married. He leaves 40 grand children. Brother Manning followed farming as an occupation through life, and was very industrious and economical, always providing nicely for his family. He managed by energy to accumulate a very comfortable living for his bereaved widow during the term of her life. He was a typical farmer, had a time to do everything and always did it at that time. In early manhood brother Manning united with the Disciple church, being a strong believer in the principles as enunciated by that order. Finally about the year 1868 the eye of his understanding was opened, he saw his lost and ruined condition, by reason of sin and transgression. Before the alwise God he went pleading for mercy both day and night. At an unexpected time he was delivered from his trouble and on Saturday before the 4th Sunday in October 1869 he went before the church at Smithwick's Creek, and related an experience of grace, and was received and baptized the following day by Elder Henry Peel. He remained a faithful and useful member the remainder of his days. During his latter years he was unable to attend church or to do any work. He was a severe sufferer with exzema for many years. Then heart disease set in, from

which he suffered intensely at times during the remainder of his days. On Sept. 23rd 1897 he had a stroke of paralysis from which he died on the morning of Oct. 7th. The funeral was very largely attended by relatives and friends, and was conducted by Elders A. D. Mizell and Henry Peel. Brother Manning will be greatly missed in his community as well as by the bereft family.

WM. H. DANIEL.

MISS SUSAN HOPKINS.

Died near Cedar Grove N. C. Orange Co. Dec. 10th 1897, Miss Susan Hopkins in the 50th year of her age. She was a great sufferer. The disease which terminated her life was cancer, and she was confined to her bed three months and suffered, oh no one can tell how she suffered, but bore it with christian patience, often praying to be resigned to the Lord's will, and be patient and wait the Lord's time: for she knew he would come and take her home, for he had promised he would come and take her home. Often while she was suffering, and while she could not speak but a few words, she would say, its all right, and the last word she said was, all is well, and died. O what a glorious death. Her sister.

SALLIE HOPKINS.

Cedar Grove, N. C.

S. F. HANDY.

He is the dear son of brother S. W. Handy, and Mary his wife, & was born Feb. 26, 1879, making his stay on earth 18 years, 8 months and 18 days. He was sick two weeks, and continued to grow worse from the time he was taken. All that doctor, parents, and his friends could do availed nothing. The Lord took him from this world of sinners.

He was a good, obedient & kind

Son from his youth, and much devoted to his parents, & the family. He loved to assist those in distress. If any one spoke evil of him he would not revile again.

While sick he wanted to go home saying to his father, "Lets go home." His little brother four and a half years old dreamed the night after he was buried the Lord came and took him to God.

Brother Handy, his father, dreamed of going to his grave and seeing the grave open, & the Lord and he rise out of a grave and ascended.

Sister Handy lay down one night desiring to know where he is, and dreamed that she and her husband went to the grave, & saw him sitting on the grave as white as he could be, and he was clapping his hands, and looking at them with beautiful eyes as if he desired them to rejoice with him.

His father yet did not feel fully satisfied about his condition, and besought farther evidence. He lay down one night desiring that he might be shown in a dream whether he was at rest, and dreamed that if he would go to his grave it would be shown to him. When he & his wife reached the grave the mound was white as snow. It was to be shown him by a piece of white ribbon stretched across the foot of the coffin. If it lay lengthwise the coffin it would satisfy him. The piece of ribbon turned itself lengthwise of the coffin. Then it seemed that he and Christ came up together out of the coffin.

It is hard to give up so dear a Son but the Lord gave and the Lord hath taken away, and blessed be his holy name. He doeth all things well.

J. W. HUTCHINS.

MRS. JULIANA H. GREER.

A brief notice of the death of this estimable lady and mother in Israel, which occurred at the home of her husband in Pleasant Grove, Coles County, Illinois, on the 6th day of May A. D. 1883, appeared in the Signs of the Times, under date of June the 15th, but the departure of one so pure, so intelligent, so noble and so Christ-like, demands more than a passing notice.

The great master, for some wise purpose, endowed her with rare and precious gifts, and had dealt out grace to her with a liberal hand and large measure, so that she had grown to full stature in Christ, and in all those graces which adorn and beautify the christian character, she was a full head and shoulders above all her associates.

As a pillar in the temple, a lily of the valley, or a goodly cedar of Lebanon, her life was beautiful to behold, for the rays of the sun of righteousness fell directly upon her.

Her life was as the sun, and sweetly shined,
On each sad heart that 'neath the shade repined ;
„Twas also like the fruitful summer rain,
That spreads sweet bloom and beauty o'er the plain.

When she spoke it was like the breaking of an alabaster box or the pouring out of precious ointment.

Her bright example was worthy of all imitation, and doubtless went before and will surely follow after her to judgment, for her good deeds will live for many, many years to come.

Sister Greer was beloved by all who knew her ; in her the wise found a congenial companion, and

the ignorant a wise teacher, and the poor a friend. To her husband she was a wise counselor and loving wife, and to her children and step-children an affectionate and faithful mother.

The last end of such a life, like the close of a beautiful day, was calm and serene; she knew whom she trusted.

"Precious in the sight of the Lord is the death of his saints" for they are his by creation, by redemption, by adoption and by sanctification. They are as dear unto him as the apple of his own eye. Nor shall any be able to pluck them out his hand.

Sister Greer was born in Franklin county, Va. in the year 1830. She was the daughter of Elder Stephen Wood, and in 1850 was married to Lemuel Simmons.

In 1856 she united with Gill's Creek Church and was baptized by Elder Benjamin Meaders.

Her first husband died in 1859 and in 1868 she was married to M. C. Greer, Esq., of Roanoke county, Virginia who still survives her.

In 1869 they moved to Illinois & in 1870, settled in Coles county, and united with the Big Spring Church of which she continued a worthy member until death.

"And I heard a voice from heaven saying unto me, write blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

GEO. B. BALOH.
(Republished By Request.)

DICIE A. BOAZ.

On Friday Feb. 12th 1897 the angel of death visited the home of D. W. Boaz & wife, Maggie Harris Boaz, and took therefrom their darling little daughter, Dicie, aged

1 year, 11 months and 3 days. She was a bright, loving and interesting child. O how sad it is for the fond parents to have their little daughter snatched away, but the alwise God knows best when to take his children home. Little Dicie's disease was pneumonia. Dicie was given the best of attention from her parents, relatives & physician, but the skilful physician, the kind attention of parents, relatives and friends, all failed.

May the Lord bless and help her parents to bring up their other two little girls in the nurture, and admonition of the Lord, and may they all be prepared to meet her on that beautiful shore where parting is no more. Written by

A COUSIN.

APPOINTMENTS.

ISAAC JONES.

Wilson Wednesday after 1st Sunday in July
White Oak Thursday
Autrys Creek Friday
Old Town Creek Sat and 2nd Sunday
Sparta Monday
Tarboro Tuesday
Conoeta Wednesday
Cross Roads Thursday
Spring Green Friday
Hamilton at eight
Conoho Sat and 3rd Sunday
Mt Zion Monday
Lawrence Tuesday
Williams Wednesday
Falls Thursday
Mill Branch Friday
Pleasant Hill Sat & 4th Sunday

PETER CORN.

Buffalo July 5
Pleasant Grove 6
Russell Creek 7
Snow Creek 8
North View 9 & 10
Wilson 11
Clear Spring 12

Hope to meet brother Corn at Mayodam the 4th.
J. W. MOREFIELD.



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P. D. GOLD.

This shows actual size of Type

| | | | | |
|------------------------------------|---|---|----------------------------|---|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | <i>The waters assuage.</i> | |
| Before CHRIST 2349. | him, into the ark, because of the waters of the flood. | CHAPTER VIII. | | Before CHRIST 2349. |
| | 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth. | 1 The waters assuage. 4 The ark rested on Ararat. | | |
| | 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | 7 The ark and the dove, 15 Noah, being commanded, 18 went forth of the ark, 20 He buildeth an altar, and offereth sacrifices, 21 which God accepteth, and promiseth to curse the earth no more. | | |
| | | AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: | | a ch. 19. 29. Ex. 2. 54. 1 Sam. 7. |

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W. F. IRELAND, Burlington, N. C.

Jun. 1 2m.

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.

DEAR BROTHER GOLD:—If my pen should run in a somewhat different vein from that of others, it will not be with any design to dispute, or even to criticise. There is profit sometimes in so expressing ourselves as to call up investigation at the hands of others. Some things that I have now on my mind I should never have thought of discussing if I had not felt somewhat disturbed by the reasoning and arguments of others.

The old patriarch Job was not the first man, neither was he the last that uttered things too wonderful for him, things that he knew not. I have felt shocked sometimes when men have indulged in utterances, judging the justice of God. If God has not done what is in accordance with their idea of right and wrong, he has been unjust. Sometimes indulging in much harsher terms, as cruel, and tyrannical. It is certainly presumptuous, if not blasphemous, to thus reply against God. While we see and know only in part, when we shall come to see and know what is now veiled from our vision, we shall probably see and know that the Judge of all has done righteously in all his works. But man, vain man would be wise,—wise beyond what inspired men have ever attempted.

The revelation to men is quite generally in terms in use among men, and understood in the trans-

actions of men. We ought to know that such terms as hate, anger, wrath, vengeance, jealousy and the like, though having a place in the life and actions of depraved men, do not appertain to the Divine government. The old prophet Isaiah says, "Thou wast angry with me and now thine anger is turned away and thou comfortedst me." Has there then been a change with God? Is he not of one mind and knows no change. The prophet felt that he deserved the divine displeasure, and that the frown of God was upon him, but the love of God to him was the same all the time, and he could see and know that afterward. God is a Spirit and not a being like some haughty monarch, moved by changing events and by the conduct of his own creatures. As a holy and infinitely pure Spirit, nothing but holiness and purity can ever emanate from that source. The apostle has given us a list of the fruits of the Spirit and they are all in accord, and we may not question but that he has given them all. If there are any others they are in accord with those given. These fruits are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance &c. And as the root is holy, nothing unholy can be found in the branches. The other terms are expressions of things that are traceable to the source of all evil. The word predestination is a term

that has given rise to much discussion, not always either pleasant or profitable. This term, like others that I have referred to, is used to come down to the capacities and condition of men. When men foreknow, or think they do, they fore-provide. If they always fore-knew they would quite generally provide before hand for emergencies. But shall we apply the term foreknowledge to God? Let us contemplate the creation for a few moments. Is God fore-seeing and so providing for occurring events? Or rather was not all done at once. There was nothing for future foresight, or fore-provisions. It is being developed all along, but nothing has been developed or ever will be, but what was embraced in the original creation. When he spake and it was done there was nothing left to foresee, or foreknow, or provide for. It was all present because it was all created at once. Nothing has been created since, and nothing ever will be, for that nothing more will be needed. We have not yet fathomed the depths nor explored the treasures of that creation. The wisdom of God was by him, as one brought up with him, when the foundation of the earth was laid.

When we meet with such phrases as from the foundation of the world, and before the world was &c. are we to understand that there was a period antecedent to the date of creation when God purposed things or predestined things and events that were not with him before? Or rather, that there has but one purpose been revealed, and that an eternal purpose measuring with God's own eternity; and everything that ever transpires is embraced in and according with that eternal purpose. It has never been varied, and has received no additions. If we should ever be caught up as the

apostle was into paradise, we should probably see and hear as he did things that it would not be lawful to utter. The laws of language and our capacities by which to communicate with our fellow man forbid their utterance. Predestine is to destine before hand. But if we understand that what comes to us is only developing what had been from the beginning we do not gain anything special by the use of the term. It is one of the ways of expressing what was given us in Christ Jesus before the world began. Nothing else or more need we expect. Nothing more will ever be required. But why then use the term? Because more expressive terms would not be understood. Even that is perverted to what the apostle does not appear to have intended. The old testament writers, not one of them, ever used the term. Christ in his preaching nor in the recorded sermons of the apostles, or in the record of the four evangelists, never used the term even once. The apostle Paul after acknowledging the utter inadequacy of language to convey to the human mind a just conception of the perfection and majesty of Jehovah's government makes use of this term twice in his letter to the Romans, and twice in his letter to the Ephesians, not however intending to convey any idea but what is absolutely set forth elsewhere. What is there in this term but what is abundantly set forth in the following: "Blessed be God, the Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." These things as they come to be fulfilled in our personal experience only develop these spiritual bless-

ings that were always treasured up in Christ. The use of the term as declared by the apostle seems to me to embrace a sovereign control over the wickedness of men. The blessing of protection from the evil of the world, and assurance to them that every promise would be fulfilled, and that having loved them he would love them to the end. The term that we are considering is never used in reference to anything else except the salvation of the Lord's people, and we know of nothing previous to the ordaining of that covenant that embraces their salvation, and was ordered in all things and sure. The Divine government goes on. He must reign until all enemies are under his feet. Nothing new need to be predestinated or provided but the development of that eternal purpose which he purposed in himself. There are many things hidden or veiled from us, so we only see and know in part; but we are assured that the veil will some day be removed; and then everything will appear in full and eternal perfection. It is unbecoming in us to be faulting and criticising the divine government. A certain poet has said to presumptuous man:

"Go teach eternal wisdom how to rule,
Then drop into thyself and be a fool."

The Lord has never enjoined upon us the duty of finding out the origin of evil. The master said that satan was a liar from the beginning, and we cannot go beyond the beginning.

But sin is not a being. As holiness is a Spirit, so is evil, having access to the hearts and thoughts of men. It did not emanate from God, because out of the mouth of the Most High proceedeth not both evil and good. The Spirit of God guides into all truth and no inspiration to wickedness can be

traced to that source. We can know a great deal of good that we could never have known but for the knowledge of the evil. The Lord rules in the midst of his enemies and limits and restrains the rage of their wrath. It is probably more difficult to see the same perfections shine in God's dealings with the disobedient than we can see in the salvation and glorification of his people. But we must recognize the same traits in all his dealings with the unjust as with the just, or we shall greatly err. The wisdom which is from above has not ceased to be full of mercy and good fruits when dealing even with wicked man.

I know that the terms wrath and vengeance and punishment are sometimes used by the inspired writers; but it will not do to have them conflict with the revelation that God has every where made of the divine attributes. At the time when the earth was filled with violence, and man had corrupted his way upon the earth, the apostle tells us that the long suffering of God waited one hundred and twenty years. So with the Canaanites, the iniquity of the Amorites was not yet full. When their wickedness has full development the land will vomit out its inhabitants. Can we conceive of a condition of things where the elements of anarchy and rioting are in the ascendant, and the laws and the court set at defiance. Men would be let loose upon each other like wild beasts of the forest. What else can be done for such cities as Sodom and Pompeii and Babylon, but to destroy them from off the earth. But in such cases the Lord has borne long with them. In the XCIV Psalm the Psalmist says, "The Lord shall bring upon them their own iniquity and cut them off in their own wickedness." The

prophet Isaiah says, "Say to the wicked, woe to the wicked," not because God would punish him, but "that the reward of his hands should be given him." They shall be banished forever from the presence of the Lord and the glory of his power. But does God banish them, or is it their own depravity? As they love cursing, if it did not come to them, they would go to it. There are no depths of despair and wretchedness into which the wickedness of the haters of God would not drive them if grace did not prevent. Wickedness has enough of misery within itself without penalties or punishments being inflicted upon them. I do not mean to object to others using any terms that are used by inspired writers; but I do not use terms that are liable to mislead the hearers or readers. The Lord has prepared for them that love him; but the preparation is in their own hearts, in the life they are called to live, and the hope that finds anchorage within and beyond the veil. The apostle calls our attention to the record of the creation being a finished work, and that God did rest at once and forever from creation work. So of salvation. The work was finished from the foundation of the world. Heb. 4 : 3. Those whose faith comprehends it enter into rest, and cease from their own works as God did from creation work. Things come to us in the order of time and events, but not so with him who declared the end from the beginning and from ancient times the things that are not yet done. The apostle John announces that it was done because he was the Alpha and Omega in the whole work. It was all embodied in him. In this view of things there seems to be not much to gain from such terms as foreknowledge and predestination, certainly not worth

while to wrangle and dispute over them.

God has never revealed himself to men only in the person and redemption work of Jesus Christ. In him all the divine perfections shine forth. "Honor and majesty are before him, strength and beauty are in his sanctuary." In all the revelation that has ever been made to me the tendency has been to praise and adore and love. There is no contradiction or confusion in the gospel of his grace. All his works praise him and all his saints adore him. "The works of his hand are verity and judgment, all his commandments are sure, they stand fast for ever and are done in truth and uprightness." Respectfully submitted.

E. RITTENHOUSE.

State Road, Del.

EXPERIENCE.

It has been impressed on my mind for some time to write, and I have decided that if it was the Lord's will for me to write that he would encourage me, and guide and direct me, and bring all things to my remembrance. But if Paul would forbear to speak the truth lest some man would think of him above that which he saw him to be, or heard of him, (2nd Cor. 12 : 6,) how can a poor, weak creature like me attempt to write? I have desired that if it was not the Lord's will for me to write that such impressions might be removed from my mind. From early childhood I thought those who did good would be saved, and those who did wrong would be lost, and I was in bad health, which caused me to think my stay on earth would be short, and I tried to keep from sinning. While others seemed to enjoy themselves I was as one left alone, for conscience seemed to check me so I

could not join them, though I thought they were better than I was; for they did it with clear consciences and if they did worse deeds they did better ones. It seemed I was the one who said I see, therefore my sin remained, and when they saw their wrongs they repented and were forgiven, as many of them joined the church. While thinking of my sad state the words came to me, my thoughts are not your thoughts, neither are my ways your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isa. 55 : 8-9.) I think it was then showed to me they were not all christians, and when I thought of the awful state of being deceived I tried to pray that the Lord would not suffer me to be deceived. It then seemed to me that if I was one to be lost he would not hear me, as I had read John 9 : 31. "God heareth not sinners." I can't here describe my awful feelings. At this moment I believe the Lord in mercy brought to my mind that when the devils besought Jesus to go into the swine he suffered them. This gave me some evidence he would grant my request, though this did not give me any hope of being saved, but that he would not suffer me to think that I was acceptable in his sight if I was not. Reader, have you ever thought of those who thought they were doing God's service and at the last, hear the words "depart, for I never knew you." I can't say I had the fear of torment at that time as I have read of some having, but the thought of being banished from the Lord's people, and from the presence of the Lord, and where there was no hope for mercy. I thought of Cain (Gen. 4.) and viewed myself as Esau, who found no place of re-

pentance, though he sought it carefully with tears; and though I tried to keep from sinning I found it was not in my power to keep from it. Can the Ethiopian change his skin, or the Leopard his spots? Then may ye also do good that are accustomed to do evil, Jeremiah 13:2. My troubles were so great I did not want to live, and I was afraid to die, but Oh how I would have desired death, if I had been as the beasts that had no soul, for it seemed I was cut off from everything, for my conscience seemed to check me in nearly everything I did; even to attempt to sing, and though I delighted in reading the bible, and thinking of the power and mercy of God, in saving his people, sometimes I viewed myself being so vile I felt it almost wrong to read the truthful word of God. I read the 10th chapter of Mark of one who kneeled and asked the good master, what shall I do that I may inherit eternal life, and though he had observed the commandments from his youth he lacked one thing. It seemed the thing I lacked was faith in Christ which I did not have, and it was not in my power to get it, and this is his commandment that we should believe on the name of his son Jesus Christ. 1st John 3 : 23. He that believeth on him is not condemned, but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God, John 2 : 18. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. (John 3 : 36.) And it seemed that I was the unbeliever.

In May 1871 I had a great desire to go to church hoping that I might have a petition in the christian prayer, and I thought it would be the last time I would ever be per-

mitted to be there, and after prayer my troubles were greater, for it seemed the prayer was all for the christian, and a poor sinner like I was left out; but as I came home these words came to me, "Be patient therefore unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early rain and latter rain."

For the earth bringeth forth fruit of herself, first the blade, then the ear and after that the full corn in the ear, but when the fruit is brought forth immediately he putteth in the sickle, because the harvest is come. I found part of those words in the book of James 5 : 7, and the other part in the book of Mark 4 : 28, 29. When these words came to me you don't know how it relieved me, for it caused me to think the Lord would have mercy on me when it was his will and time, but as the sickle was to be put in when the fruit was brought forth it caused me to think it would not be his time long before my death, and when I would go to unlock a door this would be in my mind, without the key you cannot enter the house, and without Christ you cannot enter heaven.

In the year 1895, in the fall, these words came to me, if any man love me he will keep my word, and my Father will love him and we will come unto him, and make our abode with him, and oh what a comfort it seemed. I felt lighter and freer than I ever did before. I did not know where these words were, though I found them in the book of John 14 : 23.

In the year 1887 in the spring I had a vision of a grain of corn with a pretty live sprout which was cracking the ground by springing forth. I think it was shown to me that the Lord was able to bring it

forth in the right time, and if some one moved the dirt and caused it to come forth sooner it would perish, and while it was concealed in the earth it was free from all wind and storm.

I will fail here to describe all that was shown me in it. A while after that these words came with force to my mind, the vision is yet for an appointed time; though it tarry wait for it, for it will surely come: It will not tarry. I did not know whether it was in the bible or not, though I hunted and soon found it in the book of Habakkuk 2 : 3. This promise was greater to me than all earthly treasures, that could have been promised to me. In a short time after, it (being in the summer of 1887,) I had a vision: an empty, decayed hull with the exception of a pretty live sprout in it, and at the same moment these words, in the face of Jesus which seemed to show me very plainly that I was the empty hull, and the pretty sprout was Christ, and without him there was no life in me. The body is dead because of sin, but the Spirit is life because of righteousness. I did not know whether those words in the face of Jesus Christ were in the bible or not, though I soon found them in the 2nd Cor. 4 : 6, and I think I was enabled to receive the 6th and 7th verses. 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. I cannot here describe the comfort and pleasant feelings I now had, no more myself but thee, and oh how I enjoy reading the bible, for it seemed to bear witness with what I saw and felt. I here wish to

write a few of the verses which seemed to bear witness, Rom. 8:10, "But if Christ be in you the body is dead because of sin, the Spirit is life because of righteousness." St. John 14:26, But the comforter which is the Holy Ghost, whom the Father will send in my name. He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you, Eph. 2:4-5, for God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sin, hath quickened us together with Christ. By grace ye are saved, Col. 3:3. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory.

I here wish to write some things which I have enjoyed. It was in the spring of 1888, while at a peach tree. I thought the peaches were nearly all killed and I rejoiced to see and feel the power of God, for his power is made perfect in weakness, and behind a frowning providence he can show a smiling face; and while it was his will to destroy some he had the power to save the balance unhurt, and cause it to yield a double fold, and I felt like singing the song, "God moves in a mysterious way His wonders to perform," and when he enables us to trust him for his grace all is peace within, and the big rains came and swept away what I had planted and worked. I rejoiced for I felt the Lord was showing his power, and that he was able to cause what was left to yield a full supply. I thought I would be willing to do anything I could to still have the comforting spirit. I think it was shown to me that the trees had no power over the sap to make it rise or go down, and the flesh hath not power over the spirit to retain the spirit, Eccl. 8:8. No man hath

power over the spirit to retain the spirit. I think it was shown to me that the Lord had all power, and that he was able to save the poorest and weakest, which I felt myself to be, as he was the wisest and greatest, for it was alone of his mercy through Christ that any could be saved.

It was in May 1889 I had a great desire to go to the church and wondered why I was not enabled to go, and these words came to me, ye shall not see wind, neither shall ye see rain, yet the valley shall be filled with water that ye may drink. I did not know where these words were, but I soon found them in 2d Kings 3:17, and these words seemed to give me comfort, for I think it was shown to me that the Lord had all power, and that he had as much power to send his spirit to instruct the needy ones without hearing preaching as he had to fill the valley without wind or rain, and if one heard preaching unless his spirit was present to open to the understanding and cause the true light to shine, which is the life of Christ, St. John 1:4, they could have no spiritual comfort, and I felt like singing, "Submissive to thy will O Lord, I all to thee resign," and in a short time there came a preacher to our house, and oh how glad I was to see him, for I felt he was sent by the Lord, and the whole family seemed to enjoy his talk for it was the same as preaching, and it brought to my mind these words, my doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass, which I found in Deut. 32:2.

SUSAN HOPKINS.

ELDER P. D. GOLD, DEAR BROTHER:—If you will permit me to address you thus. I have thought

and been impressed at different times to try to write what I hope and believe have been the dealings of the Lord with me.

When I was about 18 years of age, there came upon me a great burden of trouble, a trouble for which I could not account. I felt to be the most miserable person on earth. It seemed that all my earthly friends and neighbors had forsaken me, and that I was forsaken by God. I saw myself to be an outcast by God and man. Time rolled on, and my troubles seemed to grow greater. I sought for the loneliest place I could find, for I did not want to be with anyone, even my parents, brothers and sisters, and felt to be a miserable sinner, condemned to death. Late in the evening and after the darkness had covered the earth, I would go to a place in the woods near the house, and try to pray, and ask God to be merciful to me, a sinner. Sometimes when I would try to pray it seemed that I could not utter a word, and at other times it seemed that I could realize some consolation by trying to pray. I went on in this way for a period of about 3 years. In the meantime my troubles would get so great that I would often wonder and think, is it possible that if I live to be an old man that I am to live in all this trouble? I often wished that I could die, and that I never had been born, for I felt as one cast away upon a lonely desert without a friend upon earth. In the midst of my troubles I would sometimes go out to preaching, thinking that my young comrades and friends would drive away my troubles. They would seem to be happy, merry and enjoying themselves. I would try to put on a smiling face, but in my breast was trouble there. I could not imagine for what cause all this great trouble came upon

me, for I had always been obedient to my parents and kind to all by whom I was surrounded. In the midst of my troubles my brothers and comrades would sometimes say to me, "Jack," what makes you so much like an old man? They would be engaged in their games, and insist on my taking a part, but my burden of trouble (which no one but myself knew of) was so heavy that there was no enjoyment for me. I went on in this way until one Sunday evening in November 1893, a cousin of mine and myself went to the home of a neighbor living some two miles away. We met with quite a number of young people there, all seemed to enjoy themselves but me. I was so weighted down with trouble that I did not enjoy being with them. On our return that night, it was a beautiful moonlight autumn night, and I will ever remember the place I was at in the road when all at once this great burden of trouble was removed. There is no language in which I can express the joy and comfort I then felt, it seemed that all things visible were praising God. I felt that surely the Lord had heard my prayers and removed my great trouble. I could hardly hold my tongue, but I never let my young comrade know anything about what had happened to me. Things moved on smoothly for a few days, and then it seemed dark clouds would come over me. I would go to preaching, and heard preachers of different orders preach, but none except the Primitive Baptists preached comforting doctrine to me.

I heard Elder J. C. Hall and others preach at different times in the year 1894, and it seemed that their preaching was to me and me alone. I was led to love these people, and resolved to offer myself to the church, and went to Little Creek Church, at different times

thinking I would talk to the church, but for some cause time and again held back, and I could not rest contented until I did so. On the second Sunday in October 1894, I went to a Missionary meeting near home.

At the close of his preaching he said he wanted every one who had a hope, and had not confessed Christ before men, to shake hands with him. I proceeded to the stand and gave him my hand, and until that day no one knew that I had ever been concerned about my soul's salvation. In the afternoon of the same day amid rain and sleet, I rode to the home of Elder J. C. Hall about five miles away, and had a pleasant talk with him, telling him that I wished to unite with the Baptist Church at Little Creek. On Saturday before the first Sunday in November 1894, I was received by the church, and on the 14th of the same month, I was baptized by our pastor Elder J. C. Hall. Since then I have felt at times that I am not fit to be with the people of God, for it seems to me at times that my sins and short comings are many and great, and I sometimes think that I am deceived, but when I hear God's servants (as I believe them to be) say that they too at times have doubts and fears, I receive some consolation from it. I believe if the gospel of Christ is preached at all (and I know it is) that the Primitive Baptists preach it, and what the Primitive Baptists believe, (be where they may) constitute the church of God, whether I am one or not. Yours fraternally

A. J. McNEILL.

Wirtz, Va.

DEAR BROTHER GOLD, AND TO THE HOUSEHOLD OF FAITH:—It is I hope, through a spirit of love that I desire to write to the beloved saints of God. I have had a desire to write for several weeks; but it

has been such a cross that I feared to attempt it, feeling my weakness and inability so sensibly.

While many hearts have been made merry by the coming of another christmas, to me it has been the saddest of my life, for it has not been quite 7 months since my dear husband's death, which is by far the sorest and most trying ordeal I have ever been made to pass through, he was taken so sudden and unexpected that it seems more like a terrible crash of thunder completely jarring and tearing in two the very strongest and tenderest cords of human ties.

I desire to be reconciled to the will of God in this dispensation, but the sorrow was so great, and grief so excruciating that I am made to wonder with amazement at the power and love and mercy, wherewith I have been strengthened and upheld. And I feel to hope more than ever that my God is a "wonderful counsellor. The mighty God. The everlasting Father. The prince of peace." Although I was desirous to be reconciled to his will in my bereavement it seems to me I reached the place where "my soul refused to be comforted." All were miserable comforters and it seemed that the Lord had turned a deaf ear to all my cries, but no doubt I asked amiss, for I desired to know beyond a doubt that I was a child of God and that I should again meet my dear husband in glory; I feel that it is to my shame but nevertheless true, that because I did not receive just such an evidence as I desired, that I wandered a long way into sin, unbelief and rebellion. I doubt the reality of my hope and almost the reality of true and genuine religion, and is it any wonder that I did! When I had wandered so far from God and was in such a wilderness that I was entirely lost, I could not tell where I

was. But the Lord has been so merciful to me the "chief of sinners," and feel to hope that he found me in a "waste howling wilderness" and brought me back, set my feet upon a rock and established my going. And it was in this way that I believe I was found, it was at our September conference opening when my beloved pastor (Brother J. A. T. Jones,) read this hymn.

"Pity a helpless sinner Lord
Who would believe thy gracious word,
But own my heart with shame and grief
A mass of sin and unbelief." &c.

And as he read every word seemed to sink deeper and deeper into my soul, and great has been my desire to tell God's dear children of his wonderful love, goodness and mercy to me a poor vile sinner.

During our association I tried to beg the Lord to remove every obstacle that hindered me from hearing the word of God preached and feel to know that the gospel was preached and I heard it, on Sunday I rejoiced for joy, and acknowledged that my weak hands had been strengthened and my feeble knees confirmed, and while it was the saddest association I ever attended yet it was a lovely one.

I so often feel cast down, lonely and forsaken, distressed and perplexed; without are fightings, within are fears, until I am made to cry unto the Lord for his sweet mercy, and not very long since I arose one morning with an unusual heavy burden and with a feeling of anger, and it seemed all the troubles I had endured for several months, and some that I thought I had been made perfectly reconciled to, rose with double force, this scripture seized my mind with some force, "Be ye angry and sin not," and I was almost satisfied that my troubles were of an evil spirit tempting me, and asked the dear Lord

to enable me to say, "get thee hence satan" and with a desire to know why it was, without any seeming cause, past troubles should arise again in our minds and annoy us after being made perfectly reconciled to them. I was so much distressed in mind that surely I thought I could not fight life's battle any longer, that I had been bereft of the dearest and most cherished earthly friend and all these trials, responsibilities and perplexities seem to roll up like mountains before me until I desired to depart and be with my Saviour. But with these sweet words he spake peace to my soul and calmed these troubled waters. "For here have we no continuing city, but we seek one to come," "and that you ought to rejoice rather than grieve that your husband has been taken out of this world of trouble." Certainly there never could have been sweeter words presented to a distressed soul, and with them the deepest feelings of tranquility, and as the poet says:

"I want a heart to pray
To pray and never cease,
Never to murmur as my stay
Or wish my sufferings least."

O may the sore trials which I have been brought through, thus far, prove to be an ensign in my memory to make, and keep me, an humble follower of the Lord Jesus Christ if consistent with his will, for if I have ever been humbled it has been through tribulations.

In connection with the presentation or revelation I had of the "continuing city" there have been some thoughts presented concerning the cost of the tower that we as dear children of the most high God are building. "For which of you intending to build a tower sitteth not down first and counteth the cost, whether he have sufficient to finish it?" There is so much

contained in this scripture it seems to me that I am often fearful that I have not counted the cost, and I am desirous to know what is my duty and am I enduring persecutions and the burdens of life with that fortitude that becomes a child of God, and feel to say that I have been "weighed and found wanting," yet there is a desire that dwells within to be obedient to the laws of God, but my vile nature is constantly leading me astray. I believed I have learned by the things I have suffered that it becomes us as faithful soldiers and followers of the meek and lowly Jesus to endure very many things contrary to nature.

Soon after I was united with the church, my feelings were right much hurt with one of the members, so much so that I was really distressed and grieved over it, but I felt the scripture concerning the tower applied to me, and I was reconciled to the words. We are commanded to, "Bear ye one another's burdens and so fulfill the law of Christ."

O may I be enabled to humbly submit myself unto the Lord in all things; For if God be for me who can be against me! Not all the fiery darts of satan, nor the evil surmisings of a wicked and perverse generation will ever be able to separate God from his people. Although it may seem at this time that we shall perish by the hands of Saul and that destruction is swift and sure, yet if we will put our trust in him he will not leave or forsake us.

The world cannot hurt us, and oft times it is profitable to be persecuted and rebuked for it brings us low down in the valley of humiliation and certainly that is the safest place. There have been times with me that I desired brighter evidence of my being a child of

God, but I am satisfied now with such as is his will to give, for he knows what I need, I don't; and were I to have more I should get exalted above measure unless kept by his mighty power.

Brother Gold, I submit these lines to your judgment if you think best your can publish them, if not it will be agreeable with me, though I have had a desire to write, yet it has been a cross, and I was so much in the dark that I refused to write any more, but the thought was presented that "the Lord is as able to lead you in the dark as in the light," and too I have been in a very sleepy lukewarm state for several days spiritually and this scripture has been constantly on my mind, "awake thou that sleepest and arise from the dead, and Christ shall give thee light." As I had had a desire to write, I could think of no other duty that I was to awaken to, but you don't know how little and unworthy I have felt in doing so. I desire that God shall have all the praise and that he may enable you all to pardon error and remember me at a throne of grace as a lonely and loving sister in Christ I hope.

BETTIE G. WILLIAMS.

Kader, N. C.

MRS. LULA WORSLEY, MY DEAR SISTER:—Brother Gold printed your letter to him in the LANDMARK and I have read and reread it with pleasure, and every time I reread it I could not keep back the tears, after which I felt like I wanted to see you and talk some, and as it is not so that I can visit you just now, I take this method of talking to you. My dear sister, you are not alone in your feelings. We are all tempted to doubt, but after we are tried we generally receive some sweet word of encouragement, that cause us to cling to our little hope.

We cannot throw it by. We all feel sometimes that surely we have been deceived, and feel like such vile sinners as we are cannot be the chosen ones, and if so we would have more evidence; but we cannot certainly know these things, for "Things seen are not hoped for," and "we are saved by hope," the apostle says. Therefore if we knew them we would have no hope. You say you love the brethren, and the strongest link in my chain of hope is, "We know we have passed from death unto life because we love the brethren." I often wonder do I love them right and truly. I think some times if they knew me as I am they could not love nor fellowship me. When ever we make an attempt to take up our cross and follow Jesus, we may expect trials and temptations, for "they that will live Godly shall suffer persecution." Some people have a longer experience than others, and it seems like they have brighter evidence than others; but none of us have any more than enough to give us a hope. All any of us have is a hope that we would not exchange for ten thousand worlds like this. The christian's life if I know anything about it is "ups and downs," Sometimes on the mountain and sometimes in the valley. If we could stay happy we would feel like we were strong, and forget that Jesus is our strength. Therefore he hides his face from us to remind us that without him we can do nothing. I loved you before, but since reading your letter it seems that there are stronger ties, seeing we are so much alike in our feeling. It seems curious that we can fellowship every member better than we can ourselves, and still are not willing to fellowship those who are not like us. I believe the Baptists are a people who prefer one another. I will close this letter.

When I started I thought to have written differently from this never-the less I hope it will do no harm if no good. I hope the Lord will bless you with a hearing ear and an understanding heart. Pray for me. Yours in hope of eternal life.

DELLA A. JARRELL.
Rocky, Mount, N. C.

PLEASE READ.

Remember under the new arrangement all subscriptions must be cash. All our old subscribers are earnestly requested to pay up now and renew for twelve months while the price is only one dollar. In-as-much as we cannot carry subscribers on time at one dollar, we will be compelled to discontinue those who are behind August 1st, if our subscription list justifies putting the paper on the dollar basis. Hence whether the paper remains at one dollar, or a dollar and a half you will make by renewing now, for if you wait until Aug. 1st, you run the risk of having your paper discontinued, or having to pay the old price of one dollar and a half. Not wishing to give a new subscriber an advantage over an old one, we receive for the present both delinquents and renewals also at the same price, one dollar.

Let each old subscriber when he renews send us a new subscriber with the cash—one dollar, and we will be able on account of the increased circulation to let the price remain at one dollar. Some have responded. See what you can do.

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.

R. ANNA PHILLIPS..... Macon, Ga.

VOLUME XXXI..... No 16.

WILSON, N. C., JULY, 1 1898.

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EDITORIAL.

DEAR BROTHER GOLD:—What is the difference between a child of God and a christian? Does going to the church make one a christian, or is he one before he goes? J. F. BROWN.

Remarks.

Of course one must be born of God in order to be a child of God. According to the new testament the disciples were first called christians at Antioch. The ordinary meaning of the word christian is a believer in Jesus that has been baptized, and has thus put on Christ in a gospel walk.

One prophesied that it is expedient that one die for the children of God scattered abroad every where, and that they all might be gathered in one, John 11 : 49-52. The children are partakers of flesh and blood. Then they are children of God before they are partakers of flesh and blood. They are also children of promise before they have the Holy Ghost. Because ye are sons God hath sent forth the Spirit of his son in your

hearts crying Abba, Father, Gal. 4 : 4-7. Such as these, when they believe in Jesus, are prepared for baptism with water, after which they are called christians in the ordinary sense of that word.

If one is a christian before he goes to the church what is the use of going to the church at all? It was not enough for Saul of Tarsus to be separated by the Lord from his mother's womb. The Lord must appear to him and reveal himself to him; then Saul must arise and be baptized, washing away his sins, and calling on the name of the Lord, then he was numbered with the disciples.

A notable example of the changed use of a word is found in the word christian. It is a very general and a very popular word now. One denomination calls itself distinctly by that name.

Yet in the new testament the word is used only three times, Acts 11 : 26, "And the disciples were called christians first in Antioch." That name was not given to them by the Lord Jesus, nor by the Holy Ghost, nor did the followers or disciples of Jesus take or claim that name themselves. It was given them by the world. The apostles did not give them that name.

The next place we find it is in Acts 26 : 28, "Then Agrippa said unto Paul, Almost thou persuadest me to be a christian." You observe Paul did not use that language, but it was an outsider.

The other instance occurs in 1st Peter 4 : 16, "Yet if any man suf-

fer as a christian let him not be ashamed: but let him glorify God on this behalf." Peter says, let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Yet if any of you suffer as a christian (one that bears the reproach of Christ) let him not be ashamed, but let him glorify God because he is counted worthy thus to suffer. It was then a reproach to be a christian. Now it is a reproach not to be one. Has the world changed? Or is the word christian used in a different sense now from what it was at that time. Then it was a reproach to be a christian.

You observe in all the addresses of the apostles in the epistles they never once called the brethren christians. They are called saints, they are addressed as the beloved of God, as the elect, as the faithful in Christ Jesus, as the church in God, but never once as christians.

The world according to history then thought that believers in Jesus hated mankind, and were the enemies of mankind, and they hated the saints. You can readily see why the world held that God's people hated mankind. It was because they taught that there is nothing good in man, that his works are corrupt, and that God will destroy the world: also that God has a chosen people whom he saves by grace, and not according to their works.

Now suppose a set of people here in our own country were to preach

that God has chosen his people in Christ Jesus before the world began, not for or according to their works, but according to his purpose and grace given them in him before the world began; and that the works of men are corrupt, and it is only by the faith of Jesus that any are saved; that all the devices and institutions of men are rejected of God, and that he will destroy all these corrupt works, that the things that men love most are an abomination to God, would not the world consider such men as their enemies now, and hate them, and call them antinomians, anti-missionaries, and anti everything that is good, Hard shells &c &c? We say they do this very thing now. It was in some such a sense as this that the disciples were called christians anciently.

These men that now call themselves christians, love the world now. They have a form of godliness, but they deny the power thereof. They make a fair show before men, and by good words and fair speeches they deceive the simple.

They have the accursed practice of preaching for money, of divining for reward, supposing that gain is godliness. From such we are to turn away.

Anyone reading the Book of Revelation to profit, or with understanding, will see that the world hates the church to the end of time, and that the world before the end of time makes a great pretension to religion, but it is all under the power of the devil and falsehood, and that the opposition of the

world continues down to the end of time. For instead of all the world becoming evangelized, satan shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, and gather them together to battle against the saints, and their number is as the sand of the sea. Rev. 20 : 7-10. This is about the end of time.

P. D. G.

TO THE READERS OF THE LANDMARK.

For several years past I have just prayed and waited and watched, for the Lord to open up, and direct me in the work he would have me do. I never asked or intimated concerning any place on any paper till solicited to accept. Hence, can say I was surprised a few weeks since to receive a proposition to take a place on the "LANDMARK." It came at a time when I was free from other obligations, and idle, as too feeble to do heavy work. I hesitated several days on the ground that it seemed presumptuous in me with a knowledge and sense of weakness for such a place and work. But remembering the Lord had said that not by might nor power, but by his spirit was accomplished his purpose and work on earth; also that he had chosen the weak things of the world to confound the things of the mighty &c; that no flesh should glory in his presence, I accepted, depending on the Lord for wisdom and ability to fill the place; that if given, I believe would glorify his

name in proportion to my weakness, and as feeling I could do all things through Christ strengthening me; and knowing I could do nothing without him.

I never heard til last year that I was ever accused of plagiarism. I never was guilty in a single instance. For many years past I have used, neither wanted, any book on the gospel doctrine of Christ save the bible. This and concordance is all I now own, need, or want. When I had other books and lacked wisdom, I dared not go to them but to God. This I did, and still do, and may say that if I know anything in this line, God has given or revealed it to me. I can comfort and edify his people with nothing less; I want nothing more.

R. A. P.

Buena Vista, Ga.

"The blood of Jesus Christ cleanseth from all sin." John. 1 : 7.

I have invariably heard the above given out from the stand without condition or proviso; and as like applicable to all the children of God at all times. But it seems to me this is a mistake, as the context shows a very important condition to be fulfilled before receiving the benefit; it reads, "God is light, in him is no darkness at all; if we say that we have fellowship with him, and walk in darkness, we lie, and do not tell the truth. But if we walk in the light, as he is the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." Here the condition is to be walking in the light, as evidenced

by fellowship one with another, which is to love one another, for "he that loveth his brother abideth in the light and there is no occasion of stumbling in him." "While he that sayeth he is in the light and hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." But he that walks in the light dwells in love; and he that dwells in love dwells in God, and God in him, and he loves those begotten of God. 1 John 4: 16. This love not only brings fellowship that is truly with the Father and with his Son Jesus Christ, but is also to fulfill the law and the prophets in loving those begotten of God—your brother—"Your neighbor as yourself," thus leaving such cleansed from all sin, and from all occasion for sinning or stumbling; as thus to love God is to keep his commandments with delight. 1 John 5: 3. One thus walking in the light and love of God—which is to keep his commandments—is cleansed from all sin; and thus abiding, he "sinneth not," for God walks, loves, and obeys in him, and there is no occasion. O wonderful love that passeth human knowledge, that as the root underlies all and brings eternal salvation, and cleanseth from all sin afterwards. No wonder John cried out, behold what manner of love the Father hath bestowed on us that we should be the sons of God.

R. A. P.

ELDER P. D. GOLD, DEAR SIR:—
Please give your views through the LANDMARK, whether a husband has a right to choose a place of worship for his wife, he not being a professor, and oblige.

A FRIEND.

Remarks.

I do not consider that if the husband is a professor that that would give him the right to dictate to his wife where she should worship. If I understand the purport of the enquirer's question it is this, has the husband a right to decide what denomination his wife should join, or where she should worship?

If a husband is himself a possessor of true religion it seems to me he would feel that God alone leads in that worship, and all his people shall be taught of God. We have not dominion over the faith of another. To God each one stands or falls. Let each one be fully persuaded in his own mind.

The wife should be as free as her husband to follow her own convictions.

I have noticed cases of women leading their husband by the nose. A man not a professor marries a young or old woman who is an active proselyter in some of the popular denominations of the day. Soon she has him in her church, having used the arts of a woman to flatter. If she were an humble child of God she would know better what her place is, and stay there, preferring the Lord to lead in that matter,

The husband is the head of the family, but even he, if in his right

mind, would not attempt to force his wife in the matter of her religious connections and worship, but would desire the Lord to lead her in that business.

Outlandish women caused even king Solomon, the wisest man that ever lived, to err, and it was in the matter of prevailing on him to worship false gods.

P. D. G.

Brother D. H. Hill requests my view of 2nd Samuel 23 : 3.

"The God of Israel said, the rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."

How sweet were the last words of David (See the 1st verse of this chapter.) What a bright type of Jesus. David was the greatest king or ruler that has ever ruled over men. However he was not at all that just king. The God of Israel—not the god of the Philistines, or of some heathen nation, but the Rock of Israel spake to David. That Rock which is the Rock, perfect in power, wisdom, knowledge, justice, judgment, mercy and truth, without beginning, end or change, beside whom there is no god, spake to David. What did he say to David? What did he seal in David's heart? This great truth, "He that ruleth over men must be just, ruling in the fear of God."

If men knew the importance of ruling over others surely there would not be so many office seekers.

What fitness has one for ruling over men who is not just, and does not fear God? Yet such are the

very men most eager for office. A man that hates bribes, that eschews evil, that loves the right and knows the truth, that is just, and does right, holding an even scale of justice between man and man, where is such a man? Yet he is the one we need for a ruler.

There is but one perfect ruler. David the greatest earthly king, was not that perfect Ruler. But Jesus of the seed of David according to the flesh is that perfect King. God prepared him. He is born king of the Jews, and shall rule the house of Jacob forever, and of his kingdom there shall be no end. The Lord has given us this king. For unto us a child is born, unto us a son is given, and the government is on his shoulders. Behold a king shall reign in righteousness. He is that Rock whose work is perfect.

There is no oppression in this king. There is no severity in his laws. This king needs no taxes, nor tribute of money. He never gets in straits where his subjects must fight for him. This king saves his subjects. He feeds and clothes them. He delivers them. He puts his just and gracious laws in their hearts, and writes them in their minds.

Jesus glorifies God. The fear of God is in him. He is of quick understanding. He honors God, for he loves his law, and in that law he meditates both day and night. He is the tree planted by the rivers of water whose leaf shall not wither, and whatsoever he doeth shall prosper.

He is the Rock. His work is perfect. He is that Rock that followed Israel in the wilderness, and gave them drink in the desert where there was no water. Then the Lord became fountains and rivers of water to them.

His work is perfect. David could not say his own work was perfect, nor that his house should endure forever. But he could say, the Lord hath made with me a covenant that is everlasting, ordered in all things and sure, and this is all my salvation. I have no other salvation. It is all my desire. I do not desire any other salvation.

Because Jesus is as the light of the morning, when the sun riseth, even a morning without clouds. What a glorious morning is this when Jesus arises as thy light, and shines in you, and the darkness flees and is gone. There is no wrath, nor sorrow in that morning. The night of conviction is one of darkness, sorrow, wretchedness, guilt and death. But when Jesus the true light shine then there is no cloud, no sorrow. That is the beginning of days to an Israelite. I have never seen, nor felt, just as I did when the Lord Jesus first appeared to me. It was at the time of the greatest trouble I had ever felt.

What is the effect of this glorious dominion of Jesus, the shining of the Sun of Righteousness? It causes the tender grass to spring up out of the earth by the clear shining of the sun. The fruit of the Spirit is love, joy, peace, long-

suffering, gentleness, goodness, meekness.

There is no kingdom like this kingdom, and surely all that are under the dominion of Jesus are forever blessed.

P. D. G.

A dear friend sometime back stated in a letter that a sister whose husband is not a member, but is contentious and oppressive in his family, caused his wife's name without her knowledge or consent, even while she was sick, to be enrolled as a member of a secret society. The sister was altogether opposed to it, nor did she give any sanction or endorsement at all to this matter. Ought she to be held accountable to the church for this? No, no more than if her husband were to get drunk or steal contrary to her will, knowledge or approval; or no more than if some man she had never seen should cause her name to be enrolled in a secret society.

In the matters of relationship of marriage both husband and wife owe duties to each other that church membership cannot release them from, nor does it seek to do so, if it is the church of Jesus Christ.

But in the matter of divine relationship of a child of God as married unto Christ, the natural husband has no control. Whether we should obey God or men judge ye!

The word of God commands all proper obedience of the wife to her husband, and such love of the husband to the wife as Christ has

shown to the church. In this love of the husband to the wife he would never seek to control her in the service of God. The utmost liberty of conscience should be allowed each one to serve God under his own vine and fig tree, none daring to molest or make afraid.

The wife will better illustrate the purity of her faith in proportion as her excellence in this relationship appears. If her religion corrupts her faithfulness to her husband she has the wrong religion. This is also true of the husband.

P. D. G.

Mr. Allen Latta requests my view of Rev. 22: 17;

"And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will let him take of the water of life freely."

In this, the last recorded communication of Christ to his church he declares, "And behold I come quickly." John also in verse 20 says, "Even so come, Lord Jesus."

Who is it you desire most when you have the spirit, Is it not the Lord Jesus? Does not the bride desire her husband? Then the spirit or Holy Ghost is in you, and then you say, come. They say it to whom? You say it to Jesus. Also every one that heareth the words of Jesus says to him, come. He is the chiefest among ten thousand. His coming is so glorious. It ends all sorrow and fills us with joy.

When he shall come without sin unto salvation to be admired by all of them that love his appearing how wonderful that will be. Then

he shall change our vile bodies, and fashion them like unto his glorious body, and then we shall be ever with the Lord.

So full is the desire of the Spirit and the bride, and of every one that heareth that Jesus should come that their language also says, let him that is athirst come. Let all that thirst for the river of the water of life come. The spirit of Jesus is in every one that thus thirsts. Also let whosoever will or that thirsts for this water take it freely.

Surely such as thus stand watching at these gates of praise are nigh unto the Holy City. Blessed are all that have such heavenly desires for the coming of Jesus.

P. D. G.

ASSOCIATIONS.

If our brethren would shorten letters from the churches addressed to the associations to such brevity that their reading would consume but a few minutes; and if no church would refer any of its troubles to associations for settlement, remembering that associations have no dominion over churches, but each church reserving to itself the sole right to manage its own affairs, the association being careful not to meddle at all in such matters; but the meetings of the associations being held for preaching the gospel, and manifesting and enjoying the fellowship of the saints, and thus striving together for the unity of the faith, then the true object of associations would be better obtained and more enjoyed.

P. D. G.

JAMES EDWIN MOORE.

This pleasant brother, uncommonly able lawyer, and wise counsellor among our people, departed from earth last week in the prime of life, at his home in Williamston, N. C. No doubt the stroke falls heavily on that community, and is a loss to our people, but heaviest of all on sister Moore and the children. May they be directed and blest to trust in and worship the Lord who gives and takes away.

P. D. G.

MARRIED.

Elder P. G. Lester and sister Emmette Harris, at Reidsville, N. C. June 22nd 1898, by P. D. Gold.

UNION MEETINGS.

The Mill Branch Union will be held with the church at Black Creek Saturday and 5th Sunday in July 1898. The nearest R. R. station is Nichols, S. C. on the W. C. & A. R. R.

M. MEARS, Cl'k.

Tabor, N. C.

The next session of the Eastern Union is appointed to be held Friday, Saturday and 5th Sunday in July, with the church at Beulah, Hyde Co. N. C.

The next session of the Staunton River Union is to commence if the Lord will on Friday before 5th Sunday in July at Mt. Arrarat, Va. Brethren invited to attend.

T. N. WALTON.

GILLIAM'S ACADEMY.

The 22nd session opens Tuesday Nov. 1st and continues twenty weeks. Entire expenses for the session—board, tuition, lights, washing &c.—for pupils taking instrumental music in addition to other studies, only sixty dollars, other pupils only fifty dollars.

For circular and catalogues address, John W. Gilliam, Principal, Morton's Store, N. C.

OBITUARIES.

EMMA SPEIGHT.

The grim reaper death has again been among us, and on the morning of the 1st inst. claimed as his own little Emma Speight, the daughter of Mr. and Mrs. Henry Speight. She was born Nov. 18th 1891 and died Jan. 1, 1898, making her stay on earth 6 years, one month and 13 days. She leaves a father, mother, 4 sisters, and 3 brothers and a good many relatives behind. Little Emma was an interesting child, the pet of all who knew her, and the idol of her parents, and when that disease, membranous croup seized her, all that loving hands could do was done to allay her sufferings but to no avail, for after a few days suffering the pure and spotless soul of the little one left its earthly home and soared upward to dwell with Jesus in a more beautiful home. Weep not dear parents your darling has only gone before into that "Beautiful Beyond" where she is resting in her Saviour's arms. May the God who rules all things, comfort the almost broken hearted parents and cause them to feel that he worketh all things for the best and to be resigned to his will. Written by her cousin.

LIZZIE GAY.

RICHARD YEATTS.

My husband, Richard Yeatts, was born in Pittsylvania Co. Va. Sept. the 28th 1857, and died April the 13th 1898, making his stay on earth 40 years, 6 months and 16 days. He leaves a wife and 3 little girls and 1 sister to mourn his loss.

His illness was but a few days. The announcement of his death was a sad sur-

prise to his very many friends who knew and esteemed him. He was very much thought of by the people, for he held some of the best attributes of human nature and won the confidence of his fellow man simply by the sincerity of his life and the unselfishness of his actions and in his unselfishness the complete absence of selfish motives. Or his actions and his disinterested solicitude for the welfare of others I have never seen surpassed in any one. Had he been a selfish man, and had he studied his own interest to the exclusion of others, his habits of industry and hard labor would have made him better off as to this world's goods. But his disposition to trust implicitly in the honor of those with whom he dealt, often made it an easy matter for him to be imposed upon in business transactions, being honest himself, it was hard for him to understand how any one else could be otherwise, and therefore hard for him to regard any one with suspicion.

He professed a hope about the date 1887, and went before the church at Union, Pittsylvania Co., Va., the 4th Saturday in Oct, 1892 and related his experience and was received and baptized by brother W. S. McDowell, and there lived until July 1896, when one of the members heard him say he believed in open communion. They at once brought him to trial and turned him out, while he then did not wish to introduce it in the church and was willing to live by the rules and if he had done anything wrong asked forgiveness, and placed himself at their disposal. Nothing seemed to satisfy two of the members but to exclude him. At times he seemed troubled about it, and at others he seemed cheerful and said if his name was with the Great Creator above all was well. He said he had rather be turned out than to turn out others unless it was a very plain case. He told me when he came home from church with tears in his eyes, that his name was off but he had a hope that none could take away from him, and he was going to hear them preach as long as he lived, and he did believe in eternal predestination and salvation by grace, exclusive of works. His chief delight was the perusal of the scriptures, he sought for the height and the depth of redemption. Many moments we have spent together in talking of God's goodness and mercy, and I had just as soon hear a talk from him as any preacher, and it makes me rejoice today that he

died in the full faith that he lived by. He told me a short while before he was taken sick that this world had about lost its charms for him. He said several times while he was sick all he minded was leaving his family, all he minded was suffering. He would be at rest; said no doctor could give him rest, and I do believe he is resting that sweet rest that awaits the people of God. He told his brother-in-law that last morning he ever saw him, John I have been very near dead and it was easier than I expected, and when he went he went so easy as though he had fallen asleep, wearing an expression so calm, so peaceful, with a smile on his face. I looked at him wearing an expression so calm, so peaceful, there came to me sweet consolation in the thought that he was at rest and his sufferings all over, the battle fought, the victory gained and I could but say, let me die the death of the righteous and let my last end be like his, and at the same time how hard it is to give up those that are bound by the ties of nature. Now I have nobody for my children and myself to look to and the best hours I see is at hard labor trying to make a support for myself and children, but God who is rich in mercy will not forget those who put their trust in him. God in his mysterious providence has seen fit to remove him from us. Often I feel I cannot bear it but the Savior speaks peace be still, and I look forward by faith to that meeting where there will be no more parting, sickness or death. The ties on earth are severed and new ties bind me to that home on high where I had reason to believe that we will through God's eternal love meet to part no more. May God give us grace to bear our sad afflictions and troubles while here in this world and at last save us for Christ's sake.

MARY M. YEATTS,

Pullen, Va.

CHARLES G. HALES.

Fell asleep in Jesus in Greenleaf, N. C., Oct. 4, 1897, after an illness of eleven days with typhoid malarial fever. Chas. G. Hales, son of Nathan and E. M. Hales, aged 20 years, 10 months and 24 days.

He was followed to the family burying ground by relatives and friends, and interred by the side of his sister—the place selected by him at the time she was buried, when he predicted that he should soon follow her. He left a father and mother,

three brothers and two sisters, besides relatives and friends, to mourn his loss. To those who knew him he needs no eulogy; but to others it may suffice to say, that he learned at an early age to be quiet and of gentle speech, and to shun any appearance of evil.

Having predicted his death, and feeling his approaching illness while away at school, he hastened home to see some of his near friends, and was slow to take his bed, saying he should never get up again. A physician was at once secured, but in vain; the enemy, Death, overtook him the eleventh day of his illness, and he paid the penalty of sin announced in Gen. 2:17 and 3:19 which is endorsed by Paul as the wages of sin. Rom. 6:23. While he had made no outward profession of hope in Christ, by being a member of a church, yet we feel assured that the Spirit of life in Christ dwelt in him. In his last hours he said to his mother that he had long wanted to talk with her, but had put it off till too late. Afterwards he asked Mr. Thompson, who sat by him, if he heard any one call him, and he answered "No." "It was not for you to hear," he said, "for it was an angel who called me." Later when his mother asked him how he felt, he said, "I feel better spiritually," and soon after expired. Having these facts to comfort us we cannot sorrow as those without hope (Eph. 2:4, 1 Thess. 4:13), believing as we do that he is sleeping in Jesus, and when he (Jesus), who is our life, shall appear, we, together with all who are in Jesus, whether waking or sleeping, will be caught up to meet him, housed in the "chambers" of the Lord until the indignation upon a wicked world is overpast. See 1 Thess. 4:14, 17; Isa. 26:20, 24; 54:7, 8; Ps. 30:5; Micah. 1:3, Mal. 4:1, 2 Pet. 3:7, 10. See Isa. 35:10, Job 14:13, 19:23, 27, Isa. 66:22, 65:17, Rev. 21:1, 2 Pet. 3:13, Luke 23:43 2 Cor. 12:2, 4. Then we shall obtain joy and gladness and all sorrow and sighing will flee away. Then will songs and everlasting joy be upon our heads. Therefore the apostle says: "Comfort one with another with these words,"—the words which proclaim the coming of Christ and the resurrection of the saints.

NATHAN HALES.

SAMUEL ABBOTT.

Brother Sam. Abbott departed this life May 24, 1898. He was about 66 years old

and had been a great sufferer for several years with cancer on his face. All was done for him that a good wife, relatives and friends could do. He had many kind friends and was liked by every body. He bore his affliction with more patience than any one I ever saw, never murmuring or complaining, though his sufferings were inexpressible for several months before he died. He could scarcely eat anything at all, and suffered very much trying to eat, and got so he could talk but little, but would say you all talk, I love to hear you talk, but can't myself. He had had a hope about 30 years as well as I remember, but never united with the church until the second Sunday in last July. He told several he some times thought his affliction was sent on him for not doing his duty, and on Saturday before the second Sunday in last July he expressed a desire to brother Walton to be baptized, and on Sunday morning the brethren and sisters met, and he was gladly received into the fellowship of the Mill Primitive Baptist church, and baptized by brother T. N. Walton. Brother Walton and brother Johnson preached at his house several times. Brother Nance also preached there once. He enjoyed preaching and singing very much, and would sit up in bed before services were over, with the tears streaming down his face and shake hands with all that were in reach of him, and on one occasion asked every one in the house to come and shake hands with him. He said several times in his last days that he wished he could go to sleep and never wake up any more. He seemed to want to die that way, and did just go off like he was asleep, and passed away peacefully and quietly. He had no children of his own. May the Lord bless sister Abbott in her bereavement. The Lord knows best and works all things well. Your sister in hope.

SALLIE B. WOODALL.

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P. D. GOLD.

This shows actual size of type

| | | | | |
|------------------------------------|---|---|---|--|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | <i>The waters assuage.</i> | |
| Before CHRIST 2348 | him, into the ark, because of the waters of the flood. | CHAPTER VIII. | Before CHRIST 2348 a ch. 18. 29. Ex. 8. 54. 1 John 1. | |
| | 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, | 1 <i>The water's assuage.</i> 4 <i>The ark resteth on Ararat.</i> | | |
| | 9 There went in two and two into Noah into the ark, the male and the female, as God had commanded Noah. | 7 <i>The water and the dove.</i> 15 <i>Noah, being commanded, 18 took forth of the ark. 30 His household entered, and of each sort, 21 which God accepted, and promised to curse the earth no more.</i> | | |
| | | AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: | | |

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W. F. IRELAND, Burlington, N. C.

Jan. 12m.

G. D. ROBERSON.

| | |
|--|--------------------------|
| Tarboro..... | Sat and 2d Sun in August |
| Pleasant Hill..... | Monday |
| Wilson..... | Tuesday |
| Upper Black Creek..... | Wednesday |
| Beaulah..... | Thursday |
| Bethany..... | Friday |
| Little Creek..... | Saturday |
| Durham..... | 2nd Sunday |
| Camp Creek..... | Monday |
| Tar River..... | Tuesday |
| Surl..... | Wednesday |
| Flat River..... | Thursday |
| Wheeler..... | Friday |
| Thence to Country Line Association. | |
| Harmony..... | Tuesday |
| Mt. Lebanon..... | Wednesday |
| He will need conveyance when off R. R. | |

ISAAC JONES & P. D. GOLD.

| | |
|--|-----------|
| Eno Association..... | ..... |
| Camp Creek..... | Tuesday |
| Surl..... | Wednesday |
| Roxboro..... | at night |
| Thence to the Staunton River Association | |
| Malmaison..... | Monday |
| Cane Creek..... | Tuesday |
| Wolf Island..... | Wednesday |
| Reidsville..... | at night |
| Pleasant Grove..... | Thursday |
| Arbor..... | Friday |
| Thence to the Country Line Association. | |

J. W. GARDNER & T. B. LANCASTER.

| | |
|-------------------|-------------------------|
| Little Creek..... | Sat and 3rd Sun in July |
| Clement..... | Monday |
| Rehoboth..... | Tuesday |
| Fellowship..... | Wednesday |
| Sandy Grove..... | Thursday |
| Bethel..... | Friday |
| New Hope..... | Sat and 4th Sunday |

WILMINGTON & WELDON R. R.
 and Branches & Florence Railroad
 Cond. Schedule.—SOUTH BOUND.

| DATED May 15, 1898. | No. 31 Daily | No. 35 Daily | 41. Daily | 49. |
|-------------------------|-----------------|-----------------|--------------|------------|
| Lv Weldon..... | A. M. 11 50 | P. M. 9 43 | ..... | ..... |
| Ar Rocky Mt..... | 12 55 | 10 35 | ..... | ..... |
| Lv Tarboro..... | 12 20 | ..... | ..... | ..... |
| Lv. Rocky Mt..... | 1 00 | 10 35 | 5 40 | 12 57 |
| Lv Wilson..... | 1 55 | 11 11 | 6 22 | 2 20 |
| Lv. Selma..... | 2 50 | 11 55 | ..... | ..... |
| Lv Fayetteville..... | 4 25 | 1 07 | ..... | ..... |
| Ar. Florence.. | 7 25 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 5 00 pm | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7 30 pm | ..... | ..... | ..... |
| Ar Gold'sboro..... | 8 00 pm | ..... | ..... | ..... |
| Lv Goldsboro..... | ..... | ..... | A. M. 7 00 | P. M. 3 05 |
| Lv Magnolia..... | ..... | ..... | 8 05 | 4 12 |
| Ar Wilmington | ..... | ..... | 9 30 | 5 40 |
| | P. M. | | A. M. | |

TRAINS GOING NORTH.

| | No. 26 Daily | No. 38 Daily | No. 40 Daily | No. 45 |
|----------------------|-----------------|-----------------|-----------------|-------------|
| Lv Florence..... | A. M. 8 45 | P. M. 5 35 | ..... | ..... |
| Lv Fayetteville..... | 11 10 | 10 35 | ..... | ..... |
| Lv. Selma..... | 12 35 | 11 44 | ..... | ..... |
| Ar. Wilson..... | 1 17 | 12 19 | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 00 am | ..... | ..... | ..... |
| Lv Wilson..... | 5 45 am | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 am | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... |
| Lv Wilmington | ..... | P. M. 7 15 | A. M. 9 35 | ..... |
| Lv Magnolia..... | ..... | 8 55 | 11 01 | ..... |
| Lv Goldsboro.. | ..... | 10 10 | 12 03 | ..... |
| Lv Wilson..... | P. M. 1 17 | A. M. 12 10 | P. M. 4 15 | P. M. 12 49 |
| Ar Rocky Mt..... | 2 14 | 12 57 | 11 57 | 1 31 |
| Lv Tarboro..... | 12 20 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 2 13 | 12 57 | ..... | ..... |
| Ar Weldon..... | 3 45 P. M. | A. M. P. M. | ..... | ..... |

*Daily except Monday. †Daily except Sunday.
 Train on Scotland Neck Branch Road leaves
 Weldon 4:15 p. m., Halifax 4:30 p. m., arrives Scot-
 land Neck at 5:20 p. m., Greenville 6:57 p. m., Kins-
 ton, 7:55 p. m. Returning leaves Kinston, 7:50 a.
 m., Greenville 8:52 a. m., arriving Halifax at 11:15
 a. m. Weldon 11:31 a. m., daily except Sunday.

Trains on Washington branch leave Washington
 8:20 a. m. and 2:30 p. m. Arrive Parrale 9:10 a. m. and
 4:00 p. m., returning leave Parrale 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 except Sun-
 day at 5:30 p. m. Sunday, 4:15 p. m., arrives Ply-
 mouth 7:40 p. m., 6:10 p. m. Returning leaves
 Plymouth daily except Sunday at 7:50 a. m. and
 Sunday 9:00 a. m. Arrives Tarboro 10:05 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 5:33 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 8:10 a. m. and 4:15
 p. m., Returning leaves Clinton at 7:00 a. m. and
 10:00 a. m.

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1898
THE
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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.

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,
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Zion's Landmark Print, Wilson, N. C.

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I thought I would write you a few thoughts. Jesus was disallowed indeed of men, but chosen of God and precious, not only precious to God, but to his children also. The Spirit of Christ has been in his children in every dispensation of time, and they as well as Christ have been rejected by the world. The world by nature has been in opposition to God's way of saving sinners in all ages of the world. And the reason is because they desire to have something to glory in as to themselves. For man by nature is not only in darkness, but is darkness itself. And this is the reason that they take bitter for sweet and sweet for bitter. The influence of the Holy Ghost that is manifested in God's children which is sweet, the world considers bitter, but the works of the flesh that are manifested in God's children which are bitter the world thinks are sweet, and they also take light for darkness and darkness for light. That which is light to the child of God is darkness to the one that never has been operated on by the Spirit of God. This was manifest when Israel came out of Egypt. That which was light to Israel was darkness to the Egyptians, and it is the same even to the present day. If you will show me a person that is fully un-

der the influence of Satan I will show you one that will shun the company of God's children, especially if they are engaged in a religious conversation. But when you see persons draw near either at preaching or around the family circle, and are attentive to a talk on a religious subject, it is a good sign that the Spirit of God is at work with them. And I believe God operates in the minds of persons in order to show them that they are sinners in his sight and that they will sooner or later be brought to the knowledge of the truth as it is in Jesus. There is nothing laid down in the scriptures as to the length of time that a sinner has to be concerned about his sins. Some people will criticise the idea of one being concerned for days and years, and says that three days is long enough, and so it is when the Lord so orders it. That was the length of time that Saul of Tarsus was concerned. But we find in the scriptures that there was one afflicted thirty and eight years and had been laying at the pool a long time, which is figurative of a sinner under conviction. So the time or the concernment of the sinner is of the Lord, for it is all arranged according to the purpose of God, whether it be one day or three days or longer. There was a set time for the birth, life, death and resurrection of

Jesus. So I believe there is a set time with God for the concernment, trials, and deliverance of the sinner. We don't know when the time is but God knows. For it is said, "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come." Zion is the church, and the favor that the Lord grants is generally seen in the church first and then God's ministers preach with more power and the church sings with more grace in their hearts. And this is a sign that the Spirit of God is at work in the hearts of sinners, and you will see some that once set at a distance drawing near and this is encouraging to the church and to their pastor. And when this is the case it is very pleasant to assemble together in order to worship God. And then ministers study to show themselves approved unto God, workmen not to be ashamed, rightly dividing the word of truth. This word study no doubt embraces more than one thing: We are admonished to give attendance to reading and it is right to ascertain the literal meaning of the scriptures, and also the spiritual meaning of the same. The spiritual light of the scriptures is made known by the Spirit and it is not necessary for a preacher to know before hand the tenor of his discourse. When he preaches an effectual sermon the Spirit of the Lord is abiding in his heart and it manifests the necessary light, and this is called an unction from the Holy One. Not only the ministers have this unction but the laity of the church also. And this is the reason the preaching of the gospel is edifying to the church, and through this medium the Lord generally feeds his children, for the command was to Peter to feed his sheep and lambs. As long as God has an organized church on earth he

will have some one to preach the gospel unto them. God's ministers should endeavor to feed the church and not themselves. Paul said that he had not fed them with strong meat, but with milk and the reason was because they were not able to bear it. To take the church collectively at present possibly the majority of them cannot eat strong meat, and if so they should be fed with milk. I understand the milk to represent the experimental doctrine of grace, and all of God's children can understand it, so it feeds the strong as well as the weak, and then are they knit together as one body, and grow into an holy temple in the Lord. John said, That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and his Son Jesus Christ. When fellowship abounds it is a manifestation of the Spirit dwelling in our hearts. I said that God's ministers should endeavor to feed the church and not themselves, but when the church is fed they are fed also and why, because it is a seal to their ministry. One of the desires of God's ministers is to be established in the call to the ministry, and when the church is fed by or through their preaching then they are established in the call and qualification of the one that has been enabled to feed them. Preachers should not strive about words to no profit but to the subverting of the hearers. The hearer is the one that has an ear to hear. It is said: It pleased God by the foolishness of preaching to save them that believe. To subvert is to over-turn. It is right for God's ministers to point out the working of Satan in our hearts. Paul said he was not ignorant of Satan's devices. Sometimes we are puzzled to know of what spirit we are exercised. And some-

times when the gospel is preached we are enabled to ascertain which is the right spirit and then we are saved from unbelief. What should concern us the most is to be right ourselves. We may have a good hope through grace and yet be encumbered with many errors. The admonition of Paul to reprove and rebuke is largely directed to the church. I have thought that some of our ministers in part misapply this command. The Saviour said, let them alone, if the blind lead the blind they both shall fall into the ditch together. When God's ministers hold up the truth as it is in Jesus error will be condemned in the minds of the people that are in possession of it. Error never has stood before truth. Even in the days of Israel when the ark was set up beside Dagon he fell. The last command of Jesus was to go into all the world and preach the gospel to every creature. Paul said, For we are unto God a sweet savor of Christ in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to other the savor of life unto life. So I believe when one preaches with the Spirit of God it is a searcher of the hearts of all that give attention, and if one is in possession of truth he is built up, and if one is in possession of error it is made manifest to him, and he can see, "if this be the right way, my way will not do" though the preacher knows nothing about the minds of the people, but the Lord only knows their minds. When Stephen preached the glorious gospel of Jesus Christ to the people that stoned him to death, it was a savor unto death to them so much so that they gnashed on him with their teeth, and then stopt their ears.

ASA D. SHORTT.

Turtle Rock, Va.

ELDER P. D. GOLD, DEAR BROTHER:—I have just returned from a tour of 18 days to and from the Staunton River Union.

I left home the 4th Saturday in May and was at Leatherwood in company with their beloved pastor Elder Z. T. Turner, and Elders W. S. Minter, Peter Corn and J. B. Wade.

The meeting was a pleasant one. After service brother R. F. Winn was placed before us, and being found qualified, he was set apart as deacon of said church, which I looked upon as being an ornament to that body.

From this place I filled appointments to Cane Creek church, where the Union was held. There I met our highly esteemed brother Elder James S. Dameron whom I had not met for eight years. Here there was a fine meeting. This was my first visit to the churches of this Association. Elder B. L. Stultz accompanied me to this meeting from North Fork church.

We stopt with brother and sister Wilson on Friday night of the Union, and with brother and sister Charles Dodson on Saturday night, and enjoyed each visit much.

Brethren Stultz, Wilson, Dodson and myself spent a few hours with sister Dyer, a widow lady who seemed to be a Baptist indeed. These dear brethren and sisters and others I met will long live in my memory.

On Sunday evening in company with brother Walton we went to brother and sister Dawson's and spent the night there. On Monday we went to the Mill church, and met a good congregation. After church a sister Chany united with the church by experience. She came from the New School Baptists, the Fullerites. At three o'clock I tried to preach at Pickaway's. Here a brother united by experience.

I learned that he had been one of the New School Baptists, and their most prominent deacon, about 27 years. We spent the night with this dear brother.

Then we filled an appointment at Mt Airy. Here we witnessed an outpouring of God's grace. After brother Walton and myself had preached, as I believe the gospel of the Son of God, two ladies related their experience. (Be it remembered that this is a Union meeting house—Three if not four, orders hold forth there. The Primitives have the 5th Saturday and Sunday.) These ladies repeated in relating their experience in the presence of the spectators the very hard and bitter things they had uttered against the Primitive Baptists. There was a love felt for these sisters that death cannot dissolve.

From here in company with brother Walton and brother Stultz we went to Bethel, and received in to the fellowship of Bethel church 12 members during the meeting, and baptized 6 of them on Sunday morning, the others to be baptized next meeting. In the last 18 months we have received by experience and baptism 52 members there. As one of old said, surely the Lord is among us.

Here we separated with our friends and brethren, (800 or 1000.)

Perhaps we will never all meet again an earth, but from the manifestations we hope we will be complete, and long together dwell. Then we will serve the Lord with one accord. So dear friends, farewell.

Brother Gold, among those baptized was sister Emma Hudson that requested your views recently of heavenly recognition, and your view was so satisfactory to me it was a pleasure to read it. Love to you.

A. B. PHILPOT.

How shall we escape if we neglect so great salvation? Heb. 2:3.

The question is asked, How shall we escape if we neglect so great salvation! We can't escape.

Once we have tasted the goodness of God and felt that God for Christ's sake had pardoned our sins, if we sin we shall die, (die to the enjoyment of this salvation.) There is no more sacrifice for sin, but the soul that sinneth shall die, i, e, the wrong done in the body shall be suffered for while in the flesh. The sins then committed after we have been born of the Spirit shall be suffered for in this life. If we are sons and not bastards and commit sin the rod will come upon us. Our sins will surely find us out. Then how careful we should be. We are then sensible sinners. When we do wrong we are conscious of it. Then how shall we escape if we do these things and neglect so great salvation!

We are shown our true condition in our conviction, shown that we were hell-deserving creatures, totally unfit for heaven, or to be the recipients of the favors and blessings that the Lord had conferred upon us from the earliest of our existence down to the present time. But the Lord in his goodness took our feet out of the miry clay as I hope and placed them upon the rock of eternal ages, and put a new song in our mouths even praises unto God.

Then how shall we escape if we neglect so great salvation, and turn back as the sow to the wallow, as the dog to the vomit, after we were washed and made clean?

He printed his laws in our hearts and in our minds he wrote them; then if we go contrarwise to this inward teaching how shall we escape?

But old self is always present and is very busy and meddlesome. So

he tells us that it is all imagination, and wait till you receive greater manifestations of your acceptance with the Lord, that you will know that you are a christian if you are a christian, and not deceive those good people, that you've grabbed at the shadow and missed the substance, and many other similar things to keep us out of duty.

But the Lord makes our duty known to us and we are commanded to mortify the deeds of the body and to put off the old man with his deeds.

The meek shall eat the good of of this earth, i, e, if we mortify the deeds we shall live, but if we give way to and serve the flesh we shall die.

But we have fears and doubts of our fitness for the church. Well that is the kind that should take up their cross and follow him; for he commands us to work out our own salvation with fear and trembling, for it is God that worketh in us, both to will and to do of his own good pleasure.

I would put no confidence in a man that never had any fears and doubts, though I do believe that we would miss much of the down cast seasons if we were entirely obedient to the commands of God, for sin is the root of all troubles and trials that we witness. But John says that the man that saith that he sins not is a liar and the truth is not in him.

But when we can see ourselves as we are we are then most apt to be dutiful, and we can't see ourselves nearer as we are than when we see ourselves to be the chief of sinners.

Then let us work out our own salvation with fear and trembling. But I must stop right here and say that I am the chief of sinners, prone to wander from the ways of God, but I alone am to blame for my

evil deeds.

But my heart's desire to God is that Israel might be saved. I know that she will be saved ultimately, but the enjoyment of this life depends to a great extent on their own course. Therefore I urge all my Father's children to obedience.

If you have not been baptized and have had impressions that way go home to your friends and tell them what great things the Lord has done for you whereof you are glad. If you love those people above all others it is good evidence that you should live with them.

We are commanded to put on the whole armor of faith and helmet of salvation, and the Lord don't make any unreasonable requisitions of his people either, but when he makes a command of us he also impresses us with the same, therefore we are not ignorant of our duty. Then he says, If ye love me keep my commandments. How often we do wrong and afterwards feel down cast, feel that we have incurred the displeasure of the great Jehovah.

My experience is that the nearer I do my duty the more at ease I feel and the more light I have.

If the light that is in us be darkness how great is the darkness. Then how shall we escape if we neglect so great salvation? When we light a candle we don't put it under a bushel expecting to light up a house, neither is a child of God after he has been regenerated and born of the Spirit letting his or her light shine when they are living out of duty whether in or out of the church.

Awake thou that sleepest, arise from the dead and I will give thee life. This is an injunction of our Saviour to those dead to obedience, to those who have been born of the Spirit and are still out of the militant fold, or if in the militant fold are not living up to the require-

ments of duty. Oh, the gentle loving words of our Saviour just before his ascension, "If you love me keep my commandments." I think that I love him but sometimes when I take a retrospective view of my life, even for the short time that I've been a member of the church, I am made to quake and tremble and think surely christians do not live as I do.

But if we say we sin not we lie and the truth is not in us.

O that we could be fully resigned to God's will, that self could be fully mortified. We should not try to muster up excuses for not doing our duty, for by so doing we say by our acts that we will not have this man Christ Jesus to reign over us.

If we would be his disciples we must take up his cross and follow him through evil as well as good report.

Oh that men would praise the Lord. And that I could live as becomes a child of God.

Today if you will hear his voice harden not your hearts. This is all directed to the child of God, and if such things could not have been possible we should not have been on our guard against it. Then how careful we should be to not violate the law of God written in our hearts to guide us unto all truth.

Finally, if we neglect to do these things how shall we escape? Let us therefore with the ability that God gives us not bury our talent but improve our talent, that is follow the teachings of that inward man if it has been the pleasure of the Lord to take our feet out of the miry clay.

My brethren, be not persuaded that I live up to the requirements of the law of God, for I feel that I fall farther short of it than most any of my brethren, but I feel that I can truthfully say too that I go cast down on

account of my evil deeds.

Oh that we could so live that in our last days we could have this blessed assurance 'as Paul did, That we've fought a good fight, we've kept the faith and there is a crown laid up for us in heaven.

Finally my brethren, be of good cheer, our race will soon be run, and there remaineth a rest to the children of God. Then the warfare will be over and we'll see our lovely Jesus and be full.

Sickness, sorrow, pain nor death can no more have dominion over us, but we shall spend an eternity to the praise of Him who hath died for us and saved us with an everlasting salvation. Yours in affliction.

H. M. BAUCOM.

Peachland, N. C.

ELDER P. D. GOLD, DEAR BROTHER; In May 1st issue of the LANDMARK I see the name "Nancy Lindsey." She resides at my former home, Allisonia Va., and with her I am well acquainted. I rejoiced to see her name in the columns of the LANDMARK, for she is a good woman with a rich experience of God's grace. I upon reading her letter, however, felt as though some strange thing had happened unto her. It was so much unlike the sister Lindsey who had not long since related to me her experience, and yet it was the same personage. If she in that letter expressed her mind, at that time she was indeed carnal, and for which expressions has doubtless repented.

It is an existing fact with many of us that our brothers, sisters, mothers ect., are not of the household of faith. God adds to the church daily such as He would have to be saved. Nature's ties that bind together relations in the flesh are severed in death, and we shall be

as angels of God in Heaven. The disciples of Jesus are our brothers, sisters, and mothers. Christ stretched forth his hands toward his disciples and said, "Behold my mother, and my brethren, for whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother. It is natural for us to love our kindred and desire their salvation, but this love is not the manner or kind of love which the Father hath bestowed upon us, that we should be called the sons of God. Jehovah has not delegated to us the duty nor power to save our kindred which are such by virtue of being born of the will of man, and of the will of the flesh and of blood. But if He would have them to be saved they will be added to the church by being born of God. God's will predominates, and not ours in the salvation of his people. The force of God's words "to come out from among them and be ye separate" is not weakened because they from whom we must separate ourselves are our kindred in the flesh, such as our children, brothers, sisters, mothers ect., It is selfish and preposterous in us to think our children must be saved unless we believe in a universal salvation, for all mankind are the children of some parents, and each parent has an equal right with another. God in his infinite wisdom, and according to his purpose sanctified and sent into the world a Saviour, and he shall save His people from their sins, not our people in the flesh. The Lord he is God, and doeth his pleasure in the army of heaven, and among the inhabitants of the earth.

Sister Lindsey next spoke of the different denominations as christians, and these denominations as churches and then considered the advisability of their uniting, and quoting eminent divines, and ar-

gued that if they would unite they would compose the one "church of God" spoken of in the scriptures. From this she began to complain against the too frequent use of the words "Predestination" "Election" and "Salvation by grace" in the Messenger of Truth and ZION'S LANDMARK. She then closes as follows:—May the Lord bless you my dear brother, and may he use you and your paper for the upbuilding of his kingdom in this world, and the salvation of souls is the prayer of your sister." All this has an uncertain sound and is too queer, too strange, coming from sister Nancy Lindsey to be true. I specially desire that she write again and tell her experience as she told it to us in person, and learn anew the bible doctrine of predestination, election and salvation by grace. Will she please state when she grew tired of this doctrine, in and what issue of the two papers mentioned by her may I find "Salvation by grace" used too often, and from whose pen? I have fellowship for sister Lindsey, because she has related how and when she was saved by the grace of God. In remembrance of this interview I had with her I can not believe she is tired of hearing this doctrine promulgated to the world.

There is but one church, the church of God. Predestination and Election is the doctrine of the bible. Every soul that is saved is saved by God's grace, and each subject of grace never tires of speaking praise to the glory of his grace. To all this sister Lindsey will agree. She will no doubt explain in her next letter how such error and strange things came from her pen. Such a missile as her letter cannot destroy my fellowship for her, for I have heard her testify.

J. C. HURST.

DEAR BROTHER GOLD:—I often feel as one forsaken, but am bound to acknowledge that the Lord has all along through my life of about sixty seven (67) years bestowed many unmerited blessings upon me.

There are a few Primitive Baptists scattered over and around this city and Richmond, but having no place to meet at they very seldom see each other. It really seems to me they should have a house where they could meet for worship, and thereby learn and know more as to each others whereabouts and welfare, and be drawn more closely together in love.

Besides this, it being a railroad center makes it a convenient point for traveling ministers to stop over and rest, and at the same time speaking some words of comfort and encouragement to us who have strayed away from the fold, and sometimes bleat and cry in our sad and lonely condition to be fed and cared for as in days gone by. But what can I do to bring about a move in this direction? I believe the Lord has a people here and if a move was made in the right direction we would find friends without as well as within that would help to secure a home for the Baptists. I feel sure that many of the Elders would visit us here if a house was prepared for them. I have seen them turned away for want of one which makes me feel anxious about it. I will add that property here is now moderately cheap, and can be bought for cash or on long time.

My idea at present is or would be to buy or rent an ordinary vacant dwelling house that would answer our purpose until we could do better, as this would be far cheaper than to build.

I feel much concerned on the subject, and will be much pleased to have some expression from you stat-

ing whether an effort should be made, how to proceed etc.

There is one church in Chesterfield county thirteen miles from here whose pastor is Elder Thomas Bowman. No other church for many miles around. Elder Bowman would no doubt visit us once a month though he has not made the promise.

In short I believe the Lord would so direct the minds of the ministers as to give us preaching once or twice each month. I have had it on my mind for sometime. This together with the love and warm affections that I have for the little scattered and wandering few, and the desire that they have a feeding place is why I write. I love to remember the refreshing reasons I have had with the churches in North Carolina, and am often grieved because I can't visit the one at Elm City where my name is recorded.

Your brother,

I. C. MOORE.

Manchester, Va.

Remarks.

I consider it right and proper for the brethren and friends of the Baptists to have preaching. If you can arrange by renting a place for preaching brother Moore, do so, and make it known. I will publish same, and I think some of our preaching brethren will visit you. We should not neglect the assembling of ourselves together. It has pleased God by the foolishness of preaching to save them that believe.

P. D. G.

—•••••
"And he had two wives, the name of the one was Hannah, and the name of the other Peninah; and Peninah had children, but Hannah had no children."—1st Samuel 1: 2.

Why is this scripture recorded of Elkanah and in what way does it concern us? Are we interested in

this man's existence, his place of abode at Ramah, the number of his wives, and their fruitfulness? It is not as a matter of history. But, all scripture is given by inspiration of God, and is profitable, therefore this being scripture cannot be excluded. To whom and in what way is it profitable? It is profitable to the children of God that the man of God may be perfect. Were it in its application confined to our fathers who have long since fallen asleep, and not reach to the present time, its interpretation would be of a private nature. But know this truth "That no prophecy of the scripture is of any private interpretation." The inference then is that all the inspired scripture are profitable to each of God's children] who live in all times; past, present and future. A child of God in reading the scriptures may find many seeming impossibilities, much apparent useless matter, contradictions, and numerous things hard to be understood, nevertheless he believes them to be true, every word, and mourns his weakness of understanding and magnifies the power and wisdom and mercy of God. This is characteristic of him. He also inquires as he reads each sentence in what way does it address me? I feel to speak a few words concerning the scripture first quoted. In it is mere historical facts concerning a man living on a hill (Ramah) three thousand years ago. In the wives of Elkanah is typified the church of the living God (Hannah) and its adversary, the world, (Peninnah.) In Peninnah and her children we have portrayed the unregenerate in all times. God's command in the morning of time was to be fruitful, and multiply and replenish the earth, and in obedience to this Peninnah has children. But the Lord shut up the womb of Hannah until by promise she bear Samuel, so the

church in her unestablished state in the legal dispensation was sterile until by promise and according to prophecy Jesus, the Christ the Saviour of sinners, is born into the world. When Elkanah went up to worship and to sacrifice unto the Lord of Hosts in Shiloh, he gave to Peninnah his wife and to all her sons and daughters portions. Here are the portions of Peninnah and her children, the promises and covenants with all flesh, "While the earth remaineth seed time and harvest, and cold and heat, and winter and summer, and day and night shall not cease. I will not again curse the ground any more for man's sake." "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." "And I have established my covenant with you; neither shall all flesh be cut off by waters of a flood; neither shall there any more be a flood to destroy the earth." "

But unto Hannah he gave a worthy portion; for he loved Hannah. She not only received the same portions with Peninnah and her children, but in addition she received grace, a double portion. But the Lord had shut up her womb. In this is meant that the children of the flesh are not heirs. She is barren, none could come claiming Abraham to their father. "They which are the children of the flesh these are not the children of God, but the children of the promise are counted for the seed." The church was not established or had no membership until Jesus the child of promise was born unto her. Hannah in her barren state was sorely provoked and fretted by her adversary so much so that she wept and did not eat. She prayed and continued to pray before the Lord for promise of a man child, and in her petition she stated that she was

a woman of a sorrowful spirit, that she was not drunken, nor a daughter of Belial, but had poured out her soul before Him and had spoken out of the abundance of her complaint and grief. Neither can the church feed upon the gospel but she weeps, mourns and travails. She worships in ceremony and prophesies of the coming of Jesus, the promised man child.

The God of Israel answered Hannah's petition in the birth of Samuel and fulfilled the prophesy of the prophets in the birth of Jesus, the Christ, the Saviour of sinners. Then Hannah did eat and was no more sad, and she prayed and said, my heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over my enemies: because I rejoice in thy salvation. There is none holy as the Lord for there is none beside thee; neither is there any rock like our God" &c. Mary the mother of Jesus speaks: "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour &c." "Talk no more so exceeding proudly" (Hannah.) "He hath scattered the proud in the imagination of their hearts" (Mary.) "The bows of the mighty men are broken and they that stumbled are guided with strength" (H.) "He hath put down the mighty from their seats, and exalted them of the low degree" (M.) "They that were full have hired out themselves for bread, and they that were hungry ceased" (H.) "He hath filled the hungry with good things, and the rich he hath sent empty away" (M.)

Great is the mystery of godliness.

Hannah and Mary living over eleven hundred years apart talking as it were in concert; having similar feelings toward the Lord. I

desist under an awful burden of weakness and silence.

J. C. HURST.

Allisonia, Va.

DEAR BROTHER GOLD:—I enclose to you a very precious letter from sister Bettie G. Williams, which has been of much comfort to me. I do not feel in the least worthy of such an epistle of love nor of words of praise contained therein, but hope that some other poor benighted soul may see a blessed communionship and be comforted as I have been. Your brother in hope.

L. H. HARDY.

Roxboro, N. C.

ELDER L. H. HARDY, DEAR BROTHER:—No doubt you will be surprised to receive a letter from me, and I am at myself to write to one of God's ministers that is so learned and wise in Spiritual things, and I so weak and vile and ignorant. But after reading the letter to your dear mother, published in the LANDMARK, it expressed so much of my feelings of the dark region I have passed through since the death of my dear companion, that I am impressed to express my appreciation to you, and to glorify God that you have been led thus.

You have described my feeling better than I could myself. But O may you continue to be upheld and strengthened and not be permitted if consistent with his divine will, to fall into one of those horrible pits as I did. My loss was so great, the trials so sore, the pain and suffering so excruciating, and it all so unexpected that I could not be reconciled to this dispensation though I "sought it with tears." I desired brighter evidences of my acceptance with him than he saw fit to reveal and this is why I believe

that I wandered so far from God. I sought the world around, and peace and comfort nowhere found. My soul refused to be comforted, and for a while I knew not where I was so rebellious was I, but you are so submissive and your faith still strong. What a wonderful God is yours. I doubted the reality of my hope and almost that of others or as there being such a thing as genuine religion. I know this is all to my shame and grief, and if it is sinful for me to confess it I hope I may be forgiven. Oh is it possible for one so vile as I and one that has been so rebellious, to be a child of God do you think? I do not mean that you are in rebellion, no, no, quite different, but surely it is necessary for God's ministers to suffer the afflictions of his people or they could not comfort them, and you are so patient and Job like that I feel like you are standing still to see the wondrous works of God. Surely the Sun of righteousness will arise in due time with healing in his wings and you will be made to praise him.

I would like to tell you what a great and special Saviour I hope he has been to me, a poor rebel, but it seems to me I cannot speak of goodness and mercy as I would like, it is so great. Although I have sustained such a great loss I feel to hope that it is a "light affliction which is but for a moment" and is working for me a far more exceeding and eternal weight of glory. I spend many sad and lonely hours, but God has willed it so and I desire to be reconciled. I have, I believe, had some very bright manifestations of his loving kindness to me of late and oh how my poor soul was filled with such a spirit of thanksgiving and praise to the blessed redeemer. I desire to be a faithful soldier of the cross, but the flesh is so weak that I often find

myself flinching from suffering for his dear name-sake. Brother Hardy, I wanted to write to you after reading your letter in the LANDMARK, but it seems I cannot write that I desire but will ask you to forgive me for this imperfect scribble. I ask you if you can remember me in your prayers as a poor unworthy being. May the Lord abundantly bless you is my desire. Yours in hope of eternal life.

BETTIE G. WILLIAMS.

Kadar, N. C.

DEAR BROTHER GOLD:—Enclosed you will find \$1 to pay my subscription for the LANDMARK. It is a good paper, and I hope I enjoy reading it. I am sorry I have not been able to attend to it sooner, for I reckon we all want what is due us, and I trust the brethren will be punctual in paying you, and by so doing it will enable you to go on with your good work, sending out messages of love to the precious saints of God. May God bless you with much comfort and happiness. Remember me when you have the spirit of prayer is the desire of your unworthy brother, if one at all.

C. A. BUNDY.

Lemay, N. C.

DEAR BROTHER GOLD:—Enclosed you will find \$1 in payment for my LANDMARK this year. I had paid up to April 1st '98 and would have sent your money before now, but was waiting to get you a new subscriber, but my health has been so that I could not go about much this spring, so I have failed to get one. But I will keep trying and see what I can do, I think every lover of the truth ought to take the LANDMARK that possibly can. It brings such good news. I know I am not able

to take it but I don't see how I could do without it. I don't get to hear preaching often. I have not been to Strawberry this year but it has been so I could not go that far; my membership is there, it is ten miles from here so I can't go there often. But if I am not deceived I do dearly love the Primitive Baptists. But I feel so little and cast down I fear they don't love me. I often fear that I am not a child of God. But I know there has been a change in me, the things I once loved I now hate and things I once hated I now love, but my bright seasons are so short and dark seasons so long I am made to wonder oh is there any one like me. But my prayer to God is to teach me what is right and enable me to trust in him for all things for I know he has all power and will do all his pleasure. I read some letters in the LANDMARK from some of the dear sisters that can tell my feelings better than I can tell it myself. I would be glad to get a letter from any of them. From your little sister in hope of life and peace. Pray for me and my little family.

MRS. GILLA A. HINES.
Sandy River, Va.

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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.

R. ANNA PHILLIPS,..... Macon, Ga.

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EDITORIAL

MELCHISEDEC.

By the repeated request of sister Maxie Dukes of Barwick, Ga. and other brethren at different times, I give my views on Heb. 7:1-3, and especially requested, as to who or what Melchisedec represents.

You will notice that Melchisedec is presented to us as "King of Salem, and priest of the most high God" only. Then in description, it reads "First being by interpretation King of righteousness; and after that King of Salem," &c. This shows that he was King of righteousness before he was King of Salem, and with the inference that the first necessarily preceded the last. In harmony with this idea we are told to "consider how great this man was." (7:4.) This shows he was a mortal man before he was made king and Priest. Also it reads of Melchisedec, he "was made like unto the Son of God," (3:4,) which proves, not only that he was not the Son of God—as some affirm—as that a shadow or like-

ness cannot be the substance, but also that "this man," as such, was as the result of certain preceding causes—made a king and priest. Then, evidently, not as the man, but as the already made king and priest he is here presented. And as thus limited in presentation, so also he is limited in representation to Jesus Christ the risen and anointed king and priest at God's right hand in heaven.

How well this accords with the history of Jesus Christ, first manifested in the flesh as born of a woman—as made man with human body, soul and life subject to mortal passions and death; else he could not have died; nor could he have saved a human creature save as made such.

After death he was raised up by, and to, immortal, eternal life as the Son of God and made a priest after the order of Melchisedec. This shows the fact, and the necessity of a change or transformation, as from a natural body to a spiritual, from mortality to immortality; from the flesh to the Spirit; that none but God could accomplish. This shows not only a making so to speak, but one of a nature above man. Melchisedec did not make himself a Priest, but "was made like unto the Son of God." So also Christ glorified not himself to be a priest, but he that said unto him, "thou art my Son" &c, made him a priest. And Paul says "there ariseth another priest who is made not after the law of a carnal commandment but after the power of an endless life." Also

"the law made men priests who have infirmities;" but God's oath, since the law maketh the Son." Then evidently this making must result from works embodied in this righteousness to be fulfilled by Jesus before he can be "King of righteousness" and after which King of Salem. This making proves the man first and thus it behooved him to be made like unto his brethren that he might be a faithful and merciful high priest. And by this oneness with their flesh and blood—a figure giving the relationship of husband—all their legal crimes and responsibilities became his in common; making deliverance in common. Thus, though without personal sin, he "was made to be sin." But by the sacrifice of himself, entailed by this relationship, he came to save them. The greatness of this work is equaled only by its glory. The object of it or of eternal salvation when accomplished, is to present his people to his Father just as he himself—the first fruits—was presented as raised from the dead in body and soul. In order to which he, like Abraham, must first be counted righteous; and then finally meet and slaughter the five confederated kings—the Devil, Sin, Death, Hell and the Grave. This righteousness, or life time obedience to every law of God, and counted a part of himself, will be as the "trained servants" of Abraham brought up in his own house;" (Gen. 14 : 14) and through whom he was enabled to "divide himself" against these combined kings and

win the battle. Thus divided or personally separate from his people, by righteousness, or as without personal sin, he escapes the personal wages of sin, and may give his life for the redemption of his people. While as in union with them, he is counted spotted and imperfect, which as from the one body must be put away before he can become the author of eternal salvation, or present himself without spot in the most holy place. So we see these preceding works as stepping stones from glory to glory, till, more than conqueror he fills the double throne of the royal priesthood.

But since only "in the body of his flesh through death" can he attain to this, we see what a necessary factor death is. For he must die to redeem; he must die to become the mediator of the new testament that his people may receive the promise of eternal inheritance; (9:4) he must die to be a priest after the order of Melchisedec; for "if he were on earth (in the flesh) he should not be a priest, seeing there are those who offer according to law," (8:4.) Therefore from the grave of human flesh and life must spring the new order of king and priest after the power of an endless life. Thus death unmakes for the resurrection to remake. And what a vast, distinct, and mysterious change and transformation is wrought by their hands as God's means? And which makes a man—determined by the Spirit of life in him—as distinctly and essentially different as humanity is from di-

vinity,—mortality from immortality; or as existed between Abraham—watching, warring, fearing in the body of this death—and Melchisedec exalted and secure in the eternal life and throne of God. And just this difference existed between Jesus Christ in the flesh, and Jesus Christ on the throne of his royal priesthood.

Therefore, as in the flesh, we may trace his descent—the beginning of his days at Bethlehem, and the end of his life at Jerusalem on the cross. While as having poured out this human life on the cross, and raised from the dead by the power and possession of eternal life the "first fruits from the dead"—"the beginning of the creation of God" (Rev. 1) after this new order of bodily resurrection to eternal life, and therefore "whose descent is not counted from his brethren" in the flesh, we may truthfully say he fills the representation of Melchisedec as "without descent, without father, without mother; having neither beginning of days, nor end of life;" yet the eternal Son of God begotten this day from the dead, and now returned "King of Salem, priest of the most high God." And his life being eternal and unchangeable, his priesthood is so.

But now as to the paying of tithes—about which I have been especially asked to give views. Abraham is a figure of Jesus in the flesh. As here presented he had—to be brief—left his father's house and native country and was living in a land the Lord had promised. So

Jesus had left his Father's house and was living in a land (body) the Lord had promised him and his seed a possession and habitation for ever. Abraham was found faithful, righteous, the friend of God; and he was the head of his tribe, and in whom all nations were to be blessed. So was Jesus. And now his brethren were captives in the hands of a powerful enemy; he took his trained servants, "divided himself," met and slaughtered the five Kings heretofore conquerors, and redeeming—bringing back his brethren, he met Melchisedec who blessed him, and to whom he paid tithes. So Jesus having fulfilled every law looking to the putting away of the old, and the establishment of the new covenant, whether demanded of him personally or in behalf of his people, on that last night of his life in the flesh when the hour and power of darkness had come, and he must needs enter the valley of mental decision, amid the slime pits of moral doubt and wavering.

And who knows the terrible fierceness of that moral combat with these five kings wherein his soul was sorrowful unto death, and his agony of heart and spirit so great that his sweat was blood? Then finally remembering that for this hour, in accordance to his Father's will, he came into the world, his resolution and determination to do his will strengthened; and with that decisive all—conquering, "Nevertheless, not my will, but thine be done" he came off victor—virtually slaughtering these kings, and winning two crowns, and bringing

back his brethren. And returning as it were, met a messenger or angel of God—answering to Melchisedec—who blessed and strengthened him as with bread and wine. And as thus blessed by the Holy Spirit he saw and acknowledged that of all his works done in the flesh, not one could be made effective and efficient as reaching the end designed saved by the helping, forwarding, confirming hand of the risen Christ as priest after this new order, even the great work of redemption would end in death, nor its subject attain to justification, but for the resurrection to this royal priesthood. And thus ascribing a part of the merit and virtue of all his works to the risen priest, and hence honor and reward, he thus "gave a tenth part of all," as "dividing the spoil with the strong," Isa. 53 : 12.

Then—to follow the figure a little further—the Lord told Abraham that not this Eliezer, but a son born in his own house, should be his heir. Then he prepared on the after the offering the Lord required, watched them all night to drive away the birds of prey; then a horror of great darkness fell on him. So Jesus received the promise that not these legalists—these Jews by nature, but sons born in his own gospel house should be his heirs: and for the glory of this house set upon him he despised the shame and prepared and placed on the altar his offering—body—in that he met his betrayer and gave up his person to the officers and there watched all night, driving away

every suggestion that would displace it, and then the horror of death and darkness fell on him.

R. A. P.

Friend A. J. Montgomery of Oklahoma, requests my view of 2nd Cor. 12 : 2-4 and Matt. 8 : 22.

In the first the case of Paul caught up to the third heaven is stated; in 2nd the dead shall bury their dead is declared.

Our friend states that he does not understand the meaning of the third heaven. Neither do I. Did Paul himself understand it? If he did he was not able, or it was not lawful, for him to tell it.

We do not understand much of the second or gospel heaven in which the people of God are manifested by a Spiritual birth. We know in part, and prophesy in part of the things of this kingdom. But the apostle was caught up higher—to the third heaven—to paradise, and and whether he was in the body or out of the body he could not tell.

But he gloried not in himself, but in the vision or revelation he did glory. Then visions and revelations are wholly of the Lord. While the world ridicules visions and revelations, the people of God glory in them, because they are the Lord's doings, and are marvelous in our eyes.

These visions and revelations have entire control over those to whom they are made known. Paul was caught up. He did not have to climb. He could not tell even whether he was in the body or not. He could not tell what he saw, yet

he knew such a man. While it was above fourteen years ago, still it was so written in his mind that it could not be effaced. We never forget such revelations. While we cannot glory in ourselves, yet we do glory in the man revealed in the revelation, for it is such an assurance of salvation, and such a revelation of the Lord that we glory in such a man. But in ourselves we do not glory.

We cannot tell these wonderful things. It was not lawful for Paul to utter what he saw in the third heaven. In the flesh it cannot be uttered.

Do people to whom such revelations are made become puffed up in the flesh? No doubt others not believing in visions and revelations, not loving this doctrine that comes from heaven, think those receiving them are puffed up. But to prevent this a thorn in the flesh, the messenger of Satan, is sent to buffet them, or abase them. This produces such a sense of vileness that one cannot glory in himself. The more of the revelation of Jesus is made to a child of God the more he abhors himself, and exclaims as Paul, "I am the chief of sinners," but he glories in the revelation of the Lord, and in the man he sees in the revelation.

"Let the dead bury their dead."

A scribe proposed to follow Jesus wherever he went. Jesus replied, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." This scribe is told he

shall receive poverty and suffering if he follows Jesus. He must not expect any earthly reward. Those who make such boastful offers of what they will do have not first sat down and counted the cost.

But a disciple of Jesus requests that he might first bury his father. Here the opposition of the flesh comes up. The request seems to be a reasonable one. Is it not right to bury ones father? Jesus said, Let the dead bury their dead. Such people as are dead in trespasses and in sins can bury their dead. Such cannot preach the gospel. Burying those that are literally or naturally dead can be done by such as are dead in trespasses and in sins. It is a fitting work for them to do. But preaching the gospel is a work for the living to the living. It is a resurrection labor, glorious in its nature. Though the flesh seeks an excuse, and here puts what it seems might be allowed. Would not the filial act of a man's burying his dead father excuse him from preaching the gospel? No. The dead can bury their dead, but go thou and preach the gospel. The King's business is above all other. Therefore go and attend to that, go thou and preach the gospel. Do you think one can be called to preach the gospel and not know he has any impression of that sort? What think you of one called of God to preach that has no father to bury, or no worldly matter to attend, or no excuse, or no trial?

P. D. G.

WAR.

Moses said, when the host goeth forth against thine enemies, then keep thee far from every wicked thing.

In the good fight of faith the war is between the good and the evil, righteousness and wickedness. Of course no compromise can be made with wickedness. That is the enemy we are fighting. How different in the wars of the nations of the world. They often have a wicked motive (always one of the other nation has,) and the passions of anger and revenge control. To kill their fellow creature is the object. Whatever is taken from the vanquished belongs to the victors. All of this is in violation of the principles of the kingdom of Jesus, yet is considered fair in war.

The Son of man came not to destroy men's lives, but to save them. Those that fight under his peaceable banner resist the devil, and have no fellowship with the unfruitful works of darkness; yet they wrong no man, they defraud no man.

The enemies they fight are the foes of their house. He that rules himself—that keeps his own body under, and mortifies his members which are upon earth, is greater than he that taketh a city. The greatest conqueror in this holy war has done violence to no man.

P. D. G.

Brother S. Yates, of Texas, requests my view of Eccl. 7:15, also Eccl. 8:12-13.

Solomon in the days of his vanity

saw all things, but he does not say he understood all things; nor does he say that all things would come to pass as he thought they would. Our carnal or natural reasoning would be that if a man is righteous he would be blest with long life and much happiness, and if he is wicked he would quickly and violently perish, and this we look for. But he had seen a just man perish in his righteousness, and a wicked man that prolonging his life in his wickedness. We read that Abel was a just man that perished in his righteousness, while Cain was a wicked man that lived longer or prolonged his life in his wickedness.

John the Baptist was a just man that perished in his righteousness, while Herod lived after he beheaded John.

Yet it is also a fact that though a sinner do evil a hundred times, and his days be prolonged, still it is true that it shall be well with them that fear God. Say ye to the righteous that it shall be well with them. But it shall not be well with the wicked, neither shall he prolong his days which are as a shadow: because he feareth not God. Now there seems to be a contradiction here. In chapter 7: 15, He says there is a wicked man that prolongeth his life in his wickedness, while in chapter 8: 13, he says, the wicked shall not prolong his days which are as a shadow. Both are true in the sense intended. A wicked man often lives longer in this world than a righteous man. Still it is true that no amount of

wickedness can prolong the days of his life which are as a shadow. Can a shadow lengthen the tree that casts the shadow? The days of a man's life are numbered, nor can he add to them by wickedness. There is no evidence that his days were numbered until after he sinned. If by sinning they are limited, could increased sinning lengthen that limit? It would rather appear that it would still contract it.

Wisdom of man cannot unravel the intricacies of this seemingly tangled condition. Not even could the wisdom of Solomon reduce to order satisfactory to himself the apparent confusion in the world, so that in his most extended survey he exclaimed, vanity of vanities saith the preacher. One event happeneth to all, the righteous and the wicked.

Yet Solomon never for a moment lost sight of the great, final, unchangeable truth of God—that it should be well with the righteous finally, and that it should go ill finally with the wicked.

The life therefore of faith, or profound submission to the will of God, is the golden rule of safety, or as he expresses it, "Fear God and keep his commandments, for this is the whole duty of man." God will bring everything into judgment.

P. D. G.

Brother J. S. Clayton, of N. C. requests my view of 2nd Cor. 13:11, especially the expression, "Be of

one mind." The verse is a wonderful one and reads:

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Suppose you have been taught of God that he is the God of peace and love, and you are exercised in your mind to believe and know that God has a people on this earth, what sort of a people would you conclude they are—a people of the same, sound mind, all loving the things of God, all living in love and peace, and dwelling together in unity, or would you look for a people wrangling, quarreling and devouring each other?

Suppose you were led to believe from the reading of scripture already fulfilled in your own heart and experience, that God has a people on this earth, what sort of people would you look for?

Peradventure you visit an assemblage of people where there is fussing and hate and strife—no true love—would you think God ruled there, or the devil? Would you desire to unite with a people of different minds, and that are contentious, and striving about words that are to no profit, or some worldly matter?

God's works bear marks of his handiwork. He is not the author of confusion, but, of peace. I doubt not but that the devil attempts to disturb and destroy the Lord's work, and if he can cause divisions in the flock it is his pleasure.

But the mind and desire of the Lord's people is to believe, speak and act one and the same things in

Christ Jesus, and dwell together in unity.

Suppose you visit a denomination at one of their meetings, and the preacher preaches creature work, or begs for money, or is abusing some one else, what would you think? Why do you want to hear such preaching when you worship? Do you wish to hear Jesus preached? Suppose the preacher is in the mud and attempts to pull out by throwing mud on some other man, do you want to hear him? If so it is because you love to eat dirt.

If you are right you wish to hear Jesus preached. You do not want to hear any jesting, or foolishness, nor man's works, nor abuse of man, nor praise of man, but you desire that the preacher should know nothing among men but Jesus Christ and him crucified.

This will cause all that love Jesus to dwell in peace, even the peace of God that passeth knowledge. This is the perfection which the gospel produces.

P. D. G.

Elders J. B. Bass and G. W. Boswell, on 5th Sunday in May last ordained brethren W. G. Woodard and John W. Brady as deacons of Cross Road church, Johnston Co. N. C.

Passengers visiting the Staunton River Association will be met at Chatham, Va. on Thursday afternoon before 2nd Sunday in Aug.

R. L. SHREVE

Brother Shreve, please meet brother Isaac Jones and myself then.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—My health is bad yet, but I improve gradually, am not able to do anything yet. All think my chance good to recover, and I do myself, though it will be sometime before I can do any work. I can walk about the house and yard, and have been blest to try to preach the glorious gospel of the Son of God twice since I came from the Hospital in Richmond, Va. I remain your brother I hope in the Lord.

E. C. SMITH.

LaGrange, N. C.

ELDER P. D. GOLD DEAR BROTHER:—I will write you a short note to inform you that it is earnestly requested that you attend the Pig River Association which is appointed to be held at the Little Creek meeting House, 4 miles southwest of Wirtz, a depot on the Roanoke & Southern R. R. and to commence on Tuesday before the 4th Sunday in Aug next, if the Lord wills. We will try to get reduced rates on the R. R. for those wishing to attend. You will come to Wirtz on Monday before at 12, 28 o'clock.

J. C. HALL.

Gogginsville,

UNION MEETINGS.

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 July 1898. We hope many brethren both of the ministry and laity will attend.

J. S. WILSON, Cl'k.

The Bryan Chapel Union is appointed to be held if the Lord will at Logsboro Cross Roads, 6 miles

northwest of Tarboro. N. C. commencing on Saturday before the 5th, Sunday in July. General invitation especially to ministers.

RICHARD LAWRENCE Cl'k.

Our Union meets on Friday before the 4th Sunday in July with Providence church North Banks. Brethren invited.

H. C. BOYD.

From all the information I have of the "New Canning Outfit," of Mr. Ireland at Burlington N. C. advertised in the LANDMARK, I think it is good and will answer the purpose for which it is recommended.

P. D. G.

CORRECTION.

Elder G. D. Roberson's appointment at Tarboro is Saturday and 1st Sunday in August, and then his appointments run as advertised in LANDMARK of July 1st.

ASSOCIATION NOTICE.

The Country Line Association is appointed to be held with the church at Prospect Hill, Saturday, 3rd Sunday and Monday of August. Mebane is the nearest Depot.

The Eno Association is appointed to meet at Dutchville on Saturday before the 1st Sunday in August. It is within one mile of the Oxford and Clarksville R. R. at Wilkins, and one mile of Durham and Northern R. R. at Benehan.

OBITUARIES.

ELTON HASSEL PAYNE.

The son of M. A. and R. L. Payne, was born December the 20, 1827, and died June 19th 1898. He was sick only one week. I believe all was done for him that mortal hands could do, but all was in vain. God had called and he must obey; but oh, how hard for a loving father and mother to say, thy will be done. But I do say from my heart that God is just in all he does. Little Elton was a sweet and loving child, he always seemed to love every body he met. No one seemed to be a stranger to him. He would hold his mouth to kiss those that he had never met before. I know that I did love him dearly and I believe he was taken from my arms to the arms of Jesus. I feel like that I can view him in heaven singing the heavenly song. But oh how hard for father and mother to know that they will never hear that sweet little prattling tongue, that has so often cheered their sad hearts in the lonely hours. Oh, may we meet him where parting will be no more, there to be with Jesus and all the loved ones that have gone on before. May God help us to bear our trouble, and enable us to say at all times, "Thy will be done." Written by his mother.

MARY AGNES PAYNE.

MISS MOLLIE THOMPSON.

Miss Mollie Thompson departed this life June 2nd 1898. She was the daughter of Bryant and Sarah A. Thompson, was born in Johnston Co. N. C, August the 8th 1877, aged 20 years, nine months and 25 days. Mollie was a dear friend of mine, and it is hard to part with those we love, but God saw fit in his providence to remove her from hence. She was loved by all who knew her both old and young. She suffered about three weeks with what noted physicians pronounced typhoid fever. Mollie had never made any public profession of faith, but left the bright manifestation of her future happiness. She told us that heaven was her home. She was very kind to her aged, afflicted parents, and left father, mother, three brothers, and three sisters, and a host of relatives and friends to mourn her departure, but we feel that our loss is her eternal gain. Everything was done that loving hands and

kind physicians could do to alleviate her pain, but alas we could not stay the hand of death. The Lord giveth and the Lord taketh away, blessed be the name of the Lord, May the Lord comfort the bereaved parents, brothers and sisters, is the prayer of the unworthy writer.

L. R. BERRY.

Callisburg, Cook Co. Texas.

MARTHA E. WALSTON.

Again the icy hand of death has visited the home of brother Levi Walston taking away his dear wife Martha E. Walston. In deep sympathy for the bereaved family I write this tribute of respect to the memory of their loved one who departed this life on the morning of the 11th of April 1898, aged 50 years 8 months 16 days. I feel utterly inefficient to do justice to her. She was married Oct. 1st 1865 to Levi Walston, she was a devoted wife, a loving and indulgent mother, a kind neighbor. She raised six children to be grown, all married, a son and daughter preceding her to the grave. She leaves a devoted and faithful husband, four children, aged mother, two sisters and six brothers, a host of relatives and friends to mourn her loss. She was a sufferer for several years. When all the medical skill and fond attention of loved ones here below failed, we feel that the Lord relieved her of all pain and gently bore her spirit across the cold stream to dwell forever with Him.

She and her husband united with the Primitive Baptist at Lower Town Creek, and were baptized the 2nd Sunday in Sept. 1880 by Elder B. C. Pitt. She enjoyed the love and full fellowship of her church until her death. She was ever firm in the doctrine. During her last days, when her complicated diseases, were gradually loosening the cords of life, she was always cheerful, a kind word for all, submissive to the will of her Lord, whom she delighted to worship. Her spirit is gone, her body lies buried by the side of her loved ones in the family burial ground at St. Lewis N. C. She exerted such a gentle influence over those she loved, they owe her a debt of gratitude that can not be expressed. She possessed a pure spirit within, a spirit which loved the good and true, a hand to help the distressed. She entertained her many friends with the greatest warmth and cordiality. We feel that she is now at rest in the blissful presence of her dear Saviour. Rest on dear one, when we think

of you in thy dear Saviour's presence, we cannot wish you back, we miss you, oh we miss you! words cannot express the aching void left in our hearts, but the memory of that sweet fellowship with you in Jesus is ever dear. May the bereaved ones have the presence of the Lord in their sore trials, by and through the grace of God meet her in that blissful abode where all is love, no sorrow of parting is the prayer of one who loved her. Yours in humble hope,

FANNIE I. LEWIS.

St Lewis N. C.

SILAS C. WOOD.

By the request of sister Wood, I send you a very imperfect obituary of her husband, brother Silas C. Wood. He was the son of the late Stephen Wood and his wife, Nancy T. Wood, of Franklin Co. Va. and was born April the 17th 1845 and died very suddenly on Jan. 13th 1898, making his stay on earth 52 years, 8 months and 26 days. Of his early youth the writer knows nothing, but supposes he was raised up on the farm and received a common school education. After he grew up to manhood he was a moral, sober and highly respected young man. He was married to Miss Louisa F. Kirkwood of Roanoke Co. Va., on Nov. 14th 1872. The fruits of this union were four sons, one of them preceded him to the tomb. So far as the writer has ever heard he and wife lived happily together up to the day of his death. After his marriage he was greatly afflicted with some kind of disease in one of his limbs, and for several years was not able to labor on the farm very much. But he was employed most of the time in clerking for several merchants in the country giving perfect satisfaction to each one by whom he was employed. And so he made a living for his family. At one time he had to quit work on account of his great affliction and spent some time at the springs and received much benefit: from the springs he returned to his home and followed clerking and other occupations, for a livelihood. He possessed good business qualities and a good character. He was a great friend to the Baptists and was often at their meetings. In the year of 1892 he professed a hope in Christ, but felt to be so unworthy that he could not offer to the church a reason of his hope until the 1st Sunday in December 1897, when he went before the brethren at Bethel Church, in

Franklin Co. Va., and gave such satisfactory evidence of a change of heart and hope of eternal life by and through the grace of God that they gave him their hands in token of love and fellowship, his wife having joined the church a short time before. But it was the pleasure of the Lord to call this dear brother from the church militant to the church triumphant as we hope and believe before he had an opportunity to be baptized in water, so he never had the privilege of communion with the saints at the Lord's table. If baptism in water is essential to salvation, then our dear brother died without this essential. But it is the blood of Jesus, and not water baptism, that cleanseth from all sin, and we hope the blood of Christ applied by the Spirit had prepared our brother for eternal joys. Brother Silas was a good citizen, a kind and loving husband, an affectionate father, a dutiful son, kind and obliging neighbor, and we believe a christian indeed.

J. C. HALL.

APPOINTMENTS.

E. E. LUNDY.

| | |
|--|--------------------|
| Newport | 4th Sunday in July |
| South West | Tuesday |
| Yopps | Wednesday |
| Stump Sound | Thursday |
| Wilmington | 5th Sunday |
| Monday he will go to Clinton | |
| Old Harnet | Tuesday |
| Seven Mile | Wednesday |
| Reedy Prong | Thursday |
| Thence to Eno Association | |
| Tar River | Tuesday |
| Shiloh | Wednesday |
| Thence to Staunton River Association | |
| Whitethorne | Monday |
| Weatherford | Tuesday |
| Fairfield | Wednesday |
| Quaker | Thursday |
| Morgan | Friday |
| Stewartsville | Saturday |
| Roanoke City | 3rd Sunday |
| Radford City | Tuesday night |
| Thence to Elkhorn association Tazewell Co Va | |
| Will some one meet him at Clinton on | |
| Monday after 5th Sunday in August? | |

S. F. BASS.

Elizabeth N. C. Sat and 2nd Sunday in Aug.

J. E. ADAMS.

TRAINS GOING NORTH

Smithfield Friday night before 5th Sunday in July.
 Smithfield Union..... Sat and 5th Sunday
 Salem Tuesday
 Clayton Tuesday night
 Raleigh..... Wednesday night
 Cedar Grove Thursday 3 p. m.
 Thence to Eno Association. Elder Powell or some one will please meet him at Wake Forest Tuesday morning.

J. A. BURCH.

Sparta (Alleghany Co N. C.)..... July 15
 Little River..... 16 & 17
 Zion..... 18
 Crab Creek..... 19
 Cross Roads..... 20
 Meadow Creek..... 21
 Coleman..... 22
 Crooked Creek..... 23
 Good Hope..... 24
 Lamsburg..... 25
 Flowers Gap..... 26
 Crooked Oak..... 27
 Stewart's Creek..... 28
 Mt Airy..... at night
 Toms Creek..... 29
 State Line..... 30
 Russell Creek..... 31
 Snow Creek..... Aug 1
 North View..... 2
 Buffalo..... 3
 Stoneville..... 4
 Shiloh..... 5
 Pleasantville..... 6 and 7
 Raldisville..... at night
 Elder A. J. Taylor expects, if the Lord will, to accompany him part of the time.

WILMINGTON & WELDON R. R.
 and Branches & Florence Railroad
 Cond. Schedule—SOUTH BOUND.

| DATED May 15, 1888. | No. 31 Daily | No. 32 Daily | No. 41. Daily. | No. 40. |
|-------------------------|-----------------|-----------------|-------------------|----------------|
| Lv Weldon..... | A. M. 11 50 | P. M. 9 43 | A. M. 10 30 | P. M. |
| Ar Rocky Mt..... | 12 55 | ..... | ..... | ..... |
| Lv Tarboro..... | 12 20 | ..... | ..... | ..... |
| Lv. Rocky Mt..... | 1 00 | 10 36 | 5 40 | 12 57 |
| Lv. Wilson..... | 1 55 | 11 11 | 6 24 | 2 20 |
| Lv. Selma..... | 2 30 | 11 55 | ..... | ..... |
| Lv Fayetteville..... | 4 12 | 1 07 | ..... | ..... |
| Ar. Florence..... | 7 25 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | 6 00 pm | ..... | ..... | ..... |
| Lv Tarboro..... | 6 00 pm | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7 10 pm | ..... | ..... | ..... |
| Ar Goldboro..... | 5 00 pm | ..... | ..... | ..... |
| Lv Goldboro..... | ..... | ..... | A. M. 7 05 | P. M. 3 05 |
| Lv Magnolia..... | ..... | ..... | 8 05 | 4 12 |
| Ar Wilmington..... | ..... | ..... | 9 30 | 5 40 |
| | P. M. | ..... | A. M. | ..... |

| | No. 16 Daily. | No. 12 Daily. | No. 40 Daily. | No. 45 |
|----------------------|------------------|------------------|------------------|----------------|
| Lv Florence..... | A. M. 8 45 | P. M. 8 35 | ..... | ..... |
| Lv Fayetteville..... | 11 50 | 10 15 | ..... | ..... |
| Lv. Selma..... | 12 15 | 11 41 | ..... | ..... |
| Ar. Wilson..... | 1 17 | 12 19 | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 00 am | ..... | ..... | ..... |
| Lv Wilson..... | 5 45 am | ..... | ..... | ..... |
| Ar Rocky Mt..... | 5 55 am | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... |
| Lv Wilmington..... | ..... | ..... | P. M. 7 15 | A. M. 9 35 |
| Lv Magnolia..... | ..... | ..... | 8 55 | 11 41 |
| Lv Goldsboro..... | ..... | ..... | 10 10 | 12 05 |
| Lv Wilson..... | P. M. 1 17 | A. M. 12 10 | P. M. 11 15 | P. M. 12 40 |
| Ar Rocky Mt..... | 2 14 | 12 57 | 11 57 | 1 30 |
| Lv Tarboro..... | 12 20 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 2 11 | 12 57 | ..... | ..... |
| Ar Weldon..... | 3 25 | P. M. A. M. | P. M. | ..... |

†Daily except Monday. ‡Daily except Sunday.
 Train on Scotland Neck Branch Road leaves Weldon 4.15 p. m., Halifax 4.30 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.57 p. m. Kingston 7.35 p. m. Returning leaves Kingston, 7.50 a. m., Greenville 8.52 a. m., arriving Halifax at 11.18 a. m. Weldon 11.33 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8.20 a. m. and 2.30 p. m. Arrive Parmele 9.10 a. m. and 4.00 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 except Sunday at 5.30 p. m., Sunday, 4.15 p. m., arrives Plymouth 7.40 p. m., 6.10 p. m. Returning leaves Plymouth daily except Sunday at 7.50 a. m. and Sunday 9.00 a. m. Arrives Tarboro 10.05 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., 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 5.31 p. m. Returning leave Spring Hope 5.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 5.10 a. m. and 4.15 p. m., Returning leaves Clinton at 7.00 a. m. and 10.15 a. m.

Train No. 75 makes close connection at Weldon for all points North, daily, all rail via Richmond.

H. M. EMMERSON, General Pas. Agt.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.



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P. D. GOLD.

| | | | | | |
|------------------------------------|--|---|---|---|---|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | | <i>The waters assuage.</i> | |
| Before CHRIST 540. | him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | CHAPTER VIII. | | Before CHRIST 541. | |
| | | 1 The waters assuage. 4 The ark resteth on Ararat. 7 The seven and the dove. 15 Noah, being commanded, 18 went forth of the ark. 19 He buildeth an altar, and offereth sacrifices, 21 which God accepteth, and promiseth to raise the earth no more. | A | | God * remembered Noah, and every living thing, and all the cattle that was with him in the ark: |
| | | | | 2 ch. 10. 20. Ex. 9. 24. 1 Sam. 2. | |

A NEW CANNING OUTFIT.

Can your fruits and vegetables and make money out of them, instead of letting them dry up and rot in the field. I am manufacturing a machine that will do it successfully, and enable you to make some dollars that you have lost year by year. You can make big money canning Peaches, Apples, Blackberries and all kinds of fruits,—Corn, String-beans and all kinds of vegetables in tin or glass. I send machine and all canning tools and book of instruction enabling you to go into the canning business. I guarantee perfect success if instructions are followed, or will refund the money. I sell the entire outfit for \$5 for a machine that will last 15 years with proper care. Send for circulars and testimonials.

W. F. IRELAND, Burlington, N. C.

Jun. 1 2m.

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.

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,
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Price—One Dollar Per Year.

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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.

NOTICE!

I propose to fill this issue with communications of brethren living in 1840. These are all copied from the Primitive Baptist then published in Tarboro, N. C.

These brethren lived in the days of war. They built in troublous times. With sword in one hand, and trowel in the other, to keep away the foxes, and strengthen the feeble they wrought.

We are entering into their labors, and are enjoying the fruit of their toil.

P. D. G.

still living on Jesus and growing up in him. He is the fountain of life, and all divine life is in him, and the christian's life is hid with him, in God. Live in him therefore and walk in him, and of him speak in high terms, and recommend him to others as the only refuge from the deluge of divine wrath; and when I come I will try to aid you in this matter, and thus we will strive together for the faith of the gospel among the mountains in Virginia. An office under Christ is of great importance and of vast dignity, and in this office you and I stand, and I hope we shall remain faithful to our trust, and at last receive a crown of life.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTISTS.

MY DEAR BROTHER:—Grace and peace be with thee. I am yet in the land of the living, and I want to see you all once more, and hope I shall next April at the Staunton River Association, and I wish our coming together as an Association may be for our mutual good, and the glory of God; and this, my brother, will be the case if the Angel of the covenant is with us; and he has been with sinful men before now, and why may he not be in our midst when we are assembled at Upper Banister next April? Let us hope he will. I hope you are

All the ministering brethren and christian friends in your parts I have a good remembrance of, and I wish all of them well in the Lord, and hope to see them next year and then to unite together in speaking of the glory of Christ's kingdom and talking of his power. Better employment we cannot be found in, than that of extolling the Saviour of sinners and opening up the great mysteries of the cross. In this engagement I want to live and die, and I want Elder O. Minter to live and die with me. In this engagement there is nothing cloying nor disgraceful, but everything that is honorable and praiseworthy; and who that knows God and the gospel would not like to be employed in a

cause so dignified and honorable? The very reproach of it is honorable, for it is to be reproached for Christ and his gospel. Moses, we are informed, esteemed the reproach of Christ greater riches than the treasures of Egypt, and it would not be amiss were we to do so, for such sort of reproach is worth as much now as it was in the days of Moses, and hence we may venture to hold it in the same estimation as he did. Indeed, reproach is an excellent set off to the gospel of Christ for the darker one looks, the brighter the other shines.

If reproach was of no benefit at all, it would not be reasonable for us to suppose that the eternal God would suffer his Son and his gospel to lie under such reproach as now is the case, and as has been the case in all ages of the world: and hence, let us hail reproach as a badge belonging to our holy profession, and which remonstrates us to be soldiers of the cross. And also let us behave ourselves as soldiers of the cross ought to behave themselves; that is to say, let us be patient and submissive to him who hath chosen us to be good soldiers of Jesus Christ. This war will soon be over and we shall be dismissed both from a military and a militant life to a state and place where the wicked cease from troubling and the weary are at rest; and there, my brother, we shall enjoy a long repose and sing of mercy on a lofty key; for certain it is, that divine mercy will be the copious matter of our song in the bright world above:—the world where God and angels dwell. And mercy also will shine much more resplendent there than here it shines; for there it is at home, heaven being its native place, whereas it is only a visitant here in this sin disordered world. It was however a long time ago that it first found a passage from its

native home to these low lands, and mighty wonders it has done since here it has been. The course it took in getting here was through the side of One who in agony expired upon the cross of Calvary. Amazing mercy! It is so amazing in all respects in my view of it, that as I, two or three days ago was ruminating on the stupendousness of it, I on the subject of divine mercy composed the following verses, and which verses you may expect to find in the volume of hymns which I am about to compile by the recommendation of the Kehukee Association and others.

So I then sang, and so I now sing, and of mercy your correspondent forever wishes to sing, for divine mercy has with it a most melodious sound as well as a delicious taste, and it never becomes stale nor any way unpalatable: and from the acquaintance I have with it, I can venture to recommend it as the very best antidote against the poison of sin that can anywhere be found. But you try it sir, and if it be not as your correspondent says, you can easily as Job says, make me a liar, and make my speech nothing worth. Job 24 : 25. Divine mercy, if by me the matter is rightly understood, is one of the great component parts of the everlasting gospel, and it always takes an active part in the salvation of such depraved mortals as we are. And how this mercy can be so resisted by puny mortals as not for it to accomplish all and everything it takes in hand with a view of accomplishing, your correspondent knows not. Can you or your brother Silas, inform me? I shall be sorry to take incorrect views of the mercy of God, especially as it has done so much for my soul, and much it has done for your soul too, and therefore let us both speak well of divine mercy, and speak of it

also as if we were well acquainted with its worth and beauty. There is an intrinsic worth and likewise radiant beauty in the mercy of God, which far excel the transitory toys, and all the vain gaities of this unhallowed world, and happy are they who are acquainted with the same. They must needs be rich in soul who possess this divine commodity, if I may call the mercy of God by such a name; and not only rich but greatly indulged also; and the light it affords illumines the whole soul; and transforms it into a different shape from what it was anterior to the indwelling of divine mercy; for in the strictest sense of the word mercy is a luminary, and in heaven it shines much more conspicuous than does a blazing comet in the planetary region; and hence the soul of man without mercy and its own concomitant is at best but a dark cell, a frightful chaos where doleful creatures lurk. Thrice happy therefore is that man whose soul has been illuminated by mercy's bright beams, and whose ears have heard its joyful sound from the hills of frankincense. God almighty bless you and yours. Amen.

JAMES OSBOURN.

Remarks.

Elder James Osborne was an able expounder of the word. Our old brethren remember something of him. He died at Elder C. B. Hassell's, in Williamston, N. C.

The Staunton River Association he refers to meets in August. I have visited twenty five sessions consecutively.

P. D. G.

Brother Rudolph Rorer resided in Pittsylvania Co. Va. He was a famous brother, a strong predes-

tinarian and a lovely man. I saw him once.

P. D. G.

DEAR BRETHREN AND SISTERS:— Of the Old School or Apostolic Baptist order: May God bless us with a right understanding of his gospel, and enable us to rightly contend for the same through the Primitive, and not once name politics; for if we do, we will come in contact with our brethren or their political principles, which I think is not right. For if all of us were to give our opinion on this subject we would have a political paper instead of a religious one; so we had best not touch the subject when we are writing for the Primitive, for this is a matter that every man has a gospel right to think as he pleases about. Then we should not think hard of our brother who differs with us on this subject, and I am glad that I can say that I think as much of brethren that differ with me on this subject, as I do of them that agree with me; for I believe we have a gospel right to do so. And I think every Republican is willing to this, for none of us know that our way is the best way. So we had better pray God to rule in the hearts of our rulers, and enable them to enact such laws as will be for the people's good and his glory. Nothing more on this subject.

But now as it concerns the gospel of Jesus Christ, the Son of God, we his children are commanded to see eye to eye and speak the same thing and to be of one mind and one judgment; and let there be no division among you the children, as concerns the gospel; neither politics, nor cropping, but the gospel. Hence it is, that I must contend for a oneness among the saints as concerning the gospel. So I will say to my dear sister Higgins

that seems to wish all the Primitive Baptists would raise the weapons of war against drinking spiritous liquors, now, my sister, I say to you that I believe this would be an unlawful war, for the gospel never did forbid drinking, but it does forbid getting drunk; so you can see that we have a right to drink, or God would not have said we should not get drunk. If he had intended that we should not drink, he would have said, you my children must not drink spirits, or he that drinketh strong drink shall be damned; but he has only said that a drunkard shall not enter the kingdom of heaven. So you may see, my sister, that it is not drinking that prevents one from getting to heaven; no, but it is drinking too much. So it is not a crime to eat, but it is a crime to eat too much. Hence when God said no glutton should enter the kingdom, he did not intend for us to declare war against eating; no, he intended for us to eat. And so he intended for us to drink, for he commanded his disciples to eat and drink such things as they give; no odds, whether whiskey, brandy; wine or gin; but they were not to get drunk. Hence I will say to the drunken Baptists, you are in danger of the damnation of hell. And again: Woe unto you, drunkards, for you shall not see God in peace; without God gives you that repentance that need not be repented of.

But now, as I have hurt my strange but much beloved brother Ferguson's feelings, I wish to say something to him again on the subject of the two seeders, or Parkerites. Now my dear brother I cannot fellowship the doctrine of the two seeds, and the first reason why I cannot is, because I do not believe it to be true; because the scripture does not justify such a belief. For you know that Jacob

and Esau were Isaac's children, and the devil had no hand in them; but God had a choice, and he had a right to choice. And hence it is with the whole world, and God has a right to choice, and we read that God chose them out of the world. Hence it is that they are all God's, and God has a right to choice, and has made his choice long since, for he says, I have chosen you before the foundation of the world. So we see that God chose the church before the world was. Now if the church is the seed of Adam, and the seed of Adam is the church, and the rest are the children of the devil, and God had no right to them he could not get choice if he took all; for there would be no choice if he took all. But God says ye are a chosen generation.

And again if I understand Mr. Parker, he seems to think that all Adam's seed must or will be saved by grace, and that not according to the will and purpose of God, but on the will of the creature, which is contrary to holy writ. For you know that it is written, it is not of him that willeth, nor of him that runneth; but of God that showeth mercy. Hence the doctrine is not true.

And again I object to the two seed doctrine, because it is not the Old Baptist doctrine; hence it is a new doctrine, made by men that are worldly wise. For you know that our old fathers in Israel did not write pamphlets or letters on the two seed doctrine; for instance, did Bunyan ever hint at such a doctrine, or any other saint of God in old times? I say they did not, nor did men preach it in old times. So it is a new doctrine, and is nothing more nor less than another gospel, and the command is, from such turn away.

And again if the devil is eternal and as old or older than God, he

must have made himself, and then he would have been an independent being, which he is not: for he can only go so far and no farther. And when God says, get behind me, satan, it is so, for God has him completely in his power. Now if satan is eternal, he is as old as God, and then he created himself; if so, how did God get the ascendancy over him? I should like for some of these eternalists to tell my brother Ferguson.

I have said much more on this subject than I intended, but I hope I have said no harm; for I have only given you some of my thoughts on this subject in a plain and I hope a brotherly way. And I will say to you, my brother, that we had better be cautious how we give into or take up with the new schemes or doctrines of men, for I think there were as wise men in the gospel before this doctrine was, as has been since, and as good men and better: for I believe these men are wise above what is written, and have gone off from the gospel. And I fear the cause of all this is, that they may be head and shoulders higher than the rest. Why so? Because they have found out something new, and are smarter than any body before them. This is why there are so many new things called gospel.

So farewell for a while and I hope I will not have to write such a letter again, but as ever your brother in the Redeemer of sinners.

RUDOLPH RORER.

Elder William Burns was a gifted preacher, spending part of his time in Bedford Co. Va., and part in N. C. His widow still lives in Durham, N. C.

P. D. G.

"What thou seest, write in a book." Rev. 1: 11.

DEAR BROTHERS:—Of the Old Fashion Baptist order. I have been thinking for some time past of writing a few things, as respects religious matters in this section of country amongst the Regular Baptists. They appear to be in a cold state, but the promise is as soon as Zion travailed she brought forth her children. Isa. lxvi. 8. And in Heb 2: 13: Behold I and the children which God hath given me. These quotations of scripture were spoken in reference to the church of Christ, the seed he saw, and for whom his soul travailed. Isa. liii. Then if they were spoken of the church of Christ, it is not in the power of men on earth, with all their plans and inventions, to add to or diminish from the mystical body of Christ. Neither is it in the power of men, with all their efforts and schemes to increase the love of God to his people, for he loved them with an everlasting love, and with his loving kindness he draws them.

This Christ exalting, and self abusing, and soul comforting doctrine, in connection with the sweet promise of the gospel, is food for the children of God. But nominal professors, and the free will and self-righteous say, the doctrine of discrimination, and God's everlasting love to his people, and his eternal purpose to save them, is dangerous doctrine, and ought not to be preached. The people of Bedford county seem to be famous for the free will doctrine, and free agency of man, in matters of religion. But there are a few names, even in Bedford, that maintain the doctrine of God's eternal purpose to save his people from their sins; though they are few in number and spoken light of by the many, yet they seem to know the joyful sound of

the gospel of Christ; it is to them as good news from a far country. Although their enemies may speak lightly of them, and cast off their name as evil, yet the promise stands good. The foundation of God stands sure, having this seal, the Lord knoweth them that are his. Rejoice and be exceeding glad, for great is your reward in heaven.

"What thou seest, write in a book." I have seen in the Religious Herald what a great number the missionaries have added to their churches, and what a number of young men they have at the seminary, now panting to preach Christ to the world; but it appears they are waiting to have their wheels greased with the rich salary, before they can move. How different they are from the apostle Paul, and I think all of God's ministers. Read Paul to Gal. 1:11. But I certify you, brethren, that the gospel which was preached of me is not after man. 12th verse. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. Again 15th verse. But when it pleased God who separated me from my mother's womb, and called me by his grace. 16 verse. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

God's preachers are chosen vessels to bear glad tidings of salvation to feed the flock of God, which he hath purchased with his own blood; and to expose error in every shape and form, and preach Christ the only way, the truth, and the life; the rock on which his church stands, and the gates of hell can never prevail, for he hath said, Lo I am with you alway, even unto the end of the world.

With these sweet promises, brethren go on in the strength of

Israel's God, and declare all the counsel of God, preach the preaching that God bids you.

A few words to the members of the churches. Brethren and sister, be regular in attending your meetings; don't let little things keep you from the house of God. A regular attendance of the members of the church encourages the minister; keeps a regular gospel discipline, and in so doing dissemblers will be detected, and error exposed, and every false way reprov'd. For there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake. Tit. 1: 10-11. Also of yourselves shall men arise, speaking perverse things to draw away disciples after them. Acts 20:30. But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them; and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you whose judgment now of a long time lingereth not, and their damnation slumbereth not. Pet. 2:1 2-3. The prophet Isaiah spoke of such under the idea of greedy dogs, which can never have enough and shepherds that cannot understand; they all took to their own way, every one for his gain from his quarter. Isa. lvi 11. I close by subscribing myself yours in the truth of the gospel.

WILLIAM BURNS.

Bedford Co. Va. Feb. 20th 1844.

Elder Wm Hyman was for years the moderator of the Kehukee Association. An old fashioned plain preacher, and a model man. He was a warm personal friend and close companion of Elder Joshua Lawrence. He has a precious daughter that survives him, sister Mary Hyman.

P. D. G.

DEAR BRETHREN:—A few lines addressed to the United Baptists of the old order. When I say the old order, I mean those with whom I united forty years ago, which I thought all one family and which were then in union and peace. But where are we now? In discord and disunion. And what has brought us in this state of disunion? Why the introduction of new things not known in our better days, when all was peace and union. And now this upstart men-invented plan is trying to wave its dirty colors over our land, and claims to be the gospel of our Lord and Saviour. But I would ask any child of God, whether they can think the gospel has a property in it to divide its subjects? For one I do not. I think those who are under the influence of a gospel spirit, wish to live in peace with all God's people; but this missionary fox is and has been spoiling the vine ever since it was introduced among the Baptists. I was present and saw it get its birth in our Association, and from that time to this it has been a source of confusion. And some of these gospel speculators are going through our churches making all the division they can, and instead of feeding the flock they try to scatter the flock. And they are unfeeling fellows, they do care who they hurt so they get the money, and are gathering in graceless professors to hear

graceless preacher preach, and so they go on. And Mark Bennett has slipped his bridle and gone over to them, and I say let him go, for I do not want him in our ranks any more; and where he will go next, I know not nor care.

But you old sort of Baptists stand to your posts and never give one inch to these new schemers; for the whole host in my opinion are Arminians, but still they want to cling to the Old Baptists and say they are of the old order; but bring them to the touchstone, and they will not stand to the rack. I would recommend to my old United Baptist brethren to attend to their church conferences and keep in close order, and not let these new schemers get a foothold among you; for if you do you will find they are a troublesome order of people.

Some of the New School folks say they are standing on Old Baptist ground, and have not departed from the United Baptist faith; but when you hear them, they hold to a conditional salvation founded on—you may and can if you will. That old system, the Pelagian doctrine, which pleases the world and that pleases them.

But are not we, my brethren, too neglectful in our duty to God, in our duty to one another, and have got our minds too much fixed on the world, and thereby neglect our conferences and let little things prevent our coming to the house of God; and one neglect leads to another, and we become negligent and careless and become a stumbling block to our neighbors and children; and let us try to be more watchful and prayerful, and to cultivate more love one to another and keep in close order. And may the God of love and peace be with us.

WM. HYMAN.

Elder Wm. Mitchel the only survivor of the writers copied from in this issue, and among the most gifted; is now very old and feeble, yet he wields a clear, concise and gifted pen.

P. D. G.

BRETHREN EDITORS:—Having had my mind for several days past, as one of old was, troubled about many things, I feel now to have a longing desire to have it engaged in solemn reflection on the manifold mercies and goodness of God, as set forth in the Holy Scriptures, which is able to make wise unto salvation, through faith which is in Christ Jesus. 2nd Tim. 3: 15. I know that God alone can give that understanding of his word, which will make the reflection delightful to his true followers, who follow him in the regeneration, both in giving unto them the food which new born babes in Christ require, and proper and sufficient strength derived from that food, to enable them to "press forward toward the mark, for the prize of the high calling of God in Christ Jesus.

I am the door of the sheep, says Christ, "by me if any man enter he shall go in and out and find pasture." Hence we may understand that there is a certain and fixed way whereby we must be saved, and that way is declared to be through Christ, "the door of the sheep; and he that entereth not by the door into the sheepfold, but climbeth up some other way is a thief and a robber." Notwithstanding climbing is very hard work, yet all who are thus engaged are spending their strength for nought, and will be sure to miss the prize after all their climbing and striving to rob God of his glory; which he will have, neither will he give

his praise to graven images.

Again, says the Saviour, "I am the way, the truth, and the life." So it follows as a matter of course, that any other plan or way of saving poor, helpless and lost sinners, but through Christ the door and Christ the way; I care not from whence it may originate, it is alike derogatory to truth, and contrary to the word of God.

Again, "I am the life." How emphatic is such language! The apostle appears to be well instructed in this mystery, when he made use of the following language, "For ye are dead, and your life is hid with Christ in God." Here the apostle represents his brethren as being dead, yet having life—but not in themselves—their life was in Christ and in truth and verity Christ is the only life of the christian, as will be seen by the next verse: "And when he who is our life shall appear, then shall ye also (his body the church) appear with him in glory." Col. 3: 5.

What a glorious thought it is, to think of that life that is treasured up in Christ for his dear children—not all the powers of darkness and rage of persecutions will ever be able to snatch one away—it is not merely a temporal or a natural life that they are in possession of, but eternal life, without beginning or end. Yes, these dear lambs have been preserved in Christ, and will all eventually be called with a holy calling; there are many of them yet, no doubt in the quarry of nature, but they cannot be admitted into the spiritual building until they go through the washing of regeneration. Like the materials for the building of Solomon's temple, all must be made ready before they are brought hither; and then there is no need for the sound of the hammer in carrying up the spiritual house; every one will be sure to fit

the place it was intended for by the builder, and thus it "groweth up into an holy temple in the Lord."

Again Christ is represented as the head of the church, collectively as his body, and individually as members of his body. (Eph. 5:25. 1 Cor. 12:12-14, 27.) Now we know if we separate the head from a natural body, we immediately destroy the life of the body, and every individual member pertaining thereto; and this is not all we do, we destroy the head also; even so with Christ our spiritual head, and his church. Separate the chief corner stone from the building, and you immediately destroy the whole fabric. In whom all the building fitly framed together, (mark that, framed together,) groweth up a holy temple in the Lord. Eph. 2:21. If framed together and builded together for a habitation of God through the spirit, who was it that framed it or builded it, or who caused it to be done? Who gathered up the raw materials and trimmed and made them suitable for this temple and habitation of God? Who caused it to grow up a holy temple and that in the Lord too? Was it man or was it God?

These questions can only be answered in a scriptural sense when we say it is of God—yea, it is the work of his own hand, when there was no eye to pity, nor arm to save, his own arm brought salvation and that too with strong hand; his arm shall rule for him, and he shall feed his flock like a shepherd, and carry the lambs in his bosom. O what amazing love! surpassingly great, that our heavenly Father should be so mindful of his poor flock that they are to be carried in the bosom, where they may be nourished and brought up and there draw the sustenance which new born babes in Christ so much desire, even the milk of the

word.

Remember these things ye feeble ones in Zion, and so strive to act, that you may not dishonor that station which you occupy; let your garment be always white, remember what it cost the great shepherd of the sheep to produce such a robe of righteousness for you, and now when it is wrought out by his sufferings, by his blood, and is freely put upon you without the least merit on your part, it now remains for you to keep it white by obeying his command.

I would say many things on this important point, but it would be a digression from the subject which I intended to bring to view. I will again give you another scripture relative to the spiritual building. Eph. 4:16. "The whole body is fitly joined together and compacted by that which every joint supplieth," &c. Suppose one of these joints be lacking, it would not be a complete body; neither could it be said that it is fitly joined and compacted together, but there would be a deficiency and consequently could not be working effectually in the measure of every part. But this body or church is so secured, that not even the gates of hell shall prevail against it. Why not? I say, because the alpha and omega, the beginning and the end, has the keys of death and hell, and he shuts and none can open, and opens and none can shut.

Now, I believe that all this framing, building and compacting together was done in the mind of infinite wisdom before the world began; "according to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence." Eph. 3:12. You see it is called an eternal purpose which certainly is without beginning or end; and if eternal we know that

poor sinful man had not the least voice in the matter, for man is of a few days and full of trouble. Also, Christ is here brought to view, and the eternal purpose was purposed in him, that his flock or body might have access to God in him, and through his merits be saved with an everlasting salvation.

Now I ask the question, which was the oldest, the eternal purpose, purposed in Christ, or Christ? I answer not. But let that be as it may, I do not think it can be proved that Christ and his people for whom he shed his blood, were ever separate, but just as long as Christ has been known as the head, even for the same length of time has his body been known and virtually, (or in the eye of wisdom,) complete in him.

"The Lord appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," Jer. 31 : 3. Where did the Lord appear of old to his people, but in the person of Christ as one brought up with the Father? There is where he loved them, and that is why he draws them. Well might the apostle say, in whom we have access with confidence. Apart from Christ there is no blessing of a spiritual nature; hence the necessity of being chosen in him, that we may have that holy boldness, and access with confidence, which is unshaken though man may rage, and the troubles and persecution of a wicked world may be in array against the plan of salvation; yet we are confident of this very thing, that he who hath begun a good work will perform it.

These things may be objected to by many, I know they will be; nevertheless they are no less true, by all the objection and opposition they meet with. It is God's eternal purpose and will prevail. His peo-

ple had grace given them in Christ before the foundation of the world, their inheritance is also treasured in him, and it hath pleased the Father that in him should all fulness dwell. Perhaps some are ready to fall out with the plan, and, say, it matters not how well we may do, if not thus chosen we may never be saved. Why will you, O vain man, yet find fault seeing, as was said to Cain, if thou doest well shalt thou not be accepted?

But remember when you are putting forth this pitiful argument that the word of truth says; "There is not a just man on earth, there is none that doeth good, no not one, for all have sinned and come short of the glory of God." So you may see from this that man must first be put into a prepared state to do good, or in other words the tree must be good before the fruit will be good—and this is not done by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed abundantly on us through Jesus Christ our Saviour Titus 3 : 5 6. You may observe from this text, there is nothing said about man's doing a good work, and then the washing of regeneration following as the consequent of that work, but it is set forth in plain terms, and declared to be according to his own mercy that he ever saved anybody. We know, or it appears to me, that every rational man or woman ought to know, that without being washed by the washing of regeneration, it is impossible for any sinful soul to be saved. And we further know this is not in the power of man, but it is the office of the Spirit; neither can man cause it to be done, if the passage quoted be true, for it is not by works of righteousness which

we have done. As regards man's seeking after those things that make for peace and happiness beyond the grave he never will arrive at that point of seeking aright with a pure heart and honest motives, and that too, from a true sense of his necessity, unless the Lord will speak with the power that brought dead Lazarus from the grave, and cause them to hear his voice, "and they that hear shall live."

Even the christian cannot feed upon the promises, nor do those things required, unless the Lord will make known to them as he did to the individual whose eyes he has opened, by telling him you both see him and it is he that talks with thee." The Psalmist appears to know very well the necessity of the scepter's being held out, and that he could not seek his face until the word was spoken. When thou saidst, seek ye my face; my heart said unto thee, thy face, Lord, will I seek. Psa. 27 : 8. Even so it is with the poor helpless sinner, he is not sensible of his true condition; but so soon as that word reaches his heart, there is no delay nor putting off the matter then; no need for any persuasions of man to induce him to seek now. There is life begotten in the soul, by the influence of the Spirit of God and where there is life there is action.

He is now enabled to see that he is a poor helpless sinner, methinks you will hear but little said from such a character about doing any thing good. The time has been (so he thinks) when he might have done something good to have moved God to have had mercy upon him. I do not think myself that the individual is any greater sinner at such time as this than he has always been,—but he only now is able to see his condition plainly and view himself a sinner as he is, when perhaps pre-

vious to this he was no doubt like a great many are now, thinking the doctrine of election very unjust for it cuts off all his good works as he thinks. But now he finds he cannot do a good work, no not even think a good thought; he has always been in this situation, but had no knowledge of it.

Here in my view is the difference. In this distressed condition, the very language of the heart is, Lord have mercy on a poor sinner, thy face, Lord I will seek. These are the characters that seek,—and these are they that are brought to know the truth; these are they that have the secret of the Lord with them, which the world of mankind in an unrenewed state knows not,

"For the secret of the Lord is with them that fear him; and he will show them his covenant." Psa. 25 : 14. And yet, there are many in the world who deny the existence of a covenant. We have good reason to suppose that the secret of the Lord is not with them; if it was, they would not deny this sacred truth. But no doubt they are honest in their objection, and cannot see. I know they cannot, unless the Lord shows it unto them, as he has said he would do to those who have his secret with them. So by this you may suppose that I believe in the teachings of the Spirit. I certainly do. The scripture will also favor the same ideas for it is written in the prophets, they shall all be taught of God. And that is not all, for every man therefore that hath heard and learned of the Father cometh unto me, says Christ, John 6 : 45. Not one left out that hath heard and learned of the Father, but all will come to Christ, and he will raise him up at the last day because they have learned and been taught by him, says the apostle.

And now, my beloved brethren, I

dismiss the subject for the present. And may the God of all grace in his abundant mercy give you all a desire to search the scripture prayerfully, and give you understanding on the same. I hope that you will remember me at a throne of grace, together with my little family; that if it is his holy will my bodily afflictions may be removed. But not my will—thine be done, O Lord. Your unworthy brother in tribulation.

WM. M. MITCHELL.

Alabama, Macon Co, Jan. 1st 1844.

Elder Mark Bennett was a member of the Primitive Baptists when he gave the above excellent advice.

P. D. G.

CONTROVERSY,--DISCUSSION, INVESTIGATION.

Valuable as truth is, it has frequently met with enemies among men. Hence, the arts that sophistry has used to weaken its force, to tarnish its beauty, and undervalue its worth. Hence the violence that power has committed to cover its page, and silence its voice. And hence, the timidity of fear in suppressing it, the influence of favor in coloring it, the audacity of prejudice in misrepresenting it, and all attempts of falsehood to destroy it. Yet it possesses various and large resources, which render it prevalent. These it has to urge against its foes on questions not self evident; and even on points established by the evidence of sensation, and such as are sustained by the testimony of inspiration. Among the methods pursued either to overthrow it or to defend it, are those indicated by the terms at the head of this article. When used properly they are useful instruments in promoting truth; when used improperly they are

mischievous weapons against it.

Controversy is defined to be, dispute; debate; quarrel; agitation of contrary opinions; a contention in writing. Discussion; to be, disquisition; examination; the agitation of a subject with the view to elicit truth; the treating of a subject by argument. Investigation, searching; examination; the act of the mind whereby unknown truths are discovered; the process of searching minutely for truth, facts, or principles; a careful inquiring to find out what is unknown.

Discussion and investigation are terms never used in a bad sense; and the latter is seldom abused, since few of the enemies of truth are willing to exercise the patience and suffer the trouble necessary for investigation. Discussion, used simply in itself, is a useful handmaid to truth; and is never objectionable nor culpable only as it is cumbered with interpolations of false reasoning, and stained with fits of derision and abuse. Controversy is oftener used in a bad sense; seldom conducted in a proper spirit; and is oftener made the vehicle of ill will and revenge, than the channel of sound argument and truth. Yet when used only to agitate contrary opinions, it is not only justifiable but commendable. And as religious controversy is so general at the present time, a few thoughts on the manner of conducting it will not be ill timed.

And under all the circumstances, it is expected, brethren of the Old School Baptists, that you will exhibit most of Christian fortitude and Christian temper, both in discussion among yourselves, and in controversy with the New School and others.

Recollect 1. That all things else should yield to, or be sacrificed, to truth and good will to men. Nothing, then, that is strictly carnal and

selfish can enter into controversy but that truth must suffer. The gratification of any of the feelings of our unrenewed man, betrays a willingness, if not a design, to do injury.

2. That to save the truth from hazard or suffering and to be able to surrender all to it, confine yourselves to the subject of debate; notice nothing else till you are through that; and when you have written as much as you can without dropping the point in question and taking up the adverse party himself, then lay down your pen. It frequently happens that a person is so closely connected with a subject, that it is impossible to treat of the subject clearly without frequent use of his name. But this will always appear from a judicious use of terms. If we apply to our opponent any epithets or names which do not represent its true character, then we are not once guilty of abuse, since we are perverting the intention and use of language. And all terms which are not necessary to the examination of a subject, which are either designed or calculated to degrade the character, question the veracity, wound the feelings, or deride the person of your opponents, eventually lose more for your cause than they can gain for it.

3. That the Old School cause needs no blandishment or artful adorning of any kind; and the New School is bad enough to need no darker shades—described in plain terms and without effort, tis but a scene of shades and darkness. Then let all your figures and emblems and representations be familiar, modest and pertinent, and in all cases scriptural.

4. That he, who in religious controversy uses ridicule for argument, ridicules himself and sports with his cause. The idea, that any person, or his arguments, cannot be treated

as they merit, but by derision or satire, is mistaken. Whatever deserves our contempt calls for our silence. The proper contempt for a Christian to exercise, is to let no one know the object of his scorn. The act of deriding is reflective, and falls back inevitably upon him who ridicules his adversary.

5. The manner of doing a thing deserves particular attention, as well as the object we have in view. Indeed our motive is often determined by the manner in which we act. If in my treatment of an individual, his good is my chief aim, my manner will speak good will, it being so shaped as will be most likely to effect his good. But if my manner be such as is likely to do him more harm than good, then my motive deserves to be suspected. Few men are so blind or so reckless as not to consult the most probable means of success, where they really mean to do good. Grace be with you all, my brethren.

MARK BENNETT.

Brother Wm. Thigpen was a model Baptist. Zeal with knowledge marked his conduct. He was excellent in exhortation, and very valuable in counsel. An honor to the name of Baptists, I love to think of him. P. D. G.

DEAR BRETHREN EDITORS—Grace, mercy, and peace be multiplied unto you. To your unworthy writer, if a saint the least of all, is this grace given that I should rejoice in the hope of the glory of God. When I look back to days gone by, and see where I stood by sin and rebellion to God, his church and his people, I am made to say with the poet:

"Lord, why was I made to hear Thy voice,
And enter while there is room;
While thousands make a wretched choice,
And rather starve than come."

Yes, brethren, if grace had not restrained me, I should have been to this day going on in sin and rebellion against God. Brethren, I have no merit of my own to plead; I well know when the Lord visited my soul by his grace. Let me tell you I was not seeking the Lord; no, but in the ball room, partaking of all the elements of sin, &c. Simple to tell, but true, I had tried to dance two reels, and while dancing several books on a desk in the ball room fell off each time, which mortified my feelings and pride. Believing it was my awkward dancing, and I had disgraced the ball room, I resolved to dance no more until a certain man present took a hand; he was a heavy man, and a bad dance he made, I assure you. And thinks I to myself, if the books do not fall for his dancing, I shall know they were laid carelessly on the desk; but they remained fast while he danced, which consoled me so much that I took another partner and tried a third time, (now nearly day.) And just about the last cross in said dance, down came the books among us, and the larger, Church bible I took it to be, fell open before my eyes. I felt as if the witness was before me, and my soul was loaded down with sin, guilt and condemnation. I took my hat, went out doors the easiest way I could, hoping no person would see or mistrust anything was the matter with me, and there I wept bitterly over a sin-defiled, guilty soul.

From then to this day I have had no love for such amusement. I tried to do good, and by the law I worked, until things that I thought was no harm, I found to be sin. At length, I found sin was mixed in all I thought, did or acted, and all this

time trying to keep it hid from my bosom companion and everybody besides, until I thought surely it cannot be a work of grace; I have done all I can, worse now than at first. It must be the hippo, &c. I will go back to my old amusements and seek for comfort. Why should I be tormented; it is mere fancy, and I will not give way to such whims any longer? (I was sick, as I thought), and with these resolutions I summed up all that I had ever done, that I called good works, and O, how soon I made myself a very good man. I had not done as bad so I fancied. Now I know I was hipt.

No sooner had I patched up with untempered mortar, than I was slain again by these words, which came to my mind: "Cursed is man that trusteth in man, or maketh flesh his arm." My hopes of heaven by my good works were gone. Then was the time my soul and body was humbled to the ground. Then was the time I could say, Lord save, or I perish. Then was the time I had no hope of heaven or happiness, by anything I could do. Then was the time I was sure I should go to hell, and all that was wanting was death to take my spirit from the body.

I remained here for days and weeks. To go back into sin was death; I abhorred it. To go forward I would, but could not. But restless, I took to the law again, and it cursed me. Lord, says I, if I am damned it is just; but Lord, if thou canst be just and save such a sinner as I am, Lord save! for if saved at all, it is mercy alone. Here I remained; sometimes to the law I would go and that would kill me, and to go to Christ I did not know how, nor where to find him, and yet I would cry to the Lord for mercy. One evening while lying on my bed troubled and distressed, I had a view of the justice of God to the

full. It appeared in this way. I was, or at least all my good works under the law, that I claimed heaven &c., upon, and all my sins and transgressions were set before me, and they weighed in the balance; my sins were cast (and I knew they were my sins, I recalled them) in one end, and when good works were to be put in the other, I had none; the balance flew up, and I, the guilty sinner, sentenced to hell. O, my God, I cannot tell; I have not words to express my horror. I confessed it just in God to damn me.

I went on, and while going, a thick darkness overshadowed me, but still I travelled on; it overshadowed me a second time. I thought I should land in hell without seeing before me. The darkness vanished, and I saw before me a gulf across the road I was in; and it was made known to me some way, there is the place for your final abode. And while in this position, I was overshadowed a third time. It dispersed again, and I saw a white man of small stature, of a thin visage, between me and the gulf, (I had come within two paces of him;) he looked on me and spoke, and turning said: "Behold my pierced side, where I have shed my blood for the remission of your sins; go, sin not."

I awoke. I have not language to express my feelings. I must tell you a little about it. I had joy mixed with grief, I was in a tremor. I did rejoice to find I was not where my sins would have sent me, into that awful gulf of sin and black despair, there to dwell with devils and damned spirits for ever and ever. But I was on this side of hell, on the land of the living, on praying ground, and Lord, says I, if this had not been a dream or a vision, I should believe that Jesus died for my sins, and rose from the dead for my justification; but

alas! it is a dream, the foundation is too precarious for me to rest here, for if I die, I fear I shall at last go to and be cast into this awful gulf. O! Lord, says I, my convictions and burthen appear to be going off, I fear I am deceived. O! Lord, have mercy on a rebel born to die; increase my burdens, and give me to know and an assurance of a hope in thee. But it appeared that the Lord did not hear my scanty petition until some days after, when doubts and difficulties had shut up my way, and I was almost ready to despair and give up all for lost. I was constrained in some way to get on my knees to try to supplicate a throne of grace, and when I arose it struck my mind (and I believed it so,) the day of grace is past, &c. I was miserable, but I was again compelled to bow down and there try to plead at a throne of grace a second time, and rose up no better satisfied than before; and starting down stairs (you see I hid myself,) these words came to me with power: "Beloved, if you believe in God, believe also in me, as I live ye shall live also."

Then was the time when I could praise God for redeeming grace and dying love,—then was the time I had a love for God, for his cause, his church and people—then was the time I thought I never should sin again—then was the time I loved every body, yes, my enemies too—then was the time I thought I could convince my young comrades, whom I spent so many days and nights with in the ball room and at the card tables—then was the time my heart's desire and prayer to God was that: sinners might see, hear and live to praise his holy name, and I thought for a while I could convince them, but soon I found to the reverse. I found sinners then as they were in old time, and nothing short of the power of

God could save them. For one said, they have Moses and the prophets, if they will not hear them, they would not hear, though one should rise from the dead. And so I believe. They have the Bible and the preachers to preach to them, and if they will not hear them, they would not hear if one was so rise from the dead.

This was the time when I resolved to serve the Lord all my days: but alas, not long after I was led into doubts; it came in this way: You a few days ago could rejoice in Christ as your Saviour, and when these words came to you, "beloved if you believe in God, believe also in me—as I live ye shall live also," you thought you would serve him all your days and sin no more; now you know you cannot be a Christian, you know the thoughts of foolishness are sins, and the soul that sins shall die, have you not had foolish thoughts? Think I, yes, they have crowded my mind for days. Now I know I am no Christian, but a deceived soul after all. I was miserable in a moment. I tried to pray the Lord that my sins and burdens might return again, and thought if they went off, I would be sure to know how and have the testimony; but from that day to this, I have never felt condemnation under the old law.

But while in this distress, believing I was deceived, this scripture came to me: "How can they that are dead to sin live any longer therein?" I felt my soul going out to God, saying, Lord I do not want to sin, I want to live free from sinning. This next arrested my mind, "When I would do good evil is present with me; the good that I would do, that do I not; and that I would not, that I do." I was again built up, and could rejoice. And here I found I was not to live

by sight alone, but by faith in the Son of God. Here I found his grace was sufficient in times of trouble. Here I found "Trusting in the Lord was right, and disbelieving wrong." And here I found this scripture, saying, "he that sayeth he loveth me and keepeth not my commandments is a liar, and the truth is not in him." (I had felt baptism a duty, but was trying to live out of the church.) I felt the weight and was tried, and thought, Lord, I love thee; and then in came, "Keep my commandments," I rested five or six months longer, fearing if I united with the church that I should reproach the cause, and thought I had rather die than that should be done, it appeared so sacred to me.

On Saturday before the 3rd Lord's day in September 1828, I had to go just as I was; I had got no better, but felt worse and worse on account of disobedience. The church received me, and when I was baptized by brother Thomas Dupree, it gave ease to my troubled mind, and from then until now, I have found more comfort in one hour obedience, than in all the rest of my time in disobedience. Brethren I have often thought of the time when I complied with the ordinance of baptism. I tell you I felt it a duty, and an ordinance of the gospel, and a command to do; that is take up your cross and follow, &c.

WM THURPEN.

Coneto, Edgecombe Co. N. C. Nov. 1840.

Elder C. B. Hassell, as widely and as well known as any Baptist in the South, and as gifted, was for years the Moderator of the Kehukee Association, the most noted Association among our people, and that has never infringed on the

rights of the church. For about 28 years I have not missed a session of this lovely body.

P. D. G.

DEAR BRETHREN:—Yesterday closed the 78th anniversary of the Kehukee Baptist Association. This body convened at the Kehukee meeting house, Halifax county, N. C. on Saturday last, and closed her session on Monday following, in harmony and love. Seventy-nine years ago, a few churches convened at the same place, and formed the Association which is called by its name. The meeting house derived its name from a small creek, running near it, called Kehukee Creek, and it is a little singular, that this creek is somewhat emblematical of the Association that is indebted to it for the name. This creek is very small and insignificant in appearance; but being supported by springs that never fail, its waters run on, with a gentle, but irresistible progress, until they fall into the Roanoke, and finally passing through the Sound below, mingle with waters of the Atlantic Ocean. The past summer has been one of unusual drought in the eastern section of North Carolina; many water courses have dried up, and the mill-stones have not been heard to turn, except at very short intervals, throughout an immense tract of country; and while the husbandman had sufficiency of corn in his barn, his children were asking for bread. But from the springy nature to this creek, the little mills on it I believe never altogether ceased to grind, and people carried their grain thither with success, from 20, 30, and 40 miles distant.

In like manner, the Kehukee Association is small and insignificant, in the estimation of superficial observers; but being supported by

springs that never fail, to wit, the graces of God's spirit, she moves on with a silent but irresistible progress, till falling into the Jordan of death, her members pass through the valley and shadow thereof, and finally mingle with blood-bought millions beyond in the boundless ocean of God's everlasting love. And while other streams, impelled by excited passions of men, have dashed along furiously for a while, rattling over the rocks and roaring along the rapids; but in the day of drought have dried up and are now among the things that were; this stream has maintained its quiet, but uniform course, and the souls therein are kept alive in this time of famine. And all this is according to an ancient promise, which runs as follows: "And thou shalt be like a watered garden, and like a spring of water whose waters fail not," Isaiah 58 : 11.

The Kehukee Association is the third in America, and gives place to none in point of uniform adherence to original principles and the doctrine on which she was established. She came into existence during the time of colonial bondage under Great Britain, and has remained firm and unshaken during the period of two bloody wars with the overgrown Monarchy, beside all other commotions, whether of foreign or domestic origin, that have agitated the American confederacy, since the stars and the stripes were first thrown to the breezes. And she still stands the same firm, consistent, plain and unostentatious old Kehukee Association; and by the springs of God's grace will continue to stand in my humble opinion, for ages to come, as invulnerable to the assaults of her enemies as is the rock of Gibraltar to the waves of the sea,—the threats and reproaches, the prophecies and

prayers of mocking Ishmaelites to the contrary, notwithstanding.

Well, as was said before, the Association convened at Kehukee meeting-house on the 5th instant, and after the introductory sermon, which was delivered by Elder Edwin Harrison, of Virginia, was organized, by appointing Elder William Hyman, Moderator, and brother Joseph D. Biggs, Clerk. Letters from 31 churches were received and the delegation was as full as usual.

Elder James Osburn of Baltimore, Elder Stephen I. Chandler and brother E. Morrow from the Country Line Association, Elder Josiah Smith from the White Oak, and brother Jesse Adams from the Little River Association, were presented and by request seated themselves with the delegation.

A Circular Letter, written by Elder Blount Cooper, a biography of Elder Jordan Sherwood, written by brother Robert D. Hart, and a biography of Elder Joseph Biggs, written by Elder C. B. Hassell, were all read in the Association and ordered to be attached to their Minutes.

Elders Josiah Smith and George W. Carrowan occupied the stage on Saturday, Elders S. I. Chandler and James Osburn, on Sunday, and Elders S. I. Chandler and C. B. Hassell on Monday. The congregations at the stage were large and less confusion than usual, owing to the ground immediately around it being separated by a deep ravine from the horses and vehicles, and as a consequence divested of that disturbance, usually caused by some who spend their time pretty much on such occasions, in passing from one carriage to another.

The weather was quite inclement on Sunday, being cool, windy, and so cloudy, as to threaten rain every moment during the forenoon; yet

notwithstanding, a large concourse of people assembled and stood their ground manfully, throughout the two discourses on that day. The ladies deserve much credit for their fortitude displayed on the occasion; conduct so nearly approaching heroism, that I humbly trust it was a better spirit still that induced them to sit so attentively, to hear the preaching of the glorious gospel, in the able manner in which it was then and there done. May the Lord add his blessing to the sowing of that seed which he never allows to fall on the prepared ground in vain, and bring in the ransomed of the Ransomer to a full knowledge of their inheritance in heaven.

The Association adjourned to meet next year with the church at Cross Roads, Edgecombe Co. N. C.

C. B. HASSELL.

Williamston, N. C. Oct. 5th 1844.

Elder D. W. Patman—many of our older readers remember Uncle Davie Patman, a warm-hearted, old fashioned Baptist of Georgia.

P. D. G.

DEAR BRETHREN EDITORS:—Being confined at home today through affliction, I feel disposed to send to you a few lines, as I wish to let you know there are still a few of us now who wish your valuable paper (the Primitive Baptist) continued, &c.

Times are with us, dear brethren, about as usual; cold and dull, and no appearance of revivals so far as I know. But I think the Primitive Baptists in this country are still contending for the faith which was once delivered unto the saints; which faith not only convinces us of free and sovereign grace, but also of the fallen and entirely helpless condition of man. As such we

can't (like some that have the Baptist name) protract meetings and raise revivals when and where we please. But, poor, fallible, dependent creatures as we are, have to wait on the Lord to revive his own work in his own time. And instead of a time of revivals, I think this a time of trials and affliction to the true church; and the number that now contend for the doctrine of the gospel of Christ are but very few, for many being faint hearted, have gone back after the commandments and doctrines of men; after the rudiments of the world; and not after Christ. And these are they that look with contempt upon all those who will not support the unscriptural institutions, but still contend that only the religious institution or society authorized by the word of God is the gospel church. And this we will contend for, notwithstanding all their contemptible frowns, because we know they are but poor frail men; and we are satisfied that the scriptures do not support their plans now in operation, but testify against them, saying, that in the latter days men should be lovers of their own selves, proud, boast-ers, &c.

Then let us search the scriptures, and try and live consistent therewith, and bear all our afflictions patiently; and as we hope God has made us heirs according to the promise, let us patiently receive our inheritance, which is tribulation in this world, and in the world to come life everlasting. Amen.

D. W. PATMAN.

Lexington, Oglethorpe Co. Ga. Dec. 25 1842.

Elder Joshua Lawrence was raised up by the Lord Jesus as a Joshua—to strengthen the brethren in the troublous divisions. He stood as a wall unmoved. Very gifted in

discerning and proclaiming the truth, he asserted with more distinctness than any other man in his day, the doctrine the Primitive or Old School Baptists hold, and was opposed and maligned more than any other man. But he was wonderfully sustained in all his labor and fiery trials. None perhaps labored more than he. His name is still very dear to those that have known his worth.

We publish here an account that his neighbor Elder R. D. Hart gave of his death.

P. D. G.

"Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors and their works do follow them. Rev. 14: 13.

BRETHREN EDITORS:—You may better imagine than I can describe my feelings, while I attempt the painful task of informing you that our greatly lamented and much esteemed brother and father in Israel, Elder Joshua Lawrence, is no more on earth. I was born and raised very near him, and contracted a fondness for him in my childhood which increased with my years: and since I became a member of one of the churches of which he had the pastoral charge to the day of his death, we have been upon terms of more than usual intimacy. His health for the past year or two was such, as almost to forbid his leaving home without doing injustice to himself; and often have I seen him in the pulpit and at the water's side, preaching and performing baptism, when his emaciated appearance was sufficient to excite the sympathy of all who saw him. He possessed gifts both natural and spiritual of the highest order; but as his biography will hereafter be

published, I shall simply give a short detail of some of his last days.

I visited him very often during his last illness, his disease was bowel consumption, under which he lingered about three months, frequently suffering the most excruciating pain. A short time before his death I visited him late one evening and found him alone; upon my entering his room he burts into tears, and did not speak for some time. At last he remarked he was glad to see me; and observed also that he had such a revelation the night previous, that he had not seen a moment since that he was not willing to die. His mind had been so bewildered and beclouded for a season, that he could not see his way clear before him; and when he reflected that for forty years he had been a professor of religion, and professed to be a preacher of the gospel, what an awful thing it would be should he be deceived. But said he, the Lord revealed himself to me in such a manner as to dispel all difficulties from my mind. I asked him to tell me in what manner it was done. He then observed, that the Lord delivered him out of the distress which he labored under, by applying to his mind the following passages of scripture: "I will put my laws in their hearts, and in their minds will I write them—I will be to them a God, and they shall be to me a people—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved—In whom we have redemption through his blood, the

forgiveness of sins according to the riches of his grace—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will—That we should be to the praise of his glory, who first trusted in Christ"—and other passages of scripture not now recollected.

After which he continued to talk and preach till he was almost exhausted. He said that he felt more fully established in the belief of the doctrine which he had preached all his life, than ever at any time previous, and regretted that he had not preached more than he had. I retired at his request in an adjoining room, at a late hour of the night. He slept but little night or day, so great was his pain. I awoke a time or two through the night and found him each time in prayer and supplication; and often trying to sing though not able to sing so as to be heard only a very short distance. And long shall I remember the doleful sound of his voice, while all nature around was hushed in midnight silence when he attempted to sing one of his favorite hymns in the following words:

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.
O, the transporting rapturous scene,
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of delight, &c."

A short time previous to his death being visited by brother William Peace, a young brother in the ministry, after hours spent in conversion upon the truth of the doctrine which he had preached and which has sustained him in his journey through life, and now was his only hope in the prospect of death, he warned him of the danger he thought he saw of churches being torn and rent asunder, and earnestly entreated him to stand up for

the truth. Thus testifying with his dying breath, that the truth of the gospel, the faith of God's elect, was near and dear to him to the last.

I visited him only once more while he retained his mental faculties. There being others present, we had no conversation which I deem necessary to insert here. I perceived but little alteration either in mind or body. After all hope of recovery was lost, he remarked to his son (who was his principal physician) that he was ready, waiting, and willing. For several days before his death he seemed to notice nothing that was passing around him, till the Saturday morning immediately preceding his decease on Monday. He then opened his eyes and looking out at the door said, how beautiful everything looks without; and said likewise, he felt a little better. He grew worse on the ensuing evening, and it became very apparent to those around him, that his end was fast hastening, very fast. He remained perfectly insensible, except for a short interval, till the Monday following; when about three o'clock in the evening, all that was immortal of the subject of this short notice, (whom I loved as a neighbor, friend and brother) left its tenement of clay for that building of God, a house not made with hands eternal in the heavens; where in the first bloom of undying youth, he may hymn the praise of his Redeemer, in the words which I have so often heard him repeat in animated strains. Worthy is the Lamb that was slain, and hath washed us in his blood, and made us kings and priests unto God, and we shall reign with him forever and ever.

He departed this life on Monday the 16th day of January 1843, aged 65 years, 4 months, and 13 days,

leaving a wife and seven children. Though many attempts have been made to bespatter his character and sink his reputation, by those whose errors and falsehoods he so successfully exposed and detected; yet I have never seen that man whose appointments could call together as large and respectable congregations as could his, even in his immediate vicinity:—

"But all his labors now are o'er.

And we shall hear his voice no more;
His dust lies silent in the tomb,
For God has called his servant home."

His funeral sermon was preached (before his interment) by Elder James Osbourn, of Baltimore, in a very appropriate manner to a very large congregation for so short a notice, from Psalms, 103: 15, 16 and 17 verses: "As for man his days are as grass; as the flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." After which, our aged brother Hyman concluded with a few remarks respecting their past intimacy; but was so completely unmanned, that he was unable to do justice to his feelings; these souls having been long knit together, as were those of Jonathan and David, making as it were only one soul. His body was then deposited in the place selected for that purpose by himself, where it will rest till Jesus bids it rise.

Adieu, my dear brother and father in Israel; while I am left to mourn the loss of a neighbor, friend and brother, I will try to submit to the afflictive hand of providence in the language of Job: The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

ROBERT D. HART.

February 15th 1844.

ASSOCIATIONAL NOTICES.

The next session of the Abbotts Creek Association is appointed to be held with the church at No Creek, 14 miles north-west of Lexington, N. C. on Saturday 4th Sunday and Monday of August. Those coming by rail on Southern Road will be met at Lexington on Friday at 11 a. m. and they will write to brother Henry Maness at Forkchurch, Davie Co. N. C. Those coming by Winston will take Mooresville road, stop at Carnater 7 o'clock, Friday p. m. They will write to brother J. H. Deadman, at Forkchurch, Davie Co. N. C.

The Bear Creek Association is to convene with the church at Mountain Creek, Stanley Co., N. C. eight miles northeast of Albemarle, commencing on Saturday before 1st Sunday in October next. A cordial invitation to brethren and friends. Those coming by railroad should be at Albemarle on Friday before or very soon Saturday morning, where they will be met and conveyed to the meeting.

J. W. JONES, Cl'k.

White Store, N. C.

ELDER P. D. GOLD, DEAR BROTHERS:—Please give notice in the LANDMARK that Elders, Brethren, Sisters and all lovers of truth are cordially invited to attend the Eco Association to be held at Dutchville church 12, miles east of Durham, commencing on Saturday August 6th 1898 and continue three days. Reduced rates asked for.

G. C. FARTHING, Cl'k.

The fall term of the New River Association will be held with the church at Pilgrims Rest, Pulaski, Co. Va., on Wednesday, Thursday and Friday, 5th 6th and 7th of October, 1898. A cordial invitation is extended to all, especially ministering brethren. Those coming by rail from east or west over N. & W. R. R. will change cars at Pulaski City, and take train on Cripple Creek railroad, and get off at Harper, a flag station one mile from the church, at 10:40 a. m. Done by order of the church in conference assembled July 19th 1898.

ELDER G. A. REID, Act. Mod.

J. R. ODELL, Church Cl'k.

The Country Line Baptist Association is appointed to be held with the church at Prospect Hill, Saturday and 3rd Sunday and Monday of August. All visiting brethren who expect to come on railroad will please notify Dr. J. R. Hester at Prospect Hill, N. C. and they will be met Friday at Mebane, Southern railroad at 1:57 p. m. By order of the brethren.

J. R. HESTER, Church Cl'k.

Prospect Hill, N. C.

Visitors will call for reduced rates on the Southern Road. Those going from the east should take early train on Friday morning that leaves Goldsboro at 7:20 a. m.

P. D. G.

TIME EXTENDED.

As many desire the LANDMARK, and do not feel able to pay \$1.50 for it, and as money is very scarce at this season, and they hope to be able to pay one dollar cash for it soon, we have decided to extend the time for securing enough subscribers to enable us to publish it

at one Dollar a year, so we will extend the time to Nov. 15th next.

We request our brethren and friends to still exert themselves to raise this number. Many of them have done so, and I hope I appreciate it. It will please me to be able to publish it at one Dollar a year cash so that more of them can read it.

Old subscribers can still renew as new ones at one Dollar a year until Nov. 15 '98.

P. D. G.

MARRIED.

Brother I. W. Bass to sister Della Daughtridge at her son-in-law's S. L. Hart, Edgecombe Co. June 11th 1898 by M. B. Williford.

APPOINTMENTS.

A. GARDNER.

| | |
|-------------------------------------|---------|
| Saints Delight..... | Aug. 24 |
| Mt Vernon..... | 25 |
| Thence to Abbotts Creek Association | |
| Pine..... | 30 |
| Brother Workmans..... | 31 |
| Toms Creek..... | Sep. 1 |
| Rileys School House..... | 2 |
| New Shepherd..... | 3 |
| Abbotts Creek..... | 4 |
| Walnut Grove..... | 5 |
| Hillsdale..... | 6 |
| Wolf Island..... | 7 |
| Pleasantville..... | 8 |
| Shiloh..... | 9 |
| Buffalo..... | 10 |
| Wilson..... | 11 |
| North View..... | 12 |
| Pleasant Grove..... | 13 |
| Russels Creek..... | 14 |
| Snow Creek..... | 15 |
| Piney Grove..... | 16 |
| Rock House..... | 17 |

He will need conveyance. Will brother George Willard meet him at Mr. D. S. Reids Store Aug. 23rd?

W. W. BARNES.

| | |
|-------------------------|----------|
| Goose Creek Island..... | Aug. 15 |
| Jones Bay..... | at night |
| Cedar Island..... | 17 |
| Portsmouth..... | 18 |

| | |
|----------------------|----|
| Hunting Quarter..... | 19 |
| Davis Shore..... | 20 |
| Straits..... | 21 |
| North River..... | 22 |
| Morehead..... | 23 |
| Newport..... | 24 |
| Hadnot Creek..... | 25 |
| North East..... | 26 |
| Wards Will..... | 27 |
| Yopps..... | 28 |
| Stump Sound..... | 29 |
| Bay..... | 30 |
| South West..... | 31 |

He will need conveyance.

OBITUARIES.

SARAH ANN MORTON.

Her maiden name was Sarah Ann Small. She was born March 6th 1828, married to David W. Morton Oct. 13th 1858 and died September 30th 1897. She was the mother of 7 children—5 are living.

She united with the church at Newport, N. C. on Saturday before the 3rd Sunday in September 1858, and was baptized the next day by Elder N. H. Wiley, and remained a true member until her death. She loved the church and its doctrine, was a good faithful wife, and an affectionate mother.

From the beginning of her last sickness she said she would never recover. She often prayed that she might die. How blessed it is to be prepared to depart and be with Jesus. Precious in the sight of the Lord is the death of his saints.

Her husband, brother D. W. Morton, was a precious Baptist, and fell asleep years ago. May the Lord bless her children.

P. D. G.

GILLIAM'S ACADEMY.

The 22nd session opens Tuesday Nov. 1st and continues twenty weeks. Entire expenses for the session—board, tuition, lights, washing &c.—for pupils taking instrumental music in addition to other studies, only sixty dollars, other pupils only fifty dollars.

For circular and catalogues address, John W. Gilliam, Principal, Morton's Store, N. C.

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P. D. GOLD.

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

| DATED May 15, 1906. | No. 43 Daily. | No. 45 Daily. | No. 41 Daily. | No. 40. |
|------------------------|------------------|------------------|------------------|-------------|
| Lv Weldon | A. M. 11 40 | P. M. 9 43 | A. M. 12 35 | P. M. 10 38 |
| Ar Rocky Mt. | 12 55 | 10 35 | ..... | ..... |
| Lv Tarboro | 12 39 | ..... | ..... | ..... |
| Lv Rocky Mt. | 1 00 | 10 35 | 5 40 | 12 57 |
| Lv Wilson | 1 05 | 11 19 | 5 34 | 2 30 |
| Lv Selma | 2 50 | 11 45 | ..... | ..... |
| Lv Fayetteville .. | 4 25 | 1 02 | ..... | ..... |
| Ar Florence | 7 25 | 3 15 | ..... | ..... |
| Not daily ex Sun. | | | | |
| Lv Tarboro | 6 00 pm | | | |
| Lv Rocky Mt. | 6 45 pm | | | |
| Lv Wilson | 7 10 pm | | | |
| Ar Goldsboro | 8 00 pm | | | |
| Lv Goldsboro | | A. M. 7 01 | P. M. 3 05 | |
| Lv Magnolia | | 5 05 | 4 12 | |
| Ar Wilmington .. | | 9 30 | 5 40 | |
| | P. M. | A. M. | | |

TRAINS GOING NORTH.

| | No. 48 Daily. | No. 38 Daily. | No. 40 Daily. | |
|--------------------|------------------|------------------|------------------|-------------|
| Lv Florence | A. M. 8 45 | P. M. 8 35 | | |
| Lv Fayetteville .. | 11 10 | 10 35 | | |
| Lv Selma | 12 35 | 11 41 | | |
| Ar Wilson | 1 17 | 12 19 | | |
| No 102 ex Sun | | | | |
| Lv Goldsboro | 5 00 am | | | |
| Lv Wilson | 5 45 am | | | |
| Ar Rocky Mt. | 6 15 am | | | |
| Ar Tarboro | 6 45 am | | | |
| Lv Wilmington .. | | P. M. 7 15 | A. M. 9 35 | |
| Lv Magnolia | | 8 55 | 11 41 | |
| Lv Goldsboro | | 10 10 | 12 33 | |
| Lv Wilson | P. M. 1 17 | A. M. 12 10 | P. M. 11 15 | P. M. 12 40 |
| Ar Rocky Mt. | 2 12 | 12 57 | 11 57 | 1 37 |
| Lv Tarboro | 12 20 | | | |
| Lv Rocky Mt. | 2 12 | 12 57 | | |
| Ar Weldon | 3 14 P. M. | A. M. 1 45 | P. M. 1 45 | |

Daily except Monday. Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 4 15 p. m., Halifax 4 30 p. m., arrives Scotland Neck at 5 20 p. m., Greenville 6 57 p. m., Kinston, 7 55 p. m. Returning leaves Kinston, 7 50 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 30 a. m., and 2 30 p. m. Arrive Parme 9 10 a. m., and 4 00 p. m., returning leave Parme 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 except Sunday at 5 30 p. m., Sunday, 4 15 p. m., arrives Plymouth 7 40 p. m., 6 10 p. m. Returning leaves Plymouth daily except Sunday at 7 50 a. m., and Sunday 9 00 a. m. Arrives Tarboro to 05 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 33 p. m. Returning leave Spring Hope 5 00 a. m., Nashville 5 35 a. m., arrive at Rocky Mount 6 05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 8 30 a. m. and 4 15 p. m., returning leaves Clinton at 7 00 a. m. and 10 00 a. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMMERSON, General Pass. Ag't

J. R. KENLY, Gen'l Manager.

V. H. EMERSON, Traffic Manager

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

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All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE OF SISTER SUE LAWLER FROM DEATH TO LIFE.

Trusting I hope in the living God, I make the attempt to write something of the way wherein I have been led to know that I am a sinner, and that God is a Saviour, at the same time fearing, lest I do wrong. But the features and voice of my nephew, as he so feelingly and humbly asked me to write out my experience and have it published for him keeps constantly urging me on, so I tremblingly yield. Friday before the first Sunday in June 1858, very early even before the sun had risen, I in company with my father, my brother's wife and babe started to a regular appointment of my father's some some thirty five miles from our home, sister and I in an open buggy, pa on horse back. I felt gloomy and sad frequently during the day, thinking of the river we had to cross.

Some little while before we got to the river, the thought, we will not have to cross this afternoon, presented itself to me, and I shall have another night to live. But I was not really sure that I was correct in my conclusions, so I called to pa and asked him if we would have to cross the river today. "Now directly," was his reply. Oh, how my heart sank, with some awful unaccountable foreboding. When

we got to the river sister and I both expressed so much fear to cross, that pa told us, that he would ride across and show us that there was no danger at all. He did so, we watched him go and return, and saw that the water was quite shallow. He then took hold of our hitching rein and led our horse, and told us not to be afraid, but with all our precaution God's will could not be thwarted, for He ruleth in the army of heaven and among the inhabitants of the earth. I do believe we were led by His unseen, unerring hand to miss the ford and plunge into swimming water ere we were aware of it. When he saw that we were swimming, he told me to let go the lines and hold to the arm of the buggy. I obeyed him and I suppose sister did. About that time I heard her say: "Lord have mercy," but I heard no cry from the babe. The buggy turned half over. I remember taking hold on the front wheel as it came up, then all consciousness left me. When I came to myself I was snugly seated on the wheel and it resting on the horse's shoulder and his mouth on my lap, and sister floating off. How we came in that position I can only say Lord God thou didst it I called to my sister but no answer came.

Pa begged me to leap into his lap as he would swim his horse near me, but I was too afraid. At this juncture we both began calling for

help just as loud as we could. People were plowing right near the river and heard us, soon quite a crowd had arrived, a canoe was brought to me and I soon safely landed. Sister had lodged on the shoals probably a hundred yards below. She was gotten out but life was extinct. A physician was there and did all he could to bring back the life which the cruel waters had stolen, but to no purpose. The babe was found the third day, three miles below.

I have often thought that those were baptismal waters to my sister, as it was her intention to offer herself to the church next day and be baptized, if she was thought to be a proper subject. While she doubtless left that watery grave and ascended to the right hand of God where are pleasures forevermore, I came up out of the deep with an awful fear of God in my heart, knowing that I was a sinner in His sight, wholly a sinner. I have from my earliest recollection at times felt solemn at the thought of death and judgment to come, and would get on my knees to pray; but now, do what I might, the feeling sense of being a sinner could not be driven away and for mercy I begged night and day. Some of my friends chided me for grieving so sorely over my sister's tragical death, but how little did they know of the great sorrow in my soul—not that my sister was dead, but that I was such a sinner. My precious brother Holman wrote a letter of condolence to my father, as soon as he heard of his sad calamity. In it he expressed a wish that I, who had come so nearly being drowned, might be brought to know and love God. Oh, how my heart went out in love to the dear man of God, and a hope sprang up within me that may be the Lord would hear his prayer in my behalf, and ever afterwards I loved to love

Brother Holman, and loved more to hear him preach than anyone.

His very gesture in the pulpit produced within me a feeling of awe and reverence for him, and I felt that it was almost impossible for him to do wrong. He was so humble and meek, gentle though firm, and awfully solemn. But he has gone to his reward in heaven, and it can of him be said, he did what he could to make and keep peace. I am glad that I knew and loved him.

Oh, ye children of God, when you see or know a sin-burdened soul, fear not to speak a word of comfort to them, for I know it will do them good. Though I felt myself to be such a sinner, yet I did not think about the justice of God in my condemnation, whether he would be just or unjust. I do not remember to have ever heard an experience from the pulpit, or read one, but that the writer or speaker had felt that God would be just in their condemnation. My experience being minus that thought or feeling has given me much sorrow and many doubts, and I always feel lacking when I read or hear that clause. Several years ago I unburdened my feelings on this point to my dear sisters R. Anna Phillips and Sallie Sanders. They each wrote me so comfortingly and scripturally upon the subject that I have never since been so deeply in the mire about it. While reading sister Sallie's letter these two lines of one of Keith's most beautiful poems,

"What more can he say than to you he hath said

You who unto 'Jesus for refuge have fled," came into my mind with so much sweetness and comfort that for a little while I was carried far above all doubts and fears, and sang the verse, with the spirit and understanding also. I felt then that He had indeed said enough, and I wished for no more. But, oh, how few

and far between have been like joyful moments to me. But one other I feel to speak of here, to which I go back and sometimes get sweetness therefrom. I was at this time living with my dear old grandfather. In answer to a question he asked me, I told him an untruth knowingly, but not premeditatedly. In a moment I felt condemned, and for several hours I was more miserable than ever in my life. I viewed God as a just and holy being; and myself the most loathsome, degraded wretch that lived. I remember looking at myself in the mirror after I had prepared to go to bed, and I thought I never saw an uglier face.

I extinguished the light that the darkness might hide me from myself. I fell on the bed weeping and broken hearted. Suddenly these words were uttered some where in my being. "If any man sin he hath an advocate with the Father, even Jesus Christ." "When I would do good evil is with me." In a moment my sorrow and grief vanished and I rejoiced in God as my saviour. For days I walked in this beautiful light, and not a wave of trouble rolled across my peaceful breast. This was in 1865. My dear old grand father passed to his reward in heaven the next year. In the afternoon of Monday after the second Sunday in September, 1858 I took my Bible and slipped off into my father's orchard, there to hide myself and mourn over my lost and ruined condition, and to hunt in the Bible for some words of promise. I seated myself on the ground, and concluded to read wherever I might chance to open the Bible. Isa. 1st was where the lot fell, and I commenced reading but no comfort found. I read twelve verses probably, closed the Bible and passed into unconsciousness. I shall never know how long I remained in that condition, or where I was, or what.

When I came to consciousness my eyes were resting on the 18th verse of this first chapter, and I read it I suppose, but it seemed to me that the words were beingspoken within me, "Come now, and let us reason, together, saith the Lord; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." My soul grasped these words, as the one thing needful, without ever thinking to obey the first clause, "Come, let us reason together." How often I have since wished that I had reasoned with the Lord, and have learned how, when and where my burden of sin was gone, but no, it was gone, and instead was peace, joy and love. I shouted aloud, "Glory to God!" I looked down at myself and around exclaiming, What is the matter! I felt to be another being altogether. I arose to my feet and looked westward, the sun had just gone down, and I thought I never saw a more beautiful sky, everything around me seemed so calm and lovely. While thus standing and wondering, the thought came into my mind, "You came here to pray, and you have not done it. I immediately kneeled, and as I did, these lovely words came to me, and I repeated them,

"Jesus lover of my soul,
Let me to thy bosom fly."

They comprehended all that I then wished, so I said no more, but arose and started to the house. Ere I had gone twenty steps a voice seemingly behind me said, "You do not love Jesus." I turned myself right about, as if to confront some one and spoke out, "Hush your mouth, I know I do." Could I have but continued in my then knowing that "I loved Jesus" I might have escaped many heart-aches, and bitter weepings, but for more than three years after I was thus illuminated, as I hope, I

endured a great fight of affliction, partly while I was made a gazing stock by reproaches, and partly while I became a companion of them that were so used. In April, 1861, I offered myself to the church at Salem, was received and with my only sister in the flesh buried with Christ by baptism, and raised up to walk in newness of life; but, oh, how little of that newness of life have I manifested. I did not feel the joy and the happiness in being baptized so many speak of having.

I went into it more as one driven to it, and felt that I had done what I could, and that was all of it.

I almost fear to write this, lest my dear kindred in Christ will have no more love for me, nor confidence in me. If I had in taking His yoke upon me, first learned meekness and lowliness of Him I would doubtless have found rest to my soul in the act. Finding so many things in my experience that seem against me, I am forced to turn from it and trust alone in Jesus for salvation. Strange having so little fellowship for my experience, yet I can not throw it away, nor would not if I could, and love those too who tell of passing through like places.

What a mystery I am to myself, hating my own life because of its want of Godliness. Pray for me all who can.

If this should come before you my dear nieces and nephews, may each one of you accept it as a gift to you individually, and may God be merciful to each of you as He has been to me, and lead you to know and love Him.

Affectionately,

SUE LAWLER,

Browsboro, Ala.

Messenger of Peace and Primitive Monitor please copy.

ASSOCIATIONS.

MY DEAR BROTHER GOLD:—As you know I have been requested by Elder Dameron to give my views on associations. I have for some time had a mind to do this but have withheld until now.

I can see in associations nothing more nor less than church meetings, that is when they are rightly managed. The church of God is one whether only one organized body is assembled or if it be several such bodies gathered in one to preach and hear preaching and enjoy the mutual fellowship of each other.

The less business done at such meetings the better. It is enough to hear from the churches composing the body and receive correspondence and visitors who may be present from other associations and churches and let the time be spent in preaching and hearing.

It has been my privilege to make three visits each to the Baltimore, Delaware, Delaware River and Warwick Associations, and those associations were such meetings as I speak of. The noisy rabble which attends our associations was not there.

Those associations meet on Wednesday and hold three days. On the first day an introductory sermon is preached, then all the congregation who wish to listen to the business of the association for about an hour, then all adjourn for dinner. After dinner they all listen to two more sermons and then all go to their homes for the night. The second day the business part of the meeting assembles early and at 10 o'clock preaching begins and all listen to it. On that day they have four sermons which all have the opportunity to hear. On the third day there is another short early session of business and at 10 o'clock they have more preaching and the afternoon service of the third day is

generally spent in a general conference or covenant meeting, and is very comforting to all lovers of the truth. On Sunday all the churches have preaching and generally by one or more visiting ministers.

At these meetings there is good order. I do not remember to have heard at any of the sessions I have attended a single reproof for disorder, nor to have seen any occasion for reproof.

The way that many of our associations are managed I believe them to be a damage to our churches, for they are generally looked upon and treated as a regular pic-nic occasion, especially the Sunday meetings. The most of a certain class go there like a certain young woman expressed it. One of our preachers had reproofed some for misbehavior when she said:

"Why no one goes to an association to behave, but to have a good time."

This will be the case just as long as we have those Sunday meetings.

I believe tentings at an association have grown to be a great evil that all order loving people ought to oppose. Our purpose in coming together ought to be to worship God, and we ought to oppose anything in our assemblies which obstructs our peaceful worship. Tenting in summer naturally invites a class of people who have no fear of God in their hearts and no respect for those who desire to worship Him in spirit and in truth. Having those meetings on Sunday has a tendency to swell this evil. We are commanded to shun every appearance of evil and this is one of them.

The churches of some associations have a custom of calling on those bodies for Presbyteries and Committees for their ordinations and to settle their troubles. This is an evil and a surrendering of the internal rights of the church and

should be avoided.

These meetings should be strictly for the mutual comfort and edification of each other and thus to the glory of God.

The calling of pastors from their charges on the days of their regular meetings to attend associations is an evil which the churches ought to oppose.

Let those meetings be on week-days and those who cannot spare the time let them stay at home. The three general meetings of the Jews which were held each year were held six week days each, and if we who have received so much better things than they cannot afford to spare one more day than we now spare for the sake of decency and good order, and the privilege of being back to our regular meetings, let us stay at home and attend to our more important business.

Your brother in hope,

L. H. HARDY.

Roxboro, N. C.

DEAR BROTHER GOLD:—I will offer some reflections for your consideration and also that of your readers, if you think them worth a place in the Landmark. As a starting point I will adopt a little sentence from the Prophecy of Nahum, "O Judah, keep thy solemn feasts; perform thy vows." Nahum 1st and 15th. The Jewish feasts were a prominent feature in their system of worship. No other nation or people had such feasts, and if they had them they would not have had any significance, as those feasts of the Jews had. They were all commemorative of important events in their history, the remembrance of which could not fail to impress their minds so as to make the occasion very solemn. In the observance of them we may learn something of what constitutes worship and what was its design. All their

feasts, and there were a number of them, were memorials. They were to celebrate and to preserve something that the Lord had done for them. They were thank offerings to be repeated and perpetuated throughout their generations. So much of the worship of the Jewish people as consisted of Sabbath keeping, and the observance of feasts like the Passover, and feasts would have had no meaning or significance to any other people, and could hardly have been observed with any solemnity by other nations. They would not have been memorials, or offerings of praise and thanksgiving, as they had no experience of those things that these offerings were intended to celebrate. Although the fact of what great things the Lord had done for them was rehearsed in the ears of the children and of children's children, from generation to generation, the interest in these things soon begin to wane, and those who only heard of these things with their ears, not having seen or experienced them, soon show an utter indifference to them. So we read: "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua who had seen all the great works of the Lord that he did for Israel," Judg 11:7. That these feasts meant something more than a mere satisfying the fleshly appetite is evident, as all nations could have feasts for that purpose, and there would be no solemnity about them while the observance of these feasts looked backward to some grand display of divine favor to them, they also looked forward to the time when there would be a continual feast in the Lord's holy mountain. These people, though the literal seed of Abraham, as a general thing were without spiritual understanding, and a great feast was, probably the best

way to impress upon their minds the goodness of God to them, and carry them back to the time when they were slaves in Egypt. Every time a feast was observed there was to them a renewal of the pledge to them that the God of Abraham was still the God of Abraham's seed. I think the prophet had his eye and his mind upon gospel times and gospel things, and that this Judah thus addressed is that Judah in whom God is known. One verse commences "Behold upon the mountain the feet of him that bringeth good tidings, that publisheth peace." There can be no doubt that these characters to whom the prophet alludes are the gospel ministry, and that they minister in gospel things. The things ministered are said to fill the hungry with good things, and to satisfy the longing soul. That the gospel ministry should be compared to a continual feast we find set forth abundantly throughout the scripture. Wisdom has prepared a great feast. She hath killed her beasts, she hath mingled her wine, she hath also furnished her table. Wisdom has provided it all, and now calls, "Come, eat of my bread and drink of the wine I have mingled." There is evidently a connection between this bringing good tidings and publishing peace, and the idea of a great and solemn feast. In connection with the observance of a fast like the Passover it is more than probable that there was a rehearsal of the scenes of that never-to-be-forgotten night, "For there was a great cry in Egypt, for there was not a house where there was not one dead." "This is that night of the Lord to be observed of all the children of Israel in their generations." The destroying Angel on his death dealing mission had passed over every dwelling of the Israelites. Other feasts might be

had and enjoyed at other times, but there is but one Passover for the Israelites. As this Passover feast was based upon and had its appointment from that wonderful deliverance when the death dealing angel was in the land, so in the feasts of Spiritual Israel there must be a precious experience in this deliverance from death by the blood of sprinkling, and a rehearsal of that experience to intensify the relish and impress upon the minds the solemnity of the occasion should be a prominent feature as a memorial of praise and a thank offering to the Lord God of Israel. People who enjoy these feasts so much do not always understand why others should not share in this enjoyment. They sometimes send out messages either through the papers or some other way inviting any and all who will to come and partake with them. It may be remembered that in the days when Judah had become a separate kingdom from the revolting tribes that their King Hezekiah in the goodness of the heart conceived the idea of inviting the revolting tribes to come to Jerusalem and share in this memorial feast of the Passover, as they were wont in the days of old. They were not asked to share in the expense nor in the work of preparation, but simply to unite in the festival after all was prepared. That there should have been an absolute refusal on their part, and the invitation treated with scorn and contempt was hardly to be expected of even natural men. So they established a decree to make proclamation throughout all Israel, from Dan even unto Beersheba, that they should come to keep the passover unto the Lord God of Israel at Jerusalem." "But they laughed them to scorn and mocked them," 2 Chron. xxx chap. There is something a little remarkable about this conduct of Israelites,

as even natural men have natural appetites, and are not apt to object to a good feast. The objection must have been the worship that was embraced in it. That acknowledgement to God in solemn devotion and gratitude had no place in their hearts. No stronger appeal could be made to the sons and daughters of Judah than that the feast itself should be made attractive. Those messengers upon the mountains of Israel should be on hand and ready with good tidings. Their feet be clean and their walk and deportment consistent. It is no place for levity or foolish jesting because it is the sorrowful that are gathered in this solemn assembly, Zeph. 3 : 18. The mission is to proclaim good tidings to the meek, to bind up the broken hearted, and to announce liberty to the captives. Is it not to deal their bread to the hungry, and to bring the poor that are cast out to a well stored house, Isai, 58 : 7. It would seem that this urgent appeal would hardly be required, "O Judah: Keep thy solemn feasts." But the word has a place in their hearts, and it becomes a witness to them, and of them, that they find themselves obeying from the heart that form of commandment given them. It is easy and delightful work to give exhortation and admonition to the saints as there is a spirit of obedience to respond at once to it.

These solemn feasts are seemingly subdivided, yet I think we may say that it is a continuous feast. The feast in the Lord's holy mountain has never had to be renewed or replenished. He brought his spouse to the Banqueting house. This is the name and character of the house. It is devoted to Banqueting. The Jews had stated times for their feasts, each one once in a year. We may assemble for a feast at any time. And if people

wish to come together for a Passover, or a feast of first fruit, in a more general or a more frequent assembling than the few of a single neighborhood once a week, or once a month, let them do so. I love to see Judah keeping her solemn feasts, and when the scattered of the flock are willing to come from the remote coasts of Israel they ought to be encouraged. I would feel to join with the prophet in his earnest appeal and let the feasting time be more frequent rather than their frequency diminished. I have intimated that the Jewish worship consisted of memorials and thank offerings for what the Lord had first done for them. So I understand all gospel worship to be offerings of praise and thanksgiving as the prophet Isai has said: "The Lord Jehovah is my strength and my song, for he has become my salvation." The vows to be performed are the fulfilment of the obligation that we are under to him, and the acknowledgement to his people and before the world of what we hope he has none for us. "Come allye that fear God, and I will declare what he has done for my soul."

In gospel bands,

E. RITTENHOUSE.

State Road, Del

ELDER P. D. GOLD, DEAR FRIEND:—I would like to offer a few thoughts on John 5:2-4: "Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." I understand friend Gold, when Christ was here on earth performing his

miracles what was represented then is represented now. I understand that there were two churches represented, then as there are also two churches represented to day. Paul once rejoiced in the Jew's religion. I only wish to give these scriptures as they have been presented to my mind. This pool I understand to represent the artificial work of man, the five porches I understand to represent the five principles of the flesh, the great multitude of impotent folk I understand to represent the many. Note the folk in the singular number which to my understanding represents the one way. For an angel went down at a certain season into the pool, and troubled the water. Whosoever first after the troubling of the water stepped in was made whole of whatsoever he had. The whole Arminian world have all got this distemper. They have certain seasons. Whosoever will come at these seasons can be made whole of their disease. I understand two kinds of blindness to be represented, natural and spiritual. This great multitude was diseased. This fellow that had the infirmity I understand was quite different. This did not cure him or his case. This medicine seems to heal the diseased, but vain is the help of man to a child of grace. All Israel is made to wait on the Lord. I see friend Gold, that I am yet lying at this pool, but going through this operation by men can't cure me, or my case. I want to say with one of old, the Lord turned me and I was turned.

At this present time I feel like my days on earth will soon be to an end, and I will only ask you and the household of faith to think of me when it goes well with you.

A STRANGER.

ELDER P. D. GOLD, DEAR BROTHER:—You promised to come to see us again, but have not yet. I still live in hope that you will come again. I enjoyed your company very much, but I feel so small I know not how to be interesting to you. Still I know the greatest gifts love to have the name of Jesus exalted. Yes, they love that word grace which drew the wondrous plan to save rebellious man. There is no word so dear, so sweet to me as grace which only can save a poor sinner like me. I never can forget the time when it was applied to my poor sin-sick soul. Then I felt I was made whole to sin no more. My tears dried up, sorrow and trouble were gone. I was made to forget them. A new song was in my mouth even praise to God. Never before had I felt to praise God as I did then, for the storm had continued long, and I was almost gone. It seemed but a span's distance between me and death. Yes there was a combined crying in the wilderness and begging for mercy. This crying was repentance, for the kingdom of heaven was at hand. One cometh after him to baptize with fire and the Holy Ghost. This consumes the dross and purifies the gold. Yes, it works in us till the whole is leavened. This seems to be in three measures like the meal the woman put the leaven in. I will inclose you a letter from sister Horner. Since she was received and baptized her conversation and writing have been very precious to me, for she is a bright and shining light. There have been three of her close neighbors joined since she was received. Brother Gold, I hope you will find her letter interesting. She seems to be one of the three measures, the crying in the wilderness, the fire to condemn all the false doctrines, and the Holy Ghost or spirit to bear witness with her

spirit, yes, grace for grace to make the gospel blaze as she calls it.

Your unworthy brother if any at all.

I. H. HARRIS.

Tar River, N. C.

BROTHER HARRIS AND SISTER ROWLAND, DEAR KINDRED IN CHRIST:—I will in my feeble way try to pen you what I believe was to me a special call that I should be robed in the apparel of baptism. I wrote a portion of this letter before I was baptized when I first felt the weight so sensibly and did not understand the call, if I do at present, which was, I think November the 6th. I address Cousin Eliza, but since I have felt to address you both in the pure bonds I hope of that gift—that given in Jesus Christ who works all things according to the purpose of His own sweet grace. I was brought extremely low physically on last evening with nervous prostration, I feel that I cannot endure much longer if my weak frame is not strengthened, or the raging billows do not cease to beat so hard against this weakened bark. I have been brought to realize what sorrow, trouble, and afflictions are, but as at times I felt to have been brought to rejoice too, with exceeding joy through my many afflictions, and I hope to say, Thy will be done on earth as it is in heaven, which requires the power of God to enable us to say we are brought through the midst of the fiery trials. I believe I have experimentally been taught how great is the need that we should be clothed with the whole armor of God that we should fight against the wiles of the evil one, which was so forcibly applied while I was under the guidance I hope of the Spirit of light, life, and truth, and as I realized this great need how forceable does it cause me to fear that special foe. The

foe that dwells within, for none betrays us into sin like foes that dwell within. I have tried so hard to avoid temptation, but it seems the more I strive to avoid it the more it pursues me until I am made to cry O wretched being that I am, who shall deliver me from the body of this death. If I could view myself as one who had always pursued the right course it seems that I might have been happy, but alas as it seems when I could have done right evil was present, and now I am left to mourn, Lord save, or I perish, language fails to express the thirst—and cry of the tried soul. The heart rending sorrow that pierces through their hearts, rendering even the natural death void in a spiritual sense, for in the day of His power His grace does swallow up the poison of the evil, while over the redeemed the second death hath no power. O, this love, this wonderful love of all love that is taught by the revelation of His divine grace, and that so wonderfully surpasses human understanding, and by which we are clothed in the bright shining armor of God which is our shield, our helpmeet, and our all, through the dark raging storm that follows or pursues after the redeemed of the Lord's wonderful and surpassing deliverance of our dying souls that die daily in Him, the Lord of all Lords. Here the best of all the things of this world becomes vanity compared to His sweet grace, for His power does reach and is felt from the high heavens to earth, while His people are called to view. He plants His footsteps in the sea and rides upon the storm. This is the point I reached when I was awakened to more fully realize or consider baptism and to feel that it must be my duty to be even at that time notwithstanding that it was November, How forceable was I shown that the evil as well as the

good was also worked in the mysterious plan of His salvation, that it all added or gave glory to His Holy name. I could view it seemed without doubt how the waters were cast forth after the child Jesus as soon as it was delivered in this world of sin. I felt to view that all my troubles had collected in one dark cloud which pointed me to my duty, or in other words to purify me of sin that I should by His grace be clothed in the whole armor of God that I might fight against the evils of the evil one as I was commanded. I felt that as I had offended in one point, I was guilty of the whole. I think I was completely shown the meaning or was given the understanding to fully comprehend the typical meaning of the entire travail of my soul. That was recorded in the second article according to the dispensation of the written word of God, while the parable of Samson eating honey out of the carcass of the lion was applied to my mind which I saw or understood to represent the body of this death that Paul was brought or called to cry under, and out of which had come forth life and strength which I think points to this first death, while the honey represents the pure gift of God which is eternal life, and I believe this is where my soul witnessed a full force of his cry, according to my strength which was, "O wretched man that I am, who shall deliver me from the body of this death," for I felt that I was too brought to realize and to witness it to a greater degree than ever before. Yes I felt to really view it by a spiritual eye and to stand even under the horrible shadow, my soul to cry for deliverance with the agonizing strength that I have heretofore spoken of. I felt it in a two fold sense and as my soul realized, or was awakened to it in a spiritual sense, it

seems that this scripture will come nearer explaining my feelings than any I can remember under this shadow. As the heart panteth after the water-brook, so panteth my soul after thee O God. So thus I was or in like manner led to view the life of Esther who had realized the sad and dark fate of an orphan child together with his bondage of death. Oh, how well did it seem I could witness with her as God did by his omnipotent and all ruling goodness and power lead her even under the shadow of this death to plead with her husband, her king, her all, and how he did at the most pressing point hold out to her the golden scepter that she and her people might live and not die, which also typically sets forth the surpassing and uniting sweet grace by which we are saved, and as my weakened frame again and more completely struggled to spiritual life as well as physical strength under the body of this death, these words were again applied with a greater force, Hope, Faith and Charity, and I do believe and hope by the revelation of his divine grace I was visited and saw by an eye of faith this great light that the travail of her life sets forth, and my soul was thereby enabled to glorify the God of Abraham, the God of Jacob, the God our forefathers did serve, and my tongue did praise God, for I could not refrain from telling of this great and wonderful light and love. For as it is written out of two or three mouths every word shall be established, and I did feel I was given such a strong evidential witness by the word of God as well as by what I hope was the teaching of his divine grace when the three words were applied; how forcible did I remember the manner in which God did in substance reveal them and the honor and truth of them by

whom they were borne, who was the first one that pointed me to the true light during the time that special power and darkness overshadowed me, for it required one unto whom it had been revealed like unto Daniel, to show the interpretation thereof and by the application of this scripture I was further strengthened "the arm of God is underneath you." All of this time baptism bore on my mind from this point. I decided to be baptized, for when this power and spirit was with me I think I need not fear, and as I spoke to Mr. Horner in regard to it, it seemed that my soul plunged into water which seemed to be deep and spiritual and here I feel that I realize, and by a spiritual eye view my spirit struggle with spiritual things which reminded me of Jacob wrestling with the angel which seems to me might have been the spirit again. I believe God promised to be with me by the teaching of his divine spirit at the appointed time, and the promise like all things else that is of God was complete, for like in Esther's case when all had failed I hope God was one in the midst—with me as I was led down into the watery grave, and as I came up out of the water and stood on the bank the sun with its bright and glittering rays shone through the thick rough branches of the trees with that inexpressible brightness and unnatural glitter I had never before seen with my natural eyes, and as it wore away I could view, it seemed, the entire scene in the written figure of the word of God. I saw that the rough and uneven places like the carcass of the lion represented the body of this death in a spiritual sense in which we all fell, while we the people set forth the figure of the two kingdoms, the one of the world, and the kingdom which belongs unto

the kingdom of heaven. While I understood the third article I wrote to be a witness of the discriminating line between the two kingdoms or the gospel of God and the law. I could witness that there was death in the law while there was light and life embraced in the gospel of Jesus Christ, which is like unto that great and glorious light which is the gift of God that I hope I saw the bright figure of shine through the rough branches as I stood on the bank, and that in my understanding represented the body of this death that Paul cried under and which the end thereof is death. Now my brother and sister adieu, may the blessings of God rest upon you both. Your sister in hope of eternal life.

ALICE Y. HORNER.

Hargrave, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have just returned from the regular meeting at Bethlehem county, where I tried to serve as pastor, and we had such a good time I feel like I want to tell you and the readers of the LANDMARK about it. First I will say that our meetings have been very interesting for some time, and we have seen plainly that there were several outside that had hope in the Lord Jesus Christ, and at our April meeting I was favored to baptize two who had been made willing to follow their Saviour. We felt there were others, but none came forward until last Saturday when in the conference a very sweet girl of fifteen years of age came forward. She had talked with myself and others before, and we all had the utmost confidence in her, and she was received with great joy. We met at the water Sunday morning for baptism. The door of the church was opened, when the great uncle of the lady to be baptized came forward, and

was received, (he being in his 79th year) and the unworthy writer was favored to baptize them in the midst of much rejoicing.

We feel that there are still others who should follow their Lord, and we would not be surprised at any time to see them come, and would gladly welcome them home.

We have very good congregations and much interest manifested, and I truly hope it is of the Lord.

Preachers are not thick in this section, and I generally have to serve alone, though we were favored at our last meeting with the presence of Elders J. N. Rogerson, of Martin co. and J. I. Ambrose of Washington Co.

May the Lord continue the good work is my prayer for Christ's sake. Your brother I hope in gospel bonds,

J. T. ROWE.

Lock Box 28, Elizabeth City N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have tried to get subscribers, but have not got one. There are but few here that like to read anything but their own kind of paper, though they be ever so trifling: for they are like Jeremiah the prophet said, they are taught peace, when there is no peace: yet they are satisfied with that false doctrine. When I see so many led off by such false teaching it makes me say, Lord, who hath believed our report, who careth for the Lord, or desireth to know his ways, I feel thankful that I have never been led off by any of the teaching even in my youth, now I trust I can say my hope is confirmed and my faith made strong in Christ my Saviour.

I send you one dollar and fifty cts. just the same as before, which I wish you to keep for the paper as before.

Love to you and all the household of faith. ELIZA J. BARNES.

ZION'S LANDMARK.

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

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

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

R. ANNA PHILLIPS.....Macon, Ga.

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EDITORIAL.

WHO HEALED THE BEAST?

Brother John Gurganns requests my view of Rev. 13 : 3, (especially the head that was wounded and was healed, in what sense was it healed, and who healed it.

A beast rises up out of the sea, which John sees, having seven heads and ten horns. Its origin is corrupt—out of the sea. It is a ferocious, destructive beast like a leopard, and spotted showing the varied forms and appearances it can assume.

He is a great favorite of the devil or dragon who gives him his power, his seat and great authority. On his seven heads is the name of blasphemy. Then he is a bold and presumptuous enemy of God. According to the devil's cunning and deceitful nature this beast assumes an appearance of a worshipper, and deceives mankind with a show of religion. To complete the fraud and deception one of his seven heads is wounded to death, but the deadly wound is

healed, and all this world admires this, and wonders after and worships the beast.

This is an imitation of Christ to deceive. Here is a beast that was, and is not, and yet is, a deception, or an imitation of Jesus who was, and is not and yet is.

Great power is given to this beast to speak blasphemies against God, and to make war with the saints, and to overcome them.

The power that wounded and healed the head of this beast, and gave him this glory before men on earth is of the dragon or devil. For the devil is the great deceiver and gives power unto this beast, so that he can work miracles in the sight of men, (not before God.) He deceives those that dwell on earth, not those that dwell in heaven. All the world wonders after and worships the beast.

Now this power is not of God, but of the dragon given to the first and second beasts. It is displayed on earth—not in the church of God, nor in heaven. It is a power to oppress the saints, deceive the world, and bring confusion. All the world, or all those whose names are not written in the Lamb's book of life slain from the foundation of the world, worship this Beast. But the redeemed of God, those saved in Jesus are preserved from this delusion. They are in heaven. God's power is above Satan's power, or the power of the Beast, and the people of God are kept by the power of God through faith unto salvation ready to be revealed in the last time. P. D. G.

LOOKING BACK.

(BY REQUEST.)

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 6.

The apostle was speaking then more directly to those of more mature spiritual age; yet who as such, or when for the time, ought to be teachers, had need that one teach them again even which be the first principles of the gospel, and had become such as had need of milk, and not of strong meat. And every one that uses milk is a babe, and unskillful in the word of righteousness. While strong meat belongs to those of full age, or those who by reason of use have their spiritual senses exercised to discern both good and evil. Heb. 5:12-14. Then evidently, this condition of weakness, and position of ignorance as to the word of righteousness or letter of the law concerning them, is traceable to disobedience in not exercising their spiritual senses, not only as to cause one effect as it pertained to their life and walk, or faith and obedience, but also as to the discernment of what we term good and evil in, or resulting from, the personal dealings of God with us. For instance, they had been remiss from indolence and sloth, in searching the letter of the law—"the word of grace that was able to save them" in this practical sense, and from the very errors now bewildering them—and thus had failed to exercise their spiritual senses; and therefore had made no advance in

knowledge of apparent good and evil; and worst of all as ignorant of the word of righteousness, did not understand that their stumblings and waverings were the fruits of their sloth, and not the outcome of inferior evidences of the spirit. And in such a position, one always counts the lifted light of God's countenance "good;" and his rod of chastening "evil." And reaping this evil—the harvest of their indolence—they take for a sign that God is far from them if indeed they have ever known him; when in truth—that they ought, and but for this sloth would, have known—he was just as near to them in chastening as in smiling—in night as in day;—in winter as in summer. Thus indolence and ignorance, or looking back, not only deprived them of strength and discernment, but left them bewildered, confused and wavering; the first effect of which, as always, was to doubt their "christian experience," as we call it; they look away back at their repentance toward God, and doubt its character; they search their evidences of pardon, and they seem dim and dead; and for fear they have missed the substance and caught the shadow, they will throw it all away, begin anew, and get a better experience. But how to do this impossible thing—how to throw aside the first or to "fall away" from the manifest grace of their eternal salvation so as to have it all over again, is the question that keeps them ever looking back, and not only prevents their going forward but causes them such

perplexity as that wavering and weakened they can assimilate nothing but milk. And an incidental lesson herein, is that milk and weakness adapted to childhood; and meat and strength adapted to manhood, go together as inseparable; the first retained by sloth and drawing back; the last attained by pressing forward and never looking back.

But these brethren lacked understanding, were so unskillful in the word that they unjustly and erroneously, of course, ascribed the deadness and darkness of their own mind and heart—the penalty for this very ignorance—to their evidences of spiritual birth, that were bright enough and sweet enough when the mind and heart were all right. But this indolence in looking forward, and energy in looking back has not only induced darkness, but a confusing complication all around; the one clear thing to do is the impossible or to work out for themselves brighter and better evidences of spiritual birth; to do which they must first fall away from those God has given: and because unsatisfactory to human reason that always comes in with self-assertion to gauge our spiritual things in the absence of the spirit that should judge all things.

And right here the apostle takes them up sharply: in the first place and to show them the utter fallacy and futility of such a thing, he, for the sake of the argument confirming it, assents to the supposi-

tion that if it were possible for those born of God to fall away as making void their eternal salvation, why then everything—every operative principle in connection must be also made void; and hence, to renew them again to repentance &c., every active principle involved in the work of salvation as a whole, must also be renewed: this would include the crucifixion of Jesus, and not only so, but incessancy of the covenant principles upon which he died once for all, or as for a one body, and make his death (if possible this second time) personal as "to themselves," and put him to an open shame as mutable, and a failure. Hence the apostle declares most emphatically that it is impossible for those once born of God" if they shall fall away, to renew them again to repentance seeing they crucify to themselves the Son of God afresh and put him to an open shame. And then he tells them though he had thus spoken to them—as if admitting the possibility of their falling away—it was to show its impossibilities, and he was persuaded better things of them—more correct ideas—such as accompany salvation: showing this error of falling away and being renewed again did not accompany salvation.

Then since it does not; and that it is impossible to fall away and be renewed again, why is it that so many look back and seem to want to go back into bondage again and have their experience all over again? Those delivered from Egyptian bondage had opportunity to go back; but we read of no op-

portunity to escape again from bondage. Jesus died to the world and to sin once, and is alive forever more, he died in covenant relationship with his people, and hence as for a one body, or once for all and all at once; and a nation was born at once. God with a high hand walled up the waters of the Red Sea that Israel as a nation might be delivered; these waters will never be so walled again. Those saved must have passed as members of the one nation or body;—baptized into the one Sea—into the one death of Jesus. Therefore, as the apostle affirms, it is impossible for those once thus saved, if they should return to bondage, to deliver them again, seeing they can never make personal, or crucify “to themselves” the Son of God.

Then why make yourselves, not only weak, but miserable and confused with such a gross error. “Happy is he that condemneth not himself in that thing which he alloweth.” You will allow others to have a “little experience and doubts and fears, indeed you would hardly fellowship them without, and yet condemn yourself as deceived because you have the same and thereby make yourself miserable, when otherwise you would be happy.

Then heed the earnest admonition of the apostle and leave those first principles, that is, leave off caviling and doubting in your minds as to whether you have truly repented, believed, and cleared the bar of eternal judgment—made free from sin, &c. &c., and grasp your old

confidence and press forward—go on unto perfection crying, “I will trust in him though he slay me.” But you may say this don’t state your case, that if you were certain of your spiritual birth, you would never look back, but go on; your great fears and trouble is that you are deceived as to a first birth; and you look back, not for a renewal, but a new birth. Well but by the very fact that you feel the need of milk, however weak, that you hunger—that you are at all concerned about your spiritual state—that you cry as disquieted, is proof that you are a living child; and however puny and sickly, you are just as much the child of your Father as your strong brother in the prime of manhood. Once Jesus slept while the ship was tossed and those endangered sought and awoke him. Search for and awake your faith, and forgetting those things which are behind, reach forth unto things which are before and press forward toward the mark for the prize of the high calling of God in Christ and thus find the perfection that meets your every need and lack. The gospel invites its subjects to go and to do, just where and what they want most. There only is the merciful and faithful high Priest, the Surety, and the Advocate, to meet every lack and need. Then it is said to Zion, “Thy God reigneth.” And we who have strayed and stumbled and persistently looked backwards so long, even until the night is far spent, what have we gained? And since it is impossible to fall away, or falling

away to be renewed again, what have we to expect by continuing here? What we most need is strength, growth, health and assurance in the Holy Ghost, is found only in leaving this place of backward outlook and pressing forward unto perfection in Christ and the gospel and that gives perfection to our personal experience.

R. A. P.

Macon, Ga.

PERNICIOUS WAYS.

Brother J. C. Robertson requests my view of 2nd Peter 2 : 1-12.

The Old Testament is typical of the New. In the Old Testament dispensation we read of false prophets, pretenders, wicked men, opposers of God's people, sons of Belial.

So in the gospel days Peter tells us by prophecy there shall be false teachers. This is now being fulfilled. There are false teachers (preachers) now.

These false teachers deny the Lord that bought them.

Their method or pernicious way is through coveteousness with feigned words to deceive. The love of money is at the bottom of their works. They teach that money is necessary to save souls. If you, they say, will give the Lord your money we will save the heathen. How good their words seem. How fair their speeches. They thought these feigned words make merchandise of you.

Behold what a following these false teachers have. This causes the way of truth to be evil spoken

of. How very unpopular the despised, afflicted people of God are because they will not go with the many in their ungodly way.

But the people of God can see that these deceived people have only a form of religion, but deny power. They have no true heartfelt revealed knowledge of Jesus and of his salvation. They deny him. They as brute beasts shall be destroyed, God has in all ages displayed his power in destroying the wicked, and shown his faithful, loving kindness in saving those that truly worship him, and give him all the glory of salvation.

God's people hold that we are redeemed, not with the corruptible things; such as silver and gold, but with the precious blood of Jesus. These false teachers say that money, man's help, man's doings are necessary to save souls. Now this is the foundation of the difference. Which side are you on? Who is on the Lord's side?

P. D. G.

DEVOURING FIRE.

Brother T. M. Barnes requests my view of Heb. 10 : 27.

"But a certain looking for of judgment and fiery indignation which shall devour the adversaries."

If we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins. Christ will never die again. He dieth no more. There cannot then be any more or further sacrifice for sins. Christ finished his work of sacrifice when he died. He hath perfected forever them

that are sanctified by the one offering of himself once.

Now therefore there is no more sacrifice. If we sin wilfully what shall we do? We cannot expect Christ to die again. We shall have a certain fearful looking for of judgment and fiery indignation. It will certainly be that way. If a man sins and feels no distress afterwards about it then it is plain that he is not a child of God. For if we (believers in Jesus,) sin there will surely be a fearful looking for of judgment, and it will be a dreadful looking for it too. It will cause great distress. For it is a fearful thing to fall into the hands of the living God.

When one sins it is hard for him to come to the Lord. A guilty conscience stands in the way. A certain fearful looking for of judgment will stand in the way it seems to him to slay him.

There are many ways of bringing distress by sinning. Esau despised his birthright and sold it for a mess of pottage. While Esau was not a child of God, and while a child of God could not sell his eternal inheritance, (for that is in heaven,) and while the righteousness of a child of God is always the same, for it is Jesus; yet he may so act here in time or in the church as to lose the fellowship of the brethren, and be an out cast. For some fleshly gratification he may sell his birthright or standing in the church, and the brethren so lose fellowship for him that he never after can find any place of repentance or change in them towards him.

Or he may sin wilfully so that a certain dreadful looking for of judgment shall so seize him that he has no comfort. This is right and needful. What for? To devour those adversaries or lusts in him that cause this sinning. When we thus sin we cannot discriminate between ourselves and the adversaries in us. While we walk in the Spirit we can say, it is no more I that sin, but sin that dwelleth in me. But when we sin wilfully we have no defense, no cover, nor refuge. I have sinned, and done this evil in God's sight, and he is just in condemning or judging me. We have no excuse.

Now this certain fearful looking for of judgment is necessary to devour these adversaries, or to kill us to the love of sin, and this sore grief so burns and devours in us these lusts that we cannot longer walk therein, and halt, lame and abased we come home as one deeply abhorring and loathing himself, and remember our vileness. We justify God and take shame to ourselves. We then praise the Lord God for his faithfulness.

P. D. G.

TIME EXTENDED.

As many desire the LANDMARK, and do not feel able to pay \$1.50 for it, and as money is very scarce at this season, and they hope to be able to pay one dollar cash for it soon, we have decided to extend the time for securing enough subscribers to enable us to publish it at one Dollar a year; so we will extend the time to Nov. 15th next.

We request our brethren and friends to still exert themselves to raise this number. Many of them have been very active in our behalf, and I hope I appreciate it. It will please me to be able to publish it at one Dollar a year cash so that more of them can read it, but the number of subscribers is still too small to pay expenses at \$1.00 a year. Many have requested us to extend the time, saying that with the better times in the fall they felt sure of procuring a large number of new subscribers. We have done so in the hope of being able to continue the paper at one dollar per year.

Old subscribers can still renew as new ones at one dollar a year until Nov. 15 '98, and also pay back debts at same rate. Those who are behind should pay now as they may have to pay the old price after November 15.

P. D. G.

ASSOCIATION NOTICES.

The 68th annual session of the Contentnea Primitive Baptist Association was appointed to be held at Nahunta Meeting House, Wayne Co. N. C. and to commence on Saturday before the 2nd Sunday in October 1898.

Messengers and brethren traveling by public conveyances will be met as follows viz. Those coming by A. C. L. from the north will get off at Pikeville, and write to brother Hyman Pate, at Pikeville, a few days before, so he can make arrangements to meet them. Those coming by the same line from the

south also by the N. C. R. R. and the A. & N. C. R. R. will get off at Goldsboro, and will write to Elder J. W. Gardner, at Goldsboro, so he can arrange to have all met. All will be met on Friday before the Association. Reduced rates will be asked for.

L. J. H. MEWBORNE, Cl'k.

The Little River Association is appointed to be held with the church at Johnston Union in Johnston Co. N. C., Friday, Saturday and 4th Sunday in September. This church is 9 miles east of Smithfield on road to Goldsboro.

Visitors will be met on Coast Line Road at Smithfield on Thursday and on Southern Road at Pine Level 6 miles off on Thursday. A general invitation is extended.

J. A. T. JONES, Cl'k.

The Seven Mile Association is appointed to be held with the church at Reedy Prong, on Friday, Saturday and 3rd Sunday in September. It is about 12 miles from Benson.

For the benefit of those expecting to attend the Pig River Association you will please give notice through the LANDMARK that we have secured reduced rates from all stations between Roanoke Va. and Stoneville, N. C. to this place. If the brethren expecting to come by rail will write me, before hand, myself and other brethren of the neighborhood will try to arrange for conveyance to the church which is about 4 miles distance.

A. J. McNEIL.

Wirtz, Va.

A sister requests my view of Luke 11:17:

"But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth."

Jesus always utters the truth, not merely in a temporary, superficial sense, but in its heights and depths forever, so that no change in circumstances, times, or seasons, places, or persons can ever in the least weaken or detract from its force.

People know that when a church, family, house, or nation is divided it cannot stand; yet so foolish, self-willed, blind, envious and silly are mankind that they will divide, antagonize each other, and imperil their own safety, or success if they cannot have their own way.

The devil does better than that. He is never divided against himself. His kingdom would fall if this were so. When the enemies of Jesus said he cast out devils through Beelzebub, they accused Christ most shamefully. Even the devil knows better than that. It was one of the most malicious charges they ever made against him.

The devil will get in mankind and divide them, and tear up and destroy them, but that furthers his purpose. He is much pleased when he can sow discord through some of his agents in the church, and cause strife and divisions among God's people.

Jesus is the author of peace among his people, and we are exhorted to pray for peace, labor for it, seek it, and make sacrifices—forgive our erring brethren, suffer

wrong even in order to maintain it. But how common it is to see or hear of Baptists fussing, and about small matters, too!

Brethren, where is your love for truth and for each other? Do you not know when a root of bitterness springs up many will be defiled and devoured thereby? Then forgive each other, if any man have a quarrel against any, and be at peace among yourselves, and the God of peace shall shortly bruise Satan under your feet. P. D. G.

Sister M. F. Basham, of Virginia, requests my view of Rom. 9:29:

"A remnant shall be saved."

What shall they be saved from? From their sins. He shall save his people from their sins.

God's people is a remnant. Though the number of the children of Israel be as the sand of the sea, yet only a small number, a remnant, shall be saved. In Isaac shall thy seed be called. Not every one that saith Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father in heaven. Many go in at the broad gate, while few enter the narrow way.

Also Rom. 11:15:

"Even so then at this present time also there is a remnant according to the election of grace."

Still a remnant. Any merchant will tell you a remnant of goods is a small part—compared with the bolt, or bulk. It is also a refuse part. After purchasers have selected what they consider the best, a remnant, refuse, is left over.

As long as one feels he is the

OBITUARIES.

W. R. LAWRENCE.

best, or among the best, he is not a remnant. While that is his condition he feels no true need of mercy or of Christ. He does not feel the need of being saved from his sins, but when one sees and feels that he is lost, left, rejected, cast off, then he becomes as the ends of the earth, a remnant, and feels that nothing but grace can save him. Then his cry is to be saved from his sins.

How sweet grace becomes to such hungry souls! He will then no longer find an argument against grace. It becomes to him then "Amazing grace."

A remnant according to the election of grace: and if it be of grace, it is no more of works. Such a soul is then prepared to love grace, and to feel that salvation is by grace. By grace are ye saved (from your sins) through faith, and that not of yourselves. It is the gift of God. It is of faith that it might be by grace, in order that the promise might be sure to all the seed, and the children of promise are counted for the seed. They are the remnant.

P. D. G.

Elder L. I. Bodenheimer has obtained an order of the Southern R. R. to sell tickets to visitors to the Country Line Association at reduced rates from all points in N. C. on said system. They will be sold—from Aug. 18th to Aug. 23rd, and will be good returning till Aug. 25th.

NOTICE—The Bible I advertise has not the marginal references.

P. D. G.

With a sad heart I make the attempt to write the obituary of my dear husband, W. R. Lawrence. He was born March 15th 1840, died June the 6th 1897. He was the son of John and Ruth Lawrence, and was raised in Pittsylvania Co. Va. We were married Dec. 15th 1859 in Henry Co. Va. There were born unto us 10 children, 5 boys and 5 girls, all are living but one.

My beloved husband was a soldier in the late war, and was wounded twice. The last time he was wounded in his body, and was a sufferer until his death. The doctor said the wound was the cause of his death. He bore his sickness with the greatest patience I ever saw any one. The brethren and friends would come to see him, and he would tell them he was waiting the good Lord's time, that he was perfectly resigned to the Lord's will. If it could be his will to restore, he would be glad to stay with his family; if not he was submissive for his will to be done.

I never can tell how I have missed him. My home is a lonely place. But I do believe he is to-day enjoying that sweet rest so often spoken of. My beloved husband was a member at Pleasant Grove, Patrick Co. Va. Saturday before the 3rd Sunday in June 1885, he and myself and sister were received and baptized. by our beloved pastor, Elder M. D. Hill. I am spared here for some purpose known to the good Lord. My beloved husband was ordained deacon of Pleasant Grove church Dec. 19th 1885. He tried to fill the office of deacon the best he could, ever ready to look after the welfare of his church. Nothing was more pleasure to him than to go to his church meeting, and meet his brethren in love and praise as long as his health would admit.

His home was a welcome one to his brethren, and he took great pleasure in having preaching at his house. He had a great love for his brethren and sisters, always esteeming them better than himself.

He had a great desire to see his children come to the church, but never did, but I hope it will be the will of the good Lord to give them to see the danger of living and dying in sin.

EMILY F. LAWRENCE.

WILLIAM R. SAVAGE.

I have been requested by the wife and children of Mr. Wm. R. Savage to write something in memory of him. I feel that I shall fail to do him justice, as he was one of the dearest, best men that has ever lived on earth among men.

The subject of this notice was born Aug. 25th 1838 and died very suddenly Jan. 14 1895. He was the son of Mr. and Mrs. Austin Savage, of Edgecombe Co. He was a good husband, a kind father, and a neighbor indeed. I have heard his brother, brother J. H. Savage, say he never saw him mad but once in his life. He was energetic and seemed to have almost untiring patience. He was not a member of any church but a consistent attendant and firm believer in the doctrine preached by the Primitive Baptists. Brother C. Spivey had a wonderful dream concerning him and his wife. He dreamed, awoke, and thought on his dream, went to sleep and dreamed the same and waking the second time the interpretation was given him and he was told to go and tell them which he did. The dream was something like this. He was shown in the dream they both were clean, white vessels, and fit for the church and it was their duty to join. He did not however, neither yet has his wife.

He left 11 children, 4 boys and 7 girls. Children try to follow the worthy example of your father, which was worthy of imitation. He always had a word of cheer for the weary. We all loved "cousin Bob," for he was worthy to be loved. He has gone we believe where the wicked cease from troubling and the weary are at rest.

I talked with him several times on the subject of religion, he was always mild and gentle, easy to be entreated which is the fruit of the spirit. He felt unworthy but owned he loved the Baptists and believed them to be the people of God.

BETTY Z. WHITLEY,

MRS. ANNIE LAWSON.

Mrs. Annie Lawson, wife of the late Elder William Lawson, departed this life at Claudville, Va., the home of her daughter, Mrs. S. G. Dobyns, May the 25th, 1898, at the age of 87 years, 11 months and 25 days.

The last seven years of her life was contentedly and happily spent with her loving and faithful daughter sister Dobyns, who together with her husband and children,

spared nothing at their disposal which could add to her comfort.

So fully and faithfully had she filled up the measure of her days as a wife, mother and member of the church in the active discharge of her duty in these respective spheres, when from old age and its consequent infirmities she became disabled, in her retirement to the scenes which gather about the aged and the consequent conditions which attend them, she presented a lovely picture of a life fully developed, well rounded up and ripened, out of which shone in admirable splendor the true character of woman, wife and mother, and that peaceful end to which seemingly but few attain.

Calmly, peacefully, sweetly and without a struggle did she end her days and pass out at the call of Him in whom she had so long trusted.

In addition to the things of this life she had been blessed in early life with the riches of the grace of our God, and all through her long, arduous, and faithful pilgrimage did she well and truly exhibit the faith once delivered unto the saints, and as she neared the shores of the life beyond her faith seemed to grow stronger, her hope brighter, and her confidence and trust in God more steadfast, so that her whole christian life of more than sixty years, during which time she was a faithful member of the Primitive Baptist church, was fraught with the goodness, mercy, and love of God, set round about with the precious promises of this life and of the eternal God who was her refuge and strength.

Sister Lawson, having been the wife of a minister of the gospel, one who was gifted of God and beloved by his brethren for the work's sake, and having faithfully remained his widow to the end, embracing a period of 33 years, 7 months and 11 days, must have learned much of the life of one called of God to preach his word, and of their wives and widows which knowledge contributed much to the making up of the gracious life which she lived and the passive death which she died.

Her home was truly a Baptist home, most especially for preachers.

Her husband, five sons and one daughter preceded her to the life beyond, and four daughters and two sons survive her.

In the midst of a large concourse of sorrowing relatives and friends, and by their hands she was tenderly laid beside her husband at the old homestead,

Meadows of Dan, Va.

Much more might be truly said of this dear old mother in Israel, but I have learned by experience that, however much we may say of mother we must feel that we have largely, if not utterly failed to picture her life on paper as it is written by her own hand in our hearts and minds.

The motto, "What is home without a mother," means nothing when she is with us, neither does it mean anything when she is gone, for mother is the children's home and when she is gone the home is no more there, but blessed be God for the home we trust we have in keeping for us, and she who is our mother, the new Jerusalem which is free, and is the mother and home of us all.

P. G. LESTER.

JESSE SAWYER,

Brother Sawyer, of Washington county, N. C., departed this life April the 15, 1895. He was a sufferer a long while before his death. But he was blessed with the kindest attention that could be bestowed by an affectionate wife. Jesse Sawyer and Ann Eunice McCabe were married July the 1st, 1834. He said she has ever treated me as tenderly as if I had been a child, night or day, cold or hot. Whenever I complained she was ready to rise and wait upon me. I hope the Lord will bless her soul, and take it to himself in glory. I believe she will continue to do the same until death shall part us. Written with my own hand on the 4th Dec., 1882. Jesse Sawyer.

P. S. In all my afflictions I never heard her murmur or complain. Even when she was sick herself she would rise and administer what was needed as near as possible. This I leave behind me in testimony hereunto. J. S.

Brother Sawyer was born of Zephaniah and Rhoda W. Sawyer his wife in Currituck county, N. C., May the 21st, 1809. In the early part of his life he followed the water most of his time, and told the writer that he was entirely given up in experience of sin and unbelief. But it was the good pleasure of the Lord to open his blind eyes, and turn darkness into light, and when he saw himself he thought he was so much worse than his comrades he sought where to hide himself from them, and pour out his soul. His troubles grew worse, so he was compelled to come on shore and soon came to this county of Washington, where he married his wife,

Nancy Tatum, of whom were born 7 children, two of whom survive him. In 1842 he united with the Primitive Baptist church, at Bethlehem, Tyrrell county, N. C., and took a letter of dismission to Concord, Washington county, N. C., and there remained until his death. At one time of his life by reason of some difference which took place between himself and his sister-in-law, he was expelled from the church, but did not stay out long. Brother Sawyer was a firm believer in the Primitive doctrine, and also strong in discipline, and very often interrogated for advice. The writer was present a great part of the time in his last illness, and I never saw one take affliction with patience like he did. It seemed as though when he was well there was nothing that afforded him the pleasure that meeting with the brethren did. He loved to speak of God's love, and of his power. Brother Sawyer never accumulated any vast amount of wealth, but was blessed of the Lord with plenty as long as he lived. This brother is very much missed, and we feel that we have to be resigned to the will of the Lord, and that our loss is his eternal gain. May God bless and sanctify this sad loss to the lonely widow and bereaved children and friends. Blessed are they who die in the Lord. They do rest from their labors, and their works do follow them.

WM. M. BIGGS.

APPOINTMENTS.

J. E. ADAMS.

Philadelphia Wednesday and Thursday after 3rd Sunday in August.
Cool Spring, Saturday and 4th Sunday in August.

T. C. HART.

Storie's Creek August 15
Ebenezer 16
Wheeler's 17
Country Line 18
Thence to Country Line Association
Harmony 23
Lebanon 24
Eno 25
Whitfield School House 26
Durham 27 and 28
He will need conveyance.

J. M. WYATT.

Union August 15
Rock House 16

| | |
|---|-----------|
| Piney Grove..... | 17 |
| Russell's Creek..... | 18 |
| Spoon Creek..... | 19 |
| Center..... | 20 |
| Union (Henry Co. Va.)..... | 21 |
| Long Branch..... | 22 |
| Pig River..... | 23 |
| Pains Creek..... | 24 |
| Salem..... | 25 |
| Thence to Pig River Association..... | |
| Rock Lick (Buchanan Co. Va.) Monday after first Sunday in September..... | |
| Big Panther..... | Tuesday |
| Sand Lick..... | Wednesday |
| Sulphur Spring..... | Thursday |
| Thence to Washington Association..... | |

W. W. BARNES.

| | |
|---|-------------|
| Old Maple Hill..... | September 1 |
| Cypress Creek..... | 2 |
| Fountain School House..... | 3 |
| Muddy Creek..... | 4 |
| Sand Hill..... | 5 |
| Beaver Dam..... | 7 |
| Sandy Bottom..... | 8 |
| LaGrange..... | 9 |
| Mewborn's..... | 10 |
| Nahunta..... | 11 |
| Goldsboro..... | 12 |
| Bethany..... | 13 |
| Smithfield..... | 14 |
| Little Creek..... | 15 |
| Rehoboth..... | 16 |
| Fellowship..... | 17 |
| Middle Creek..... | 18 |
| Sandy Grove..... | 19 |
| New Hope..... | 20 |
| Dunn..... | 21 |
| Hannah's Creek..... | 22 |
| Thence to Little River Association..... | |
| He will need conveyance. | |

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

| DATED July 28, 1895. | No. 38 Daily. | No. 39 Daily. | No. 41 Daily. | No. 49. |
|-------------------------|------------------|------------------|------------------|------------|
| Lv Weldon..... | A. M. 11 50 | P. M. 9 43 | A. M. | P. M. |
| Ar Rocky Mt..... | 12 55 | 10 30 | ..... | ..... |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 00 | 10 30 | 5 40 | 12 52 |
| Lv Wilson..... | 1 55 | 11 11 | 6 22 | 2 20 |
| Lv Selma..... | 2 55 | 11 55 | ..... | ..... |
| Lv Fayetteville..... | 4 25 | 1 07 | ..... | ..... |
| Ar Florence..... | 7 25 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 5 00 pm | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 pm | ..... | ..... | ..... |
| Lv Wilson..... | 7 10 pm | ..... | ..... | ..... |
| Ar Gold'sboro..... | 8 00 pm | ..... | ..... | ..... |
| Lv Goldsboro..... | ..... | A. M. 7 00 | P. M. 3 05 | ..... |
| Lv Magnolia..... | ..... | ..... | ..... | 4 12 |
| Ar Wilmington | ..... | ..... | ..... | 5 40 |
| P. M. | ..... | A. M. | ..... | ..... |

TRAINS GOING NORTH.

| | No. 38 Daily. | No. 39 Daily. | No. 40 Daily. | No. 48 |
|----------------------|------------------|------------------|------------------|-------------|
| Lv Florence..... | A. M. 8 45 | P. M. 8 35 | ..... | ..... |
| Lv Fayetteville..... | 11 10 | 10 35 | ..... | ..... |
| Lv Selma..... | 12 35 | 11 44 | ..... | ..... |
| Ar Wilson..... | 1 17 | 12 12 | ..... | ..... |
| No 102 ex Sun | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 00 am | ..... | P. M. | A. M. |
| Lv Wilson..... | 5 15 am | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 am | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... |
| Lv Wilmington | ..... | ..... | 7 15 | 9 35 |
| Lv Magnolia..... | ..... | ..... | 8 55 | 11 05 |
| Lv Goldsboro..... | ..... | ..... | 10 10 | 12 05 |
| Lv Wilson..... | P. M. 1 17 | A. M. 12 10 | P. M. 11 15 | P. M. 12 40 |
| Ar Rocky Mt..... | 2 12 | 12 57 | 11 57 | 1 33 |
| Lv Tarboro..... | 12 21 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 2 12 | 12 57 | ..... | ..... |
| Ar Weldon..... | 3 20 P. M. | A. M. 1 25 | P. M. .... | ..... |

†Daily except Monday. †Daily except Sunday.
 Train on Scotland Neck Branch Road leaves
 Weldon 4 15 p. m., Halifax 4 30 p. m., arrives Scot-
 land Neck at 5 20 p. m., Greenville 6 57 p. m., Kin-
 ston, 7 55 p. m. Returning leaves Kinston, 7 50 a.
 m., Greenville 8 25 a. m., arriving Halifax at 11 15
 a. m. Weldon 11 31 a. m., daily except Sunday.

Trains on Washington branch leave Washington
 8 30 a. m. and 2 30 p. m. Arrive Parrale 9 10 a. m. and
 4 00 p. m., returning leave Parrale 9 35 a. m. and
 5 30 p. m., arrive at Washington 11 00 a. m. and
 7 20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily except Sun-
 day at 5 30 p. m., Sunday, 4 15 p. m., arrives Ply-
 mouth 7 40 p. m., 6 10 p. m. Returning leaves
 Plymouth daily except Sunday at 7 50 a. m. and
 Sunday 9 00 a. m. Arrives Tarboro to 5 a. m. 11 00
 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 33 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 5 10 a. m. and 4 15
 p. m., Returning leaves Clinton at 7 00 a. m. and
 10 00 a. m.

Train No. 78 makes close connection at Weldon
 for all points North daily, alrivi via Richmond.

H. M. EMMERSON, General Pas. Ag't

J. R. KENLY, Gen'l Manager.
 T. W. EMMERSON, Traffic Manager

Zion's Landmark.

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— AT —

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

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The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the 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 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1 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 pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I have had a mind for sometime to write to you some of my feelings about trying to preach. To be sure dear brother, you or no other is so backward in speaking in public as I am. So much so am I that sometimes I feel like I have not any one to go along with me right there, and it makes me doubt, oh so often whether I am called of God. If I were to be sure I would not be so much that way. I have gotten up in the stand to preach sometime when I have felt like the whole heavens were opened unto me, and I could talk of his glory and his great power and his precious love, wherewith he has loved us, even when we were dead in sins and then again everything is so dry and so dark and so cloudy with me that I can't lay hold of any scripture at all and nothing brightens up to my mind, and then I feel like I had better have kept my seat, and not have tried to speak a word, for I feel that it is no comfort to the brethren and none to myself. There is no one on this earth who knows the ups and downs that I daily pass through, but if the dear Lord is in it, all is well. Thy will be done, oh Lord, not mine, for thy will and way is perfect, and mine oh Lord, is so far the other way, so imperfect and so vile. If I could only live nearer to Jesus. I pray that my last days

may be my best days on earth. I have been looking ever since I commenced for a time to stop, but kept making the attempt, again and again until last Saturday and Sunday at Town Creek when it seemed that I didn't have any light upon the scriptures, and I felt so low down that these words kept going through my mind, "I want a heart to pray, and never cease." I went on to the meeting house and after trying to preach the best I could, I felt like I never could make the attempt again. Oh; I do so wonder if there has ever been any one like me. I talked with one of the brethren about it, (and a good brother I believe,) he wept and when we started out of the meeting house he laid his hand upon my shoulder and said, "Go on brother Crisp and preach, for I love you better now than I ever did before. When you get so your preaching is not edifying, or it seems that you are bringing reproach upon the church, we will be faithful with you in telling you of it." It seems that I am shrouded in darkness, the night has come and day will never break any more, and I know it will never break again unless the great God of heaven sees fit for it to break. Sometimes I feel like I am cast down but not destroyed. Brother Gold, please pray for me, for it would be a great comfort to me, to know that

you and all the brethren and sisters have a heart to pray for such a sinful worm as I feel myself to be. In all my trials and crosses, I can say of a truth like the apostle did, "For I determined not to know anything among you, save Jesus Christ and him crucified," 1 Cor. 2:2. I will close as the half has never yet been told. Your unworthy brother in hope of a better world. A. M. CRISP.

EXPERIENCE.

ELDER P. D. GOLD, DEAR FRIEND:—I have been impressed for sometime to write a portion of my experience. I do not wish to be tedious. When young I often felt a consciousness of sin and death, and feared the hereafter; but still I aimed to be a better man some day; but it seemed there was nothing good that I could do, and thought the Primitive Baptists preached the truth, but it appeared to leave me out as far as eternal life is concerned. As my age increased I wanted to be somebody, and thought the Baptists were not very popular, and thought it might be they were wrong, not knowing the fault was in me. I concluded to read the bible and go hear others preach for myself, and felt so unworthy I did not want any one to see me reading it. For the more I read and heard others preach the better I loved the Baptists, and the doctrine they preached. But it made me feel more weak and unworthy so far as self-righteousness is concerned. I had a great desire to be saved, or to be relieved of that great burden of sin. It did not seem that I could pray. The burden would wear away at times, but oh how loathsome I felt, and what a great desire I had to be with the Baptists and hear them tell how they were delivered; but could not

see the way out for me which caused me much trouble. But one oath has never escaped my lips, though I have done many things that were wrong. One evening as I was traveling alone a great weight came on me. My strength failed, so I stop't and sat down by a tree to keep from falling. I did not know what was the matter with me. I thought it might be the Spirit of the Lord at work with me. O what a great desire I had to be saved. As my strength returned I went a short distance and felt calm and pleasant in my breast. The sun shone most beautifully, it seemed everything was praising the Lord. I did not take that for a hope. I thought it was a comfort, as I believed the mourner was comforted by the way. After this I enjoyed preaching at times. Sometimes I could read the bible with delight. I still looked forward hoping the Lord would deliver me as others had been. I once felt I would be willing to suffer as long as I lived if I could be at rest after death.

I had read in the Pilgrim's Progress something like this. A man may possess great knowledge of the gospel truths, and yet be void of the grace of God. I feared that was my condition, as I had been raised under religious influence, so I was in a great straight. I did not know what to do. I had a desire to see Mr. Gold and tell him how I had been. I thought it might be he could tell me what was my condition, and what to do to be saved. I could not enjoy the worldly amusements as I once had, and did not feel free when I was with God's people, but felt so unworthy. One day I felt so awfully bad I could scarcely labor. It appeared that I felt my utter helplessness and inability to do anything for relief. I went to the house, and thought I would lay down and rest. As I

went I picked up a LANDMARK, and began reading a piece from a lady near Reidsville, who signed her name, "Lone Wanderer." She had been in this wandering condition eight years, while I had been in it eleven years. She talked like her evidence did not satisfy her. While I felt if I had such great evidence as she had I would be satisfied. I continued reading, but would have to stop and wipe the tears from my eyes before I could see to read. Before I finished reading her piece I got so full of joy my thoughts were glory to God, glory to God forever more. Oh the joy I received, the way seemed so plain, I thought I could show it to a non professor; but soon I saw I could not. Mr. Gold, when I read your remarks on her piece I felt confirmed in my little hope.

J. R. JONES.

Remark.—Do like Lone Wanderer did, go to the church.

P. D. G.

DEAR BROTHER GOLD:—I have been impressed with a desire to write a little sketch of the dealings of the good Lord with my soul as I trust, but oh how weak I feel, how great is my dependence upon the gracious Lord for my help in describing as I hope the great mercy and goodness in saving a poor, miserable, undone sinner like me. If I am saved at all I am bound to say it is all of God and my Saviour. Blessed be his holy name for it is not of man lest we should boast, for nature always wants the honor. My dear brother if you will permit me, so unworthy a worm of the dust to call you by that title. I feel that you can sympathize with me in your experience. I joined the Missionary Baptists about ten years ago and thought I would be contented and be obedient to their discipline, and would often pray to our heavenly

Father if the Missionary Baptists were right to make it plain to me. But it seems that God always works in a mysterious way—contrary to nature and in a way we did not expect.

Brother Gold, it seems that I have got ahead of my subject, but please excuse my weakness. I will go back and travail over the road of my life if God will be my helper.

I think it was about the time that I was sixteen or eighteen years old that I would have serious reflection concerning the welfare of my soul thinking of the terrible judgment pronounced against the wicked. And I was young and thought it was time enough yet to attend to that matter. When I got older and got married I would attend to it, but these serious thoughts would pass through my mind and sometime seems to almost shock this sinful frame of mine. I traveled on in this condition until I was married, then it seemed that I saw the necessity of trying to see what I could do. I would go to hear different denominations preach, and try my strength in the arm of flesh, but my dear brother, it was too short. I would pray but it seemed my prayers did not get higher than my head. Instead of my getting better it seemed that I grew worse. I was called off in the civil war. Oh how great the necessity seemed to me of religion or some help in some other way. I tried it seemed to me all the strength in my puny arm of flesh, and yet was no better. Oh wretched man that I am, who shall deliver me from this body of death.

I would lie down at night and offer up my feeble prayers to God for his protection and remember me in his infinite mercy, which I believe he did, and restore me back to my family. I would go to preaching, some time to one denomination, sometimes another,

but principally Old Primitive Baptists. It seemed that the doctrine was the most precious to my mind. Sometimes I would go to hear a Primitive Baptist and it seemed to fill my very soul with the good things of the gospel. And at other times it seemed that I could receive it as a comfort to my soul. On one occasion there was a great preacher, or at least it seemed so to me; it was at an association at the Falls church, at the Tar River. The preaching was in the grove south of the church; myself and wife were there. While sitting under the sound of this brother, for he seems fresh in my memory for he was a large man, but I believe he had the treasure of the gospel within, he seemed to speak comfort to my poor soul. While sitting under his preaching these words seemed to be spoken in my mind, 'thy sins be forgiven thee.' But brother Gold, I was not satisfied with that, for I thought I must have a big experience or I would not be fit to join the church. But brother Gold, if I know anything about God's dealings with souls they are not changed by a whirlwind, but by a small, still voice.

Well my travail has been a travail of trouble mixed with joy. About ten years ago it seemed that the burden of sin would overpower me, it seemed that it almost stopt my breath. I would be made to cry out, "God be merciful to me a poor sinner." Oh how this old body did quake and tremble. My wife asked me one day what did ail me. I told her I did not know. Brother Gold, how miserable I felt in the hands of a sin avenging God. I went to brother Jackson and told him a part of my feelings, he told me if God had commenced a good work in me he would carry it out to perfection. I saw that human arm could not reach my case. I saw no

other help only in Jesus my Saviour. Oh how heavy this burden of sin seemed to hang over me, dragging me into torment. There was a protracted meeting going on at Juvenile school house conducted by preacher Powell. I would go to hear him. One evening I was going on to hear him preach, meditating over my awful condition. About half way from my house to the school house these words came in my mind forcibly, choose you this day whom you will serve. It seemed to me that there was a line of distinction drawn. It seemed that it was applied to my mind in this way that God had drawn the sword of justice on me and I must decide whom I would serve. I continued my journey to the school house and the preaching commenced. After the preaching was over and a call for converts, it seemed that I was so completely overcome with the justice and judgment of God that I went forward and was received and baptized, it seemed that all that burden was gone and I felt like I could always praise my Saviour; but oh how short was my rejoicing. Soon the question came in my mind about the fashion and style of my church, their doctrine, &c. I would compare it with the scripture. It seemed there was something wrong — my mind began to be confused. I would go to preaching and it seemed there was not a crumb for me. I would come away dissatisfied; it seemed that when I looked upon a Primitive Baptist I loved him and felt that his church was right and felt how glad I would be if I could sit among them and call them brother, but often I have been to Pleasant Hill church and sat off to one side feeling that I was one to myself, but God works in a mysterious way his wonders to perform. About two weeks before I offered myself to the church it seemed that

a deep impression rested on my mind to go to Pleasant Hill church and offer, but it would rise up in my mind, you have got nothing to tell and the world or the people will laugh at you. The week before the fourth Sunday in June it seemed the impression grew stronger. One day while I was at work in the field that brother, Billie Fly, was presented to my mind. I felt like I wanted to talk to him. The impression seemed to be so strong I could not help from looking around to see if he was not near me. On Saturday before the 4th Sunday it seemed that I must go to Pleasant Hill church that day. The impression seemed to be heavier on my mind to offer to the church; after preaching was over conference was open and brother Amos Jackson went forward and was received; then brother Fly's wife. Oh how I did quake and tremble, it seemed time was passed and gone. I wanted to go but could not, it seemed that I must speak to brother Fly. Then conference was closed. I felt I was alone in the world, but I went to brother Fly and shook hands with him, my heart seemed to overflow with joy and grief. Oh how I felt that I loved him. He asked me if I wanted to talk to the church. I told him I did, and told him what great things the Lord had done for my soul, and was received on the 25th of June and baptized on Sunday by brother Fly. Oh how light I felt, how lovely the church looked. I thought I loved everybody and felt that my soul could now praise the Lord for his goodness and mercy wherewith he first loved us, and saved us through grace by faith which is the gift of God.

Brother Gold I have written you a short sketch of my travail if you think it worth publishing do so by correcting mistakes, if not, throw it into the waste basket and your

unworthy brother, if one at all, will be satisfied. I ask an interest in your prayers, for your unworthy brother, if one at all. May God bless you in your labors for Zion.

H. G. WORSLEY.

Rocky Mount, N. C.

MY DEAR BROTHER GOLD:—Your precious letter of condolence has been received. I have indeed been called upon to pass through the deep waters of bereavement, my afflicted brother died in November, my only son in March, my beloved husband in July. I grew worse and worse all the time, until I could stand it no longer and was in bed a shattered wreck from heart trouble and nervous prostration, but in the midst of it all the mental strain, the physical pain and the heart felt sorrow, I had the sweet assurance that Jesus was near; and with precious words, "Be of good cheer." I felt these words were mine, also "Humble yourself therefore under the mighty hand of God that he may exalt you in due time," "Casting all your care upon him, for he careth for you." "The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen and settle you. To him be glory and dominion forever."

Just two weeks before my dear companion was called home to rest I was reading 4th chapter of 1st Peter, and when I reached the 12th verse it seemed that the Spirit of the holy Comforter spoke these words—precious words to me. "Beloved, think it not strange concerning the fiery trials which is to try you, as though some strange thing happened unto you. But rejoice, inas much as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be

glad also with exceeding joy." I felt that these words belonged to me just as much as they did to those dear people to whom the apostle Peter addressed them, though it has been more than eighteen hundred years, and the people were scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

I find so much consolation in the Epistle of Peter. When I was happy with my school and dear little family, I was always afraid that I was so happy that I would not be a humble follower of Jesus, so I read the Epistle of James constantly, and found it was such good advice and oh, brother Gold, I tried to live by it, but I know I failed utterly. I needed this chastening of the Mighty Hand, I needed to sing my mother's favorite hymn, "O for a closer walk with God." My bright, beautiful boy was so good; he was my idol, and how I loved my husband! He was so true to me and never doubted my love for him. My heavenly Father turned my mind to Peter's Epistle and there through his kindness warned me of the severe trial that he would soon send upon me, yet I did not realize it until the chastening came. My friends have been such a consolation to me, each mail brings sweet tidings of remembrance from loved ones. It makes my heart rejoice when all this calls to mind 2nd Cor. 1:34. "Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted." Now brother Gold, I believe you belong to this chain of consolers, for when you told me about little Paul's death and your John's birth, it did so much to cheer my poor, broken

heart. When I read in your last letter, "That the Lord's people as well as others must have their sorrows," I immediately took comfort that you should think that a poor miserable sinner as I am could be one of God's people. Yet I know if I am not one that He draws very near to me at times, and oh, how I love my Saviour. I feel now more than ever before, that he is my Father, my husband, my all in all, my salvation. "O that I had the wings of a dove that I might fly away and be at rest," but alas! I feel like the lone dove that mourns and mourns for its mate, weary with life yet must wait until my Saviour calls me home. Pray for me, brother Gold. Give my love to all your dear ones including sister Emma. Tell her that I have not forgotten my promise about her dear mother's grave. As soon as I am strong enough I will attend to it without fail. I am so lonely I feel so indifferent about my health, except I would not like to neglect it so that I might be an invalid on my loving daughter's hands.

I wrote to Miss Annie Glasgow, Jamesville, N. C., about the position as teacher. She is sister Barnhill's daughter, Elder Clayton Moore's grand-daughter. A graduate of this school and has since studied music in Baltimore. She has taught for us, giving perfect satisfaction, has also had charge of the music class in the Williamston Academy. She is a scholar and an excellent teacher. Not a member, but she loves, I believe, the faith of the Primitive Baptists. Her mother is one of the brightest members of the church I've ever met.

Please pardon me for writing such a long letter and write again if you are not too much pressed for time. I know you are busy with so many of the flock to feed; may

you find among them some innocent lambs and some gentle old sheep, ready and prepared to feed upon the gospel morsels that the good Father gives you to scatter to his sheep, if they are hungry they will be fed for they will eat quietly then lie down to rest under the cool shade of our Father's tender love. Yours in much tribulation.

MRS. D. G. GILLESPIE.

Tarboro, N. C.

DEAR BROTHER IN CHRIST JESUS :
—For some time my mind has been directed by the Lord, as I trust, to write you a few lines, yet Satan with malicious art, has kept me from following my impressions; now however, if the Lord will, I will make the attempt, trusting him for guidance. If the child of God could not realize his dependence, and make the attempt to worship him from a fleshly standpoint, we are quite sure such worship would be as filthy rags, and but for the goodness and mercy of God, we might believe and worship the god of the Amorites. Every true follower of Jesus praises him by walking in obedience to his divine commands, but how often do we find ourselves lusting after the things of this world, our minds absorbed in the fleeting, perishing things of time. All this proves how weak, poor, blind and depraved we are. When we look at self and trust in self we grow weaker and weaker. When we lean on the Lord we grow stronger. There is a Pharisaical nature in us that needs to be watched. Sometimes we meet with great crosses and trials when we are trying to serve the Lord, and truly if we were not kept by the power of God through faith unto salvation, ready to be revealed at the last time, we would fall. But the Lord does not suffer us to be tempted

above that we are able, but with the temptation makes a way for our escape. Could I know I was one of the redeemed, I would then have my heart's desire, for it seems I could then bear the troubles and trials of this life patiently and willingly. Oh, that the Lord would grant me the petition I so much desire of him, that he would keep me from evil and sin, and lead me in all truth, and through his tender mercies and all sufficient grace, enable me to live a life of perfect obedience, and humble submission in all my thoughts, words, actions and ways, to do that which is well pleasing and acceptable in him. What a volume of truth in the words, "Without me ye can do nothing!" How often do our sinful hearts reach out after the sordid pleasures of life! Satan with his craft would allure us to evil and lead us into the pursuit of worldly honor and renown, but Christ commands us to seek first the kingdom of God and his righteousness, and all needed blessings shall be added.

I see that my letter is full of imperfections, so will desist from writing more, hope you are blessed unto the love of God and enjoying spiritual comforts. Please remember me at a throne of grace.

Your affectionate sister,

NANNIE L. GRAVES.

Bunker Hill, Va.

ELDER GOLD, MY BROTHER:—It cheers my heart to hear from those who give such evidence that they desire to make the Lord their trust; they are taught to believe, with the preacher, that the race is not to the swift, nor the battle to the strong, although according to human reasoning, and latest reports from the defenders of Cuba, we might be laughed to scorn. I attended the meetings in Philadelphia in June, and, with others, was much disap-

pointed in not meeting yourself and Elder Lester. He could not, according to the notice in the last LANDMARK, say, "I have married a wife, and therefore I cannot come," but forgive my levity, it is a besetting sin. I think R. A. P.'s writings very acceptable; I never purchased her book, for I also left the Missionary Baptists, and I felt assured that my reasons for doing so were weighty and well sustained by scripture. Oh, that I might often have the answer of a good conscience. I dare not say always have it, for fear I am trying to evade the conflict that must be met by the believer, and when the trial is passed, and victory won, we fall at the feet of him who sitteth on the throne and say, Not unto us, not unto us, but to thy name be all the glory. We trust this may find you and yours in health. May the Lord be with you and strengthen you in every good word and work. You have much to contend with. Spiritual wickedness in high places still abounds. May your heart be cheered by the promise that grace shall much more abound.

Yours, I trust, in fellowship,
MARIA HILLINGS.

Ridgwood, N. J.

VERY DEAR BRETHREN:—Perhaps most of you who contributed to me for the building of my house, would like to hear from me. I am yet behind in paying for it, but we have moved into it. I feel like I am very thankful to all who helped me, and may the Lord bless you all. I feel like every blessing we have is from the Lord. He only can bless us. Brethren, we don't want houses built by men long, for we are waiting for a building which is eternal, one that never decays. I am 64 years old, and have been lame 62 years, but I live in hope of being perfect when I shall rise in

the resurrection, never to limp or complain any more, never to sorrow or weep any more, never to sigh or cry any more. Brethren, all the beauty and the most precious things of this world are like a shadow, which passeth away. Even our lives are like a vapor, soon disappearing. So we don't need but a little of this world, and don't need that little long. But our life and home is in Christ, and we are now waiting for that eternal home where we will never hear of war any more. Brethren, may we live to God now, and look alone to him. I have been a member forty-four years, been trying to preach nearly that long, but I feel like I shall soon lay my armor by. The longer I live the more beauty I see in the Primitive faith. I feel like it is the sure mercies of Christ which the prophets foretold and the apostles preached.

Yours in hope,

W. B. WILLIAMS.

Elm City, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have tried to get other new subscribers for you. I find several who want the paper but say they are not able to pay for it. I tell them it will be a dollar spent in a good cause, beside the comfort of mind in reading it, and I believe the Lord will so bless them that they will die no poorer by taking the paper. There is such as scattereth and yet increaseth, and also such as withholdeth more than is meet, and it tendeth to poverty.

My general health is as good as I could expect, while I am perfectly helpless and have to be carried in the arms of my family and friends from one place to another, yet I am blest to attend our church meetings almost regularly. What a blessing, and how humble and thankful I desire to feel for it. It may seem strange to hear me say

so, but with all my pains and helplessness, I feel to be passing life as pleasantly as ever before. I sometimes feel to hope that I have company to cheer and comfort me on my journey, that those about me know not of. My family are in usual health. Hoping you and yours are well, and that you may be greatly blest to attend to your spiritual labors to the glory of God and the good of his people. I am very humbly your brother in hope.

W. R. WHICHARD.

Whichard, N. C.

Remarks,

Brother Whichard is carried in the arms of the Beloved. The everlasting arm is underneath, and the eternal God is thy refuge. Our dear brother Whichard is a very lovely Baptist and much blest spiritually.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:— I will try and write you a few lines if the Lord be with me to relieve my mind, though it is a cross to me. I feel that I am not worthy to write to you. Brother Gold if I could have as good a hope for myself as I have for you, I feel I would doubt no man, though I have a feast sometimes, then I can rejoice and give God the glory. When at other times everything is dark and gloomy to me, for what I would do I do not, and that I would not I do. Is it so with you? I think I can say with Paul, Oh, wretched man that I am.

I thought I would try and write a little of my trouble as I could not tell much when I went before the church, and it has given me much trouble. I was well contented with myself, and thought I could get religion when I wanted it. I had been

told if I did not it was my own fault—that I could if I would, and I believed it, for I thought they were the true ones. I cared nothing about it until about 18 or 20 years ago, I went to hear an old Baptist preach. His name was Eubanks, and in his talk I was made to see myself a sinner I hope. Then I began to see trouble, though it did not stay with me all the time. About four years ago my trouble became greater. I did not see what I was to do. I would try to pray and ask the good Lord to have mercy on me, but it seemed to avail nothing. I went on in that way for sometime. Sometimes I would feel a little better satisfied, and then again my sins would rise up before me like mountains. I would try to hide it from every one else. I would think that my husband hated me, though he was kind to me. I wished I had died when I was a baby. I felt that I would have exchanged chances with the dumb beasts. I would try to pray but could not utter a word, and if I did it would not go higher than my head. I thought that I was going to die, and that I was bound to go down to utter darkness for I had got to my wits end; for I felt that I was such a sinner that the good Lord would not save me and be just, though I have never been willing to go there, for I wanted to go to God, and if I was ever delivered it was one day while I was cooking my dinner. I felt that I had all that I could bear, and asked the Lord to have mercy on poor me, and hope he did, for my burden all left me, and I felt that I could give God the glory and praise him from whom all blessings flow, and so plainly could I see as the poet says, "How happy is every child of grace, that feels his sins forgiven." It was all sunshine then. I thought I would see no more trouble. I wanted to go to the church, but something

would tell me I was not fit, and then doubts and fears would rise, and I was afraid, for I did not want to deceive those good folks, nor myself either, for I felt that I loved them better than any people in the world, and I believe I do, but I was made willing to go and was received and baptized, but I have so many doubts, for I know there is no good thing dwelling in me, and if I am ever saved it is by free grace alone, not for any good I have ever done, for I feel to be the chief of sinners, and a sinner can do nothing, for the salvation of the soul is of the Lord, not man. I sometimes think I am mistaken in the whole matter, for I feel so low down in the dark, and that if I was one of God's chosen I would not do as I do. It is my wish to do good, and walk uprightly, but I am far from it. If I were as good and could bear the image of Christ as you, and the rest do, I would doubt no more. My sweetest hope is I do know I love the brethren and I hope for Christ's sake. Your little sister in Christ I hope. May the Lord be with you while on this earth, and after death take you home to him.

SALLIE BUNN.

Rocky Mount, N. C.

DEAR BROTHER GOLD:—For some cause unknown to me, it came into my mind this morning to write my experience and send it to you.

From my earliest remembrance I have had impressions at times and in some way would try to pray. The first thing I remember of a religious nature was when I was quite young. One day as I was gathering some apples I was grumbling at my lot. I thought it was hard, I wanted to make a mark in the world, be somebody, as I thought, when these words sounded in my mind "Seek ye first the

kingdom of God and his righteousness and all these things (temporal blessings) shall be added unto you." It made a lasting impression. I knew it was scripture, for I had read the bible a good deal then, and have made it my study since then, but I wasn't thinking of anything religiously at that time.

I went on in sin and loved it, was fond of dancing I suppose, as it was possible for any one to be, read novels a good deal and did many things of which I feel heartily ashamed now. For the end of those things is death. In 1889 I became greatly distressed, my trouble at times was beyond any power or words of mine to express. I stayed by myself all that I possibly could and desired death above all things else, not that I felt fit to die but I felt that God was just and would do right with me and felt anything was preferable to such a miserable life as mine. Several nights whether awake or asleep, I know not, have I imagined I saw Satan and heard him come in my room. The most hideous looking object I ever saw. I thought now I am going to die and go to torment. I got afraid to go to sleep and came near smothering myself once or twice. Sometimes my distress was so great I would repeat these words "Lord have mercy," until it seemed I didn't have power to say it any more. One morning just as I was getting up these words sounded in my mind, "When we were yet without strength in due time Christ died for the ungodly." At another time these words, "Trust in the Lord, for in the Lord Jehovah is everlasting strength." These comforted me some. In 1891 my mother was taken from me. I felt she was a christian and was devoted to her and she to me, as she sometimes in speaking of my marriage would say the man that took me would have

to take her. While sitting by her dying bed I felt to ask God to let a double portion of her spirit rest upon me, and these words came to me, "Humble yourselves under the mighty hand of God," and truly did I feel humbled to the dust. I felt I had lost all, that I had no friends on earth and the worst of all none in heaven. I was miserable. It seemed all the strength I had left me and I fell to the floor. A few nights after this if I ever prayed in my life it was then. I had tried before but don't remember ever kneeling for I felt it was a sin for me to do that. This time I knelt. I dreamed I saw myself and sister dressed in white robes standing in a narrow path and two neighbor girls came up but they looked dark and were dressed in black. I thought about this dream a good deal. One morning as I was standing in the door trying to ask the Lord to show me where I stood and feeling utterly dependent upon God for all things temporal and spiritual, with a gust of wind came these words, "The wind bloweth where it listeth, thou heareth the sound thereof but canst not tell from whence it cometh or whither it goeth, so is every one that is born of the Spirit." I felt relieved of my burden and felt satisfied. But not long after this the impression to join the church came and for eight months it was on my mind nearly all the time. I went to an association in North Carolina and that night after we had retired I thought of the next Sunday as being the day for preaching at the Mt. and felt that I wanted to go but felt that I couldn't go without telling them my feelings, so I thought I would not go at all and the words came in my mind, "Immediately I conferred not with flesh and blood but went." Still I thought I would not go and the next night I dreamed my father

died. I woke up and was thinking of the dream when the words came, "sin no more lest a worse thing come upon thee." I got afraid to disobey the impression. One night I dreamed of joining the church, I thought you were there and took the bible and began to question me out of that. I thought I answered you everything you said; then I dreamed, I took hold of one of the members hands and we commenced singing, but I couldn't sing for laughing at the same time. This was one of the plainest dreams I ever had. Even our dresses were plain, but mine was a speckled dress and this bothered me until one day as I was telling my feelings to a precious brother he said, you remember the scriptures say, "My heritage is unto me as a speckled bird, and I felt satisfied. Some people laugh at revealed religion but all we know either natural or spiritual is revelation. In the summer of '91 I went to an association and brother Collins' from Texas was there. I enjoyed the preaching, especially his sermon and yours. After we left the church my uncle and I were riding along quietly, he seemed to be thinking as I was. I thought of yours and brother Collins good sermons and what good men thought you were, when all at once these words sounded above my head, "These be the men of the most high God which show unto us the way of salvation." I said nothing about it to my uncle though it was so loud to me I thought he heard it.

The doctrine the Primitive Baptist contend for has been shown so plainly to me to be right that I do not doubt it at all. But the question with me is am I right for it would do me no good if all the rest are right if I am wrong. But in God are hid all the treasures of wisdom and knowledge. He has all

power, he is the Judge of the earth and he will do right with us all. It is by the goodness and mercy of God that any one is saved and to him should be all praise. Unworthily your sister.

ANNIE ASTEN

Fuller, Va.

DEAR BROTHER GOLD:—I feel that I must put in my little mite. I have tried to keep from doing so, but my impressions grow stronger to write to my dear kindred in Christ about my feelings concerning prayer. I was in much darkness of mind for over two years. I felt the fire was shut up in my bones, and felt that even my God had forsaken me. Prayer in my father's family was on my mind, but could the Lord require this of me, I asked, and I so young? I was not willing to take it upon myself, and would often ask my father to go forward and have family prayer. At last he told me if I felt it a duty that the Lord required of me, to discharge that duty. I only did so once while he was living. After this, I felt easy and at peace with God. At the same time I was ashamed of having done so, and wanted no one to know it, and would do so no more while he lived. I often felt that all his suffering, which was very severe before leaving this world, was on my account, and was for my disobedience. When he was taken away, my stay and prop was gone, and oh, what I went through with, I will never be able to tell, nor my pen to write. Right here, my brethren and sisters, I was willing to die. I would feel that if I was a child of God I would not have so many sorrows and trials, forgetting that Christ said, "In this world ye shall have tribulation, but be of good cheer, I have overcome the world." I felt that unless I

should go forward in the discharge of what I felt to be my duty, the Lord would take my dear mother from me, my last, my all, and I would faint and fall by the way.

I went to see sister Mary W. House, and was telling her of my trouble, not knowing anything of her feelings, when she burst into tears and said, "I believe the Lord sent you here to comfort me," and I felt too that he sent me to her, for she gave me comfort and encouragement. Not long after this I went to see brother Lawrence, wanting to talk with him, but got no opportunity of doing so, and came back home in more trouble than ever.

The Lord's will I wanted to know, and once, last June it was, while feeling so anxious and troubled, and doubting, whether God required this duty of me, and I so young, with no family of my own, these words came to me as from some one talking to me, "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Then these words came with force, "I will make my people a willing people in the day of my power." Then the dread of the world, with its scoffs and sneers was taken from me, and I believe with my whole heart and soul, He did make me willing to follow my impressions and I find an ease of mind and heart that I had not felt for a long while before. Bless the Lord oh my soul, let all within me bless his Holy Name.

Not long after the Lord had brought me to his will I met our dear brother John Rogerson, and I tried to tell him of my trials and how the Lord had brought me to do his will, and oh this dear brother poured out a feast to my hungry soul. I heard him preach, and it seemed to me, it was one of the best sermons I ever heard. I be-

lieve he is one of God's dear servants, and hope he will be enabled of the Lord to go far and near to preach Jesus and him crucified.

Once I tried to throw it all away and dropped prayer, except of course, in my closet, for a week; but the stripes were many and heavy in that short time and I was driven back to obedience. I felt that I wanted to know if it was right, and if it was God's will that I should pray aloud. These words came in answer to my desire, "Pray aloud and sing aloud, that earth and heaven may hear." Then I was willing again to obey my Master's will.

I feel that I have been away from home to a foreign country, but have now returned to my own country and people again. What a feeling of rest and peace I find in getting to my own dear home again.

I have written as my mind led me, and hope it is of the Lord. I ask all readers of this to pray for me. In hope of eternal life. Your sister.

BETTIE F. HYMAN.

Palmyra, N. C.

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P. D. GOLD.

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EDITORIAL.

"For the love of money is the root of all evil."

This is a declaration of inspiration and is therefore the truth. It is not money, but the love of it, that is the root of all evil. This love of money, as it becomes strong and controlling in one's character, makes some thieves and robbers as we usually term them, others become experts in cheating and defrauding mankind, and study to do this, and will justify all the sharp methods they use to get the advantage of others. Others having the wealth of the country in their hands, favor laws that increase the purchasing power of money, for that increases their wealth to the direct detriment of the poor. Money lenders favor a law that enrich them to the impoverishment of the borrower.

Men's self-interest dictate their course of life. It colors all their interests, and bends their judgment to the dictation of their prospect or desire of gain. It warps

their judgment, and apologizes to them for all their conduct because of the hope of gain there is in it. It freezes out or paralyzes their pity, mercy and compassion to the poor. It causes them to desire others to be poor and be compelled to borrow their money. There is never a regret in their hearts if the little home of the poor borrower is sold to pay a debt due them. If the little home suits them they buy it as cheaply as possible to save their debt. There is absolutely not a particle of compassion in their hearts towards the poor.

Blinded by this god of mammon they become utterly insensible to the dictates of humanity, and compassion to the needy. There is nothing left in their hearts but this greed for gain. It is the root of all evil. What a mass of corruption.

The poor in this world's goods—rich in faith—are the children of God. Such poor as these that believe in Jesus have compassion on others. Do not rich men oppress you? Do they not blaspheme that worthy name by which ye are called? Jesus was the poorest man that ever lived on earth. He told the rich men to sell and give to the poor.

While the world loves its own, loves riches, and seeks them, what a curse is pronounced on it: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your gold and silver is cankered: and the rust of them shall be a witness against you and shall eat your flesh as it were fire.

Such are some of the righteous and holy expressions of inspiration against those that love money to the oppression of the poor and that despise the poor.

How much better to be of God's humble poor—that love God and hate robbery, and oppression—that have good will, honesty and pity towards suffering men—that favor just laws to all classes of men—that do to others as they would that others should do to them.

P. D. G.

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

What does Paul mean by this declaration? Suppose while condemning that which is wrong I displeasure some brother who is wrong himself, can that brother say, you have offended me, and therefore you should cease from this course? If one should himself do that which causes a disturbance, and separates brethren, and two parties are formed, and I should seek to reconcile those parties by visiting one of them, and this brother should object, and plead that if I do this it will cause him to offend, and therefore I should not do this, would this be the case of eating meat causing him to offend, which I should desist from? No. I am doing right—because it is right to seek peace among brethren. This is plainly taught in scripture. For this one therefore, who has been a party in spreading a confusion, to object to my course in seeking peace, would rather increase his guilt. He is already an

offender. He is the man that is wrong and should repent therefore.

Suppose you are a sober man and I am inclined to drink strong drink so much that your feelings are hurt, and your judgment is that I am injuring myself and the cause of Christ so that you feel constrained to come to me, and admonish me about drinking so freely, and I get mad, and tell you that you have made me mad, and causes me to offend, and therefore you are wrong; and that it is a case of eating meat that has caused me to offend, and that you therefore should quit that, and let me have my liberty (license,) now would that be such a case as Paul meant? No, by no means. I am doing wrong in such drinking, and you are doing right in reproving me. My getting mad at the reproof is adding sin to sin.

Paul presents such a case as this. Meat offered to an idol was afterwards sold in the markets. Some weak brother considered that meat as defiled. To another brother, strong in the faith, it was not defiled, and therefore he could eat it without offence: but suppose the weak brother should see him eat it and be emboldened by his example to eat it, when his conscience was not properly enlightened, it would cause this weak brother to offend. Now to prevent such a thing Paul says if meat causes my brother to offend, I will eat no flesh while the world standeth. While it is no sin not to eat flesh, yet it is sin not to do what God's word commands, or to

do what it forbids. I have a natural right to eat flesh, or to abstain from it. Neither is in itself sin. But I have no right to neglect that which God's words commands or to do what it forbids. If God impresses me to go and preach to a certain people, or at any place, men have no right to object. If God's word commands me to reprove an erring brother I have no right to hearken to men who object to that course. Whether we should obey God or men, judge ye.

My love for the brethren should be such as to lead me to make personal sacrifices for their good. Suppose there is a brother who is fond of strong drink. When he goes to town he has a thirst for the grog-shop, and seeing me go in and take a drink, he goes in and takes two or three. I take only one and come out, but my going emboldens him to do what he wants to do. Now would it not be much better for me to deny myself of this drink, which I do not need as much as I do meat—perhaps it does me harm, and not good to drink it—in order to encourage my brother to sobriety? It is certainly no sin for me to keep out of that grog-shop. Or suppose I am at the house of a brother, and another brother, very fond of liquor, is there, and he will not take one drink and stop, but if he starts, he will take enough to make him drunk, would it not be better for me not to drink at all? One that is fond of drink will say, "Am I to be debarred of my privilege of drinking because another one is liable to drink too much?" Well

now which do you love more, your dram or the good conduct of this weak brother, and his peace and comfort? Eating meat is much more necessary to support life than strong drink. Now if you love your brother as Paul did, you will be willing to give up that which is not as needful to support human life, and which often hurts human life, as Paul was to give up that which is so much more necessary for the support of life, and which is no enemy to it at all—while strong drink often is.

P. D. G.

Brother G. W. Tew requests my view of Matt. 12 : 43-45. (See text.)

If the meaning of this scripture is that a child of God may fall from grace, then one had better never be a child of God, because his last state is worse than his first.

If the meaning of this scripture is, that after Christ casts the unclean spirit out of a man he can return again at his will, then the man is in a worse condition after he is cast out than he was before, because the unclean spirit takes seven other spirits worse than himself, and they all enter in and take possession of the man, and his last state is made far worse.

According to this scripture Christ had not cast out this unclean spirit at all. It is in no sense his work. The unclean spirit goes out voluntarily, and therefore can come back when he pleases into this man who is his house still, or his dwelling place, and he can bring other

unclean spirits even worse than himself.

But when Jesus casts out unclean spirits they cannot return to the man out of whom Jesus casts them, because Jesus is stronger than the unclean spirits and binds them.

The more men work on themselves or on other men, in their own strength, to improve them religiously the worse they make them. They compass sea and land to make proselytes, but they are even worse than they themselves, said Jesus. The more the Jewish nation was under the power of the scribes and Pharisees the worse their condition was. For Jesus said the last state of that generation should be worse than the first.

But it certainly is not thus when Jesus binds the devil and casts him out. Then the man out of whom Satan is cast is clothed and in his right mind at the feet of Jesus.

People that are persuaded by men to profess Christ when Satan has never been cast out of them, (for all men by nature are subjects of Satan) find after a season that there is no power in them to prevent the devil's return into them; and that he will come back with other spirits worse than himself, and then he will conclude there is no reality in religion, and such will become bitter against the truth and enemies, and hence their last state is worse than the first.

But when Jesus casts out the unclean spirits under that power with which Satan is bound, the last state of that man is assured by better than his first state. For the right-

eous will hold on his way. We are kept by the power of God through faith unto salvation, ready to be revealed in the last times. We grow in grace and in the knowledge of the Lord Jesus. Say ye to the righteous it shall go well with him. Thou wilt ordain peace for us, for thou hast wrought all our works in us.

P. D. G.

WAR IN HEAVEN.

Sister Lucy A. Williams of Va. requests my view of Rev. 12 : 7-8.

And there was war in heaven; Michael and his angels fought against the dragon and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.¹¹

Certainly this was a great wonder that appeared unto John. All the bible has mysteries. Its language may be a simple, direct narration as to style, yet the matter wrapt up as a wheel within a wheel enfolds deep mysteries which appear the more wonderful as they are shown to the beholder, like clear water revealing in its unmeasured depths wonders that surprise the more as we fail to fathom their depths.

1. Two wonders appear in heaven to John. One is a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: the other wonder is a great red dragon—the woman in her nature helpless and no warrior, the dragon wicked and red in the fury of anger and war. That the dragon, a synonym for all wickedness, and be in a state of war, should appear in heaven is enough

to awaken the wonder of John.

2nd. The aim of this great red dragon is to destroy this woman, who is pained to be delivered of her child. Why should his fury be especially directed to this child even before its birth?

3rd. The heaven is the legal heaven—the first or Jewish heaven, wherein the law and its worship, the temple and its priesthood, a testimony or shadow of the gospel heavens, stood. Satan the dragon had entered into this heaven, and the corruption he genders had appeared in this heaven.

4th. It was said to him, the seed of the woman shall bruise the serpent's head. As the Virgin Mary of the house and lineage of David is great with child Satan stands up to slay this man-child. He moves in Herod to seek the life of the child. He has great power, and his tail (false doctrines) draws away many (a third part) of the Jews after him. These are the stars or lights of that heaven. Behold the leaders or rulers among the Jews, how they are corrupted, and are controled by the power of the dragon and hate Jesus with a fierce, cruel and bloody hatred, even unto death; so that nothing but to crucify him will satiate their thirst for his blood. They are for war.

5th. But the glorious power of God appears in behalf of the young child from the beginning. Wise men come to worship him. As Herod moves for his destruction Joseph is warned to take the young child and his mother and flee into Egypt, where he must go. Before

his return from Egypt those that seek his life are removed by death.

6th. The safe and sure deliverance of God appears in behalf of Jesus; for from the womb he is cast in the lap of God's special providential care. So that he is caught up to the throne of God in God's purpose, and in the resurrection this is literally fulfilled.

7th. The woman (mother answering to the church,) has a place prepared of God for her in the wilderness where she is hid from the enemies of God and nourished of God.

8th. The war in heaven is therefore that which was waged against Jesus by Satan inflaming the Jews, while Jesus was manifest in the flesh. Also as he trod the wine press of the wrath of God alone, and none was found with Him, for the Lord is a man of war, and has thrown the horse and his rider in the sea, or has triumphed gloriously. The warfare of Zion is accomplished.

9th. In the resurrection Jesus is caught up to the throne of God, in the conflict which followed in the setting up of the church, where in the apostles of the Lamb following Jesus on white horses, we see the conflict between them and those that taught that except ye be circumcised, after the manner of Moses, ye cannot be saved, and Satan's effort to entail the covenant of works on the church as glorying in the flesh. But the apostles withstood this snare, and contended earnestly for the faith once delivered to the saints, insisting that

the believer is not under the laws of Moses or works, but under the covenant of grace, and that Jesus, the glorious head of the church, is the only law-giver in Zion.

Thus Satan is cast out of heaven, and Israel worships God in the clearness of the body of heaven, or eats bread in the kingdom of God and lives. We are under grace.

10th. Satan is cast into the earth. We see his hand in the false worship of men who contend for conditionalism, or the works system. He appears in the false worship of the day, and makes war against the saints, but God defends and saves his own elect.

P. D. G.

DEAR BROTHER GOLD:—If you have an explanation of Eze. 47: 11, especially the miry places, I would be glad for you to give it in the LANDMARK. I heard you preach about the river that could not be passed over, a long time ago—the year I joined the church, I think. But I do not recollect about this verse. In the hope of eternal life, your sister,
BETTIE GREEN.
Willardville, N. C.

Remarks :

This river answers to the river of the water of life showed to John. Ezekiel saw the wonderful city of God, the church, and the river flowing from under the threshold of the temple. Everything that had life lived where these waters went. There was healing in them.

However the miry places and marshes shall not be healed, but shall be given to salt. The gospel ministers life to the believer.

It does not quicken the dead. To them that are saved it is the power of God and the wisdom of God. If our gospel be hid it is hid to them that are lost.

Miry places and marshes are incapable of productiveness. They answer to the flesh which remains flesh. The gospel does not heal that. But it is given to salt. That mortifies it and holds its putridity under. By grace one is able to bring his body under, and put off the old man with his deeds.

Our dear sister Green is a very precious, humble member and faithful, yet she knows she has a body of death in which dwells no good thing, and nothing but grace, which supplies the salt that holds these miry places and marshes in their proper state, enables her to hope not only for complete deliverance in the future, but this enables her to see now that complete satisfactory provision is made for the salvation of the entire man, and that the grace which now keeps and preserves her with all her infirmities shall be sufficient in all her weakness, for infinite wisdom has provided for the full salvation of the entire man in supplying that full remedy that meets all the need. Nothing good is expected of the flesh. Instead, though, of allowing it to breed and spread its stench, salt is applied to it that keeps it under, and prevents its despoiling and corrupting power from defiling. It is held under.

Salt is painful to proud flesh. If a child of God sins it hurts him so much he cannot bear it. The smart

and pain of the rod so chastises that it becomes very grievous. This the child of God dreads. Hence he fears God. We know that the rod is for the fool's back, and knowing we are that fool we desire to be humbled under the mighty hand of God, and hear the voice of wisdom.

P. D. G.

Brother S. C. Clayton, of N. C., requests my view of Mark 14:51-52:

"And there followed him a certain young man having a linen cloth cast about his naked body; and the young men laid hold on him.

And he left the linen cloth and fled from them naked."

All his disciples forsook him and fled. This young man fled naked, so anxious to escape. All the sheep were scattered. Jesus trod the wine press alone. No man stood with him. None could stand with him. How fearful and dreadful was this day of wrath poured out without mixture upon the Son of Man. But he was faithful. Having loved his own he loved them unto death, unto the end—forever. Here is truth and love, faithfulness unto death. None could help Jesus if they would, but none would. Peter thought to help him when he cut off the servant's ear. But in a few hours he swears he did not even know Jesus. Does not this show that salvation is by grace—that Christ died for us while we were enemies?

The young man in the strength of his might flees from Jesus in that hour of dread, but the thief crucified with him confesses his guilt, and God's justice, and worshipping Jesus calls on him to be remem-

bered by him. How different. If we call on the name of Jesus it is according to his blessed mercy and the revelation of his grace.

No power or strength of man can withstand the terrors of justice, and the wrath of that awful day when Jesus alone met and destroyed every enemy of the church. The young man therefore fled naked.

Joseph, the righteous man, fled from the temptation of Potiphar's wife, but this young man fled naked from the suffering, holy Jesus, rather than bear the shame of the crucifixion, or face that maddened crowd.

How wonderful then that love that causes one to forsake all, suffer the loss of all things to follow Jesus Christ even unto death.

P. D. G.

ASSOCIATION NOTICES.

The next session of the Black Creek Association is appointed to be held with Creech's Church Johnston Co., to commence Friday before the 4th Sunday in October. Nearest R. R. station is Kenly, N. C.

O. L. YELVERTON.

Fremont, N. C.

The eighteenth session of the Seven Mile Primitive Baptist Association will convene with the church at Reedy Prong, Johnston Co. N. C., commencing on Friday before the 2nd, last Sunday in Sept. 1898, which is the 16th, 17th, and 18th. The Reedy Prong is about 11 miles from Dunn, and about 11

miles from Benson. Parties coming from the south will be met at Dunn Thursday 11:45 a. m. Those coming from the north will be met at Benson Thursday 3:30. p. m. A cordial invitation is extended, especially to the ministering brethren.

CORNELIUS HODGES, Asso. Cl'k.

TIME EXTENDED.

As many desire the LANDMARK, and do not feel able to pay \$1.50 for it, and as money is very scarce at this season, and they hope to be able to pay one dollar cash for it soon, we have decided to extend the time for securing enough subscribers to enable us to publish it at one Dollar a year; so we will extend the time to Nov. 15th next.

We request our brethren and friends to still exert themselves to raise this number. Many of them have been very active in our behalf, and I hope I appreciate it. It will please me to be able to publish it at one Dollar a year cash so that more of them can read it, but the number of subscribers is still too small to pay expenses at \$1.00 a year. Many have requested us to extend the time, saying that with the better times in the fall they felt sure of procuring a large number of new subscribers. We have done so in the hope of being able to continue the paper at one dollar per year.

Old subscribers can still renew as new ones at one dollar a year until Nov. 15 '98, and also pay back debts at same rate. Those who are behind should pay now as they may have to pay the old price after November 15.

P. D. G.

OBITUARIES.

BENJAMIN WILLIAM TAYLOR.

Brother B. W. Taylor was born in Greene county, N. C., Feb. 14th, 1880, and died March 14th, 1898, making his stay on earth 68 years and one month. I was at his house the evening before he died at night. When I was about to leave for home I asked him to come to see me. He said he wanted to, but he did not know but that his time was near at hand, and sure enough it was, for only a few hours had quickly passed away when the angel of death came and claimed him as his own. A good man passed away from time, to enjoy a blessed eternity. When I say Brother Taylor was a good man I feel that I am not saying too much of him. As a husband, father, neighbor and truly a child of God, he filled his place. O, how we will miss him at our meeting. No more to hear his sweet voice singing hymns of praise to our blessed Lord. Sister Taylor, I know we cannot tell how great your loss is, and how lonely you feel. May the good Lord strengthen you in this dispensation of his providence is my prayer for Christ's sake. Brother Taylor was married to Penelope Smith in the year 1856. The result of this union was 13 children, eleven of them are now living, 21 living grand children, all to mourn their loss, together with the church at Nahunta. Brother Taylor united with the church at Nahunta, Wayne county, N. C., Friday before the third Sunday in September 1878, and was baptized on Sunday by Elder Shadrack Pate. Just a few months had passed away when he was set apart by the church and was ordained to deaconship. This office he filled to the satisfaction of the church, but he is gone down to the grave, the little narrow house that is appointed for all living, there to await the morning of the resurrection when together with all the redeemed family of God he shall be caught up to meet the Lord in the air, so we shall ever be with the Lord, amen.

T. B. LANCASTER.

JOHN L. LESTER

John L. Lester was born Nov. 6th, 1845 and departed this life May 10th, 1898, aged 52 years, 6 months and 4 days. His wife sister Lester, and 6 children survive him. He joined the church the second Sun-

day in August 1897 and was baptized by Elder Amos Dickerson. He had been afflicted for some years and severely so since March last.

He seemed to be aware of the approach of the end of this life to him, and several times spoke to his wife and children of his departure, and of his hope of heaven, and greatly desired that they should attend the meetings of the church, and his prayer was to the God of all grace for their salvation, that they might meet him in heaven. His exercises were such as to cause him to feel that it was as good for him to be afflicted as it was to be the recipient of God's mercies.

He tarried for several years after receiving a hope before he was baptized and seemed to greatly appreciate the importance of prompt obedience to the faith, and felt that he had sustained much loss through disobedience.

His exercises in his last days were made beautiful and precious by the bright vision of the better and more enduring substance, a country fair and bright, a perfect rest for weary ones.

This dear brother possessed the essential qualities of true citizenship, and was therefore successful being blessed with the fruits of his labors.

His neighbors were his friends, and felt together with his family and the church that a good and useful man is gone from their midst. His affairs of this life, and we trust also of that to come, were so well arranged as to only require his burial and expense thereof and all was settled.

Peace to him and with those bereaved because he is not.

P. G. LESTER.

MARY ANN PARKS.

Mrs. Mary Ann Parks, wife of Mr. Geo. Parks and daughter of Mr. and Mrs. C. C. Midskill, was born May 11th, 1878 and died at her home in Mt. Airy, N. C. July 11th, age 20 years and two months.

She joined the Primitive Baptist church and was baptized by Rev. G. O. Key the 3rd Sunday in August 1896. She was a kind, obedient daughter, a tender, loving sister and a devoted wife. Though having been married only 8 months.

Her impress on the home from which she was so suddenly taken will linger long in the memory of those who are left to mourn their loss.

Mrs. Parks was a model christian and lived a consistent and christian life, portraying the gentle spirit of her Master in words and deeds, and living in strict obedience to the command of Him who said, "Follow me." She followed him in her gentle, meek life; followed Him gloriously to the grave from whence he will some day bid her arise and enter into the pearly portals of a glorious and blissful heaven prepared for her and all his children. We sorrow not as those who are without hope, for this event is illumined through and through with one great fact, that this was a christian's life and a christian's death. "Precious in the sight of the Lord is the death of his saints." Her teacher.

R. L. V.

ELIZABETH VIA.

Elizabeth Via was born Feb. 23rd, 1840 and departed this life Aug. 6th 1897, making her stay on earth 57 years 5 months and 11 days. Her maiden name was Elizabeth Janney. She was united in marriage to my father, W. A. Via, June 15, 1865. She had been a faithful member of the Primitive Baptist church for some time before she was married, and oh, what a faithful, tender wife and mother. She was so unselfish, and seemed to forget self entirely in ministering to the wants of those around her. She had been a sufferer for many years from neuralgia and rheumatism, at times. In December last she was taken with la-grippe, from which she never fully recovered. In the spring following she was taken worse, and medical aid was summoned but all to no avail. We had three physicians with her, but they could only give her relief for a short while. Her suffering was intense, but she bore it with christian fortitude and would often say to us when we would tell her we hoped she would soon get better, she would say, yes I hope so, if it is the Lord's will, if not, his will be done. Oh how sad it was to give up our dear mother. It seemed like it was more than I could bear, but God alone knows how much we can bear, and he alone can give us strength in the hour of trouble. But we grieve not as those without hope for we feel that our loss is her eternal gain. In sorrow we love and trust more tenderly, and the dead become more dear to us. Oh how precious is the memory of my mother, her tender care of us in childhood, her loving counsel as we grew up. If we were

in trouble she was the one we sought to comfort us, and she was ever ready to cheer us up with loving words, such as only a good mother can give: but alas, mother has gone, she has left a vacant place that none but her could fill. She was the mother of six children, 5 of whom with her husband survive to mourn her loss. Let us strive to live as beautiful a life as she, that when the summons of death comes we may be prepared to meet her where all is peace and love, and there are no more sad partings there. Her daughter.

MINNIE SIGMON.

B. T. H. VERNON.

By request of the bereaved widow I send for publication the obituary of our dear beloved brother, B. T. H. Vernon, who was born the 27th of May 1824 and departed this life June 14th 1898, aged 74 years and 18 days. He was a very weak man, was afflicted with catarrh of the head and lungs, but kept going most of the time. He was thrown by his mule Friday evening June 10th and died Tuesday June 14th. He leaves his wife and 6 sons and 3 daughters, and a great many grandchildren to mourn their loss, but I feel that their loss is his eternal gain. The old brother received a hope sometime before the bloody war between the states, and joined the Primitive Baptists at Buffalo, where he lived a faithful member until death. He was ordained deacon of that church. This office he held and served until death. He will be greatly missed in our midst. The writer was acquainted with him for about 30 years, and can say of a truth that he was as good a man as I ever saw in my life. He was peaceable, kind and loving. I was married to his oldest daughter in the year 1870, and since that time he has been a father to me, and since I professed a hope he has been a dear brother in Jesus also. We believe he has gone to receive the crown of life which the righteous Judge will give to them that love his appearing. The writer was requested by the family to preach the funeral which I also did, and preached to a good large congregation which was a great cross to me, but I believe I was borne up under the cross by that band that is unseen by mortal eye. May God bless his bereaved family and prepare each of you to meet in heaven if it is his will, is my prayer for Jesus sake. J. J. JOYCE.



THIS CUT shows the size of the type and the binding of the

Oxford Bible

I furnish to Cash new Subscribers and renewals to THE LANDMARK at

\$1.00 to Each Bible

A Concordance and much other useful matter is in each bible to aid the reader in finding any portion of it. The binding is good, and the book the cheapest I know of.

P. D. GOLD.

This shows actual size of type

| | | | | |
|------------------------------------|---|-----------------------|--|------------------------------------|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | <i>The waters assuage.</i> | |
| <small>Before CHRIST 2343.</small> | <p>htm, into the ark, because of the waters of the flood.</p> <p>8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,</p> <p>9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.</p> | CHAPTER VIII. | <p>1 The waters assuage. 2 The ark rested on Ararat. 3 The pairs and the alone. 4 Noah, being commanded, 16 went forth of the ark. 20 He buildeth an altar, and offereth sacrifices, 21 which God accepteth, and promiseth to renew the earth no more.</p> <p>AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark;</p> | <small>Before CHRIST 2343.</small> |
| | | | <p><small>a ch. 15. Ps. Rev. 7. 24. 1,50000 l.</small></p> | |

A NEW CANNING OUTFIT.

Can your fruits and vegetables and make money out of them, instead of letting them dry up and rot in the field. I am manufacturing a machine that will do it successfully, and enable you to make some dollars that you have lost year by year. You can make big money canning Peaches, Apples, Blackberries and all kinds of fruits,—Corn, String-beans and all kinds of vegetables in tin or glass. I send machine and all canning tools and book of instruction enabling you to go into the canning business. I guarantee perfect success if instructions are followed, or will refund the money. I sell the entire outfit for \$5 for a machine that will last 15 years with proper care. Send for circulars and testimonials.

W. F. IRELAND, Burlington, N. C.

Jun. 1 2m.

APPOINTMENTS.

S. F. BASS.

| | |
|-------------------|--------------------------------------|
| Bethsaida..... | 1st Sunday in Sept. and Sat. before. |
| Fellowship..... | Monday |
| Middle Creek..... | Tuesday |
| Oak Grove..... | Wednesday |
| Rehoboth..... | Thursday |
| Sandy Grove..... | Friday |
| Bethel..... | 2nd Sunday and Saturday before. |

GILLIAM'S ACADEMY.

The 22nd session opens Tuesday Nov. 1st and continues twenty weeks. Entire expenses for the session—board, tuition, lights, washing &c.—for pupils taking instrumental music in addition to other studies, only sixty dollars, and other pupils only fifty dollars.

For circular and catalogues address, John W. Gilliam, Principal, Morton's Store, N. C.
February 25th 1844.

PRINTING.

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P. D. GOLD & SON.

Wilson, N. C.

WILMINGTON & WELDON R. R.
and Branches. & Florence Railroad
Cond. Schedule.—SOUTH BOUND.

| DATED July 25, 1878. | No. 33 Daily | No. 35 Daily | 41. Daily | 49. |
|-------------------------|-----------------|-----------------|--------------|-------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon..... | 11 50 | 9 43 | ..... | ..... |
| Ar Rocky Mt..... | 12 55 | 10 30 | ..... | ..... |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... |
| Lv. Rocky Mt..... | 1 00 | 10 36 | 5 40 | 12 52 |
| Lv Wilson..... | 1 55 | 11 13 | 6 22 | 2 30 |
| Lv. Selma..... | 2 55 | 11 55 | ..... | ..... |
| Lv Fayetteville..... | 4 25 | 1 07 | ..... | ..... |
| Ar. Florence.. | 7 35 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | | | | |
| Lv Tarboro..... | 6 00 pm | | | |
| Lv Rocky Mt..... | 6 45 pm | | | |
| Lv Wilson..... | 7 10 pm | | | |
| Ar Goldsboro..... | 8 00 pm | | | |
| | | | A. M. | P. M. |
| Lv Goldsboro.. | | | 7 00 | 3 05 |
| Lv Magnolia.. | | | 5 05 | 4 12 |
| Ar Wilmington | | | 9 30 | 5 40 |
| | P. M. | | A. M. | |

TRAINS GOING NORTH.

| | No. 38 Daily | No. 37 Daily | No. 40 Daily | No. 41 |
|------------------------------------|-----------------|-----------------|-----------------|--------|
| | A. M. | P. M. | | |
| Lv Florence..... | 8 45 | 5 35 | ..... | ..... |
| Lv Fayetteville | 11 10 | 10 35 | ..... | ..... |
| Lv. Selma..... | 12 35 | 11 44 | ..... | ..... |
| Ar. Wilson..... | 1 17 | 12 19 | ..... | ..... |
| No 103 ex Sun Lv Goldsboro..... | 5 00 am | | | |
| Lv Wilson..... | 5 15 am | | | |
| Ar Rocky Mt..... | 6 15 am | | | |
| Ar Tarboro..... | 6 45 am | | | |
| | | | P. M. | A. M. |
| Lv Wilmington | | | 7 15 | 9 35 |
| Lv Magnolia.. | | | 8 55 | 11 01 |
| Lv Goldsboro.. | | | 10 10 | 12 03 |
| | | | | |
| | P. M. | A. M. | P. M. | P. M. |
| Lv Wilson..... | 1 17 | 12 30 | 11 15 | 12 40 |
| Ar Rocky Mt..... | 2 12 | 12 57 | 11 57 | 1 30 |
| Lv Tarboro..... | 12 21 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 2 12 | 1 45 | ..... | ..... |
| Ar Weldon..... | 1 25 P. M. | A. M. | P. M. | ..... |

1 Daily except Monday. 2 Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4.15 p. m., Halifax 4.30 p. m., arrives Scotland Neck at 5.40 p. m., Greenville 6.57 p. m., Kinston, 7.55 p. m. Returning leaves Kinston, 7.50 a. m., Greenville, 8.52 a. m., arriving Halifax at 11.15 a. m. Weldon 11.31 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8.20 a. m. and 2.30 p. m. Arrive Parmele 9.10 a. m. and 4.00 p. m., returning leave Parmele 9.35 a. m. and 5.30 p. m., arrive at Washington 11.00 a. m. and 7.30 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday at 5.30 p. m. Sunday, 4.05 p. m., arrives Plymouth 7.40 p. m., 5.10 p. m. Returning leaves Plymouth daily except Sunday at 7.50 a. m. and Sunday 9.00 a. m. Arrives Tarboro 10.05 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 5.33 p. m. Returning leave Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 8.10 a. m. and 4.15 p. m., Returning leaves Clinton at 7.20 a. m. and 10.00 a. m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMBERSON, General Pass. Ag't.
J. R. KENLY, Gen'l Manager.
T. M. EMBERSON, 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.

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,
MACON, GA.

Price—One Dollar Per Year.

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 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1 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 pay his paper in advance 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.

DRAW NEAR TO ME NOW.

While I tell what I hope the Lord has done for me, and as I hoped me from early childhood, for my life has been strange to me. In my sixth year I seemed to be afraid of death. The words, the day will come when you must die and you have a soul to be saved or lost, seemed to come from above. I meditating for some light, then went to mother to ask her what sort of folks would be saved, and my mother said, none, only them that meet with a change. The thought struck me, that never will be the case with me. There seemed to be a view of what kind of a change it must be. I can see the shade tree in my memory to-day where I sat looking around me. My little wagon, and my playthings lost their charms to me. The solemn thought that I never will meet with that change was burdening me. If not changed I will be one of the lost, I felt. I did not seem to grieve over any sin, or any wrong I had done, only the fear of being lost—a very solemn thought—seemed to follow me. I would think there was a great difference between me and my brothers. At times I would view my hands and my flesh, and then think I was like the rest of the children. Those strange feelings followed me until my 13th and 14th years, and they left me, and the devil seemed to have full control of

me for a while. I became very wicked to swear and many sinful habits I engaged in, and in my 17th year I became fearful of my death. At times then it would leave me, and I would be as bad as ever. Those warnings of death came oftener and more severe. I then began to think I would do better, and bring about a reformation, and all will be well with me. As the days would pass I would examine self. I could not feel any change for the better, but rather worse. I then thought, this is all a notion of my own, and I will just leave it all behind, and have my fun with the rest of the young folks, and I put the best foot foremost, as I thought, doing all I could to hide my trouble, but O the time of mourning had come with me. I thought the people could discover my condition in my looks, for I felt sore cast down, and felt as if this world was but a wilderness to me, and would say to myself, O that I could be at home. I felt as a lost child, and in a strange land. The tears would run down my cheeks, and I would say to myself, O if I could feel right one more time; then it occurred to me, you are a great sinner, and I gave you warning of death, and your condition after death, and you took not warning; and this warning was when you were so little, and had not done anything wrong. I tried

to excuse myself, as I had forgotten it all. As I grew up I stood and trembled as a poor criminal at the bar, and thought within, O Lord, have mercy, and I will be a better boy. I failed to live the life of perfection as I had expected, and saw myself a failure in all of my intentions and then I hope began to know something of a poor sinner's condition, and would say, Lord have mercy on me, and my burden was so great at times that my poor sinful body would give down under such a load. I thought I was a wilful sinner, as I had sinned against light and knowledge. My case was one alone, and every sin seemed to be magnified in my sight, and my ways and actions and person were hateful in the eyes of the Lord. I would go to meeting and hear the preacher tell of his trouble and trials, and could witness with them; but when they came to their deliverance I was left in the dark, and thought I never would see that day, and thought the Lord could not show mercy to me and yet be just, for he was of too pure eyes to behold me in my sins; not yet seeing Christ as the great mediator. My prayer became almost continual, Lord have mercy on me. I would come in and see the bible and would tremble at the sight, feeling I had sinned against the Holy Son of God, and saw I could not undo my past life. Looking at my little brother then a babe, many times I took him up and carried him and thought if I was in his condition I would be happy. I set many times to go and ask brother Bodenheimer to pray for me, and thought perhaps the Lord would hear him in my behalf, and thought of others, desiring them to pray for me a poor sinner, yet never asked anyone, feeling that the Lord abhorred me and all of my ways, for I had sinned

against light and knowledge, as I had been warned before committing any sins, and thought I had committed the unpardonable sin, and was lost, and all my prayers and tears could not bring me back to that state I was in when a child, not thinking that I was born in sin. My thought was oh, that I had lived clear of sin, and as I had not, I could not view the Lord in any way only in his law character, and the law says, pay that thou owest. I by this time had become bankrupt, and had nothing to pay. My prayers had all failed and my tears and groans and sighs had all failed and I yet stood guilty before God, I would resort to my young comrades and laugh and talk as best I could, and then turn away to hide my tears, and say, oh poor me, what shall I do? I would look out at the sun when it was going out of sight, and think will I ever see it rise again? And feared to go to bed at night. I became afraid I would die in my sleep, and became so fearful one night I did not go to bed, with the rest of the family, and thought I would get my bible and read, for my trouble was so great there was no rest for me, I soon laid down my bible and went out of the house, not knowing what to do, begging the Lord to spare me if possible a few days that I might yet beg for mercy. I then went to kneel down having above all things a desire to be humble before God, and fell remaining there for a while seeming to be dumb and could not pray. I then found myself in another place in the field in the night not knowing how I got from place to place. I then had lost sight of all things except my awful doom, and lay down and took a stone for my pillow, feeling that to be good enough for me to lay my head on and die. My breath began to leave me as I thought, and I struggled

for breath and said Lord, save me. This seemed to be the very breathing of my soul. Then I thought if father and mother knew where I was they would like to be with me in my dying hours, and then thought I was not worthy for them to stand around me in my dying hour. I then found myself up, not knowing how I got up, and then said Lord let me live to see a child of God once more, and my uncle seemed to stand before me that I believe is in heaven to-day. My request seemed to be granted. Then I lost myself again, and when I found myself I was sitting down in the lock of the fence and thought I must go for my sins, and seemed to be forbid to pray, and seemed to feel the torment as I thought began with me, and the earth opened to let me down. I thought will I go without dying a natural death? O my feelings I fail to tell. I was led as a lamb dumb before the shearers, and as a sheep to the slaughter, so I did not open my mouth. O the great suffering I cannot describe. I thought if in hell I must lift up my eyes I could say, God was just in sending me there, and there was a space of time that past with me that is a blank in my life from that memorable night until the morning of my deliverance. I remember the morning well, and day. It was about the middle of the evening of August the 7th 1869. Feeling that my doom was sealed I saw as I thought a heart of flesh come from above and strike me at my heart and said there is rest in heaven for you, and in the place of sinking down I rose in my feelings and said, "Blessed is the Lord." O how good I felt, and in the place of sinking I was found praising the Lord. It seemed to me I was going up, and my burden was gone. How light and easy I felt. I then thought I would go and tell mother of the

wonderful change with me, and when I got home I was afraid of being deceived, and thought I would not say anything about it, and was very fearful of deceiving anyone. I then in a few months went to the state of Indiana, and there became satisfied, and my mind was called back to the day of my deliverance, and I then could say, Lord it is enough, I will go home to my friends and tell what a dear Saviour I have found, and all of my surroundings seemed to speak praise to God. I then returned home telling my people and friends of the great blessings. I did not feel like I could offer to the church, and felt as if there was a line set in the church that would suit me best, so I would be a full member or none. I remained out of the church 12 years all of the time desiring to be with the church, and feeling so small and unfit when the invitation would be given for members I would put it off, feeling I am not fit for a church member.

Brother Bodenheimer came and preached for us on Saturday. It seemed as if the whole discourse was to me, and on the line of duty, and also brother Burch. When they were through preaching there were two came and were received. I thought I would go out as I had done before, but saw I could not go. I said Lord, if it is my duty to offer to the church help me. I then went and was received and baptized by Elder Bodenheimer. It seemed as if I could say, How the heavens opened to me, and oh, what a joy I found in obedience, and so I went my way rejoicing that day, and night following until the next day I went to my work and I heard as I thought a voice from above say, go, preach the preaching I bid thee. I said Lord, what can this mean? These words seemed to unnerve me. I said to myself this no one

will ever know. It grew strong on my mind and what to do I could not tell. I would say Lord I cannot preach. These thoughts gave me no little trouble. I would find myself talking in my sleep, would be talking by myself in a preaching way, insomuch I would forget what I was doing, and some said I was going to lose my mind. I did not blame any one for thinking so. I yet thought I would tell no one, and I would get rid of the impression. It followed me until my mind seemed to be gone from earthly things almost entirely. I had bought a farm and was in debt, and wanted to attend to my financial business, and wanted to pay the debt. I asked the Lord to let me alone a little while. My request seemed to be granted. Everything on the farm seemed to prosper for me for awhile. The words came to me, "Behold the Lord calls, and you must go." I never had told my feelings before. It seemed as if I would die if I did not tell my feelings. I could not keep my impressions hid any longer, and told my wife I would have to talk. I lay down and I heard a great wind as it seemed to me in the room where I lay. I felt, oh if I had been carried from the womb to the grave it would have been a blessing to me. I then felt woe is me if I preach not the gospel. The Spirit of the Lord came as a rushing mighty wind, and filled the room where I lay, and from this time I found no relief. The word was with power, you must go and preach the gospel. I became much wearied at myself because I could not get it out of my mind. I could not put away the impression. I then took my bible and thought I would study it all I could, and learn all about preaching I could. I did all I could to get rid of the thought, and could not, and now I will try some other

plan. I carried a bible in my pocket, would read when I sat down to rest, and along the road. Go preach the preaching I bid thee, seemed to ring in my ears day and night, and I thought I would do all I could, and went one day in one of my out buildings, and opened my bible to read and see if my mind would not expand as a preacher when speaking. I commenced to read and my eyes failed until I could not see to read. I said oh Lord what shall I do? My strength failed, and I lay down and said, O poor man, what shall I do? I went in the house and asked my wife to kneel and pray with me, and I could not say a word in prayer. I was dumb and asked her to pray for me. She said poor man, I can do nothing for you. O the feeling is more than I can describe with pen or tongue. The burden of the gospel was so heavy at times that I would give out and have to lie down. In this way I lived 1 year, and about 8 months, and the heavier the burden the blinder I seemed to get, and as I thought to learn something of the work the blinder I seemed to get. One day when brother Bodenheimer was preaching he said, I feel that the Lord will call some one in this country to stand in my place, and the words came to me, thou art the man. I seemed as if I came near falling off of my seat. At that time he knew nothing of my impression, I am fully satisfied. I certainly thought I was less fit than any other one I could think of. I had four brothers, and many others that I could choose that could fill the place so much better than myself. By this time I talked and told others of my feelings, and some were saying, Williard is going to preach, some said he was going crazy. I thought I would sell and move to get away from my own talk, and then remain silent as I first thought

to do. I was in a dreadful condition. Sleep left me. I failed to eat as common. I was in a great strait. Brother Burch being my pastor at this time, did all he could to console me. I thought he knew his own condition but did not know mine. I promised the Lord I would help the preacher all I could, go to meeting, and any thing I could do, but to preach Lord I cannot, I am dumb and blind as you know, and the worst of all I am not fit, and I cannot go, and said, Lord it is impossible for me to preach. Something said to me, you have disputed the power of God. I sank down and feared he would consume me as a feather in the fire. I said Lord, pardon me if possible. I felt very low, and feared the Lord would banish me for disputing his power, and went to see a dear friend of mine that evening hoping he could drop me a crumb. He seemed glad to see me, after considerable talk I thought I would tell him of my troubles, but seemed to give way and soon went to bed and become helpless and failed to talk as I had thought to do. He felt my pulse, put his ear to my heart, then stepping back in the floor, he and his wife and my wife seemed to be shedding tears. I did not feel worthy of one tear of sympathy, nor even to stay in his house. He came and lay down with me. I remember talking to him in a whisper, but not to know this day what I said. He said I preached in a whisper. I felt in the morning that I wanted to go home, and felt that I had disgraced him by being with him, and told him to tell no man, and so I came home worse than I went. Every move I made seemed to worst my condition. I then began to return thanks at the table and said a few words in prayer in public, and found great relief. I vowed to the Lord if he would

spare me until I got an opportunity I would try to preach, as the first command was to preach Christ the Saviour of sinners. The next meeting I was asked to talk and failed to go, and came home feeling very bad. In the field the next day the word came to me, you have lied to your God. I sank to the earth saying my God, my God, why hast thou forsaken me? I then received strength and I went to the house laying down saying the same again. I then became very thirsty asking my wife to bring me a drink of water. I drank the water verily thinking I never would drink another. I then past away seemingly as a dead man. My eyes seemed to close, my family sitting by me in tears. I felt if the Lord took me away it would be a blessing for them. I could not preach, and I could not work; I was in the way, and I lay as a dead man. While I was in that state I thought the Lord came and said to me, when you have done the work that is for you to do, I then will receive you home to reign with kings and priests forever, and the words, a text in the Psalm of David, "Deep calleth unto deep," and it seemed to raise me up. My wife said, you have slept a nap. I said no, the Lord has talked with me. I verily thought it was the Lord. I rose preaching and praying to God. I hope there was a live coal brought from the altar and laid on my mouth, and the iniquity was consumed. I was then willing to preach or try. I then went to my meeting as common, and when brother Burch was through he said, brother Williard preach for us as he had said before. I began to talk. It seemed to me that I could not hold my peace. I wanted to tell the church the trouble I had been undergoing, and as soon as I did in my way brother Burch said, I feel like he

ought to be liberated to exercise his gift to preach. It seemed to be the mind of the church. I then rose to my feet to show them their mistake as I thought. I had no gift to preach. I only desired to tell my troubles for relief of my mind. I told them I had no gift. Brother Burch said you are contending against the whole church, and you must submit to the church. We will not lay hands on you suddenly, or try to compel you to preach, and now let us go on, and I had no feelings to withstand the church, and so I was liberated that day in the year 1887. I have been trying to preach ever since, and have been well treated by the Baptists ever since. I have preached the most of my time without the company of any of my brother preachers except Elder Bodenheimer. I have preached with him more than any one else, and am glad to say he has treated me as a father in the ministry. I have written this since I was taken sick the 3rd Sunday in May sitting in the bed. You must consider my weakness. I have been very weak. If this should come before the public I ask the prayers of the dear children of God for a poor sinner as myself. May God bless the redeemed of the Lord and lead them in paths of peace.

P. W. WILLIARD.

Remark.

Elder Williard is still very feeble. He is a good useful preacher, and the only ordained minister in the Abbotts Creek Association.

P. D. G.

DEAR BROTHER GOLD:—The LANDMARK for the 15th of June was received and read or most of it, yesterday evening. I received much comfort from it. The communica-

tions were excellent especially Elder A. D. Short's reasons for preaching. I have known this precious brother from his early youth, and I am happy to be able to say of him that there is not a spot upon his character, as a citizen he is honest and upright in all his dealings with his fellowmen and has their esteem. As a christian he is a model worthy of imitation, his walk is unapproachable, his conversation interesting and godly. As a preacher he is sound as refined gold. I have been associating with him for several years in the relation of pastor and assistant pastor at Salem church, Floyd Co. Va. I have never heard an unsound idea fall from his lips if I am any judge. I have found him a pleasant and lovely companion in the ministry. We have walked and labored together without a jar or hard thought even as father and son. I love him for Christ's sake I hope. I believe every word he has written in regard to his call. One reason why I think so high of his piece is that I know him to be so candid and truthful, and when he speaks of his early impressions to preach, and of his beginning so soon after his uniting with the church he comes fully into my own experience, and I am strengthened and much comforted thereby. I was much impressed in mind upon the subject of preaching before I united with the church, and when I was baptized as I was walking up out of the water, and the people standing on the bank of the river, I could hardly refrain from speaking; but I have been made glad that I did not speak as I have so often been afraid that I ran too soon. I have often wondered if it could be that the Lord would call an ignorant, unlearned boy to preach his gospel, even before he had read the bible, or had even been baptized. And I have often

thought that probably mine was not a call, but only a fleshly desire. And yet I have often wondered if it was of the flesh. Why I should struggle so hard to keep the desire or impression down, for I know the flesh is full of vanity and fond of vain show. I tried to ask the Lord to relieve me of even the thought of preaching, for I felt that it was impossible that I ever should make the attempt. I was a very bashful boy, and could not speak in public without great embarrassment. I felt a willingness to obey the commands of the Lord as far as I was able. But I could not get the consent of my mind that the impressions were of the Lord, and really thought the devil was tempting me in order that I might bring reproach upon the cause of Christ. I felt that I had rather die than to be a reproach to his cause, and was often begging the Lord to deliver me from the impression to preach. But the more I begged and strove against it the more weighty and forcible the impressions were. I asked the Lord to wait and let me go in and out before the church for a longer time at least if it was his will that I should finally preach. But my mind was like the troubled sea, it would not rest day nor night. Go preach the gospel, was constantly impressed upon my mind. I had a burning desire to honor God, but could not think that it would be to his honor for me to preach, or to attempt to do so. What to do I could not tell. I felt that surely I should die if I continued in that condition, and felt that if I did make the attempt, and it was not of the Lord, that he would slay me, so I was in the deep, where it seemed there must be death let me look in that direction I might. I had heard old preachers tell how they had carried the burden for years before they began, and I thought that

was an evidence that my burden was not of the Lord, for I felt that I could not live and be thus burdened. I was in such a strait that no company gave me any pleasure. Simple as it may seem, my food was loathsome to me. I had such a continual misery in my breast that I concluded that I had a breast complaint, and even procured medicine, and took it for what I concluded must be consumption. This was early after my baptism. I finally resolved to ask the Lord to show me plainly what I should do in order to do his will, and to give me a mind to do just what he willed that I should do. The answer was to my mind, go preach the gospel and live, refuse and die. Here for a few moments I had such a sweet peace of mind that I said in my mind I will go and live. But oh my soul, in a short time I was shaking with awful horror because I had thus spoken, although it was only mentally spoken. How can I go, how can ignorance proclaim the the gospel? was my cry: yet I feared to say I will not obey. I was at my dear old mother's who with my sister saw that I was in great distress, and asked the cause, I feared to tell, but said, I am not feeling well. I started immediately to the house of brother Jesse Sumner who was baptized with me, or at the same time and place, thinking to relieve my mind by talking with him. But the more we talked the more my burden increased, and I could conceal my feelings no longer, and related in part something of the feelings I was laboring under. He very feelingly encouraged me to obey the impressions of my mind, and obey that which he said was plain to him was of the Lord. So I left him probably as much at a loss to know what was required of me to do as it was possible for one to know. This was on Monday after the 2nd Sun-

day in October in the year 1851. Just four weeks after I was baptized. Tuesday morning I went on to my work, my mind in a troubled and confused state. I felt willing to be placed in any condition out side of an eternal hell, if the Lord would remove the impression to preach from my mind, and make me sensible that he did not require it of me. But the impression still followed me until I mentally said, I will make the attempt the first opportunity I have, it may be that if I try the Lord will cause the impression to leave me, or that the brethren will tell me not to try any more, and in that event I thought I would be excused. Elder Owen Sumner had an opportunity to preach at Mr. Jacob Graham's on Saturday night following. I attended, but felt to hope that no opportunity would be offered me to talk. After we had been there a short time the old Elder came to me, and asked me to walk out with him. When we were to ourselves he told me that Jesse his son had related to him the conversation we had had together, and said, you can relieve your mind to night if you wish. I do not recollect the whole of our conversation. I know that I felt so little and weak that I could scarcely stand on my feet. I mentally cried unto the Lord for strength and for words to suitably answer him; finally I said, my mind was in an unsettled condition. He, the Elder, said you can open the meeting if you will, and if you have a word of exhortation for the brethren say on; I said no. In a moment my conscience smote me, for I had vowed to try the first opportunity, and now I had an opportunity and had refused, and thereby had lied to the Lord. So I said when you get through I may close, so we went into the house. The congrega-

tion had assembled. Elder Sumner preached, and I have no doubt preached well, for he was able. But I could not enjoy it. I was in no condition to hear. When he closed he remarked that he hoped some of the brethren would sing a hymn and close the exercises, and added probably some of the young brethren may have a mind to close. I tell the truth when I say that the first recollection I have of myself I was standing beside the table. I suppose I did not talk over five minutes. Several of my old associates were present, some of them in tears, others seemed astonished. Most if not all of the brethren and sisters were weeping. I closed with an effort to pray. The old Elder when I arose from prayer handed me his hand, the other members did likewise, and several who were not members did the same. I felt for a short time as calm as a summer morning. But it was of short duration, Elder Sumner asked me if I would meet him the next evening at the house of brother Jenkins, as he was to preach there. Before I thought of myself I promised to do so. This was just five weeks after I had been baptized. Hence Elder Short's early beginning strengthens me much as I have all confidence in his case. I feel that I have a companion, as his travail before beginning was thus with me. I suppose some oxen are more easily broken to the yoke than others, so in like manner some men are more easily trained than others. But after promising to meet Elder Sumner on the next day after my first effort a spirit of fear and bitter remorse of conscience came over me, and I felt ashamed to think that I had made the effort to preach.

For this some spirit told me that I had disgraced myself and the cause of Christ, that the brethren, sisters and friends were only weep-

ing because of my ignorance, and not because of any joy or hope that they had that I would preach. This threw me down very low, and I was made to cry in agony of mind, Lord, what shall I do? For I fear to look this way or that. There is within me a burning desire to honor and obey thee, yet there is a spirit in me that tells me the impressions to go is not of thee. And what am I? How can I decide the case? When of a sudden there was a thought suggested to my mind, "Go, doubting nothing. The Lord hath need for thee." This thought decided the matter for the time, and I went on to the appointment feeling that if I could I would excuse myself and not talk, but it appeared that no excuse would avail, and I tried again. Of course the effort was very weak, but it gave me much quiet of mind. I was not so distressed as I had been for several days, and I felt that I had done all that was required of me, and I could quit. But this quit was only for a few days, when to my surprise my mind became more burdened if possible than at the first. I wondered if any one had ever had such mental agony as I. Could it be that a christian could be exercised as I was were my thoughts. Christians surely were obedient, and I felt to rebel at the very thought of preaching and the impression was being constantly pressed upon my mind. "Go preach the gospel," was sounding in my ears, and from my heart I felt that I could not. I finally concluded that I could not die if I went, and if I did not I could not live; so I made another effort, resolving to continue if the impression still continued. I felt an acquitted conscience, and so made another effort at the house of old sister Bird. This time I for the first time read a text, but it seemed to me I made a

poor out, yet the brethren gave me some encouragement, and I could talk a little as opportunity offered. Elder Sumner told the church at White Oak Grove that I had been talking in public some, and he advised them to give me liberty to make appointments and preach in the bounds of the church. But this seemed too much for me. I felt too little to announce that I would preach at any place, and consequently few appointments were made. Still I would speak sometimes at meetings when others made appointments.

I had married during this time. My wife was a professor of religion, but not a member of the church militant. She was a dear lover of the Baptists and an excellent singer. Oh how often her sweet voice has comforted me in song. "Amazing Grace," &c., was her favorite hymn. She would tell me that she had desired to marry a preacher if she ever married, and that she was happy to think her desire had been granted her in that respect. But I often told her she was mistaken, that I was no preacher. That I was only a kind of exhorter, and that I hoped the Lord would relieve me from that. Thus matters went on with me for some months. I would try to preach sometimes, and think that would be the last. I prayed, if what I said can be called prayer, that the Lord would remove the impressions to preach from my mind, if indeed they were of him, and if they were not of him that he would give me plain evidence that he had not impressed me to speak. The only answer I received was that the impressions were more forcible. I could have no rest or ease of mind only in obedience. I knew my every effort to speak was weak. I was young, had never traveled much, had but little education, and was

very poor, as to the things of this world.

Although I had married I had not, nor never did relinquish, the care of my mother and sisters, but felt it my duty to support them. I have never been sorry that I did this. I tried all these for an excuse not to preach, but to no avail. When I would try to preach I often felt relieved, then again I would be ashamed and wish I had not tried. In this way I moved along for a while. Finally people began to call on me to make appointments in different places. I would excuse myself by telling them that I had only had liberty in the bounds of the church, and thereby would avoid making appointments.

But this coming to the ears of Elder Sumner at the very next meeting after he heard it, he moved the church to give me license to go where God in his providence cast my lot. This was against my protest. But the church would not be said nay. Now it seemed all excuses were out of the way, and I had to openly rebel, or else go. I thought it was my duty to obey the church, so I felt to go. I think I had a heart-felt desire that the Lord for Christ's sake would go with me, and enable me to preach the gospel with power, declaring the grace of God to all that would hear me. I do not feel to boast, but I did feel that hitherto the Lord helped me. I read the scriptures much, and earnestly asked the Lord to give me understanding.

Sometimes when trying to preach I would be astonished to see and feel how wonderfully the scriptures would be unfolded to my view: as fast as I could speak my words were ready and I would feel surely the Lord was in the matter. Then again I would attempt to speak and the scriptures seemed to be sealed up, and darkness that could be felt

enshrouded my mind, and I would think the Lord wasn't in it, and I had disgraced his cause, and dishonored him. And I would resolve to fill my outstanding appointments and quit. Thus I was tossed, not knowing what to do, or how to act. About this time, to my great grief, my lovely young wife's health began to fail, and it was soon visible that she had consumption. I cannot find words to express my grief. I prayed, mourned and wept, and tried all that human skill could devise; but all to no purpose. The disease continued to grow worse until she was finally prostrated. I was thus compelled to think that I was scourged. An awful, sinful feeling of rebellion came over me, and I mentally wished that I had never been born. May the Lord forgive me for my sins. I did not go much, had no life or light. My wife continued to linger until the 20th of August 1854, when she passed from the afflictions and sorrow of this life to a life of joy and peace, as I confidently believe, and that without a doubt on my mind. I felt to be comfortless and resolved to preach no more. But God is never frustrated in any of his purposes. He or some other spirit made me willing and literally compelled me to go, by bringing me into a darkness and barrenness of soul that I cannot describe, until I could stay no longer and live as I thought, so I went again and again, feeling an acquitted conscience.

I preached in several counties, and had more calls than I could fill. But here I had another trial to meet. My wife had left a dear little girl to my care, and I had to change my place of stay. I was in a strait and did not know what to do for the best. My dear old mother-in-law took the infant, and I began to look round for something to do for a support, and also

for my mother and two sisters. My elder sister having married my wife's brother, and was to take my place on his father's farm where I had lived.

My wife had been dead about one year and a half, when the change took place. I tried to lay the case before the Lord as best I could. It was forcibly impressed upon my mind that it would be best for me to marry, so I returned to my brother-in-law's farm and was married to Elizabeth O. Harris April 16th 1856. This proved to be a happy union. My wife was all to me that is embraced in the true wife, we were poor, but spent our lives happily together.

After my second marriage I traveled at no great distance from home, but was often engaged in going to preach at short distances from home. Shortly after my second marriage I went in with a friend and we bought a piece of land on which was a saw and grist mill, this proved to be an unprofitable trade, by accident or carelessness on the part of a boy leaving fire near the mill. The property was burned. This was a misfortune that led to my moving from Floyd to Franklin county.

While I lived in Floyd in the year 1858, the church called for a presbytery with the view of having me ordained to the ministry. Accordingly in August of that year, the presbytery met at White Oak Grove, composed of Elders Wm. Lawson, Owen Sumner, Thomas Dickens, and Jacob Correll; and they thought proper to ordain me to the full functions of the ministry of the gospel, and gave me credentials.

I continued to live in Floyd until the year 1861, when I moved to Franklin and bought land.

I took the pastoral care of Little Creek church, had some success in preaching I thought. Preached

often in the country and also in Floyd, Carroll, and sometimes in Patrick and Montgomery counties.

But after paying part on the land which I had bought, lo and behold it was found to my great embarrassment that there was an old judgment lien against the land, and it was finally sold under the law. I bought it the second time, and paid up for it, and got a title to it. Lost what I had paid on it at first amounting to three hundred and fifty dollars. This embarrassment kept me in a great strait. I had a hard time of it, but I worked hard and my wife worked hard, and was very saving and so we had food and raiment. I often faltered and felt that I must give up preaching. But although my wife was not a professor of religion at that time, yet she would encourage me to go, telling me that she believed that the Lord had called me to go, and if so that he would provide. This gave me great encouragement, and I confidently believed that she was the gift of God to me. But the spirit that moved me to preach—never moved me to leave her without ample means for her and the little children to live on until I returned.

Her wood and provisions were always at her hand. I had under my care Little Creek, and Pig River from 1862, Salem in 1863, and Back Creek in 1863. I am still the pastor of these churches.

In 1866 I had the great satisfaction of hearing my wife give reason of her hope in Christ before the church at Little Creek, and of baptizing her. She lived in sweet fellowship with the church up to her death on July 29th, 1896. I have left out much of my travail in the ministry, as it would take too much space to write it. I often fear that I ran without tidings, yet the impressions were so strong that I could not stay. My success has been

poor. But sometimes I am made to hope that the Lord had a purpose in my going. I have not been able to fill probably one half the calls I have had. The churches I serve now have but few members that were there when I first took the care of them, yet all of them have over double the number they had then. I have never envied a brother because he could excel me, but felt to rejoice when I could hear the brethren unfold the mysteries of the gospel with power. My life has been full of crosses, often in deep sorrow and often full of doubts and fears as to my christian experience, and also of my call to the ministry. God alone knows how I will close the work of this life.

The loss of my darling wife falls heavily upon me. I have no one to comfort and encourage me now. But my days and nights pass comfortless by. It is at times a comfort to me to know that there has never been a charge preferred against me in the church. Neither have I ever brought a charge against a brother or sister. I have preached at funerals by request, of seven of the old Elders with whom I once associated. Their memory is dear to me. Such men as Elders Wm. Lawson, Owen Sumner, George W. Kelley, Silas Minter, Zachariah Angel, J. R. Martin, E. B. Turner Michael Howery, Jesse Jones, G. W. & Daniel Connor were the men that I associated with in my youthful days, and who endorsed my ministry. I have only preached in five states, baptized between three and four hundred persons, most of them have been faithful, some have not. I have only married about three hundred couples, and now am near the close of my labors, feeling that my work is nearing its close. I never expect to rise above hope while in this life. I have been an

unprofitable servant, if one at all. My desire is to live in peace with all men, and to finish my course with joy and the ministry which I have received of the Lord to testify of the grace of God. My love is to the household of faith, and my prayer is for them.

J. C. HALL

Gogginsville, Va.

Remarks.

This issue contains the call to the ministry of two men that our people, who have heard preach, feel fully assured of their divine call to this noble work.

We sometimes hear a speaker spending nearly all his time telling of his call to preach, but that is about all there is of it. One would think from his impression he would be a gifted preacher, but he does not preach. Elder Hall preaches from the start. He does not tell of what he is going to do. But he preaches. His gift is rare and bright. He has no stain on his long and useful ministry and is much appreciated by his brethren.

P. D. G.

ELDER P. D. GOLD ESTEEMED BROTHER:—If one so vile and unworthy as I feel myself to be may thus address you. I have at times had a desire to write to you since November, but feeling my inability and unworthiness so much it makes it quite a task for me to address any of the dear household of faith, much less one so far my superior as I know you to be. Knowing all this I find myself continually seeking an opportunity to write to some dear one. I am a mystery to myself.

I have received some very precious letters in the last few months. Brother Gold, I have with fear and trembling obeyed your admonition in being baptized, and the result was I was very happy for some days. My short experience teaches me that there is a sweetness in obedience and church fellowship, otherwise one can not experience. I do not want to make my story too long, but desire to give you a sketch of how I think God's providence provided for me on this occasion. On the 8th of November Elder Philpot preached at Lynville church (near here) on his way to Bedford Co. where he was to have a communion meeting at my uncle's for the benefit of my much afflicted Aunt S. J. Basham. Elder Philpot being pastor of Bethel church where my aunt's membership is, he was accompanied by eight of the Bethel members. After preaching was over at Lynville, the church door was opened for the reception of members. No one offered to the church, but how I did wish to be one of the number, but felt too unworthy to offer myself to the church. When Elder Philpot bade me farewell, I wished that I could follow him to the river and be baptized. I had thought a good deal about being baptized for some days, and it appeared to me that I would be baptized, but had kept it to myself. As we went home from preaching I told my husband how easy I could manage to go to my uncle's the next day. I was thinking of offering to the church, and if received being baptized there. I then felt that it was this way because I was not worthy to be with them, and to keep me from deceiving the church, but it did not kill that desire in me to want to be with them, for my very breathings were Lord show me thy way. I thought that I would keep all this to myself as I had

done. I can but say God willed it otherwise. My husband went to my uncle's to the meeting and I was expecting seven of the brethren and sisters to accompany him home, and spend the night with us, which they did. So late in the afternoon I went to the door to see if they had arrived, and to my pleasure and surprise I saw Elder Walton was along. I at once told him how glad I was to see him, but then was not expecting to tell him any of my desires; but thought I would enjoy hearing them converse, for they all looked to me very pure and Christ-like, and their conversation was of that same nature, while I felt too unworthy to ever be in their presence. Soon after supper was served I entered the room, and one of those dear old brothers spoke of his feelings, and turned to me and asked if I had ever had any such feelings, and from that I talked some, I suppose very little, as I have so little to tell, and to my surprise then and there they all appeared willing to receive me into the church. I felt unworthy to be granted such a glorious and sacred privilege, yet I could but rejoice to think that I was allowed a place among those dear people that I loved so much, and so long wished to be with; for I had no where else to go, and no other people with whom to mingle with any pleasure, therefore I was glad to enter my father's house where I could feel at home. I often feel too unworthy to call the members brother and sister as I desire to do, but as Ruth of old said, "Entreat me not to leave thee," &c. After I was received a young man who was present talked to the church and was received. The next morning we all went to the river and he and I were baptized by Elder Walton. The singing appeared to me that all nature was praising God. Brother Gold, the communi-

cations in the LANDMARK and Signs of the Times often give me comfort. I sometimes get so low down I am made to wonder if there is any like me, when there I will read of some dear ones travail the same journey, but telling the way so much better than I can, and O how near it brings them to me, yet we are many miles apart. For some days before I was baptized the words, "Cast thy bread upon the waters," occasionally occurred to my mind, and I thought that I would look for them, but before I had looked for them the LANDMARK was received. (I think Oct. 15th) and there I saw at once that you had commented on these words, I enjoyed all of that number more than some others. I hope subscribers will be punctual in paying up for the LANDMARK. I feel that it is worth every cent that is costs, and without it there would be a vacancy in our home hard to fill. If the Lord's will I hope to see you in Va. in May at the Pig River association that is to come off near Roanoke City, also hope to see you at our home, and that you will preach for us Brother Gold. Please pardon me for intruding upon your precious time with my worthless scribble. I have written for self satisfaction. Please remember me at the hour of prayer: a sinner if saved by grace.

M. F. BASHAM.

ELDER GOLD, DEAR BROTHER:— I sometimes come to the conclusion that I have never had any hope, for some people can tell the very hour that they were delivered out of their troubles, but I can not tell so exact as that; but I can witness with them in many things, for if not deceived I do believe the Lord has shown me what I was by sin and transgression, and what I had to be made by grace to be saved; for through faith by grace are ye saved, and that not of works, lest any

man should boast, for it is the gift of God. But oh me, when I look within I see that I am so vile, so impure, so corrupt, so sin stricken, and live so far from what I wish to live, I come to the conclusion that a christian has no troubles and trials and fears and doubts as I have. I so often find myself doing that I would not do, and that I would do I do not, so it is I that do this, or is it sin dwelling in the flesh? The Lord knows for what purpose I am spared here. I often question myself about things that may not, or should not concern me, for I know the good Lord knows and does all things well. I have more love for them than any other band of people in the world, but if they could see me as I see myself they certainly could not fellowship me; but if I could see myself as I see them it seems that I would be better satisfied. Your unworthy brother if one at all,

G. W. CAROWAN,

Lake Comfort, N. C.

Remarks

And he called unto him his disciples and saith unto them, Verily I say unto you, that this poor widow has cast more in than they all which have cast into the treasury: For they all did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Mark 12:43-44.

If we depend on what we give of our worldly goods for salvation who of us has reached the measure of the poor widow? Who has given all his living?

It is right to give to the poor, whensoever ye will ye may do the poor a kindness, a good work, because ye have the poor among you. The poor will be here while the world stands, and whensoever ye will ye may do them a kindness. We should be forward to thus remember the poor.

Also to give to the treasury of

the church for paying expenses and relieving the distressed plenty of opportunities are presented.

Jesus sat over against the treasury and beheld how the people cast money into the treasury. The rich cast in much. Now the Lord does not condemn the rich for casting in much.

Some people do not like to hear money named in a conference. I do not like the necessity of having to urge on members and friends to contribute to pay proper expenditures. But I like to see each member willingly, cheerfully bearing his or her part, so that there is no need of urging people to give. Under the plea of covetousness or selfishness perhaps some make objection to having any money, or using any money, in purchasing such things as we have need of, such as having houses for meetings, keeping fires when needed, ministering or giving to our preachers, raising money to keep along the poor members, and such things.

When each one cheerfully bears his part in such matters then there is no need of talking about money for such things.

God loves a cheerful giver. Then does he love such as are too close and stingy to give? How does the love of God dwell in one who, having this world's goods, sees his brother or sister in need, and does not give any of those things which are needful to feed and clothe the destitute?

Among these Jesus beheld casting their money into the treasury the one that gave the most was the

poorest one there, and she gave all she had, even her living. None of those rich ones could have given as much as that poor widow, unless they had given all they had.

The Lord calls his disciples to him and commends the conduct of this poor widow. The world would have said she is a fool. Carnal reason would have said she is a fool. Selfishness would have said, let her take care of herself first. But Jesus commended saying she had cast more into the treasury than all others.

Now when you give, if you give only that which you do not need, you make no sacrifice. A sacrifice to be acceptable must be the best you have. Under the law one bringing a lamb to sacrifice must not bring the lame, or sickly, but it must be the firstling of his flock without blemish. David said, I will not sacrifice that which cost me nothing.

If your idea is to unite with the Primitive Baptists so that you will not have to give anything to church expenses, or to the needy, then you are wrong. Grace causes you to love to do such things as to deny self, and mortify the selfish, corrupt principles of vile nature, and show your love to the Lord by serving his people, and giving freely of such things as you have for their benefit.

In the gospel those that are the poorest give the most. Such as feel as vile as brother Carrowan regards himself, and have but two mites or a penny, the smallest hope of any, the very poorest of any of

the flock, the poorest in Manasseh, give all the glory of their salvation to the Lord. They give their living, their all. Such as feel to be rich divide and keep back more than they give. They withhold more than is meet, and it tends to poverty. While such as are less than the least of all saints, and are also the chief of sinners, give more glory to the Lord than all others. They give all. He is their all. When they are weak they then are strong. When they possess nothing then they possess all things.

Such are always widows indeed in spirit, in the sense that they are dead to the law, or system of works. Such continue instant in prayer, and trust alone in Jesus, and they give more to the Lord than all others, for they give all their living.

P. D. G.

CHEAP BIBLES.

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P. D. GOLD.

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

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

R. ANNA PHILLIPS.....Macon, Ga.

VOLUME XXXI.....No 21

WILSON, N. C., SEPT., 15, 1898

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

EDITORIAL.

Brother David Cameron requests my view of Luke 12: 10.

"And whosoever shall speak a word against the son of man it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven him."

Sins and blasphemies of men shall be forgiven, and words spoken against the Son of man shall be forgiven, but blasphemy against the Holy Ghost shall not be forgiven. Is there a difference between the son of man and the Holy Ghost? Yes. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost. The Word was made flesh and dwelt among us. As the Word was made flesh he is called the son of man. In this character he is humbled and is a servant. Words spoken against him shall be forgiven. He bears our sins in his own body on the tree, and is made a curse for us.

But the Holy Ghost takes the things of Jesus and shows them unto us. He is the revealer of these things. We can know these things only as he shows them unto us.

Christ only died for us. He was put to death in the flesh in which he was humbled. The Holy Ghost shows salvation unto us. No blaspheming therefore against him can ever be forgiven. How wonderful is the witness of the Holy Ghost. Grieve not the Holy Spirit where by ye are sealed unto the day of redemption.

No man can say that Jesus Christ is Lord by the Holy Ghost. No man by the Spirit can call Jesus accursed. The Holy Ghost guides us into all truth.

P. D. G.

Brother C. G. Temple requests my view of Luke 11 : 31.

"The queen of the South shall rise up in the judgment with the men of this generation and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here." Luke 11 : 31.

The greatness of Jesus as Lord of all is perceived only by the lover of truth.

No man under the spirit of evil ever worships Jesus as Lord of lords and King of kings. Yet there is no excuse for the hatred and blindness of the natural perverse heart of man that causes him to hate the Lord Jesus. The more one denies or hates the Lord the greater and clearer the proof of his guiltiness. Men have no cloak for their sins.

The Jews saw the miracles of Jesus and heard his wonderful words. The more they beheld his miracles the more they hated him.

The more they heard his teachings the greater was their opposition to him. Why should one require a sign of him who spake and did as no other man ever did or could act? Was it not mocking to ask a sign of one who raised the dead?

The Ninevites had repented at the preaching of Jonah, yet what miracle did Jonah, or what was he compared with Jesus? The queen of the South hearing of Solomon's wisdom came from the utmost part of the earth to see Solomon, because she had heard of his wisdom: but what was he compared with Jesus in his wisdom and glory? These all should rise up in the judgment with that wicked generation and should condemn it. This queen of Sheba received the teaching of Solomon. The men of Ninevah repented at the preaching of Jonah. But what were Solomon and Jonah compared with him who made them, and gave them all they possessed.

Let not men think that the doctrine of grace excuses them in their hatred of Jesus, or in their disobedience to him. How then shall God judge the world?

Jesus said, if I had not done the works that no man ever did they had not had sin, but now they have no cloak for their sin. Have you ever felt that it is sin not to believe on Jesus? Have you ever felt the guilt of unbelief? Have you ever felt that if you were right you would believe every word of Jesus?

P. D. G.

SACRIFICES.

I now give (at random) and with intention of bringing the mind to consider the duties and obligations we are under to Jesus, as provoking to make sacrifices;—suppose sister G. you occupy a high place in the confidence of the brethren generally; another sister becomes envious and determines to lower you; she in strictest confidence tells several other sisters that you are guilty of certain unbecoming things. Here are the fires of persecution kindling for you. And mind you, if it did not pain and torment you it would not be fire. Soon your heart is almost broken by the shyness, coldness and indifference of those you dearly love. You are now in the fire. This treatment continues and spreads abroad to other churches, and your heart wounded and wrung to restless nights and bitter tears; for what wound is so keen as that in the house of friends; and what peril so great as that among “false brethren;” therefore what ready fuel was added to the fire. And you as ignorant of the cause, and left helpless. After a long while some one tells you of the charges, and who made them. And that this one was the one you thought fatherest from it, as having pretended to commiserate with you and advise you “not to notice it” &c., but made the fire hotter. And now as in a raging flame and utterly confused, nature asserts herself and her first law and demand was revenge; yes, you will take this sister by the throat and say pay what thou owest to the church and

to me. You will have her exposed, humiliated, excluded. You think of all you have suffered and how long; and the thought of retaliation and revenge is sweet. But “revenge is mine, I will repay it, saith the Lord,” said a voice as if spoken in your inner heart, and that turned you right about and constrained you to consider thus—this same Lord was your God and Saviour who had suffered and borne so much to save you, a vile, lost sinner: you recall the glory he laid aside, the place of a servant he took, and then all the revilings, false charges, personal insults and indignities and persecutions of all sorts he had suffered and uncomplainingly borne for you: and how long suffering and forbearing he had been, and still must be with you a poor mortal creature prone to evil. And how but for his upholding, saving hand, you also might be guilty under the same stress of circumstances. Beside you remember how often and how much deeper and meaner you have sinned against Christ since you claimed him as your Saviour than this sister had against you; this trait of envy was hers by nature; it was strong and “cruel as the grave” and had overcome her in a weak moment that she may have often regretted; she has some excuse for her sins against me, while I have none for my sins against Christ. Am I not more culpable?—A greater sinner than she? And if the Lord can forgive me, must I not forgive her? Does it not read that if we do not forgive

a brother or sister their trespass, neither will our heavenly Father forgive us? Then you think how good he is to you; and how necessary; and whom if you love you must obey, and he commands you to strive for the things that make for peace. You think of the church he purchased with his blood, and ask shall you dare hurt one for whom he died? And now you are startled that you ever thought to bring shame to his people and reproach to his cause by bringing the matter before the church. No, you will not. You will bear it—bear it for his sake who has borne so much more for your sake. Yet what a struggle when your human nature begins again to assert itself. But having salt in yourself you take and bear the burden till you "live down" the charges and come forth from the fire and the sacrifice as pure gold.

This as a great self-denial including long-suffering and forbearance shielding another, will make a great sacrifice. True gospel forbearance is the fact that you bear all in silence, nor by word or act betraying its cause or existence, meantime treating the guilty sister as though it had never existed. While the long-suffering consisted in you that you still in meekness and silence endured the coldness and neglect of mistaken loved ones, while you patiently waited the time and hand of the Lord to accomplish his purpose, accept your sacrifice and make clear your innocence. And which sacrifice and all such, shall as certainly be salted

with salt, or a proportionate measure of the power and glory of Christ, the unction of the Holy Spirit, to rest upon you causing you to reach a higher and more secure position in the confidence and affection of the spiritual, whence your savory influence, restoring, reclaiming and upholding the weaker will flow and is a well-spring for the good and peace of the whole. Thus God appoints and counts you worthy to suffer to be useful in this kingdom.

Who would not welcome the fire and gladly make a sacrifice for such a power and glory to rest upon him? Every time we through the Spirit mortify the deeds of the flesh we make a sacrifice. Every time we deny ourselves, take up our cross and follow Christ we make a sacrifice. Every time we deny self and pride and lusts of the flesh to cover the sins and save a brother, we make a sacrifice. How many have I recently seen with all necessary preparations and material for sacrifice, yet who hesitate. Oh you members of churches in confusion and at variance in little matters, and whose altars as purged by late fires invite you go forward and make a sacrifice of your pride, personal preferences—of all flesh as a whole, as looking alone to the Lord; and as a result you will have saltiness and peace one with another. Would you die? The sacrifice must be made to obtain the saltiness. To wait is to invite a hotter fire that brings to the same sacrifice. The Lord save us from resisting and quenching the spirit.

R. A. P.

BROTHER GOLD:—Does a church have the right to declare non-fellowship or drop correspondence, with another church of the same faith upon the single private transgression of one member.

What steps should be taken when a member of a church wounds the feelings of three or four members of a sister church?

Is it right for the members who have wounded them to go before the church in conference and make public acknowledgement and beg the whole church forgiveness, or is it right for these brethren who claim to be hurt to go to one that they say hurt their feelings, and try to win that one and keep the matter out of the church. Your brother in the Lord I hope and trust.

GEORGE ROBBINS.

Remarks.

It is important to the peace of a church, or of one church with another, that each should act right.

Why should a church drop correspondence with another church in case one does an act to offend the other, before first laboring patiently to remove the distress? If one church loves another would it not labor to remove a cause of disturbance before dropping correspondence, and thus saying, we will have nothing more to do with you? When you drop a correspondence if puts you so far apart that but little can or will be done to promote or restore good feeling.

We should labor, make sacrifices, and endure for the good of others, for the peace of Israel, and hence for the glory of God.

Suppose a brother in one church

should offend or trespass against one or more members of another church. Those trespassed against should go to him alone, just as if they both were members of the same church, and tell him of his fault, and seek to gain him. If this is not successful then let them take one or two more brethren with a sincere desire to make peace. Perhaps they would do well to take one from each church. If he does not hear them then tell it to the church where he is a member, and let that church dispose of it. But do not bring it into the church till you have obeyed the scriptural rule. Much trouble comes from walking after the flesh, and failing to obey the Lord. We too readily excuse our wrongs, or charge the flesh with them, whereas if we were right we would have no excuse for our sin.

Love is the greatest and best principle for us. Faith that works by love frees us from sin and brings peace.

P. D. G.

VISITS TO ASSOCIATIONS.

I have visited several Associations recently. Among them is the Country Line. Elder A. N. Hall, the oldest minister among our people, explained to me the origin of tenting or camping among this large and lovely body of Baptists. He said, soon after the separation between them and the Missionaries, they held an association at a church called the Mill, and could find no ac-

commodation, and had to go off some distance and pay for accommodations, and after this they began to take their bedding and provision in wagons, and remain on the ground. Many as nice people as any do this now, and find it more convenient than any other way they can do. Because some people abuse this is no reason why those that be have should not tent

The association adopted a sensible rule it seems to me to request each church where the association is to be held hereafter to give notice beforehand that no trafficking will be allowed in proper bounds while the association is in session.

Men wishing to sell or trade go beforehand and rent ground near the meeting house, or get consent of land owners, or the church, to sell, and put up stands for that purpose. Hereafter the association will use its legal rights to prevent this being done.

The associations generally had good order and were well attended.

I hear that the Ketockton & Ebenezer associations have decided to drop the correspondence with the Kehukee in order to relieve them of some strained relations with some other associations. I consider this a noble and praiseworthy act under the circumstances, and advised it nearly two years ago, and hope it will do good.

We should seek the peace of Israel by doing that which is good and right.

P. D. G.

ASSOCIATIONAL NOTICES.

The Kehukee Association is to be held with the church at Smithwick Creek, Martin Co., N. C. ten or eleven miles south of Williamston, N. C. commencing on Saturday before the 1st Sunday in October 1898. Brethren and friends coming west will be met at the train Friday night and conveyed to the church Saturday morning. Those coming east will be met Saturday morning.

WM. H. Daniel.

Amherst, N. C.

The Toisnot Association is appointed to be held with the church at Moore's, Wilson, Co., N. C. Saturday, 3rd Sunday and Monday in October. Visitors will be met either at Wilson or Elm City as they prefer on Friday and conveyed to the place of meeting. A general invitation is extended.

The one hundred and thirty third session of the Kehukee Primitive Baptist Association will convene the Lord willing with the church at Smithwick's Creek Martin Co. N. C., on the 1st, 2nd and 3rd of October 1898. Those coming to the Association either by R., R. or Steamer should come to Williamston on Friday, September 1st where they will be met and conveyed to the place of meeting nine miles from there. A general invitation is extended to all lovers of truth everywhere.

M. T. LAWRENCE, Cl'k.

The White Oak Association will convene with the church at Muddy Creek, Duplin Co. N. C. on Saturday before the 3rd Sunday in October.

Those coming by rail from the north will come down early Friday morning stopping at Wallas. Those coming from south will stop at Wallas about 11 o'clock, Friday where they will all be met and conveyed about 17 miles.

ISAAC JONES.

We request all our friends that can to send us new subscribers. If we can obtain enough increase to enable us to continue the LANDMARK at one dollar per year we shall be glad to do so, for I would prefer to send it at one dollar a year than at a higher price if I can afford it, because then more could read it.

P. D. G.

OBITUARIES.

MARY E. ZEIGLAR.

Wife of Mr. Len Zeiglar, the subject of this notice, was born in the year 1842 and died February 16th 1898., was a good wife and mother. She left several children and a devoted husband to mourn her loss. She was confined from the 19th of July 1897 until her death with that dreadful disease consumption. Medical aid was summoned but to no lasting relief. All the relief she had was only temporary. As we are informed she bore her sickness with much fortitude and patience. She was a member of the Primitive Baptist church at Buffalo, Stokes Co. N. C. near where she lived, and was a consistent member, and of most excellent piety, strong in the faith, a lover of truth, faithful in attendance at her meetings, and often at our associations.

She had a number of acquaintances among the brethren and sisters who knew and visited her, together with many friends. She was one who manifested kindness, and was ready to entertain those who desired and also strangers. She left a good name which she possessed, more to be desired than great riches, and died in the triumph of a living faith in Jesus the Saviour of sinners, as the hope of her salvation, and a happy and glorious resurrection. Dear husband and children of sister Zeigler, do you have hope for yourselves as you have hope for her, that when life's Journey is over, and eternity you enter or embark, you will meet your God in peace, to enjoy the heavenly and happy company of his dear saints? Remember her counsel and live as she lived to the end. May the blessings of salvation, the grace of God be with you all, together with all the comforts of this life and that which is to come. Your wife and mother you see no more, the place of her in your love the world cannot fill, but she is gone the way that you and all who live must soon go. May we also when our change shall come find and inherit that everlasting and eternal rest which is in Jesus, as we believe she did.

E. M. BARNARD.

JESSE WILLIAM HURST.

This sad farewell sketch is in remembrance of little Jesse William Hurst infant son of J. B. and Lula Hurst, and grandson of William Henry Bradley. My darling, it is sad to poor mother's heart, but feel it to be her duty to write this little sketch.

Little Jesse was born July 31st 1897 and died May 18th, 1898, only nine months and 18 days old. Just in his sweetest days that are in childhood. Jesse's disease was pneumonia and catarrh of the lungs. He was sick about 2 weeks, and his sufferings were intense all the time, but he bore them with so much patience, and took all his medicine so nicely.

All was done for him that physicians and kind parents, grand parents and friends could do. It seemed to me that it would ruin me forever when I saw that the message of death was at hand. All that mamma had was gone from her. Mamma kissed it goodby just before the breath left, and said it is going to join its two little brothers and sister in heaven. I feel they are all four now in heaven where

nothing can ever separate them. The others died when first born. I hated to give them up, but not like little Jesse who was the very life of our house. I would often look at him and feel as though I would never raise him. He was nothing but a pet for all. Those sweet little smiles that mamma loved so well, but never to see again in this world; but she hopes to meet her darling little ones again in that world that has no end where Christ is, and be like him is far more than being here in this world. But old nature seems to bind us here, so it is hard for us to say, Thy will oh God be done, not mine.

While I am bereaved I feel to know that the Lord has never done anything wrong. He has a purpose for all of his little jewels. He giveth and he taketh away. I hope he will guide and direct me so my last moments may be my best ones, that we may be gathered in heaven where parting is no more. Brethren and sisters pray for me when it goes well with you. Written by his devoted mother.

LULA HURST.

Tarboro, N. C.

Laura Adams.

Laura was born October the 29th 1878 and died June the 26th 1898, making her stay on earth 19 years, seven months and 28 days. Laura was from her infancy a good and obedient child. She was so dutiful to her father, mother, brother and sisters. She was beloved by all who knew her. She was sick only 21 days with that dreadful disease typhoid fever. All that doctors, mother, father and friends could do could not stay the hand of death. Whenever our Saviour calls we must obey. She did not make any open profession of religion, but we have a good hope for her. She talked of her future home, she called her mother and her neighbors to her bed and told them she was going home, to come and go with her. During her sickness she often spoke of seeing so many good people. Weep not father, mother and sisters, we believe she has gone to that house not made with hands eternal in the heavens. She was a dear lover of the LANDMARK. She would go to hear the Primitive Baptists preach, come home, sit down and tell her mother how well she loved to hear them preach. How do we know we have passed from death unto life? because we love the brethren. We believe when our Saviour comes to gather up his

jewels that she will be among them. Farewell Laura, we hope to meet you in a better world where we will part no more. Written by request.

NANNIE P. ADAMS.

MRS. LUCY WILSON MASSEY.

Daughter of Elisha and Frances W. Simmons of Caswell Co. N. C. was born May the 22nd 1859 and departed this life May 25th 1898, making her stay on earth 39 years and 3 days.

In the year 1887 she was married to Mr. Willie Massey with whom she lived happily until death. She found a precious hope in Christ about 11 years before her decease which she confessed to some of her people, but never joined the church.

She was of a meek and quiet disposition and labored diligently for her household, striving to train up her children in the way they should go. She was conscious when her time had come, though so weak she could scarcely whisper. She embraced her husband and sister, and bidding good bye to a friend she passed peacefully away. In the time of her lingering illness she requested that when dead she should be carried back to the home of her childhood and placed in the house; and Elder F. L. Oakley and the writer should make a talk on the occasion, which was done, after which she was laid to rest in the family burying ground in the presence of a large gathering of neighbors and friends, which gave testimony of the high esteem in which she was held. She leaves a devoted husband and five children to continue the battle of life while she is at rest. "Let me die the death of the righteous and my last end be like his."

Y. I. CHANDLER.

APPOINTMENTS.

E. E. LUNDY.

Sardis Thursday before 2nd Sunday in Sept.
 Pleasantville Friday
 Reidsville.....at night
 Burlington.....Saturday
 Durham.....at night
 Raleigh.....2nd Sunday
 Willow Spring.....Monday
 Sandy Grove.....Tuesday
 New Hope.....Wednesday
 Dunn.....Thursday
 Thence to Seven Mile Association.
 Bethsada.....Monday
 Hannah's Creek.....Tuesday
 Clement.....Wednesday
 Smithfield.....Thursday

Thence to Little River Association
 Upper Black Creek.....Monday
 Wilson.....Tuesday
 Tarboro.....at night
 Conoeta.....Wednesday
 Some one will please meet him at Madison
 on Thursday after 1st Sunday in September,
 ISAAC JONES.

Memorial.....Monday after 4th Sunday in
 September.
 Wilson.....Tuesday
 Union.....Wednesday
 Lower Town Creek.....Thursday
 Tarboro.....Friday
 Little Creek.....Tuesday after 1st Sunday
 in October
 Sparta.....Wednesday
 Autrys Creek.....Thursday
 White Oak.....Friday

Thence to Contentnea Association
 I. M. HARRIS & J. A. BURCH,
 Bethany.....Thursday before 4th Sunday
 in September

Thence to Little River Association
 Chapel.....Monday after 4th Sunday
 Memorial.....Tuesday
 Upper Black Creek.....Wednesday
 Contentnea.....Thursday
 Wilson.....10 o'clock Friday

Thence to Kehukee Association
 Bear Grass.....Tuesday after
 Flat Swamp.....Wednesday
 Conoeta.....Thursday

Thence to Contentnea Association
 They will need conveyance when off R. R.
 W. B. WILLIAMS.
 Hickory Grove.....Monday after 3rd Sunday
 in September
 Oak Forest.....Tuesday
 Clement.....Wednesday
 Smithfield.....Thursday
 Thence to Little River Association.

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

| DATED July 28, 1898. | No. 43 Daily | No. 45 Daily | 41. Daily | 49. |
|-------------------------|-----------------|-----------------|--------------|-------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon..... | 11 50 | 9 43 | ..... | ..... |
| Ar Rocky Mt..... | 12 55 | 10 30 | ..... | ..... |
| Lv Tarboro..... | 12 22 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 00 | 10 36 | 5 40 | 12 52 |
| Lv Wilson..... | 1 58 | 11 13 | 6 22 | 2 30 |
| Lv Selma..... | 2 55 | 11 55 | ..... | ..... |
| Lv Fayetteville..... | 4 25 | 1 02 | ..... | ..... |
| Ar Florence..... | 7 25 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | | | | |
| Lv Tarboro..... | 6 00 pm | | | |
| Lv Rocky Mt..... | 6 45 pm | | | |
| Lv Wilson..... | 7 10 pm | | | |
| Ar Gold'soro..... | 5 00 pm | | | |
| Lv Goldsboro..... | | | A. M. | P. M. |
| Lv Magnolia..... | | | 7 00 | 3 05 |
| Ar Wilmington | | | 5 05 | 4 12 |
| | P. M. | | 9 30 | 5 40 |

TRAINS GOING NORTH.

| | No. 37 Daily | No. 39 Daily | No. 40 Daily | No. 46 |
|----------------------|-----------------|-----------------|-----------------|--------|
| | A. M. | P. M. | | |
| Lv Florence..... | 5 45 | 8 35 | ..... | ..... |
| Lv Fayetteville..... | 11 10 | 10 35 | ..... | ..... |
| Lv Selma..... | 12 25 | 11 44 | ..... | ..... |
| Ar Wilson..... | 1 17 | 12 19 | ..... | ..... |
| No 102 ex Sun | | | | |
| Lv Goldsboro..... | 6 00 am | | | |
| Lv Wilson..... | 6 45 am | | | |
| Ar Rocky Mt..... | 6 15 am | | | |
| Ar Tarboro..... | 6 45 am | | | |
| Lv Wilmington | | P. M. | A. M. | |
| Lv Magnolia..... | | 7 15 | 9 35 | |
| Lv Goldsboro..... | | 8 55 | 11 04 | |
| | | 10 10 | 12 03 | |
| Lv Wilson..... | P. M. | A. M. | P. M. | P. M. |
| Ar Rocky Mt..... | 1 17 | 12 10 | 11 15 | 12 40 |
| | 2 14 | 12 57 | 11 57 | 1 30 |
| Lv Tarboro..... | 12 31 | | | |
| Lv Rocky Mt..... | 1 18 | 12 57 | | |
| Ar Weldon..... | 1 45 | A. M. | P. M. | |

†Daily except Monday. †Daily except Sunday.
 Train on Scotland Neck Branch Road leaves
 Weldon 4:15 p. m., Halifax 4:30 p. m., arrives Scot-
 land Neck at 5:40 p. m., Greenville 5:57 p. m., Kin-
 ston, 7:55 p. m. Returning leaves Kinston, 7:50 a.
 m., Greenville 8:52 a. m., arriving Halifax at 11:15
 a. m. Weldon 11:33 a. m., daily except Sunday.

Trains on Washington Branch leave Washington
 5:30 a. m. and 2:30 p. m. Arrive Parmele 9:10 a. m. and
 4:00 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 except Sun-
 day at 5:30 p. m. Sunday, 4:15 p. m., arrives Ply-
 mouth 7:40 p. m., 6:10 p. m. Returning leaves
 Plymouth daily except Sunday at 7:50 a. m. and
 Sunday 9:00 a. m. Arrives Tarboro 10:05 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 5:33 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 8:10 a. m. and 4:15
 p. m., Returning leaves Clinton at 7:00 a. m. and
 10:45 a. m.

Train No. 78 makes close connection at Weldon
 for all points North daily, all rail via Richmond,
 H. M. EMMERSON, General Pass. Agt.
 J. R. KENLY, Gen'l Manager.
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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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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.

SOMETIMES.

I sometimes think it's too good to be true,
When they talk about life's fair river,
Of that country so bright, where there is no night,
In that beautiful, that blest forever.

[CHORUS.

No matter what the world says, no matter for its frown,
No matter for its storms, no never,
For Jesus being true there's a glory waits for you,
In that beautiful, that blest forever.

I sometimes wish when I'm weary and sad,
That the golden gates were nearer,
But I know I can wait for a joy so great,
For to me will the crown be dearer.
I sometimes ask when I think of the end,
Will the Lord on me have pity?
Will he bid me come to that dear dear home,
In his own everlasting city?

I sometimes grieve when the friends I must leave,
For the bond is so hard to sever,
But the thought is sweet, that at last we shall meet,
In that beautiful, that blest forever.

O I sometimes think of the dear old saints,
On the banks of Jordan's river,
Who with weary hearts are waiting to depart,
For that beautiful, that blest forever.

And I sometimes pray on my toilsome way,
For the faith of a true believer,
Whose hopes shines as bright as the stars of light.
In that beautiful, that blest forever.

CALL TO MIND THE FORMER DAYS.—HEB. 10 : 32.

DEAR BROTHER GOLD:—Seeing that you have filled up the LANDMARK of August 1st mostly with communications copied from the old Primitive Baptist papers of 55 or 60 years ago, among which is one from me, being dated January 1st, 1844, I feel inclined to say a few words,—and as you reminded the readers that I am the only one now living of all those writers whose letters are in that number of the LANDMARK, it would be impossible for tongue or pen to portray the mingled feelings, thoughts and remembrances that have sprung up in my mind while I call to remembrance the former days of my pilgrimage and consider the former years, as well as "all the way" the Lord God of Israel has led me these 60 years in the wilderness.

Old people generally delight to meet with each other and talk of the former days, whether in natural or religious things. But with whom shall I talk of these things? All my first acquaintances among the Primitive Baptists are dead so far as I know. I knew of no young members among them when I was received among them in August 1842. The membership of the church that received me were considerably advanced in years. I

rode to the church eight miles on horseback and carried my wife, seated behind me on the same horse. She was then about 16 years old, and I in my 24th. We had been married about two months before I was baptized. My wife was received and baptized nearly a year later.

We were very poor in this world's goods, but were able to work and willing to do it. My wife knew a little about carding and spinning and she soon learned to weave as well, and make our clothing for every day and Sunday also. And for many years after I entered the ministry and was serving churches, the clothing I wore to visit my brethren and churches was spun, woven, cut and made at home.

I was badly hurt at a "log rolling" in February 1843, disabling me entirely from work, causing me more sufferings, hardships and distress through life than is possible to describe, and it so overcomes me and breaks me down to rehearse some of the many afflictions, extreme sufferings, trials and hardships that I and my dear companion have been called to endure in this mortal life, that I seldom attempt to speak of them or dwell upon them any more than I can well help.

To speak of these things or to try to give others any just conception of them, it seems too much like living over and over again the same afflictions, trials and hardships. We had, so far as possible, rather forget the past sufferings and press forward to that which is before, to the mark for the prize of the high calling of God in Christ. We are waiting and longing and "looking for that blessed hope" of the saints and for the "glorious appearing of the great God and our Saviour Jesus Christ." The realization of meeting Him who gave himself for

our sins to redeem us from all iniquity and to be made like Him, will more than make amends for sufferings of this present time of three or four score years that we have been in the furnace.

Dear brother Gold, I am truly glad that you gave those letters of these faithful old soldiers of Jesus in the LANDMARK of August 1st. I had read them when they first appeared and though the writers are dead, they yet speak so distinctly, and so familiarly, that I feel like in reading their letters of 50 or 60 years ago, I have met with an old time friend and brother whose speech I can understand.

My early raising and religious training was not with Baptists of any kind. My parents were not identified with any religious sect till after I became a church member.

My father was a mechanic of fine native sense and skill in his work. He was much from home and the chief care of the family devolved upon my poor mother. She was a precious woman of feeble health. Her religious training was of a strict Sabbatan character and her chief reading was the bible. She often entertained her children, of lonely nights while she was at work, with recitals of bible incidents, such as the creation of the world, the murder of Abel, the wickedness of men, the building of the Ark, the flood, the rainbow, and she would tell us of Abraham, Isaac and Jacob, of Joseph, and the wickedness of his brethren in selling him, of God's mercy to him and how all his brethren were brought to bow down to him. And she would tell us to be attentive to our little books and learn to spell, read and write and we could then read these things in the bible for ourselves. In this manner I became early impressed with a great

desire to know how to read so that I could read the bible and learn more about God and his ways and works of which I was often enquiring of my precious mother.

I had but little opportunity to go to school and most of my early education was acquired at home, and thought I had achieved much when I could first read the bible even in my childish and imperfect way. And from that day till this, from some cause, no book has ever been put ahead of the bible in my estimation. From it I have ever felt that I gained solid truth and instruction with regard to God and man that I could get no where else. Here I desire to say much, but my letter is already too lengthy. All the way along this article I have wanted to say something about how desolate and lonely I often feel in this world, with all my first associates in the church and ministry dead. Many of them taken in the midst of seeming good health and great usefulness to church and state, while I, who felt to be of little use in any department of life, have still been spared to suffer on a little longer and render what has often seemed to me, a poor, imperfect and crippled service at best.

The first article I ever wrote for publication appeared in the old Primitive Baptist paper of N. C. I think it was in 1842 or 43. After that time I was an occasional voluntary correspondent, and from the publication of that first letter till now I have been a reader of the paper through all its changes of name and locality, feeling a deep interest for its usefulness and perpetuity. I am glad, brother Gold, to believe that the Lord has placed you at its Editorial head and trust that you and your associates may be blessed in conducting it to the

glory of God and to the good of his people.

In 1845 I wrote my first letter for publication in the Signs, since which time I have occasionally written for other Primitive papers and for the last 18 years I have been editorially connected with the Gospel Messenger. I am astonished that I have written so much and know so little, and still more astonished that my brethren every where have borne so patiently with me.

This day (August 4th 1898) is my wife's birthday. Seventy-two years are accomplished. She now, in poor health enters her 73rd year and I in my 80th. May heaven's blessings rest upon all the saints. Farewell.

W. M. MITCHELL.

Opelika, Ala. Aug. 4th 1898.

Remark.

I am glad to publish the above interesting letter from Elder Mitchell. The Lord keeps him bright and useful yet. They shall still bear fruit to old age.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—It has been on my mind for some time to have my experience republished. Twenty years ago I had it published, long time but not forgotten. Ever since I was a child I feared death and judgement. I was brought up in the fear and admonition of the Lord, my parents being Primitive Baptists. I was a very gay and cheerful girl up to my 20th year.

I was sitting alone in my room reading a news paper, and saw in there where a man was sowing his grain, and said a voice sounded three times, you may sow, but another shall reap; tomorrow you

shall die. He became alarmed, and went home, told his family he was going to die. The next day he died. Oh what a shock; it struck my heart like a clap of thunder. I thought in one moment surely I am going to die! Oh is this sent to me as a warning? I saw myself a poor sinner justly condemned. My sins rose like pointed mountains. I thought I was going to die and be lost forever. I attempted to get down on my knees to try and pray, and felt that I was too unworthy to bow to such a just and holy God, and rose on my feet and lifted my hands to heaven and begged for mercy. What to do I did not know. I then cried out and said, Lord what shall I do? How can I go to dinner, I know I cannot eat. I do not feel worthy of anything, what shall I tell my father and mother? I was called to dinner, and went in the dining room. Mother asked me what was the matter. I told her my head hurt me. I could not eat anything. I just had to go off to try to pray. The more I prayed the worse I felt. Oh I did not want any body to know I was thinking about religion. (I was trying to hide my troubles, but could not. Papa came in my room one day and said to me, my dear child, you are almost heart-broken. I have been seeing it in you trying to hide it from me. O how thankful I do feel to think I have one child that feels herself a sinner. I believe the Lord has convicted you. I am praying for you. The Lord never^s begin a work but what he finishes it. I believe you are feeling what a poor sinful heart your father felt himself to have. Oh I could not say it was not so. I got off from him as soon as I could. I then went on for three months praying for mercy. I would go to preaching almost heart-broken. Some-

times I would try to wear it off, but oh how I would suffer, and beg the Lord to forgive me.

I was taken very sick and thought now here is what has been troubling me so, I am going to die and be lost forever. Papa sent for the doctor who came and gave me an overdose of calomel. In 24 hours I was prostrated, and had a congestive chill, and was unconscious for 8 hours, and could not speak. When I came to know anything oh how I thanked the Lord for letting me live, for I thought I was almost gone and lost forever. I could not raise my head off my pillow. How wretched were my feelings. Next morning brother A. N. Hall was to preach at a school house near home. I asked mother to send for him to come to pray for me. She cried out and said to papa that I wanted him to send for brother Hall to come and pray for me. Papa said, oh my dear child I will send for him. I told him I was almost gone and lost forever. I was so weak I could only say a few words at a time. Brother Hall came and asked me what I wanted to see him about? I told him I was going to die and be lost forever. I had been feeling this for 3 months. He said he did not think so, for he believed the Lord had convicted me, and he did believe I was going to die. If I died I would be saved in Christ. I could not raise my head off my pillow, expecting death at any time. My suffering was great, just as low as I could be, my troubles were great, for three weeks more. I was taken with convulsions which lasted me 2 days and nights. When I came to know anything I viewed myself just swinging over a dark pit lost forever. It seemed to have a scum over it, if that give way I was gone. I felt as helpless as a little child, all power gone, lost forever. These words came to me,

except you become as little children you cannot enter the kingdom of heaven. Oh the brightest light showed all around, all darkness was gone. My soul was full of glory. I raised my arms around my father's neck and said, oh papa I am happy.

I went into spasms from a blister two nights and days. I felt calm and resigned, troubles gone, did not want any body to ask me anything about my feelings, begging the Lord to show me the way and make it plainer. Brother Stephen Chandler came to see me, and said to me you seem to be so quiet; you don't talk. I told him I was in a strange condition, my troubles gone, sometimes no hope. I told him and papa and mother to come close to my bed. I would tell them how I felt the other night. I told them my experience. He sang the song, "I am a stranger here below." When he got through I asked them if that was a christian experience. They said it was theirs. I told them that was my feeling. I felt happy, all was right I was sick two years. The Lord raised me. I got well to go to the church at Ebenezer, Person Co., N. C. 47 years ago. Brother A. N. Hall baptized me. I am with the same church yet, a poor sinner saved by grace, if saved at all.

REBECCA ROYSTER.

Remarks.

This is the same sister Royster who, when she and some other young girls were talking about what denomination each would join, said that she expected to offer to the Old Primitive Baptists, and one of them said to her, "If you get in there you will have to tell a God-blessed good tale."

P. D. G.

ELDER P. D. GOLD, BRETHREN AND SISTERS IN CHRIST:—This is far from being the first time I've attempted to write you, but feeling my weakness and inability to such an extent, yet the flames have consumed the backwardness.

Dear loved ones, many joys and sorrows I've passed through since last you heard from the unworthy writer. I've been on the mountain peak singing with the larks, then suddenly cast down, down in the deep, deep, dark valley of despondency, crying for mercy, and for dawn once more. At an unexpected time the clouds would disperse, the beautiful, brilliant light shine forth, and my soul was happy in Christ, then at other times it seemed the sun would never shine on poor unworthy me again. Just so dear ones, I'm journeying on through this life. This morn finds me dear loved ones, surrounded by many blessings which come alone from God, yet I find myself discontented, the desire almost prevailing to be with a few of the Lord's children, who are blessed to assemble together in worshiping our dear heavenly Father. Yet while I'm deprived of that blessing, I trust I'm thankful he has given me the desire to write you. Oh may he direct my mind and guide my pen, that I may write nothing amiss. And now while I am with the Primitive Baptists I feel as unworthy of their fellowship as I felt unworthy to go among them, and as I desired to go among them, so I now desire to stay and try to pray God to give me grace to stand all persecution, overcome all temptation and hold out faithful to the end. They are to me the most lovely people on earth. I truly believe they love each other better than any people on earth.

Brother Gold, I find more real joy and comfort in a little "fire-

side" talk with a few good sisters and brothers, than my four years stay in the Methodist church. I believe there are good people in that church and as long as they enjoy it that is the place for them, though I never left them immediately after being killed to the love of their forms. It was for a while I really didn't know what I did believe. I trust in God I'm established in the true doctrine.

Dear brethren and sisters, when I was cut loose from every earthly thing which I once fancied and that charmed me was thrown bare, poor blind and helpless before a just God without one ray of hope I fail to find language to express my anguish. It was also hard to say I had lost all confidence in the flesh. I hope I learned by experience our works and self righteousness were all filthy rags, and that redemption and salvation are only in Jesus, and that his people had been redeemed from all filth and mortal corruption before we were born. I now trust I love a God of predestination and election.

What a precious and complete Saviour. He will not see the righteous forsaken nor his seed begging bread, but oh how greatly do I fear I am not one that is embraced in these sweet and sure promises. Oh how often do I feel, could the dear brethren and sisters know my vile-ness, surely they could not esteem one so imperfect. Oh that I could meet the sore trials of this life with that meek and trustful spirit, that so beautifully adorns the christian character. Sweet thought now and then I hope the effulgent rays of the sun of righteousness penetrate my whole being in loving kindness. He rolls the clouds away which threaten to engulf me, and where darkness, sin and death seem to reign, light, love, and liberty do rule supreme. O sweet

thought when I can look back in sweet remembrance to the time when being led down in the water and can glimpse the beautiful brilliant light that once filled my soul. my poor heart fluttered with joy when being led down in the water and the sweet and boundless love I felt when raised with Christ from a burial in baptism and being led straightway up out of the water, as the dear children of God stood on the shore singing. O I can never fully describe. It is too deep,—too divinely precious to be expressed. O how wonderful and powerful is God's work, my dear loved ones, I feel like I must tell you how my poor thirsty soul was filled, and what a feast I had together with many others, at our church 2nd Sunday in July. After our dear pastor brother W. J. Stephenson closed his good sermon, and repeated a few sweet verses of scripture, my dear young brother came forward and offered himself to the church. Surely my cup was filled and running over, he was baptized that evening. I always loved him, and thought as well as I could, but oh I can't express the great love now.

How happy was our little home that night, with father, mother, brother and sister united as one in Christ Jesus. May the dear Lord bless my dear young brother Jimmie, he is so much better than I, and always has been from a little boy. He has been a dutiful son, and it seems I've been so disobedient.

Dear brethren and sisters, do you ever get so you can't shed a tear, and your heart seems like stone, and then at other times you can't prevent the tear, and you cry until you are ashamed of yourself? I do.

I will close this insignificant epistle. I have written as my thoughts came. Dear loved ones,

may God uphold you by his power, sustain you with his grace, so that you may grow in the knowledge of his truth and shine forth in his cause as the star of Bethlehem. From your little weak sister, (if one.)

ZILPHIA C. WHITLEY.

Smithfield, N. C.

DEARLY BELOVED BROTHER GOLD:—It seems like presumption for such an ignorant and unworthy creature as I to write to you, who are as a "A green olive tree in the house of the Lord," showing forth his praise, honor, and glory. But I have suffered in mind so much for the past few months about writing, that I fear to let this opportunity pass lest a worse thing come upon me. I do not know what power actuates me, but if not sadly mistaken, it is by a sense of love and fear.

I feel this a. m. that I love the Lord, and I want to serve him humbly and truly, and if I write anything you consider displeasing to him cast it aside, and please let me know. I feel the need of instruction.

I will try to be brief. I desire that any and all should know that I, though such a sinner, am not ashamed of the cause of Christ, neither do I fear I am contending for a doctrine that has any error or fault in it; but I am so often ashamed of and disgusted with myself. I bear so little of his image, and reflect so little of the beauties of Godliness, if indeed, I bear any good fruit at all, am so full of sin and pollution, I hardly see how any of you can afford to call me "sister."

Then again, when I am surrounded and assailed by those who know not God, I often tremble with fear because I am so unqualified to

maintain the honor of his word and glorious doctrine, but at times I am enabled to reply to them with some degree of boldness. The worldly people and religionists laugh us to scorn for having doubts and fears, and telling so much about our feelings. I once heard one say there was no feeling in religion. It was simply a resolve. We need not wonder so much at that, for we are taught that, "The dead know no changes." "Who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness."

They rest in all confidence upon their works, feeling no need of God's help and free grace. But we have not so learned Christ, if we have known him at all, but are commanded to "Be ye not partakers with them," neither be ye "entangled again in the yoke of bondage." Live not after the flesh; if we do, we die to all spiritual comforts and profitableness. Oh may we be enabled to stand fast in the liberty wherewith Christ has made us free, for "If we are justified by the deeds of the law Christ has become of no effect." Nothing but truth will ever do us any good, and I do not wish to shun "Predestination" nor "Salvation by Grace" to gain the approbation of a vain world.

Did not vain and sinful men,—the popular world,—put our dear Jesus to an open shame, persecute him, and nail him to a rugged cross? Yes, the Christ Jesus we love to think of as One pure and sinless being that once dwelt in human form. And can we not suffer shame and persecution for his dear sake? He has told us, "If ye were of the world the world would love its own." This is one great evidence to us that we are his.

I am so glad that the scripture teaches us that God chose his peo-

ple in Christ before the world began. In and through Christ is the only way we can ever stand before God, for he cannot look upon sin with any degree of allowance. But Christ being pure, could and did take the sins of his bride upon himself, made the atonement with his own precious blood, clothed her with his own righteousness, so that he can present her before the Father, holy, without spot or wrinkle, and clothed in a raiment of wrought gold. David said, "He shall choose our inheritance for us," and I am so glad of it, whether I am his or not, for I know there is no other way by which I could be saved. Of myself I can do nothing good. I think I would believe in and love "Salvation by Grace," if I had never seen a bible. The scripture says, "All thy people shall be taught of the Lord." I will write my laws in their hearts, and in their minds will I print them. I will be unto them a God and they shall be unto me a people. I do earnestly believe that the Lord will reveal himself to every one for whom he died, and that when he comes to make up his jewels, they will be gathered in without the loss of one. They are bought with too great a price to even be given chance to be eternally lost. This is my hope of acceptance. Surely I received it not of man. I went mourning his love to know many long weary days and months. I was stript of all earthly support and protection, and I sought everywhere, at morning, at noontide and in the still hours of the night for the Lord. I enquired of the watchmen where he could be found. The way was dark, and I miring in sins. I got to the ends of the earth, as it were, but I could not find him. At last I hope he revealed his smiling face, and filled my soul with love and praise—a love that is higher, nobler, purer,

and sweeter than any earthly love, yea, earthly things seem to fade away before this consuming love. Now I desire to live to his praise, honor, and glory, live in his dear service all my days. Even the cross, the sorrows and doubts and persecutions are dearer than pleasures that come from any other source. If I were not so easily tempted, so disobedient and wayward; all this is due to sin in my members, and causes me to bear many "stripes," yet today I can say with David, "Thy rod and thy staff they comfort me."

Brother Gold, I am a mystery to myself,—my feelings are so contradictory. Sometimes I get so low down I feel like the Lord has cast me aside forever, or that probably I have never been a "follower" after Christ, but rather the delusions of my imaginative brain. At such times I feel much as I imagine the disciples and followers of Jesus did when he was crucified. I will not say my grief is as intense. But you remember they didn't understand his saying, That he would raise the temple again in three days. Just think of their solemn mood, perhaps gathering themselves in groups, and giving vent to their great grief. Where was their hope? Jesus, the one they loved so dearly, the one whom they had followed and trusted their hopes upon,—was dead, dead, laid away in a tomb as other men, and now all their hopes buried with him and they made a reproach, while perhaps the enemy were saying, "Where is your Lord?" They understood not that God had said, "I will not suffer mine holy one to see corruption." I suppose that "First day of the week," when the two shining ones exclaimed to the weeping Mary, "He is risen," was the sublimest one they had ever known. What a rapturous joy?

Jesus had risen conqueror over death, hell and the grave! No wonder they fell at his feet and worshipped him. "Oh for such love let rocks and hills their lasting silence break."

I desire to always trust in the Lord, but my faith gets so weak sometimes I feel to exclaim with one of old, "Lord, I believe, help thou mine unbelief." Sometimes my faith seems stronger than at others; I can lean upon this staff when walking through the valley and the shadow, knowing that no evil can betide when Jesus is by our side, and realizing with dear old David, "The Lord hath delivered and will still."

I fear I have disgusted you with my poorly expressed views and feelings. Should you publish any portion of this, will Elder Rittenhouse, brethren E. J. Hines, I. S. Smith, sister Lola Garner and others to whom I owe letters accept it as a reply, and write me, if they feel inclined. I will write them privately as early as I can. I think my rush of school work will soon be over, then I'll have more time.

Just a little word about our lovely association at Dutchville. Surely we were made to sit together in heavenly places in Christ. It was almost the gate of heaven to my poor soul. Brother Gold, I feel like it was a special favor from the Lord to me, to meet you there. Oh how you comforted me! I felt like Monday a. m. if I could be with you in private conversation I could talk freely, but I know I was not worthy of such a pleasure. The parting was sad, yet I was made to greatly rejoice in hope. If the communion of saints below is so sweet, what will heaven be! There may we all meet clothed in immortality and the likeness of our gracious Lord, where we will no more "see through the glass darkly," but can

see Jesus as he is, and give all praise due in the perfect worship of God. Peace be unto you. Unworthily, but affectionately.

EMMA HINES.

Pernell N. C.

Mrs. R. ANNA PHILLIPS DEAR AND ESTEEMED SISTER:—A flash of news from our dear sister at Corydon reveals to us that you are yet in the land of the living, with mind and heart intent on rounding up the measure of a busy life. Well that is good news to us, there are so many discouragements, while the love of many is waxing cold, that it is refreshing to see a believer holding on the way, and doing with settled purpose and activity what his hand finds to do in the harvest field. To be a little more explicit, we have received a portion of a letter aunt Kate Bartley received from you, and we were truly delighted to have so many pleasing glimpses of your present life—your thoughts and doings, and your plans for the future. We were glad of this for we had lost sight of you and were wondering where you were and what you were doing. We are glad that your interest in spiritual things remains without abatement, and that you are willing to improve the time until the night cometh when no man can work. The Memorial Stone at the last end need have nothing better on it than, "She hath done what she could." It is not always necessary to cross continents and seas, or give our bodies to be burned, to be remembered of the Lord. Think of the earnest hearted woman, who with quiet reserve stooped at her Saviour's feet and washed them with her own tears and wiped them with her hair, and then covered them with the precious ointment she had brought. How simple! how loving! and yet,

how wonderful for her. Unconscious of good intent, and unassuming in the performance, how must her heart thrilled with joy, when her dear Sovereign exclaimed, "Where-soever this gospel shall be preached in the whole world, there shall also be this that this woman hath done be told for a memorial of her." What a gracious recognition was this! All lands and languages shall hear of this grateful tribute to Jesus, from a sinner saved by grace divine. I don't know which sweet experience was most to be coveted this interview of a woman, lost and saved, or that of the favored disciple who leaned so lovingly on Jesus' bosom. Then there was the daughter of Samaria who had such an instructive talk with Jesus at Jacob's well, and the two disciples whose hearts burned within them as they listened to their living Saviour but knew it not. There were Peter, James and John given the wonderful privilege of seeing Jesus meet with Moses and Elias far up the mountain side; there were hours and days made happy by the Lord of glory as he talked, and walked, and rested in the olive groves or along the streams and lakes of old Judea; there were visits to the homes of mothers and sisters which Jesus cheered with his sympathy and love. But time would fail to tell of the scenes of experimental knowledge of a Saviour's interest in his disciples in the days of his stay on earth—of the scenes of condescending love, of peace and joy; scenes of sorrow and suffering. Every day had its blessings, its counsels, its comfort, its healings, its strengthenings for the present, its promises for the future, its assurances of coming glory.

These are some of the amazing things that make our Redeemer precious, and that make you and others desire to serve him; and will-

ing to suffer if need be for his sake. Take from the world and from our hearts the story of a Redeemer, the knowledge of his forgiving mercy, the hope of heaven, enduring rest, and how empty and tasteless would be our present existence. I doubt not but that you can witness these spiritual considerations, and hopes grow brighter and brighter unto the perfect day. At least they come to be more and more necessary to our happiness and assume a reality that once they did not have. When the wise man spoke of the years drawing nigh when we shall have pleasure in them, he spoke of the growing infirmities of nature, and more especially our inability to continue our interest in this poor, perishing world. He spoke of his own crushing disappointment when he gave his heart to enjoy pleasure, when he tried all the world could give and found it all vanity and vexation of spirit, and that there was no profit under the sun. But when we learn the true character of this world, that it is as it were but a wayside inn, a land of drouth and death, it is then that the implanted hope of a better life comes to be a joy by day a song in the night. You and we have learned much in the school of adversity and can testify that man was made to mourn when his heart is set on things on the earth. I trust we have learned the antidote to this in the school of Christ. What an eventful, changing life your own has been! I suppose you are not very far away from the old Butler home. The dear little church there would not be just as it was when I was there. Our precious Respass has passed away, and your lamented husband whose kindly face I saw there joined the silent army of the dead, and you no longer worship there as you did. How many memories there are to make us sad; how many experiences

to make us humble; but hope spans all these with a brighter bow than Noah's in the clouds, a token of God's everlasting covenant with all living things. I trust you are reconciled to what God appoints and that you are watching his hand as the servant the hand of her mistress.

Now, I must restrain my musings for your time should be more usefully occupied than following these lines. We are glad to know that the readers of ZION'S LANDMARK will hear from you often. There is no need of solicitude or uneasiness as you enter on this work, save what we should all feel under all circumstances of life. I hope it will bring you the esteem of brethren, the peace of the Lord and rob your days of weariness. The LANDMARK is a good publication and I suppose its circulation is very large. It has been some years since I was a subscriber and now I shall renew my subscription through you, and you will please send my name to brother Gold.

We are living as when last you heard from us,—a quiet, unobtrusive, waiting life. I am living on borrowed time, having passed "three score and ten" two weeks ago. Remember us to your companions who fear the Lord and who think upon his name. I know you will be too busy to write, but will take some article in the LANDMARK as from you to us. In the best of bonds your brother.

S. B. LUCKETT.

DEAR BROTHER GOLD:—I have just returned from a visit to Mt. Zion, Va. and spoke to them on yesterday.

That church has not had any pastor for some years and but two sermons in three years and yet they keep up their organization, meet

regularly on 3rd Saturday and Sunday, sing, pray and talk of the goodness and mercy of God to them. This is what I call life. It plainly demonstrates that a church of God will live even if they have no preacher. I have promised to visit them again on Saturday and 1st Sunday in November.

Why are such places so sadly neglected and so many churches with pastors visited? Is it not the gift of an evangelist to look after the waste places?

It seems to me that there is the place for one to make full proof of his ministry. It has been my lot to speak much in destitute places and even where there were no Baptists, and if I have ever been blessed in preaching more in one place than in another it has been in such places. I see large territories where the Primitive Baptists are unknown, and if I know my heart I want to spend sometime in some of those places. With love to you and family I am your brother in hope.

L. H. HARDY.

Roxboro, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—If you permit me to claim such relationship. In the first place I will inform you of the sad occurrence witnessed this evening. The burial of Samuel Hall, son of Elder J. C. Hall of Gogginsville, Va. He was killed yesterday by an elevator falling with him, in the furniture store at Roanoke, where he was clerk. He fell about 12 feet, neck and one arm was broken, a severe scar over left eye. It was a shock indeed to the family as well as many friends. He was brought home and laid to rest by the side of his mother at Little Creek church. Many sympathizing friends attended his burial.

May the Lord bless and comfort the bereaved family, all of whom

were present except one brother living in Kansas. He was the only single son, perhaps you remember meeting him during the time of association when you were there.

Your very comforting little missive overtook me at Hickman, Va. where I am spending a few weeks with my uncle who has been in delicate health for some time. I was glad to hear from you and to learn you had gotten home safely from our association, and I shall long remember the comforting discourse you delivered there, in meekness and in spirit, with me it was a feast to a hungry soul. I enjoyed your sermons more than ever before.

While you were preaching on Thursday it seemed to me a ray of light overshadowed your countenance, which revealed the Holy Spirit within.

At first I had said I rather brother Jones would come, but I think now the Lord knew best who was qualified to feed a hungry, thirsting soul at that time. May the Lord bless and preserve you to yet stand on Zion's walls and proclaim glad tidings of joy to his people. I will close asking your prayers and leaving this for your disposal.

CALLIE R. HECKMAN.

Helms, Va.

ELDER P. D. GOLD, DEAR BROTHER:—I have met with several that love the cause. I will relate one little incident. A lady that lived near me came over to see me some time ago. She was a stranger to me and I was to her, and she was talking about denominations. I asked her what church she belonged to. She said Episcopalian. She did not ask me, and I did not tell her the church I belonged to, and we then said nothing more about it.

Soon after that we met again, and I was telling her my feelings,

as I was feeling very low down, feeling like the good Lord had hid his face from me. She said she did not know anybody had such feelings but herself. She then asked me what church I belonged to. I told her, and she threw her arms around my neck, and we both shed tears. She said her mother was a Primitive Baptist, said she had told her husband she loved me, and could not help it; but did not know why it was. I think there are several here if they could hear the Primitive Baptists preach they would gladly hear and rejoice. I would be so glad if we had a church here. The Missionary preach came to see me, and he asked what church I belonged to, I told him. He said why don't you come over and join us. I told him the Primitive Baptists were good enough for me, and suited me.

He said you all will not commune with us, said we ought to be in one church. I told him that would never be, I did not think. Yours I trust in fellowship.

LIZZIE BELL.

Roanoke Rapids, N. C.

We request all our friends that can to send us new subscribers. If we can obtain enough increase to enable us to continue the LANDMARK at one dollar per year we shall be glad to do so, for I would prefer to send it at one dollar a year than at a higher price if I can afford it, because then more could read it. The time has been extended to November 15th, in order to enable all to help, and remember all who are behind can pay back dues at one dollar per year until that time.

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.

R. ANNA PHILLIPS,..... Macon, Ga.

VOLUME XXXI,..... No 22

WILSON, N. C., OCT., 1, 1898

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

EDITORIAL.

ELDER P. D. GOLD, DEAR SIR:— How do you harmonize the scriptures found in John 3 : 13 and the Acts 2 : 34, with those found in Gen. 5 : 24 and 2nd Kings 2 : 11. Please give your views in the LANDMARK when you can conveniently do so, and oblige one who desires to know the truth.

A FRIEND.

Remarks.

Jesus said no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. He says by the mouth of Peter that David is not ascended into heaven. By this I understand that no man has ever ascended into heaven—that is no natural born Son of Adam. Men die and go back to dust, and there remain until the last day, or the end of this world which is yet in the future.

David was a wonderful man and greatly honored of God, yet he died and his body is still in the earth—dust to dust—and so of all men that have died, or that ever will die.

Yet two men, Enoch and Elijah,

departed from this world and did not die, or did not see death, and their bodies did not return to dust. Here there is an illustration of the existence of a state beyond mortality that is the resurrection state. The power of God to change the body so that it shall not see death, nor feel it, nor come under its power, as shall be done with those of his saints that are living at the end of the world, is here exercised. Ordinarily men come under the power of death, but the miraculous power of God that lifted one out of the ordinary course of nature without disturbing its regular course is here seen, and it is a verification of the certainty of the resurrection of the dead.

The ordinary way to pass over a sea is by a ship, or some such outfit: but God divides the sea so that his chosen pass through it on dry land. Fire will consume man who is thrust into it; but God quenched the violence of the flame so that it had no power over the three Hebrews. By such miraculous power exercised in confirmation of the truth of divine teaching is the faith of God's people strengthened.

But the question our friend raises is the apparent contradiction of certain passage of scripture, where in Jesus said, no man hath ascended into heaven, except the Son of man who is in heaven, while Enoch and Elijah are in glory. There can be no contradictions in scripture, because it is the utterance of the truth, and there is no lie of the truth.

No man except the Son of man

ever ascended into heaven as he did, because no man ever came from heaven except Jesus. We are of the earth earthy, and when we die we return to our place—the dust; while Jesus ascends to heaven after his death, for this is his native place as fully as the earth is our place. Each must go where he belongs.

Jesus had power to lay down his life. We have no such power. We die because we have no power to retain the Spirit in the day of death. He had power to take up his life again. We have no such power. As head of the church and the eternal life of his people he returns or ascends to his Father where he was before the world was, and is there glorified, or ever liveth for us.

Enoch and Elijah did not die, but God translated them without their seeing death. In the sense that Jesus meant no one except himself ever ascended into heaven.

In the resurrection at the last day the Lord will change our vile body, and fashion it like unto his glorious body, and so shall we ever be with the Lord where he is.

P. D. G.

HOW DOES YOUR BIBLE READ?

Suppose you hand a book claiming it is the bible to an Arminian preacher, (Say a Missionary Baptist,) and he should read in it, Rev. Simon Peter D. D. L. L. D. made a contract with his church to preach for \$1000 a year salary,

he would at once look at the book knowing it is not the true bible.

Suppose he should read again, Rev. Paul, Doctor of Divinity, held a protracted meeting of ten days co-operating with the Methodists and Campbellites, and called on all that desired to go to heaven to give him their hand, and 100 were happily converted, he would look at the book to see what sort of a book it is, knowing it is not the true bible.

Suppose he should read in it again God has done all he can to save souls, but cannot do any thing more until the sinner makes the start, he would know that is not the right bible.

Suppose he should read in it, we hold to an election according to free agency, and it is left with the sinner to accept or reject the gospel as he pleases, he would know this is not the correct bible.

P. D. G.

MOTIVES FOR WRITING.

Some write to express their own true feelings and convictions, and thus to relieve their own minds.

Some write to influence the minds of others, intending to produce in the minds of their readers such a state of feeling as will lead them to act in a manner desirable to the writer. If the writer has a good object in view, and is surely right this is justifiable. But if he is wrong in what he writes, then his writing is hurtful if believed.

If a man does not surely himself believe what he writes then he

is a wicked writer.

If a man does most sur-ly himself believe it but is mistaken then he is an unprofitable writer.

P. D. G.

Sister Maggie Britt requests my view of Luke 12 : 13.

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me."

One could be near to Jesus in person or locally, and yet be so far from him in spirit as to desire nothing that Jesus gives, and desire the very things he does not give, and which one should beware of desiring. How alarming to think that one could draw nigh to Jesus in person, and yet desire worldly gain above all else.

One may be far from Jesus, as having never seen him in person, and yet desire the precious blessings coming to us through his crucifixion and resurrection.

One desires Jesus to speak to his brother that he divide the inheritance. This shows what his heart was set on, for out of the abundance of the heart the mouth speaketh.

Jesus replies with a rebuke that shows that he came not into the world to be a manager of this world's business, or a judge over it. His kingdom is not of this world, nor does he attend to the business of this world. Hence those whose hearts are so set have no desire for Jesus. One must have a true desire for the kingdom of heaven before he seeks Jesus, for what Jesus himself is, for what he came

to do.

He cautions his followers to beware of coveteousness. A man's life consisteth not in the abundance of that which he possesseth,

One who will give to another rather than take from him is nearer the kingdom of heaven. One who truly prays for his brother, and not for what his brother has, is nearer the true riches. One that seeks a heavenly inheritance is richer in faith than he that owes a worldly kingdom. One that does not attempt to tell the Lord what to do, but feeling his need asks the Lord to know what he himself must do, is far more obedient. Not only must there be no spirit to tell the Lord what to do, but there must be a true seeking for the kingdom of heaven.

A preacher of the gospel should not be a divider of men's estates; or a dealer in the matters of this world, but should give himself to the word of God and to prayer. He should seek first the kingdom of God and his righteousness, and whatever is needed will be added to him.

P. D. G.

TOUR WEST.

Having assumed the exercise of that right claimed by Paul in 1st Cor. 9 : 5. for himself and Cephas. I have for the time being left off writing, but I have preached every Sunday and frequently on other days. I do not think that other saying by the Master in Luke 14:20 particularly applies to me. As

twenty five of the best years of my life have been largely spent in serving my brethren, I might with seeming propriety have refrained preaching at least for a time, but I have not presumed to claim such as my right except as to writing.

My mind was to visit again certain churches and associations and preach among them, and renew and enlarge my acquaintance with them. Therefore Mrs. Lester and I left our home in Virginia August 4th making our first stop at Farmdale, Ky. with our dear brother and sister Benedict Farmer. This has long been a good home, a resting place for weary pilgrims, and perhaps as many have shared the hospitalities of this home during the last half century as that of any other such home in the land. Great is the faith of this father and mother in Israel, and wonderful the faithfulness thereof.

March 22nd 1896, brother Farmer was prostrated from the rupture of a blood vessel on the brain, at which time he had been a member of the church fifty years, had not for thirty years missed a meeting of his church and but one association during the fifty years. Sister Farmer during the last fifty years has, on account of the sickness of herself or brother Farmer, missed but 4 or 5 of her regular church meetings. The realization of my inability to picture the beauty, strength and duration of such lives is much akin to that I feel in trying to describe the fulness of the life of our dear Redeemer and elder brother. Sure-

ly they have their fruit unto holiness and the end everlasting life.

Faithful and well has this dear old brother filled up the days allotted to him for usefulness as a citizen, a member of the church, and now under the effect of repeated strokes severely made he is patiently, calmly and assuredly waiting, as he approaches the end, looking for the final and most glorious appearing of Christ, expecting when mortality shall be swallowed up of life. The chief concern of his life seems now to be his only concern, the welfare of the church.

If those of our brethren who are caviling about absolute predestination and time salvation could review the life of this faithful couple they would find the absolute purpose, the predestination, election and salvation or our God fully exemplified therein, and in such perfect harmony as to admit of nothing but the preaching of the gospel of the Son of God for a witness unto them of the truth revealed in their hearts, which is Christ in them the hope of glory.

I have thought how pleasant it would be to serve and preach where the churches were largely made up of such faithful membership.

The first Saturday and Sunday we attended the regular meeting at Old Bethel church near Shelbyville, Ky. which I once served for about three years as pastor. Elder P. W. Sawin a good and faithful servant is the present pastor. This is a church of long standing having been constituted near a hundred years ago.

Our next meeting was at Little Flock church, the home church of brother and sister Farmer. Prior to the fall of 1888 I served this church as pastor for three years, and baptized about half of its present membership. After preaching the second day, a dear young brother humbly, calmly, and clearly related something of what the Lord had done for him and was received to baptism.

Our next meeting was with the church near Mayslick, Mason Co., 2nd Saturday and Sunday. Brother Frank Laytham so well known by all who have visited the Licking association is a member and the deacon of this church. My fellowship for this little church is two-fold in its character and sweetness, being founded upon issues both of war and of peace, it having been my lot to witness with them the issues which divided Mt. Gilaed church the second time. This church is faithfully served as pastor by Elder John G. Eubanks so widely and favorably known by our readers. We enjoyed his presence and association but we had to forego the pleasure of hearing him preach.

Our next meeting was with the Lebanon association held with the Taylors Creek church about ten miles east of Kokomo, in Grant Co., Indiana. Elder B. M. Zion is the Moderator of this association, Elders Jacob Richards, Joel Kemper T. J. and P. Jones are the other ministers of the association. Elders Ragan, Taylor, Buckles, Pointer, Speers of Iowa, R. W. Thompson and Williams of Ohio, and brethren

Chastain Crouse and other promising young gifts were in attendance at this meeting, the most of whom preached and we had a good meeting. The Baptists in Indiana in the days of Wilson Thompson were strong and prosperous, but the greater part of the last half century has been spent in warring, disputing, debating and dividing until many of the churches have few in numbers. First to pull off and take disciples with them was perhaps the Two Seeders, next the Missionaries, then the Campbellites, and next the Mean's Baptists. For many years the Baptists there were known as Mean's and Anti-Mean's. A few years ago the Lebanon association like the Licking divided again, an element going out from them which was decidedly not of them, leaving them sound and orderly. This division was followed by one among those hitherto styled Mean's Baptists by which the means element seems to have been purged out, sufficiently so at least as to allow the bodies hitherto estranged because of the means and other questions to open correspondence. This correspondence may not have yet exhibited as much underlying force as may be desired to bring about the best results, but it is to be hoped that the movement is well grounded and that the brethren of like precious faith will so strive together for the unity of the gospel and faith of our Lord as to be found only contending for those things which make for peace, things which accompany salvation, and tend to

mutual edification according to the mutual faith of each.

P. G. L.

(Continued.)

JOSEPH.

Brother W. H. Mullis, of Ga. requests my view of Joseph. Evidently so prominent a man as Joseph had more than a local history. One so tried, of such integrity, and made so prominent was designed by the Lord as a type of him whose goings forth have been of old, and from everlasting, and whose duration is eternal, and whose kingdom is higher than Agag's.

The especial deliverance Joseph wrought was to save life, and this is the most useful and noblest service. To save much people alive was the purpose of his going into into Egypt. He was shown the coming famine, and wisdom and power were given him to save the food of the plenteous years that fed all during the famine.

In his separation from his brethren by their cruel act, in the affliction that followed him, in his behaviour under trial and temptation, in everything that he did that was righteous, his making no blunders, nor doing anything wrong, there is that which typifies Christ in his holiness and humiliation, his wisdom and perfection; also the evil conduct of his brethren exhibits the rejection and betrayal of Christ by his brethren.

The exaltation of Joseph to the second place in the kingdom of

Egypt, and the wealth at his disposal, and the entreaties of all nations to him under the force of hunger impelling them, and the ability of Joseph to supply all their needs, show the benefits of Christ's exaltation to the nations of the world, and his recognition of his brethren, their heart-felt conviction of their guilt, their pungent distress increased for a wise purpose by the wisdom and power of Joseph, and their reception of food without money and without price, his exaltation in their minds, their own vileness in their sight, and his wonderful glory in their sight, all shadow forth Jesus, the fruitful bough who saves his people and is to them the bread of heaven and gives them eternal life.

Joseph's nourishing his brethren and his father's house during the famine, and giving them the fat of the land of Goshen, and sheltering them according to the favor in which he was held in Pharaoh's house, indicate the blessed estate of God's people as they are nourished by Jesus Christ who is their Lord and king.

No misconduct of Joseph's brethren towards him could change his love for them, yet they are humbled because of their wrong conduct. He loved them still and loved while he lived. After he was made known to them as their deliverer they could never more hate him.

So Jesus loved his people, and bore their sins all the days of old. After he is revealed to them they never more can hate him.

P. D. G.

QUESTIONS AND ANSWERS.

Why do we baptize none but believers, or such as we think are believers?

Answer, because Jesus said, He that believeth and is baptized shall be saved: Mark 16 : 16. Nor is there a single example or instance in the new testament that authorizes any to be baptized except such as first believe.

Why do we commune with only those that have been baptized, and are in good church standing?

Answer, because the word of God warrants nothing beyond this. Our communion is no closer nor narrower than the Lord makes it.

Why do we not favor Sunday Schools? Answer, because there is no warrant, nor example for them in the new testament. No church of the saints had them in the days of the apostles.

But do we not think it is expedient and also justifiable to have them, because they are accomplishing so much good.

Answer, we do not consider that they are doing good. That cannot be a good work before God that he has not commanded.

Why do we not have schools to specially qualify our preachers to preach the gospel?

Answer, we find no warrant nor authority for it in the scripture. Besides we do not consider that one man can teach another to preach the gospel; but we hold that the Lord God calls and separates such as he pleases to preach his gospel.

Why do we preach the election

of grace?

Answer, because the scriptures declare that is the truth, and we believe it is so, and also love this doctrine.

Why do we preach the predestination of God?

Answer, because it is taught in scripture, and is according to the harmony and nature of God's character and his dealings with his people.

Why do we not preach the things of science and modern learning and progress?

Answer, because all that is foolishness with God.

Why do we not preach for money?

Answer, because we preach not for filthy lucre, but of a ready mind, or the mind that God gives.

Why do our people give money to such as preach or are in need? Would it not be wrong for a man to give money to a preacher of the gospel?

Answer, some people seem to think so; but I suppose it is either because some preachers so talk as to make them think it would be wrong, or because they love money better than they do what is preached, or the preacher that preaches the gospel.

Question. Does not our preaching give people a right to think that we hate mankind, because we condemn all creature works as corrupt?

Answer, in the days of the apostles the disciples were so regarded by the world: but Christ preached the same way.

Question. But should we not

think that we should make the gospel attractive to the hearts of natural men and women, by preaching it in such a way that the offence of the cross would cease?

Answer, then we would please men and not God.

Question. Do we not think that our preaching quickens dead sinners, and is God's appointed means of saving unbelievers, or those that are lost?

Answer, no. Where is any scripture to authorize this belief?

Question. Does not our preaching warrant such as believe what we preach in continuing in sin that grace may abound?

Answer, none except those dead to sin believe this doctrine, and how shall those dead to sin live therein?

Question. Do we believe that all for whose sins Christ was delivered to death, and all for whose justification he rose from the dead are saved, and shall be saved?

Answer, Yes. Do you believe this? Answer, yes if you do, and no if you do not.

If you believe that Christ hath perfected forever them that are sanctified by the offering of himself once, then you preach this to comfort, feed and edify those that receive this knowledge by faith.

You do not believe this when you ascribe the pivotal or turning point of their salvation, not to the death or merit of Christ, or to God's grace, but to the act of a man.

Question. Do we not preach that

good works have nothing to do with the salvation of man?

Answer. We hold that good works of man are not the cause of his salvation, but they are good evidence that he is saved, and we hold that all that have believed in God should be careful to maintain good works. What are good works, any and everything pleasing to man, or only that which the word of God authorizes?

Answer. Good works are the things that God has ordained that his people should walk in. If God ordained baptism is sprinkling a good work? No. If God ordains that a man shall walk by faith, is walking by sight a good work? No.

Do we not preach that if one is not going to be saved that it does not matter how much that one prays and seeks the Lord he will never be saved. No. We preach that as many as were ordained to eternal life will believe when they hear the gospel preached, and that if one truly prays to the Lord and seeks him that is good proof that he is already saved, and shall be saved.

Do we not preach that if we are going to be saved we will be saved regardless of our conduct? No, we preach that if we are saved we will be considerate about our conduct, and will seek the Lord in a day when he will be found.

Then you believe a definite, particular, fixed number will be saved, do you?

Answer, Yes, and if you do not believe that you believe something

else, and what is it? Why you believe that the number to be saved is not fixed, or a definite number, not a certain number.

Do you believe that whosoever will come to Christ shall come? Yes. Do you believe that or its opposite namely, that whosoever will not come to Christ shall come. Jesus said ye will not come to me that ye might have life, because your deeds are evil.

P. D. G.

UNION MEETINGS.

The Skewarky Union is appointed to be held with the church at Great Swamp, Friday, Sat. and 5th Sunday in Oct.

The next session of the Black Creek Union is appointed to be held with the church at Dudley, N. C. Sat. and 5th Sunday in Oct.

The next session of the Country Line Union will be held, the Lord willing, with the church at Ebenezer, Person county, N. C., on Saturday and 5th Sunday in October.

Our brethren and sisters generally are invited to attend.

L. H. Hardy Pastor,
W. D. Blalock Ch. Clk.

The next session of the Contentnea Union was appointed to be held with the church at Mewborn's and to commence on Saturday before the 5th Sunday in October next.

L. J. H. Mewborn.
Cl'k.

The Mill Branch Union is to be held with the church at Pee Dee Saturday and 5th Sunday in October.

ASSOCIATIONAL NOTICES.

The next session of the Cool Spring association is appointed to be held with the church at Mill Creek, Anderson Co. S. C. Friday, Saturday and 2nd Sunday in October.

Visiting brethren and friends will be met on Thursday at Pelzer on C. & G. R. R.

J. L. Reaves.

The Mill Branch Association is appointed to be held with the church at Pleasant Hill, Horry Co., S. C., beginning Friday before the 1st Sunday in November 1898. Those coming by railroad will be met at Conway, S. C., on Thursday and conveyed to the association.

M. M. Harrelson, Cl'k.

Call for reduced rates to the Kehukee and Contentnea associations.

Brother Gold, as my appointments were not published in time, and I did not know that they would be published at all, I come straight through to the eastern part of the state, therefore it will be impossible for me to fill any of them now.

E. E. Lundy.

I would call the attention of our people to the school of brother J. W. Gilliam. He is a good teacher, and his school is well located.

The training is efficient, and rates reasonable. It would be well for our people who wish to send off their children to patronize him. He is a Primitive Baptist. Pupils will be met at Burlington and Reidsville, N. C. Oct. 31st, and conveyed free to school.

P. D. G.

THANKS.

I wish to return my humble thanks to the brethren sisters and

friends who have sent me money to aid me to save my land. I have received including the five dollars from the Pig River Association at Little Creek last week, in all about one hundred and fifty-two dollars and fifty cents. This does not relieve me by no means, yet it has been a great help. And I appreciate it, and feel to hope that the Lord will bless those who have so kindly remembered me in my distress. Had I lost nothing by those who owed me I should have come out all right. I am suffering with rheumatism so that I can hardly get about, hope you are well. Yours in affliction.

J. C. Hall.

Gogginsville, Va.

OBITUARIES.

KINSON STEPHENSON.

By request I send you for publication an obituary notice of Kinson Stephenson, who departed this life March 20th, 1898, at the age of 68 years. His disease seemed to be congestion of the lungs. He was sick only three days. He had good attention so I have been told but his time to go had come. He was married to Sallie Wiggs Sept. 19th 1850. Unto them were born 10 children, 6 of whom survive him. He received a hope in early life but never joined the church until 1884, when he joined at Neuse, and remained a faithful member until his death, never missing a meeting unless providentially hindered. He dearly loved to hear the old Baptists preach the doctrine of predestination and election. I have often been with him in the latter part of his life. I have often seen him weeping for joy under the sound of preaching. It seemed that it was a joyful sound to him. May the Lord comfort them that mourn. Gospel Messenger please copy.

W. A. SIMPINS.

ELLA G. CLAYTON.

Death has again entered the home of William and Martha Clayton and taken

their youngest daughter, Ella, who was born February 19th 1873, and died July 30th 1898. She had measles in March '97 and was never real stout again, had hemorrhages of the lungs in May and said then she would never be any better, but during the summer was able to go to church several times; and kept up very well through the winter. When spring came her health rapidly gave way. She said one day she was not getting any better, but if she could only know she would be better off after death she wouldn't care; said that Mamie talked so beautifully about dying that it caused her to think of how she had lived, and to pray that her sins could be forgiven. She was of a sunny disposition and of a pure moral character, yet she said she felt herself to be a great sinner.

She often spoke with her mother and sisters about dying and said at times she felt like she could cast all her troubles on Jesus, but at other times would feel doubtful.

One morning she said she wished every one would pray for her she was in such great trouble. In a few hours she said she felt so much better, she believed God would forgive her sins, and she would be so glad to go and see Mamie. She said some professing christians seemed almost ashamed to speak of religion, but she could not see how any one could be ashamed of Jesus, said she wished each one of the family would think about dying before they came down to a sick bed, and that they all would meet in heaven.

She seemed so grateful for all the kind attention paid her, and was so patient through all her sickness. On the morning of the day she died she told them that all was well, and that she could see Mamie. She prayed several times saying, "If my time has come take me home Father," then asked all in the room to pray that the Father would come quickly and carry her home. About sundown her spirit gently took its flight and went to join the spirits of the redeemed. There with the Saviour and the loved ones gone before, she will be happy through eternity. Her body was carried to Cedar Grove and laid to rest beside her sister.

APPOINTMENTS.

S. F. BASS.

Little Creek.....3rd Sunday in October
 Bethany.....Monday
 Ghapel.....Tuesday
 Nahunta.....Wednesday
 La Grange.....Thursday
 Sandy Bottom.....Friday
 Beaver Dam.....Saturday
 Sand Hill.....4th Sunday
 Muddy Creek.....Monday
 Cypress Creek.....Tuesday
 Old Maple Hill.....Wednesday
 South West.....Thursday
 Bay.....Friday
 Stump Sound.....Saturday
 Wilmington.....5th Sunday
 Mill Branch.....Tuesday
 Will some one meet him at Whiteville Monday evening?
 Simpson's Creek.....Wednesday
 Thence to Mill Branch association.
 Peedee.....Monday
 Black Creek.....Wednesday
 Feathery Bay.....Thursday
 He will need conveyance when off from R. R.

J. D. RIPE.

Bethel Va.....October 18
 Little Vine.....19
 Snake Creek.....20
 Will some one meet him and brother Carter and his wife Oct. 18 at Delton and convey them to the Fish River association?

J. M. Wyatt

W. C. JONES.

Oak Grove.....Monday after 4th Sunday October
 Willow Spring.....Tuesday
 Sandy Grove.....Wednesday
 New Hope.....Thursday
 Bethel.....Friday
 Hannah's Creek.....Sat and 5th Sunday
 Bethesda.....Monday
 Black River.....Tuesday
 Mingo.....Wednesday
 Barbery's Chapel.....Thursday
 Reedy Prong.....Friday
 Hickory Grove.....Saturday
 Oak Forest.....1st Sunday in Nov
 Clement.....Monday
 Rehoboth.....Tuesday
 Fellowship.....Wednesday
 Middle Creek.....Thursday
 Raleigh.....Friday
 Will some one meet him at Apex Oct 24th

E. E. LUNDY.

White Plains.....Tuesday after 1st Sun in October
 North Creek.....Wednesday
 Beaulah.....Thursday
 Goose Creek Island.....Friday night
 Cedar Island.....2nd Sunday
 Hunting Quarters.....Monday
 Davis Shore.....Tuesday

Straits.....Wednesday
 North River.....Thursday
 Morehead City.....Saturday
 Newport.....3rd Sunday
 South West.....Monday
 Bay.....Tuesday
 Yopps.....Wednesday
 Stump Sound.....Thursday
 Brethren at Wilmington arrange for Saturday and 4th Sunday. Will Elder Thomas Bell arrange appointments and send to LANDMARK from there to Mill Branch association, then among the churches composing the same closing as far south and as near the R R as he can, as I want to go from there to Georg'la. Will some one meet me at Jacksonville on Monday after 3rd Sunday in Oct?

T. S. DALTON.

Skewarky.....Oct 4
 Kehukee.....5
 Tarboro.....6
 Goldsboro.....7.....at night
 Contentnea Association.....
 Black Creek.....11
 Wilson.....at night
 Elm City.....12
 Falls.....13
 Hopland.....at night
 Thence to the Toisnot Association.

THOMAS HACKNEY & J. J. CHILDERS.

State Road.....Sat and 2nd Sun in Oct
 Mulberry.....Tuesday
 Liberty.....Wednesday
 Union.....Thursday
 Toms Creek.....Friday
 Stewarts Creek.....Sat and 3rd Sunday
 Zion Hill.....Monday
 Chestnut Grove.....Tuesday
 Flower Gap.....Wednesday
 Elk Spur.....Thursday
 Thence to Fisher's River Association

They will need conveyance.

J. M. Wyatt

J. M. HARRIS.

White Oak.....Tuesday after 2nd Sun in October
 Autrys Creek.....Wednesday
 Old Sparta.....Thursday
 Old Town Creek.....Friday
 Thence to the Toisnot Association
 Wilson.....Monday night
 Lower Black Creek.....Tuesday
 Scotts.....Wednesday
 Beaulah.....Thursday
 Thence to Black Creek Association
 He will need conveyance.

J. A. BURCH.

LaGrange.....Tuesday after 2nd Sunday in October
 Sandy Bottom.....Wednesday
 Beaver Dam.....Thursday
 Sand Hill.....Friday
 Thence to White Oak Association
 Dudley.....Tuesday after

Cross Roads..... Wednesday
 Beulah..... Thursday
 Thence to Black Creek Association
 He will need conveyance when off R. R.

GILLIAM'S ACADEMY.

The 22nd session opens Tuesday Nov. 1st and continues twenty weeks. Entire expenses for the session—board, tuition, lights, washing &c.—for pupils taking instrumental music in addition to other studies, only sixty dollars, other pupils only fifty dollars.

For circular and catalogues address, John W. Gilliam, Principal, Morton's Store, N. C.

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P. D. GOLD & SON.

Wilson, N. C.

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WILMINGTON & WELDON R. R. and Branches, & Florence Branch Cond. Schedule.—SOUTH BOUND.

| DATED July 25, 1898. | No. 33 Daily. | | No. 34 Daily. | | No. 40 Daily. | |
|--------------------------|------------------|-------|------------------|-------|------------------|-------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon..... | 11 30 | 9 43 | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | 12 55 | 10 30 | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 00 | 10 35 | ..... | ..... | ..... | ..... |
| Lv Wilson..... | 1 05 | 11 13 | ..... | ..... | ..... | ..... |
| Lv Selma..... | 2 55 | 11 55 | ..... | ..... | ..... | ..... |
| Lv Fayetteville..... | 4 25 | 1 07 | ..... | ..... | ..... | ..... |
| Ar Florence..... | 7 25 | 3 15 | ..... | ..... | ..... | ..... |
| No 103 daily ex Sats. | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 6 00 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Wilson..... | 7 10 pm | ..... | ..... | ..... | ..... | ..... |
| Ar Goldboro..... | 8 00 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Goldboro..... | ..... | A. M. | ..... | P. M. | ..... | ..... |
| Lv Magnolia..... | ..... | 7 01 | ..... | 3 03 | ..... | ..... |
| Ar Wilmington | ..... | 8 05 | ..... | 4 12 | ..... | ..... |
| ..... | ..... | 9 10 | ..... | 5 40 | ..... | ..... |
| ..... | P. M. | A. M. | ..... | ..... | ..... | ..... |

TRAINS GOING NORTH.

| | No. 33 Daily. | | No. 34 Daily. | | No. 40 Daily. | |
|----------------------|------------------|-------|------------------|-------|------------------|-------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| Lv Florence..... | 8 45 | 8 35 | ..... | ..... | ..... | ..... |
| Lv Fayetteville..... | 11 10 | 10 35 | ..... | ..... | ..... | ..... |
| Lv Selma..... | 12 35 | 11 44 | ..... | ..... | ..... | ..... |
| Ar Wilson..... | 1 17 | 12 19 | ..... | ..... | ..... | ..... |
| No 103 ex Sats | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Goldboro..... | 5 00 am | ..... | ..... | ..... | ..... | ..... |
| Lv Wilson..... | 5 15 am | ..... | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 am | ..... | ..... | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... | ..... | ..... |
| Lv Wilmington | ..... | P. M. | A. M. | ..... | ..... | ..... |
| Lv Magnolia..... | ..... | 7 15 | ..... | 9 35 | ..... | ..... |
| Lv Goldboro..... | ..... | 8 55 | ..... | 11 01 | ..... | ..... |
| ..... | ..... | 10 10 | ..... | 12 03 | ..... | ..... |
| Lv Wilson..... | P. M. | A. M. | P. M. | P. M. | ..... | ..... |
| Ar Rocky Mt..... | 1 17 | 12 19 | 11 57 | 12 40 | ..... | ..... |
| Ar Rocky Mt..... | 2 12 | 12 57 | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 12 31 | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | 2 12 | 12 57 | ..... | ..... | ..... | ..... |
| Ar Weldon..... | 3 25 P.M. | A. M. | P. M. | ..... | ..... | ..... |

*Daily except Monday. †Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4.15 p. m., Halifax 4.30 p. m., arrives Scotland Neck at 5.20 p. m., Greenville 6.57 p. m., Kinston, 7.55 p. m. Returning leaves Kinston, 7.50 a. m., Greenville 8.52 a. m., arriving Halifax at 11.25 a. m. Weldon 11.33 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8.20 a. m., and 2.30 p. m. Arrive Parme 9.10 a. m., and 4.00 p. m., returning leave Parme 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 except Sunday at 5.30 p. m. Sunday, 4.15 p. m., arrives Plymouth 7.40 p. m., 6.10 p. m. Returning leaves Plymouth daily except Sunday at 7.50 a. m., and Sunday 9.00 a. m. Arrives Tarboro 10.05 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. 2:10 25 a. m.

Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 5.05 p. m., Spring Hope 5.17 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 8.10 a. m., and 4.15 p. m., Returning leaves Clinton at 7.00 a. m., and 10.00 a. m.

Train No. 75 makes close connection at Weldon for all points North, daily, all rail via Richmond, H. M. EMBERTSON, General Pass. Agt.
 J. R. KENLY, Gen'l Manager.
 T. H. EBERSON, Traffic Manager.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,
MACON, GA.

Price—One Dollar Per Year.

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.

ISLE OF PATMOS.

"In the "Island of Patmos" and den of lions, receiving messages of peace from heaven as I need, or stand upon the horns of the unicorns, Psalms 22:21."

About 3418 years ago, and about 1520 years before the advent of the personage described by David in this Psalm as he sits in his place, penning down a most wonderful report of the trial, persecutions, sufferings, despondencies and triumphs, for publication, of a man's life and character who was not to be born until 1520 years had swept over the pages of time, and profane history had recorded the sickness and death of David, the sacred, inspired, and prophetic historian who saw by inspiration the coming, suffering Son of God, and he is so well assured of his views being the gift of God to men that he used the language as though it was Christ himself telling David of his trials, conflicts and death after he had come, lived and died; and yet the history is as true as if David had been an eye witness to all the past before he wrote the history.

I think I see David as he sits by his desk, with his pen in hand, wondering what to write, his heart heavy with the burden of the word of the Lord, his mind dark and unfruitful, his head bowed down in confusion, his once best friend had turned to be his enemy, his loved one with whom he had taken sweet

counsel, and walked to the house of God in company, whose words were once as apples of gold, in pictures of silver. But now they are as "wormwood and gall." His most familiar friend, in whom he had trusted, now lifted up the heel against him. Those who once delighted in his name, in his ability as counsel, and a king, and who had been melted into tears under the magic power of the sweet singer in Israel, now join in with his enemies to laugh him to scorn. They whose lips were once graced with smiles and used to praise his name, now shoot out the lip at him, the head that once nodded in approval of all that he said or did is now shaken at him, the tongue that once was as oil to the wounds his enemies made, is now a drawn sword, or "sores for dogs to lick." Thus while the child of God reviews the past, and beholds the present, and as the soldier in the battle loses one friend after another, as he sees them fall on his right, and on his left, until he is left alone, and the enemy is seeking his life, he turns away from all lovers and friends, seeing they are all "as dead men" to him in his distress. He now turns to his prayers. He calls upon God, but he gets no deliverance from the bitter cup of suffering through which he is passing, and must needs go.

He now exclaims, "My God, my God, why hast thou forsaken me!"

Oh what can I not bear if only I can be assured that God is still my friend. Let poverty be my meat and my drink, let affliction be mine to endure, let the Isle of Patmos be my home, let me live in this lonely island with the cold earth for my bed, a stone for my pillow and the starry canopy for my counterpane as a covering, and let the wolves growl, the lions roar, the serpents hiss, the sea boil as a pot, the lightnings flash, the thunders roar, the mountains shake, the earth quake, and this and ten thousand more can I stand if I can know that my God has not forsaken me. Oh have you ever felt that God had forsaken you? If your nearest and dearest friend forsakes you, yet you can have hope that another will sympathize with you; but to feel that God has forsaken you there is no other God to hope in. I do not remember that I ever felt sure that God had actually forsaken me. I have feared he had, or would, but that is not equal to the conclusion that God had forsaken you. I do not believe that it is possible for human flesh to bear up under such a feeling. Then what did my dear Saviour suffer supported by the God-head in his human nature, when by David in the first verse of this Psalm he cries out, "My God, my God, why hast thou forsaken me,"? Get your bible and read all of the 22nd Psalm, and you shall there see what he suffered mentally—not for himself—but for us: read each verse slowly and carefully, and you will see him undergoing all the trials, and mortifying abuses in common with his children; then go with me to Mount Calvary, and you will there see him suffering physically. There you will see the rough unfeeling soldiers place the dagger's point in the palms of his innocent hands, and thrust it through without a

thought of sympathy, and see the ruffian with an air of pride go to those feet that never trod in forbidden paths, and pierce his holy feet. Then see them stretch him on the cross until every muscle was pained with tension. Next comes the rugged hand-made nails driven deep into the wood, then they raised the cross with the victim nailed fast thereto, and dropped the end into a hole dug in a solid rock, and let it fall end-ways in the hole with a terrible jar. All this you may see in your minds, if you will look, and as you stand by his cross and see him die, remember it was that we may live.

See the sun blush and refuse to lend her light to a ruined murderous world, see the earthquake, and the rocks rend. Well may the poet say:

"Oh for such love,
Let rocks and hills their lasting silence
break,
And all harmonious human tongues,
The Saviour's praises speak."

Trembling sinner, this is love without measure or degree, this is indeed everlasting love. Oh is this love for me, can it be possible? Everlasting love, love that "excels the love of woman." Do you that read long for this love? Are you fearful it is not for you? Have you others picked out that you believe it is for? While you fear it is not for you, are you striving to enter in at the straight gate? Can you give it up! Do you feel that if you should go to hell that it would afford you pleasure to remember and love him in hell, despite the groans of the damned, and your own sufferings? If such are your feelings, and you feel like no one cares for thy soul, and no one can fellowship and love you, make a visit to my home on the Island of Patmos, and put up with such fare as an exile can furnish in a strange

land. It is true that in this place and at this time, I have nothing to eat but the "bread from heaven," and nothing to wear but the "robe of righteousness," no where to go but out in "green pastures," no where to come only into "the banqueting house," no where to lie down only "beside the still waters," no one to talk with but "the angels of heaven," and many more "strange things come to our ears," that I could tell you of should it be your lot to be cast on this Island. While here however excluded from many privileges that others enjoy who can go at large, cut off as I am by metes and bounds, being bounded by poverty on the north, by necessities on the south, by afflictions on the east, and by tribulations on the west, so that all, in all have worked up a good stock of patience, and the patience has resulted in an experience, and the experience has furnished me a good hope through grace, and the hope has done away my shame, and supplied its place with the love of God which is given me by the Holy Ghost, so you see while I am poor I am rich, while I am in tribulation I rejoice, when I am weak I am strong. I am cast down but not destroyed. Thus it is with me in this Island which is called Patmos. There is no one on this Island of my nativity that I know of, yet I have daily fights. Sometimes I have a bull fight with the bulls of Bashan, and now and then a dog fight. "The dog has returned to his vomit again," and often the sword assists the dog.

The Lions, Unicorns, Bulls, Dogs, Sword and the wicked Canaanites all combine at times to destroy my outward peace, and my inward hope, so that I have often said "my hope is cut off."

This was owing to the bellowing of such a heard of Bulls, the bark-

ing of so many kinds of dogs, and the roaring of fierce lions, and the glittering of so many swords on the out side and the chronic gnawing of the Canaanites on the inside.

This last named pest is said to be a native of Canaan and that he dwells in the low grounds in chariots of iron. By this tribe being a native of Canaan I knew when I landed that I was not in heaven, as I once heard the older preachers say, for in heaven, "there shall be no more the Canaanites in the house of the Lord of hosts forever." But I was told by one, inspiration by name, that those Canaanites represented the sins of our nature, which are dwelling in the low grounds, that is our flesh. I was further told that these chariots of iron were our blood. I was told also, "that the blood is the life of it." I was told that those inbred Canaanitish sins are transmitted from parent to child, just as the blood of the parent who is consumptive transmits the tubercular germ of consumption in the blood of his child, in like manner the tubercular Canaanite of sin, is transmitted from parent to child, and is one of the constituent elements of its blood, which is the life of it. I was further told that this being the case, the only way I ever could get rid of this pest of sin was to die, and that this is the reason why it is written, "For we must needs die."

When I heard this I felt more reconciled to death than before. I was further told that all the temptations I was suffering were the work of those Canaanites, and I was also told that to be tempted was no sin to me, even if I were tempted to steal, to tell lies, to get drunk, to murder, or to adultery. I was told that if being tempted was sin, then the Saviour could not be without sin, for he was "tempted in all points like unto his brethren." I

was told that the sin did not grow out of the temptation, but out of our obedience to the temptation, and so Christ obeyed no temptation, he was without sin although he was 'tempted in all points like unto his brethren.' I was further told that the natural lawful desire of the sexes was not lust, that lust was the inordinate, unlawful and unholy desire with the consent of the will, or mind gratify it. I was told that God had given man an appetite to eat, and that food is tempting to that appetite, and that a man might lust to eat food that was stolen, or that was not his right to eat; yet if he refused to eat it because it is stolen, or because he had no right thereto, the temptation to eat would be no sin to him. I was told that the same God that gave us the desire to eat, gave us the desire to the sexes, and also prescribed how all those desires should be supplied, the one by honest labor, the other by sacred marriage. I was sure from the power of my mind in writing this that God has directed it for the benefit of some of his tried, and tempted ones unknown to me, so I send it forth, trusting it may carry the oil of gladness, and the olive of peace and rest to all the tried and tempted in this veil of sin and sorrow. Trusting that you may be delivered from temptations, and comforted by reading, and that you and I may at last meet in that higher, brighter and better world, I am as ever yours.

MISS SAMANTHA CRAFT, MY DEAR NIECE:—After much delay I attempt to comply with your request of one year ago. I will give as a reason for my neglect in writing you sooner, my feelings of unworthiness to attempt to write what I sometimes feebly hope the

Lord has done for my soul, and even now it is almost a task to attempt, notwithstanding I trust that in the month of September, and in year of 1854, the Lord did make it manifest to me that my sins were all cancelled on the cross.

I was reared by old regular Baptist parents. I was as you know their first born, but don't remember when they joined the church. I sometimes fear that it was the strict discipline of my parents that caused me to imbibe the principle that I now so much cherish.

When I was a child I had serious meditations about death and everlasting punishment, but it was not until I was about 12 years old that I viewed myself a lost and undone sinner.

My old grandfather Bates had not been dead long, when I was out on the farm about a quarter of a mile from home, and was weeping and mourning the loss of grandfather. All at once the question came to my mind; if it had been you instead of him where would you have been? Right then and there I saw myself a miserable sinner without God or hope in the world. I began trying to pray the Lord to be merciful to me a wretched sinner, but my poor prayers failed to give any relief, and appeared to fall to the ground. From this time till I was about 20 years of age I was an Arminian in the strictest sense, for I verily thought I must do all the commandments in order to be everlastingly saved, and for eight long years I was making vows to the Lord, and as often as I made them I broke them.

Sometimes I would conclude that I was doing the will of the Lord, and was better than most of the church members; but in the summer of 1854, the burden of sin seemed to return with double weight. I had no peace of mind

day or night. It seemed that if I should try to pray to the Lord for mercy, or even name his blessed name, that the earth would open her mouth and swallow me up. I felt that I was the vilest sinner the good Lord had ever permitted to live. I felt that I would have gladly exchanged positions with the beasts of the field, for I thought their sufferings would end when they died; but mine would be just begun, for I could see no chance for me to escape the vengeance of justice. I felt that the time had been when I might have been saved, but alas it is too late now.

In September following, while plowing and meditating on my awful condition, my sins came before me like mountains, and every mean thing that I had ever done in all my life presented itself before me, and I felt that I must soon die, and be banished from the presence of the good Lord forever; but at the same time the breathing of my soul was, "Lord, have mercy on me a sinner. Lord, save, I perish. About the middle of the afternoon, when I thought there was nothing in store for me but everlasting punishment, all at once my burden was gone, I knew not where, or how; but I felt so calm and light. Everything my eyes beheld seemed to be praising God, and I could scarcely refrain from praising God at the top of my voice. I felt that I should never see any more trouble. I wanted to tell my father what I hoped the Lord had done for me; but before I went to the house doubts came over me, and I was afraid I was mistaken, and I said nothing to him about it. I went on sometimes in hope, and sometimes in fear, and some times feeling it my duty to talk to the church, sometimes feeling that I loved those that I felt to be the children of God better than all others. I de-

ferred talking to the church from time to time, till I was married in October 1855, then I thought I must try to make a living, so I neglected to do what I thought to be my duty till the civil war broke out, then every thing seemed to be strife and confusion in the country where I lived.

On the 5th of November 1861, I volunteered and remained in the army till the close of the war sometimes almost losing sight of my blest Lord and Saviour, Jesus Christ, but these lines of poetry would ring in my mind,

"Show pity Lord, O Lord forgive,
Let a repenting rebel live.
Are not thy mercies large and free,
May not a sinner trust in thee? &c."

I returned to my home in Kentucky. April the 1st 1868 I told a part of what I have here written to the Sand Lick church of Primitive Baptists, and was received, and was baptized the following day by Elder James Dixon. I have had a name among the Baptists since, although I never have felt myself worthy to live among good people, as I view them to be. I used to think that if I lived to be old I could and would live more to the honor and praise of my Master, but the more I see of his goodness and perfection, the more of my own weakness and imperfection I see, so if I am saved at all it will be an old sinner saved by grace. Affectionately your uncle.

J. H. CRAFT.

Laura, Ky.

"I remember the days of old, Psa. 143 : 5."

Many times when I am in the low dark valley as David was when he spoke the above language am I constrained to say I remember the days of old. So much of the time of late I am in this dark region that I often think of what dear brother Hardy

said in a letter to his mother through the LANDMARK, that it seemed he ought to become acquainted with the region of darkness, he was there so much of the time. And I am there the most of the time, but as brother Hardy says, it is not the same place all the time. Though the way be difficult and hard to travel, and my steps seem feeble and slow, yet each step puts me that much further on my journey, and that much further into some new region where I am not acquainted, and there I wander, grief-stricken and heart-broken and fain would cry as David did of old, "I stretch forth my hand unto thee O Lord; my soul thirsteth after thee, as a thirsty land," but ah he seemeth not to pity me, nor to attend unto my cries, but seemeth to turn a deaf ear; and oh then do I remember the days of old, in which my faith was such that I could ask whatever I might in his name, and I would receive it. — Yea, and I remember how I then feasted on the rich and glorious things of the kingdom of the Most High; for then my pathway led through a "green pasture" beside a "fountain of still waters." There I could eat to the full satisfaction of my soul, and partake of those pleasant cooling waters to the quenching of my thirst. And here I had dear and loving companions; also mothers in Israel, who nursed me tenderly in their arms of love and affection; and while the cool of the day lasted we feasted on the pastures of love, and when noon or the heat of the day came we resorted to the pleasant shade beside the cool waters, for thither the Shepherd and his flock were gone, and there we sat and refreshed ourselves under the shadows of those pleasant trees, the fruits of which were sweet to our taste. And while there we listened with great delight to the sweet

words which dropped as honey from the lips of our tender and loving Shepherd, for there he dwelt and cared for and watched over his flock by night. While we were there we felt to be under the guardian care and protection of our faithful Shepherd, and feared no evil that could befall us. Though Satan might conceal himself nearby and cast his fiery darts at us thick and fast, yet we feared them not. O how I remember those days of old. All through our pleasant stay on that beautiful mountain our dear Shepherd spoke kind words to us, and oh how he exhorted us to love one another. O that we could all remember those days of old. While I was on that high and lofty mountain some of my companions and fellow travelers would tell me that the valley was just ahead. What! I can never believe that! this is the place where I shall always dwell, nothing but joy, peace and pleasure are found here, no evil can ever befall me, no ravenous beast ever interfere, no, even Satan cannot drag me down. With my shepherd's kind attention, and under his kind protection I shall here for ever dwell. There was nothing offensive to me there, everything was love and lovely to me, That perfect love that casteth out all fear, covered all the faults of my brethren and sisters so that I could see no imperfection in them. How I do with joy remember those pleasant days of old. But alas, I could not always remain on the mountain top. I began to travel on, and traveled very smoothly for a while, as it were in a great plain, almost level—sometimes a little up grade, and sometimes a little down, with now and then a little difficult gulf, or an occasional "offset" as it were, in my pathway, which were soon overcome, and I could again with joy press on toward the mark for the prize of the

high calling of God in Christ Jesus. But at length the way began to seem more difficult, my tender Shepherd having seemingly withdrawn his presence from me, and my dear companions having forsaken me, and I was left to travel alone as it were seemingly. Bare-footed, and weary, and beginning to be footsore, I was hungry and thirsty, and away in a barren desert land, a poor way-worn child, and beginning to meet with "monsters" in the way I was made to cry unto him who will hear the prayer of the destitute and will not despise them. Remembering his mercies in the past in the days of old, "I cried unto him in my troubles, and he heard me and delivered me out of my distresses." He renewed my evidences of his love, mercy and kindness towards me, giving me a rich supply from the King's beautiful table, also a draught of pure fresh water from that never failing Rock, strengthening me for the further toils and cares, trials and battles of the way. Thus he has delivered and doth still deliver, and remembering the days of old, how he has delivered me out of past troubles and distresses, I trust he will still continue to deliver.

While I am of late mostly in the dark I feel aware that sin, which dwells in my members is the cause of all my troubles and distresses. David said, "For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Then he could say, "I remember the days of old; I meditate on all thy works; I muse on the works of thy hands." How wonderful, oh how beautifully does David's experience accord with the experience of every child of grace.

I have delighted much in reading his writings, because of the many changes, ups and downs he felt. Sometimes he was full of groanings and sometimes full of rejoicing; sometimes on the mountain, sometimes calling on the Lord in prayer, then again speaking his praises and calling on all nations to praise him for his wonderful works to the children of men. But O, my seasons of joy and rejoicing seem now to be so very few, and so far between. It has been so long since I have had a full soul-reviving feast—so long since I have had a full restoration of the joys of the salvation of the Lord. But our gracious heavenly Master knows just how and when to give his children what they need, and he also knows how much they need, and just gives them enough to keep them from fainting by the way.

Beloved brethren and sisters, I have not written as I thought I would when I commenced, but have written as my mind ran. I know it is scattering and full of imperfections very much life myself: but may you be enabled to cast the mantle of charity and forgiveness over all my imperfections and short-comings, and if any comfort is derived from what has been said, give all the honor and praise to whom it is due, for I am nothing of myself but a poor sinful worm of the dust. May the blessed Lord grant, if according to his holy will, that strife and contentions, evil surmisings and back-bitings and strivings about words to do profit might cease, and O that he might cause us all to remember the days of old, when we were in our first love, and when our whole desire was that peace and union might abound throughout the entire Zion of our blessed Lord. With much love to the household of faith and especially to dear sister Sadie D. Liverman and her dear

afflicted mother, I remain your unworthy sister in the low dark valley, yet in remembrance of the days of old.

LOUISA A. EDWARDS.

Polkton, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have often thought of you and Brother Rowe, and others that I saw at the Mill Branch association. I surely had a spiritual feast. I believe the Lord had a purpose in my being there on that occasion with you all. The Lord has revealed several things to me since that time by his spirit, and I have been made to rejoice in spirit, and I have been very low down in spirit since that time also; and I am cold now. I wrote last month to send to you, but when I read it over I did not think it would do to send off. It was like myself so imperfect. But I hope I trust in a perfect Saviour. Jesus is our righteousness, and when he appears then shall we appear with him in glory, and he that glories let him glory in the Lord, and not in himself. I have thought that the Lord came here on earth, and suffered and died, and rose again and ascended home to his Father, and did not appear to his people as he did in the prophets' day, but this scripture was put in my mind, God is the same, yesterday and today, and forever. I am God and I change not. He used to speak to his people by the prophets, but in these last days has spoken unto us by his Son. God is a Spirit, and he seeketh such to worship him as worship him in spirit and in truth. We do not know anything about the God of heaven only as it is revealed by his Spirit. No man knoweth the Father save the Son, and he to whom the Son will reveal him, and you will see it by the revelation of Jesus Christ that we

understand the scriptures. Unto you it is given to know the mysteries of the kingdom of heaven, but unto them, the unbelieving, it is not given. There is revelation, and we have imaginations, they are quite different. Inspiration and revelation are of God, and the inspiration is revealed by the revelation. But inspiration and imagination are of man, and we imagine vain things, and the thoughts and imaginations of the hearts of the wicked are evil continually. Brother Gold, you said when I saw you you had a mind to come south, and I hope you have that same mind now, and I also hope you have the mind of Christ, for he speaks and it is done, he commands and it stands fast. I have not written as I expected to do when I commenced. Pray for me and family. Yours in hope of eternal life through Jesus Christ our Lord.

ISHAM HINSON.

Seranton, S. C.

THE FORBIDDEN FRUIT.

VERY DEAR BROTHER GOLD:—My mind has been on the above subject for some time, and I am in trouble about this one thing, I see so much said about it by all denominations: some say Adam could have kept from eating the forbidden fruit. Brother Gold and readers of the LANDMARK, I want to give you some of my mind and if I am in error I ask you all who have a praying mind to pray for me, for it is an error of the head and not of the heart. Brethren, is wisdom knowledge? if it is so far the knowledge of God. Hear what Solomon says about wisdom,

The Lord possessed me in the beginning of his way. Before his works of old I was set up from everlasting, from the beginning or ever the earth was, before the mountains were settled, before the hills

was I brought forth, when he prepared the heavens I was there, when he set a compass upon the face of the deep, when he gave to the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth.

Now if this wisdom here spoken of is God's foreknowledge, if the eye of wisdom saw the high hills or mountains, the waters of the sea, the heavens above with all its ornaments and beauty, did it not see Adam and Eve with all mankind. His delights were with the sons of men. Did not this eye of wisdom see Adam when he took of this fruit, if not is he allwise? Did he know from all eternity what soever would come to pass, if so what would be the consequence if Adam had not eaten this forbidden fruit? Would he not have been disappointed? I think so! And again if Jesus stood as a lamb slain from the foundation of the world what was it for? If not for Adam's transgression, and was not the christian chosen in Christ Jesus, before the foundation of the world? Dear brethren, I can't see for the life that is in me any other way only that God saw from all eternity that Adam would eat this fruit, and also saw Jesus slain for that transgression. God put the tree of good and evil in the garden, and what for? Was it a mere accident? Is there not a cause for everything under the sun, and a purpose for the same? Dear brethren, God was not disappointed. Now I do not say that God predestinated Adam to eat that fruit. But in his allwise wisdom he saw he would eat it and what he saw beforehand must come to pass, or else he would not be an allwise God. The very men that crucified the Saviour were before the eyes of wisdom from all eternity. Saul of Tarsus was there giving command to stone Stephen also.

Paul was there as a repenting sinner, and a chosen vessel to the Gentiles. Dear brethren, I know this is a harsh saying and who can hear it.

Dear brethren, right here I want to say a word in regard to the London confession of faith, it reads this way, speaking of Adam and Eve: having the law of God written in their hearts and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. If God gave Adam and Eve power to keep or fulfill it, I ask you was God defeated in their eating of this fruit, if so was he allwise from all eternity, and knew from all eternity whatsoever would come to pass.

In divine providence God the good Creator of all things, in his infinite power and wisdom upholds, directs, disposes, and governs all creatures, and things from the greatest to the least, by his most wise and most holy providence to the end for which they were created. So there is nothing that befalls any by chance, or without this providence.

Now if Adam could have kept this law and did not keep it was that not a chance gone.

If Adam could have kept from eating this fruit, there would have been no use for the gospel being preached to Adam, for it would not accomplish anything, for Adam knew nothing of a fallen condition or a sinful heart, and nothing of redeeming grace. If Adam could have kept this command every thing in the future would have been a failure. Adam in the garden was good and without sin, but not fit for heaven and immortal glory, if so God would have put him there at the start, and not in the garden, and would never have put the forbidden fruit before him. For in heaven alone no sin

is found and there is no weeping there.

Dear brethren, there are too or three things in the London confession of faith that I don't understand to be consistent with each other, or with the word of God either. Please read them for yourself, chapter fourth section section, on the creation. Al so chatper 5th, section 1st, second and 4th: chapter 6th, section first. Now I don't say Adam had an excuse for eating this fruit. But what excuse had Judas for betraying the Saviour, or Joseph's brethren for selling him into Egypt, or for Esau selling his birthright, and yet it all had to be done, to bring to pass God's foreknowledge. Dear brother Gold, you said in the LANDMARK of March the first this was a test to show whether man in his upright state should harken to God and obey him or not. Do you mean it was a test to show to God or show to man? I don't so understand it as a test to show to God for God knew from all eternity that Adam would eat this fruit. Dear brother Gold, I am not condemning you for I esteem you as a revealed brother, but if I understand you we differ a little in this as a test.

Brother Gold, I have had a piece written on foreknowledge, election and predestination of God from a scriptural stand-point, but feel so unworthy and so imperfect I have never sent it for publication.

So I must close by asking you if you publish this to pray for me, and if you see anything wrong in what I have written to reprove and rebuke me, for I have not written anything for controversy or malice toward any. So I hope some brother who reads this will give me some light or information on the subject. I remain your brother if one at all.

S. C. JONES.

Remarks.

The disobedience of Adam was not to teach God anything, but to show to man what his nature is—and to manifest the riches of grace toward sinners. We have never been able to get back to the garden of Eden, nor to get Adam of there in any honor to ourselves.

P. D. G.

DEAR BROTHER GOLD:—I send you a precious letter from sister Emma Hines, which if not asking too much of you you will please publish as I think it would do so many of God's children good to read such a letter.

W. A. SIMPKINS.

DEAR BROTHER SIMPKINS:—Your precious letter came to me last night speaking to my poor soul of sweet Jesus and heaven? I felt almost as if I had heard a sermon. I don't know but I enjoyed it better, for I felt that it was specially to me. Oh, how I do feel to thank God that he puts it in your mind to remember and write to poor unworthy me. Dear brother, you do make me feel so little when you speak of me being so divinely gifted &c, for I feel like if you knew how sinful I am, you would not want to receive a letter from me, and would never write to me. And instead of my being an ornament to the church of God, I often feel to be a worthless branch, only cumbering the vine, and the church would be better off without me than with me,—yet, I feel it would nearly kill me to be cut off from their sweet fellowship. I often fear that the great sinfulness of my heart penetrates to my face, and that the dear people of God will turn from me with disgust, feeling

that I have brought a reproach upon the dear cause of Christ. Oh! I do pray God to keep me by his power, grant me grace and faith to so live that I may never be a reproach to the dear Primitive Baptists, and the name of their dear Saviour.

When I look at my poor weak self, realizing that sin is mixed with all I say, do, or think, and that I am so prone to wander, I feel that surely I am one of the worst, for I don't believe my dear brethren and sisters would tell me a false hood, and they profess to love me dearly, —therefore I sadly fear I am a vile deceiver. I guess it is good for me to be given to see within my heart as I do, if I were not to, I might get to thinking self something, and get exalted, and Jesus tells us that, "Every one that exalteth himself shall be abased," and I had rather stay low, than to suffer the humiliation of being abased. But it is a pleasant thing when Jesus exalts a poor sinner,—yes, a grand, a glorious thing, for he makes us feel that "self" is worse than nothing, makes us to throw away self, and raises us up in his own perfect self,—makes us perfect through his own merits, and at the same time realize that it is all of him, and thereby keep us humble, knowing that of ourselves we can do nothing good. It has been my happy lot to experience such a state several times, and oh! what a heaven below it is. We would be extremely selfish were it not for our great teachers, for we would always rejoice if we could, and bring heaven right down here, and that would not be right or good for us, forgetting that Jesus has said "In the world ye shall have tribulation," but how sweet the refrain, But in me ye shall have life, peace, and all the joys of our Lord. How infinite is the mind of our God! He knoweth just what is good for us, and hath promised to

"Supply all our wants." Then why should we murmur. This world is only our battleground, and the captain of our salvation has already risen conqueror over death, hell, and the grave, and has promised to be with us and help us to fight our battles for us. Then let us not fear, but walk ever under the shadow of the cross, "looking unto Jesus." If we have on the whole armor of God, a shield of faith, an helmet of salvation, shod with the preparation of the gospel of peace, and in our hands the sword of the spirit, and with "Oil in our lamps," we need not fear to meet the foe in darkness or in light. The great trouble with me is, my lamp burns so dimly, and I can hardly claim that I at any time have on the "whole armor,"—if I feel to have on any part of it, there is some other portion missing, and sometimes I feel like I am almost without defence. Still I feel that my hope is well grounded, for it is ground on no other than Jesus, the Rock,—yes, a Rock in a weary land, a shelter in time of storm, and I feel to lean upon this little evidence of hope to some degree, at all times. We need not fear, though our armor grows weak, for Jesus has told us "to fear not him that only hath power to destroy the body." The devil can never triumph over the soul of one of God's little ones, he can only feed upon the body, and we are commanded to "mortify the deeds of the body and live," and "present ourselves a living sacrifice unto God." This is the only sacrifice we can make, sacrifices only for time salvation, and we are told that he will not despise them, "a broken and contrite spirit he will not despise." Yes, we must put off "the old man with his deeds, and walk in the light as dear children." The God of heaven, the everlasting Father, prepared himself an offering to redeem us from sin and

the curse of the law. It must needs be a pure offering, an offering in blood, to wash away our guilt. So he sent his own pure, spotless Son, the lamb of God, to dwell in human form among the children of men, and to be slain, that he might present us a "holy nation, a royal priest hood" unto himself, for "without the shedding of blood, there is no remission of sin." The blood of christ will cleanse the souls of all for whom it was shed. It will never be applied to any other but his chosen people, his bride. She is secure, for "the gates of hell shall not prevail against her." For by one offering he hath perfected forever them that are sanctified." It is evident here that the word sanctified does not mean "pure and holy," as is now claimed by some. For why should it necessitate an offering, and how could an object be perfected that is already perfect? It clearly reads, "them that are sanctified. The literal meaning of the word "sanctify," is "to set apart." It is evident then that this one great and perfect offering was made for the perfecting of those that were "set apart, ordained" beforehand for the purpose, and to none other. With you dear brother, I can say, "I am glad somebody is saved with an everlasting salvation, whether I am or not," and I have a humble hope that I, though so weak and sinful, am embraced in this wonderful redemption price, and I don't doubt but what you are. Oh that I could live so near the Lord and my duty as you and your dear little wife and so many others do! I am making this scribble very lengthy,—perhaps tiring you, but I hope not. This is a precious and inexhaustible subject to me. The more I think about it the larger it gets. It is too deep for poor ignorant me to write or talk much on. Like Paul I feel to

exclaim, "Oh! the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." How wonderful and far beyond the comprehension of natural minds, is God in his glorious attributes. It is like standing upon the sea shore and watching the great blue ocean, so wide, so deep, and full of beauty and mystery, and grandeur,—so unsearchable. We cannot tell what is hidden in its deep caverns and waves; we can only pick up many and various species of shells &c., that have been thrown on the sand by the waves, but how beautiful are the shells? We know the hand, power, wisdom &c, of the divine hand that made it so far excels it, as the heavens the sea. My heart rejoiced when I read that you thought of coming to our next meeting. I feel like I want you to come while I can be there. I may in a few months be far separated from the dear ones here. If I teach I shall teach below Smithfield I suppose. Next meeting is not a quarterly. August was our yearly meeting time, but I look forward to having a good meeting. I know a man that aims to offer to the church,—a good one too, and I feel like there will be others. This cousin I mentioned, I think only needs a little encouragement, and she will venture. If you come and go there I aim to go too. I know uncle P. will want you at his house part of the time. He and sister live not far apart. I should want you at my home if I could go home. So I am to go where the Baptists go. I hope to visit you sometime in the near future, and I have many things to talk with you about

when I do. Much love to your dear wife and mama and the children. Write soon, and pray for me. Affectionately.

EMMA HINES.

Pernell, N. C.

MELCHISEDEC.

Melchisedec was called a man, yet I do not believe he was a natural, mortal man, possessing like passions as we.

The three persons or characters that appear to Abraham, and even ate food prepared for them, were called men. In them I think was presented, the Triune God. They appeared to Abraham as natural men, as having fleshly bodies, but were no doubt supernatural characters. The angels that delivered "Just Lot," from wicked Sodom were also called men. When Joshua was by Jericho, "a man stood over against him with his sword drawn" and he asked him: "Art thou for us or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come."

The old King "said Lo, I see four men loose, walking in the midst of the fire and they have no hurt, and the form of the fourth is like the Son of God." Dan. 3: 25. And in 28th verse he said, God has sent his angel and delivered his servants.

So we see God at different times appeared to his servants, in the form and shape of man, and they evidently felt while in his presence, though manifested in such form, that they were superior, or supernatural characters.

Melchisedec was a priest of the most high God and Jesus is a priest forever after his order (rank or class) and neither of them was "made after the law of a carnal

commandment" but priests of the tribe of Levi were thus made.

Melchisedec was before Abraham therefore did not descend from him. He was without father, without mother, without descent, without or having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually. Then he was made like unto the Son of God and the Son of God was made or was a priest forever after the order, or similitude, of Melchisedec; then how closely related they were.

His descent was "not counted from them that received tithes of Abraham, and blessed him that had the promises." And had he been of the same nature of Abraham, he could not have been any better. "Without contradiction the less is blessed of the better." In conclusion I ask if Melchisedec was a natural man of whose descent was he? Yours in hope,

P. H. JAMES.

Prescot, Ark.

We request all our friends that can to send us new subscribers. If we can obtain enough increase to enable us to continue the LANDMARK at one dollar per year we shall be glad to do so, for I would prefer to send it at one dollar a year than at a higher price if I can afford it, because then more could read it. The time has been extended to November 15th, in order to enable all to help, and remember all who are behind can pay back dues at one dollar per year until that time.

P. D. G.

Elder J. S. Dallan's Post office is Stanleyton, Va.

ZION'S LANDMARK.

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

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

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

R. ANNA PHILLIPS.....Macon, Ga.

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EDITORIAL. NO REPUTATION.

"He made himself of no reputation." Phil. 2:7.

The apostle in connection had been just telling the brethren to "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God but made himself of no reputation."

No mortal can boast of such condescension as this, though equal to the greatest King on earth. Yet I think I have seen some brethren and sisters who on every available occasion—would give you to understand the facts—as they deemed it that while many had been actually raised in the social scale by membership with the Primitive Baptists, they had made a great sacrifice and condescension from their elevated social position in the world to take membership with them. They

wanted and intended you to remember this, as making themselves of reputation; nor once seemed to consider or feel that Jesus, their Lord and Ensampler, had so immeasurably exalted them by membership in the same body with himself:—no, nor that Jesus had made himself of no reputation, and that to follow him would be his highest further exaltation. But they go about manifestly more concerned to make themselves of personal reputation, than to remember and honor him. There are many kinds of reputation sought, but vain-glory is the willing handmaid of all; while pride and envy are the secret servants. Some that would make themselves of reputation, at public meetings are more manifestly present than others, as striving for a reputation of much importance to the cause; and if a question is sprung—a question of business affecting the whole—they, with a long suffering look—that pries about till seen—will assume the personal burden of investigation and decision for many, in effort to make a reputation for bearing the weak into the profound recesses and labyrinths of research for the strong only; yet while, apparently busy in a scriptural investigation, they are really investigating the current of opinion to find the most popular; and not with an eye single to Christ, but their reputation. Some affect lowliness of mind and meekness of spirit, even while trampling on the meek and lowly. Some freely give to the poor and needy in effort to make themselves

of reputation for charity and goodness, and then prove it was all in vain-glory by telling it to every one. Some attend their meetings most regularly, going through rain and cold, and simply to glory in the reputation for such promptness and devotion, and not solely to honor Jesus. In taking position on current questions of discipline &c., some think more of the name and reputation that will result to them, than of obedience to the law of Christ without respect of persons. Some in making their life-record, I do believe, think more of their reputation after death than of leaving a living witness to the truth to cheer pilgrims coming after them in this life. One brother—a preacher now dead—once complainingly told me he had failed in life, but hoped to get the honor and reward due his name after death.

Now mind you; I do not condemn works. I want us all to strive to do all gospel works. I do not condemn their works, but the motive prompting them: I do not condemn striving, but striving unlawfully. My idea is that members of the church of Christ occupy that relative position to him that a natural wife does to her husband.

Reckon yourselves dead indeed unto the law and alive to as married to Christ. In which case our name is swallowed up and lost in that of our husband; and our whole duty is to love and obey him. As one with him we can have no reputation, honor or any good thing out of him. While we want nor need anything aside from him. And there

is no way to honor ourselves save in honoring him: and if we dishonor ourselves we dishonor his name. Then indeed how careful should we be to maintain good works? How strive to be pure in outward conduct—unspotted from the world? This is our duty, but love makes duty more than a free-will offering—it makes it a sweet privilege. And whatsoever ye do, do it as unto the Lord, as having no interest or name separate from him, and that no flesh glory in his presence. Then to see a brother or sister going about striving to make a reputation separate from, and at expense of the law of Christ, is like a natural wife running around to make herself a reputation separate from and at the expense of the law of her husband: and is just as unseemly; and the motive just as manifest; though thought to be hidden.

Our simple duty is to obey Christ, nor formulate results accruing to ourselves; it is ours to obey; his to care for the consequences. Our life is more than anything else of this world; and he has said if we lose it for his sake we shall find it—if we fall with the truth we shall rise again,

I do not do as I say, but I want to do so—I want us all to do so. I think if we had fewer reputation-makers we would have more peace and prosperity.

R. A. P.

TOUR WEST.

CONTINUED FROM LAST ISSUE.

Our next meeting, the 3rd Saturday and Sunday, was with the

church at Harmony, in Allen Co. Ind., the home church of Elder Jacob Richards. The membership of this church is large and in good condition. Elder Richards is the pastor and is a good one. He has become dissatisfied with associations, as they are generally conducted and does not attend even his own. It seems to me there is not so much wrong in associations as there is frequently in those by whom they are conducted. If the rules of an association allow corrupt or ambitious men to take advantage of them and do violence to the cause, it seems to me the thing to be done is to change those rules. There can be nothing wrong in our associating with one another in our devotions to our God in whatsoever manner our mind might suggest even as we do at our regular meetings. If the churches in anticipation of the gathering together of the brethren at any time and under whatever name—the prime object being for the worship of God—have a mind to write letters of love and fellowship and to send them by the hand of brethren of their respective organizations, there can no harm grow out of their so-doing. The wrong is in the association exercising the right to pass resolutions touching doctrine, discipline and order which involves fellowship. Fellowship is found first in the church, and the membership of the church is determined by it, therefore the church only can pass upon and determine points in which fellowship is involved. There can be nothing in the

association that does not originate in and belong to the church.

It seems to me that letters and messengers may be sent from such churches as may desire to do so, and associations may send letters and messengers each and all for the purpose of correspondence, and that the only organization necessary by the association is such as shall provide for a decent and orderly reception of these messengers, the reading of their letters, the sending of messengers and letters, to further provide for preaching and other devotions during the meeting. As a medium for correspondence and for the worship of God, there can be nothing detrimental to our peace and happiness but that might be, and doubtless would be, brought about through some other channel, if there were no association. The more things we have at issue and the more able ministers the devil can induce to push those issues, pro and con, the better he is pleased, and unless we resist him and strive together for the unity of the faith of our Lord we shall surely continue to bite and devour each other until we are finally consumed one of another.

Our next meeting was with Bethel church near Franklin, Ind., the home church of Elder P. K. Parr, where we had a good meeting. Elder Parr is a good plain preacher and a safe pastor. After a good restful visit with brother and sister Parr, we accompanied him to his, the Conns Creek association—held with Stott's Creek church seven miles away. Here we met Elders

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 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1 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 pay his paper in advance 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.

Isaac Sawin and John M. Thompson of Ind., together with others before mentioned.

The evidences of spiritual life in the churches of these associations are not the most encouraging, however they seem to be in peace.

For many years it has been the practice of some of our preachers in this part of the country to hold debates with arminian preachers, and discuss certain points of doctrine, church identity and baptism, and while they have no doubt often fully sustained the question at issue, yet it seems to me the practice is unscriptural and that therefore the churches have not been benefitted but rather injured thereby, furthermore brethren by this practice turn aside from their calling—feeding the sheep—and engage in butting with the billy goats. If we have the true light we are taught thereby that salvation is by grace, the man who would challenge us on the doctrine cannot be in the true light, but is in darkness, therefore to discuss with him we must get out in the darkness with him and conduct our argument on the lines of carnal reasoning, and not in the light of the gospel, and instead of feeding the sheep with knowledge we are filling them with the husks of vain philosophy—the result of which is leanness of some or gospel famine. By this practice some brethren have acquired the habit of preaching in a combative way by leading out on both sides of the question, or by building up men of straw, hay, wood and stubble to be immediately

torn asunder and scattered to the four winds. If the general, having both armies in command, cannot bring his own from the battle-field victorious, he had better quit the field, give up his command and fall into ranks.

Our next visit was with the brethren at Greenfield, the home of Elder R. W. Thompson, editor and proprietor of the Primitive Monitor, and brother D. H. Goble its founder. Our stay here was pleasant and restful. Brother Goble's home has been one of mine for several years, and where I have spent many pleasant hours.

Our stay among the brethren in Indiana was pleasant, but was rendered less so by our failing to get to visit some other homes and home folks whom we have known and loved for years.

Our next appointment was at Finchville, Ky. After a few days there with brother and sister Money we attended Little Flock church 1st Saturday and Sunday in September where I baptized the young brother formerly received, and administered the communion. The following Friday we attended the Licking Association held with the church at Salt River—where we met Elders William Lively, D. M. Vail, Isaac Swain, Peter Sawin and J. G. Eubanks. Here we had a feast of fat things, wine well refined upon the lees. This church was constituted one hundred years ago last February.

The following week we attended the Mt. Pleasant association held with the church at Sulphur Fork.

The same ministers, together with Elder R. W. Thompson attended. The preaching was all of the same sound, and was true.

From there we went to Mt. Sterling where I preached to the little flock of brethren there and administered the communion. The season here though brief was sweet and refreshing.

The membership of the churches in The Blue Grass region of Ky. is small but of excellent quality. In the community of some of the churches there are those without who are no doubt children of God, but for some cause do not come into the church; while in other communities there seems to be but little evidence in sight to warrant a hope that the visibility of a church will last longer than the natural lives of the present membership.

In certain sections of the west and southwest the brethren have coined a new phrase—"time salvation"—and with a certain zeal. Psa. 69: 9—they are defending it as though it were given by inspiration of God and was profitable to the man of God touching good works. The logical conclusion seems to be that eternal salvation is exclusively the work of God and that time salvation is exclusively the work of the child of God and that each are so thoroughly theorized and philosophized that in the first instance there is no sinner, and in the second instance there is no Saviour. Christ is the absolute and unconditional Saviour of sinners and those manifestly saved like Paul—can do all things by

Christ who strengtheneth them. "Without me ye can do nothing." While this is true, it does not lessen the obligation of the minister to reprove, rebuke and exhort, nor those to whom the grace of God has brought salvation from living soberly, righteously and Godly, even as the grace of God teaches them that they should live. The pursuit of a course on the part of preachers that divides God's children, spreading abroad general distress, has for its end a very undesirable kind of salvation. The churches to whom those preachers are amenable should have them cease their wrangling and resume the preaching of the word.

We arrived home September 20th and though tired were well and we trust thankful to God for the blessings attending us during our journey.

P. G. I.

JESUS ANSWERED.

Did you ever notice that Jesus answered all who appealed to him for salvation, or for that that represented it, according to the name, spirit, or trust, in which they came? If they came to him in the name of the law or works, he answered according to the law. If they came in the name of faith or pleading for mercy, he answered accordingly and showed mercy. For instance the rich young man that came to Jesus in the name of the law—and of course, his own ability to obey it—saying "Good Master, what good thing must I do to have eter-

nal life. He answered according to the law, saying "if thou wilt enter into life keep the commandments." Notice, if thou wilt enter into life; not if you will be saved by me. "Which?" he asked, doubtless surprised, thinking he had kept them all. Jesus went over the catalogue; and he said "all these have I kept from my youth up; what lack I yet?" "Jesus said if thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasures in heaven: and come and follow me. When he heard this, he went away sorrowful; for he had great possessions." (Matt. 19.) His riches answered to legal or self-righteousness. The one thing he lacked was the nothing he would have when he had sold all and given away the proceeds, so to speak. He went away sorrowful and empty-handed, as to his appeal; for every one must be reduced to this nothing and nothingness, or poverty and destitution, before he will come in the name of faith and appeal.

While to every one who came to him in the name, or according to the spirit of the gospel crying for help—crying "Lord have mercy on me," he answered accordingly nor said law or commandments to them; he did not send them empty away to keep the law; nor required works, but belief in him. And he healed them and said "Thy faith hath saved thee."

Yet after this plain, explicit lesson, how surprising that almost all the world are still running and kneeling and saying "what good

thing must I do to obtain eternal life?" And those "with great possessions" or who are rich in self-righteousness, are not only sorrowful at the doctrine of Christ; but many hate the principles and professors of his salvation by grace. Truly it is acceptable nor adapted to none save the poor destitute sinner, comforted by the assertion that "by the deeds of the law shall no flesh be justified." Yet how loath we are to come to perfection—as to spiritual condition—in the appeals of faith? How sorry that we can find "no good thing in us," as if clinging to the lack? This lack supplied, is to be bereft of all self-righteousness and dependence, as it were, exchanging them for faith that sends us to Christ as our all in all, and boldly asking for help in every time of need. Then blessed every cross that strengthens faith, and every loss replaced by Christ!

R. A. P.

According to previous arrangement (we the presbytery) met with the church at Philadelphia, Caldwell Co. N. C. Brethren to wit, Elder James M. Harris of the Lickfork church, Country Line Association, Elder G. L. McGee, of Hollow Spring church, Caldwell Co. N. C., and deacon S. C. Jones of Philadelphia church, Rutherford Co. N. C., and deacon W. R. Coffey of Globe church, Caldwell Co. N. C. Four of those churches are of the Silver Creek Association. After praise and prayer by Elder James M. Harris, the Presbytery was organized by electing Elder James M. Harris Moderator, and W. R. Coffey Clerk, and after examining brother J. W. Keaton of Burke Co.,

N. C. and finding him in our judgment sound in the faith and practice of Predestinarian Baptists or Primitive Bapbtists, and after prayer by Elder G. L. McGee, the Presbytery laid hands upon him. Being charged by both Elders, we commit him to the loving Father and Almighty God, and the saints of our faith and order. Witness of our hands.

ELDER JAMES M. HARRIS.

" G. L. MCGEE.

DEACON S. C. JONES

" W. R. COFFY.

UNION MEETINGS.

The Eno Union is to be held with the church at Ross' near Durham Saturday and 5th Sunday in Oct.

The next session of the Smithfield Union is appointed to be held with the church at Hannah's Creek Meeting house, Johnston Co. N. C., on Saturday and 5th Sunday in Oct. 1898. We hope to have a good number of the brethren and especially the ministry with us.

G. S. Wilson, Cl'k.

The next sesion of the Bryan Chapel Union is to be held with the church at Piney Grove, (col.) Beaufort Co. N. C. Saturday and 5th Sunday in October. The church is two miles west of Washington, N. C. Those coming by rail will be met on Friday at Washington. A general invitation is extended.

R. LAWRENCE, Cl'k.

POST OFFICE CHANGED.

Elder H. Temples' Post office is changed from Graymont, Ga. to Fly, Ga.

Elder J. A. Ashburn's Post office is changed from Pilot Mountain N. C. to Ashburn, N. C.

ASSOCIATIONAL NOTICES.

All visitors to the Black Creek Association will stop at Selma, on Thursday before 4th Sunday in October. Call for reduced rates.

OBITUARIES.

FAITHY S. ASHBURN.

It has pleased the Lord to take to himself from our midst our very dear sister, Faithy S. Ashburn, nee Faithy S. Taylor. She was born July 25th 1840, and married J. W. Ashburn Nov. 22d 1860 and was left a widow with her little son Jesse A. Ashburn to care for, in the spring of 1863, which she did the best she could, with the great love, zeal, and anxiety of a good mother. When grown he was married to Miss Addie Needham, a lovely lady of excellent character and disposition. With this son and daughter our sister Faithy made her home until her death, and she was ever carefully treated with much love and kindness.

She joined the church at Cedar Hill about the date of 1870, and moved her membership to Rock House in 1897, and died of paralysis at her son's home in Surry Co. N. C. March 6 1898 aged 57 years 7 months and 11 days. She leaves a kind and devoted son and daughter-in-law, 2 brothers, 3 sisters, 4 grand-daughters, and many dear friends and relatives to mourn our loss. How hard it is to part with one we loved so well, but we do not mourn as those who have no hope, for if we believe that Jesus died and rose again, we believe also that those who sleep in Jesus, will God bring with him; and we are consoled with the blessed reasons to believe that she sleeps in Jesus, and though our loss, yet great is her eternal gain. Yes, we sincerely believe she is now praising our blessed Jesus in heaven where we

hope to meet her and her little infant grandson, that died a few days before she did.

She was honest, laborious, peaceful, and quiet and respectful in her manners, seeking constantly to be of service to others, and she manifested much love and zeal for the cause of the church and in Christ. She enjoyed preaching and the company of God's people, and always attended her church meetings regularly when able. She delighted in visiting the sick. She had been afflicted several years and had several times (apparently) been near death's door, but would again revive.

During one of these she related to us the following dream. "I dreamed the trees were all dead, like winter, except one which was green and laden with ripe fruit. In the tree near the top I saw a glittering object, shining almost as the sun. On a closer observation I saw it was my son (then an infant.) He was gathering the fruit and giving it to the multitude of people who stood below. I treasured this dream many years and told it to him after he began the work in the ministry.

In her late sickness she was confined to her bed about 4 months, was treated by experienced physicians, and had the kindest attention of her son and many relatives and friends, but her disease baffled all their efforts to restore her health. She told them that she did not want to get well, for she wanted to go to her home in heaven. 'Tis great joy and consolation to think she is now enjoying that rest that remains for the people of God, and is praising our dear Saviour, together with all the saints who have gone before.

Her funeral service at the grave was attended by Elder A. M. Denny in the presence of a large congregation. Her body was laid to rest in her desired burial ground beside her husband, who had lain there 35 years, there to await the morning of the resurrection, when all the saints shall arise in the likeness of our glorious Redeemer and praise him forever and forever.

We extend our heart felt sympathy to the bereaved family and relatives, and ask the Lord to abundantly bless and comfort them, and prepare us all to meet her in a "better land" to part no more, where there is no sorrow, pain or death, but where all is joy, peace and love, and all the redeemed family shall praise God.

Written by a sister desiring the prayers of all God's children.

CHAPMAN HILL.

I will try and write a few lines in memory of our dear father, Chapman Hill. He was born November 25th 1823, and departed this life August 15th 1897. He leaves a wife and 7 children to mourn his loss, though we mourn not as those that have no hope; our loss is his eternal gain. He united with the church when a young man and had been a consistent member up to his death, ever striving to work for his church and its cause, there never was any one that enjoyed the truths of the blessed gospel more than he did, always willing to drop everything and go to the church meetings. His last words in his declining days were to work for the church and its cause. Oh brother Gold, how we miss him around the fireside and oh how sad to go to church and see his seat vacant, 'tis sad to think we have no father now, we miss his kind and gentle voice and the warm grasp of those dear hands that has toiled so hard all through his humble life to support those he loved. Heavenly Father help us to bow in humble submission to thy divine will, and prepare us to meet our dear father in heaven. His loving daughter.

MOLLIE WATSON.

MAMIE A. CLAYTON.

The subject of this notice was the daughter of William R. and Martha Y. Clayton of Cedar Grove, N. C. was born December 19th 1868, and died August 7th 1896. She took a cold in July '95 and after trying different remedies without any relief, the physician was summoned, but her health steadily gave way till consumption ended her life.

She was of a modest, gentle disposition, was kind hearted and felt for those in distress. Too much cannot be said in praise of her moral character. She never made an open profession of religion till a few weeks before she died. It was after the hour of midnight and her youngest sister was sitting by her bed; she lay quiet a little while then looking upward said, "What a beautiful home for me, sometimes things seemed dark but tonight all is bright. I can see Jesus standing at the Gate, I can see grand-father too." She talked with the family several times of her

death, begging them to try to live right; said she wanted them all to meet her in heaven. During her sickness she was ever thoughtful for the comfort of others, and often spoke of the kindness and tender sympathy of her friends. A little while before she died she seemed perfectly happy, she lay with closed eyes and the sweetest smile, and seemed to be talking to some one. Opening her eyes and seeing the family weeping she said, "I know you all." Calling her father and mother and some of the others, talked with each one; then saying she could talk no longer but let her go to sleep, her spirit gently passed away to the God who gave it. At her request she was buried at Cedar Grove, the next day. She leaves a father, mother, 3 brother and 3 sisters and many relatives and friends to mourn her loss. But may they be enabled to look unto him who can soothe all their sorrows, and say, "Thy will be done." This is the first time that the grim messenger has entered this home, but the bereaved ones should not sorrow as those who have no hope for we believe that the angels bore her spirit to the blessed Saviour to live throughout eternity.

MARY ELISHEBA TEMPLE.

She was born in Lenoir Co., N. C., Jan. 1st, 1831. She was the daughter of Elder Joseph R. Croom. She married Aug. 28th 1849 Rufus F. Temple, son of Elder Barwell Temple. After nearly 67 years of life in this world she "fell on sleep," Dec. 12th 1897. Her husband had preceded her to "the better land" only a few months. The 8 children whom she left "sorrow not as those who have no hope." The earth has been heaped over her mortal remains but she is not less dear to her children now that she is on the other side of the river of death. In truth her departure seemed to have brought out afresh the lineaments of her character, just as a great artist by skilful touches brings back the beauties of a grand old painting. With resplendent beauty there comes now before us the picture of the dutiful daughter to an aged and afflicted father; the faithful wife in whose heart her husband did safely trust; the patient mother whose children now rise up and call her blessed; the consistent christian whose life adorned the doctrine of God her Saviour. Her character was well marked in all of the essential features—sound judgment, thorough consciousness, deep reverence, and broad

charity. She was remarkably well balanced in her conduct—possessing cheerfulness without frivolity, kindness without hypocritical gush, and piety without religious cant.

"A perfect woman, nobly planned,
To warn, to comfort, and command."

CHILDREN.

E. A. HUNDLEY.

I will write for publication a notice of the death of my dear wife E. A. Hundley, who was born Oct. 6th, 1849, died Sept. 15th, 1898. She united with the Baptists about the date 1872, lived a meek and humble life, esteemed by the brethren and sisters. She was afflicted from childhood with asthma, and about two years ago an internal tumor formed which caused great suffering until death relieved her. She leaves four daughters and one sister out of five to mourn her absence. I can truly say she was a wife indeed, and a devoted mother. We trust she has gone where there is no sickness, pain or death. O may we enter that happy place is my prayer. Your humble brother I hope.

GEO. W. HUNDLEY.

POLLY BARRON.

Polly Barron was born Aug. 26th 1858, married to Bonnie Barron Nov. 23rd, 1886, whom she lived with until her death which occurred May 15th 1898. She never bore any children to mourn her loss. I have often thought what a great blessing from God who works all things well for them that love him, to them who are the called according to his purpose, for she was a sufferer from a child up. She was not a member of any church, but I do hope and believe that her name is written in the Lamb's book of life. She was confined to her bed about 12 months before her death, and I don't think she was ever off of her bed many times only when taken off. All was done for her that mortal hands could do. Her good kind husband did all for her that was in his power. He stayed by her bedside both night and day, and waited on her and never seemed to be wearied the least bit, but alas all of that failed, the Lord called and she must go. Her sufferings were very severe but she bore it with christian fortitude. Her husband still lives to mourn after his dear companion, but may the Lord bless him and comfort his almost broken heart, so that he may say "the Lord giveth and the Lord taketh away," Your sister in Christ I hope.

BETTIE CRISP.

APPOINTMENTS.

E. E. LUNDY.

Pee Dee.....Sat and 5th Sunday in Oct
 Simpson's Creek.....Monday
 Mill Branch.....Tuesday
 Pireway.....Wednesday
 Bethel.....Thursday
 Thence to Mill Branch Association
 Feathery Bay.....Tuesday
 Black Creek.....Wednesday
 He will leave Wilmington on Thursday
 before 5th Sunday and reach Conway Friday.
 Elder Broom will accompany him from the
 Mill Branch Association.

ISAAC JONES.

School house near brother J. H. Harris
 Wednesday after 2nd Sunday in Nov. at 12 o'clock
 Mr. Horners.....at night
 Camp Creek.....Thursday
 Tar River.....Friday
 Clarksville.....Sat and 3rd Sunday
 Mt Zion.....Monday
 Will some one meet him at Clarksville Sun-

day and convey him there
 Shiloh.....Tuesday
 Stories Creek.....Wednesday
 Roxboro.....at night
 Flat River.....Thursday
 South Lowell.....at night
 Lebanon.....Friday
 Durham.....Sat and 4th Sunday

J. M. HARRIS & J. A. BURCH.

Salem.....Monday after 4th Sunday in Oct
 Raleigh.....Tuesday
 Old Soldiers' Home.....at night
 Cedar Grove.....Wednesday
 Dutchville.....Thursday
 Durham.....at night
 Roxboro.....Friday
 Ebenezer.....Sat and 5th Sunday.
 They will need conveyance when off from R.
 R.

N. H. HARRISON.

Elm City.....Sat and 4th Sun in Oct
 Wilson.....Monday
 Lower Black Creek.....Tuesday
 Aycock.....Wednesday



THIS CUT shows the size of the type and the binding of the

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P. D. GOLD.

This shows actual size of Type

| | | | |
|------------------------------------|--|---|----------------------------|
| <i>The beginning of the flood.</i> | | GENESIS, VIII. | <i>The waters assuage.</i> |
| Before CHRIST 2541. | him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. | CHAPTER VIII. 1 The water's abatement. 4 The ark resteth in Ararat. 7 The water and the flood. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more. AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: | Before CHRIST 2541. |

Memorial.....Thursday
 Chapel.....Friday
 Dudley Sat. and 5th Sunday.
 He will need conveyance

J. M. HARRIS.

Ebenezer.....5th Sunday in Oct.
 Moon's Creek.....Monday

J. E. WILLIAMS.

Jones Hill.....Nov....9
 Liberty Hill.....10
 Freedom.....11
 Howard's Chapel.....12
 Mountain Creek.....13
 Big Creek.....14
 Riley's School House.....15
 Tom's Creek.....16
 Brother Workman's.....17
 Pine.....18
 No Creek.....19
 Salisbury.....at night
 Flat Creek.....20
 Bear Creek.....21
 Meadow Creek.....22
 Clark's Grove.....23
 Will need conveyance.

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WILMINGTON & WELDON R. R. and Branches. & Florence Railroad Cond. Schedule—SOUTH BOUND.

| DATED July 28, 1908. | No. 78 Daily | | No. 79 Daily | | No. 80 Daily | |
|-------------------------|-----------------|-------|-----------------|-------|-----------------|-------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon..... | 11 55 | 9 45 | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | 12 55 | 10 35 | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 12 12 | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 00 | 10 35 | 5 40 | 12 12 | ..... | ..... |
| Lv Wilson..... | 1 35 | 11 15 | 5 21 | 12 26 | ..... | ..... |
| Lv Selma..... | 2 55 | 11 55 | ..... | ..... | ..... | ..... |
| Lv Fayetteville..... | 4 25 | 1 07 | ..... | ..... | ..... | ..... |
| Ar Florence..... | 7 25 | 3 15 | ..... | ..... | ..... | ..... |
| No. 79 daily ex Sun. | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | 6 00 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | 6 45 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Wilson..... | 7 10 pm | ..... | ..... | ..... | ..... | ..... |
| Ar Goldsboro..... | 8 00 pm | ..... | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Magnolia..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Wilmington..... | ..... | ..... | ..... | ..... | ..... | ..... |
| P. M. | ..... | ..... | A. M. | ..... | ..... | ..... |

TRAINS GOING NORTH

| | No. 78 Daily | | No. 79 Daily | | No. 80 Daily | | No. 81 |
|----------------------|-----------------|-------|-----------------|-------|-----------------|-------|--------|
| | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | |
| Lv Florence..... | 8 45 | 8 35 | ..... | ..... | ..... | ..... | ..... |
| Lv Fayetteville..... | 11 10 | 10 45 | ..... | ..... | ..... | ..... | ..... |
| Lv Selma..... | 12 35 | 11 44 | ..... | ..... | ..... | ..... | ..... |
| Ar Wilson..... | 1 17 | 12 19 | ..... | ..... | ..... | ..... | ..... |
| No. 102 ex Sun | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | 5 00 am | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Wilson..... | 5 45 am | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | 6 15 am | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Tarboro..... | 6 45 am | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Wilmington..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Magnolia..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Goldsboro..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Wilson..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Rocky Mt..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Tarboro..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lv Rocky Mt..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Ar Weldon..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |

†Daily except Monday. ‡Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:15 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:57 p. m., Kinston, 7:55 p. m. Returning leaves Kinston, 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:18 a. m. Weldon 11:31 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8:20 a. m. and 2:30 p. m. Arrive Farmville 9:10 a. m. and 4:00 p. m., returning leave Farmville 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 except Sunday at 5:30 p. m. Sunday, 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m. Returning leaves Plymouth daily except Sunday at 7:50 a. m. and Sunday 9:00 a. m. Arrives Tarboro 10:05 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. 7:10-24 a. m.

Trains on Nashville Branch leave Rocky Mount at 4:30 p. m., arrive Nashville 5:05 p. m., Spring Hope 5:31 p. m. Returning leave Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 8:20 a. m. and 4:15 p. m. Returning leaves Clinton at 7:00 a. m. and 10:00 a. m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond, H. M. EMMERSON, General Pass. Agt. J. R. KELLY, Gen'l Manager. T. M. EMMERSON, Traffic Manager.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER:—I have been indirectly requested to write out my experience. I can relate but little more than I have many times tried to tell, both in private and in public, and in part frequently written.

I was born in the part of Grayson Co, Va., that is now Carroll Co. Nov. 26th 1833. About one third of my schooling was when I was about seven years of age. I learned to read a little and mother had me to read the New Testament. I would also practice reading and singing in the Dover selection of hymns. I could sing very well as long ago as I can remember.

The first scripture I remember reading was the 3rd chapter of Matthew, where it says, In those days came John the Baptist, and how he baptized many people, and that Jesus came to be baptized of him. I understood that mother was a Baptist, and no wonder, when such good people and good things were connected with it. I swallowed it with delight, believing that nothing else was right. I read of John the Baptist, Jesus Christ, the disciples, the good woman, and learned that they were all moving in the same circle, and that my mother was one of that class also, and so far as my mind could conceive I desired to be one of the blessed number. I read how Christ blessed the children, healed the sick, cleansed the lepers, raised the dead, forgave

sins, called men from fishing and made them fishers of men. I greatly sympathized with those people who desired to be in his presence, and would throng and press him, and where the roof of the house was removed to let the sick down in his presence. And how Zaccheus climbed the sycamore tree to see him. I felt glad for him, that Jesus called him down and said to him, I must abide today at thy house. I thought the only sorrow he could have had was, Jesus could not stay with him forever. I formed such conception of Jesus that I loved him, and desired that I could only be in his presence. But it was so long ago and so far away I could see no possible way to ever see Jesus, which left a loneliness in my heart.

About the spring of 1841, I dreamed I was caring for my two little brothers and sisters out on a little heap of hay, and saw something like a large bird flying from the east. The breeze from its wings fanned my face, as it was alighting near me. I looked and it was Jesus in my own land and country. My heart leaped for joy that Christ had come. I arose to follow him, but he told me I was not cleansed. The brook was at hand and I commenced to wash myself, but my washing was rejected, and Jesus passed me by. I feared that my much desired opportunity was forever gone. In anguish I asked, O, why did my Saviour pass me by? When I awoke

I felt that something was necessary more than I could perform to render me acceptable to God. I sometimes felt lonely and dejected, and had an idea that sin was the besetment.

When in my 14th year I had another dream. Christ was near and bade me come to him, but I wandered away in darkness. When I woke up I felt convinced that I was deceived in my own heart, or why should I wonder from God? I was grieved that I did not try to obey the call that I might be blest. I dreamed again, and dreamed that I went to church, and entering touched my high silk hat against the door top, when the old Elder Nathaniel Thompson said, young man, you hold your head too high. I took off my hat and asked if I would now do? He said not. I bowed in an humble way as I could and asked again. He said yes, if your heart is right in the sight of God. I had never witnessed such uncontrollable hardness of heart in my life. The mystery was solved. My heart would sometimes even give me pain 'till I feared that some fatal disease had fastened on my breast. I tried to pray God to undertake my case. I often thought my impressions were too light. I would pray God to impress me heavily with eternal things and cause me to repent and the work remain, for although I would sometimes sorrow, I thought a mourning soul would not be so forgetful as I was, my case seemed to grow worse and worse. When I was 18 years of age I married, and thought when I arranged a good living I should engage with God more continually, but my worldly cares were stronger than before.

While building my first house I had a number of strong hands at work, and seated myself a little off, a strong desire that it might be a house of prayer came in my mind.

I was somewhat profane at times, but the lines of a poem came into mind: "The swearing man he learns to pray." O how I desired such change to be made.

A few nights after I was married I dreamed the pastor of the church near me, told me to take his books and shoes and use them. I told him I was not qualified. He said, when he fell asleep I had it to do. After waking up I thought such impressions were a little too soon, I would use rough language so no one would think I thought of grace.

I was a good songster and nearly always helped sing. But fearing it looked like show, I endeavored to keep silent, when I felt I commenced to sink. This was my experience on two occasions. The thought came to me that he that administers a cup of cold water to him that comes in the name of a disciple shall not lose his reward, that God had blest me with knowledge and power to sing, and it was needed and my duty to sing. I feared I had sinned away the day of grace, and it was now too late. I had always been tolerably moral. I tried to do my duty and always obey my parents. I had read the ten commandments, the first of which was nearly always on my mind, when required by my father or mother to do anything. It says: "Honor thy father and mother, that thy days may be long upon the land." There was a blessing promised for obedience to parents. My father was a strong friend to the Baptists. They would stay with us of meeting times, would sing and pray both night and morning, would sometimes ask a blessing at the beginning of meals and return thanks at the end of meals. And while I was not generally out-breaking, I knew what sin was and had sinned knowingly, while many did not have such training, and

might not know what was wrong, and therefore the worst of sinners. I begged and tried to pray for mercy. I bought me a bible and could only read condemnation.

I was deadening timber one evening to clear me a field near my spring. I thought I heard low thunder. I stopped, looked around and listened to understand it. The evening was bright, and only a few small floating clouds to be seen. I had really heard nothing. I determined to brace up and work on, for I never believed in ghosts and witches any way. I was a stout young man at least 20 years of age, and had more nerve about me than to scare out upon foolish imagination. I went to work with all my energy. But the thunder still sounded. I felt a trembling and condemnation still roared against me. It was not outward thunder. I felt I had sinned in strengthening myself against it. I thought my time on earth was short, and I without God in the world. I prostrated myself on the ground, and flames seemed to burst up around me; but when I looked no flames were visible. I only saw rocks and pebbles as was common to that place. I went to the house and asked my wife if it was not an awfully gloomy evening? I do not remember her answer. I returned to my work but felt so condemned I left for a more secluded place to pray, but when I found it, I felt too guilty to assume the position of prayer, and passed out on a ridge in the field, and saw the coves along Snake Creek, and the beautiful streams winding down its narrow valley, all showing the handiwork of God. The sun was fast sinking in the west seeming to bid farewell to a lost and ruined sinner. I never expected to see another day, but die as an example of unrighteousness. I returned home, laid down on the

floor while my wife was arranging supper. And these lines of a poem came into my mind:

"All ye that mourn, lament and weep,
And long to be among my sheep,
Tis my delight to set you free,
From sin and death and misery."

My first thought was, "The mourner is comforted." I thought of my father whom I had never heard use a bad word, and was strictly moral so far as I ever knew. I thought mere morality would not do. I sighed for grace, redeeming grace. The thought came into mind, thou hast ruined thyself, but in me is thy help. If anyone ever cried aloud to the powers of heaven and not utter speech, I did. In the morning about 9 o'clock I walked out to get a little piece of timber. I felt as a voice spake to me saying, "Son, give me thy heart." All my sorrow was gone and I felt that my sins were forgiven. I thought the Lord had taken control of my heart and I was free from sin, both soul and body. But before I could walk fifty yards and tell my wife about it, the question came into my mind, "Who or what said your sins are forgiven?" I dropped a little back in my feelings, yet thought it too great to be a mistake. So I concluded it was the work of grace just commenced, and when it was completed I should have the grandest experience known, and just such a one as I have always desired. Not only enough to convince myself that I was a christian, but to have a little bigger experience than the best of them. I wondered sometimes if this small affair could be a hope? Are my sins forgiven? Can I be a Christian? Phsaw, no. I tried to throw it away. I feared it had harmed me. It had removed my burden of distress so I could not pray in faith for the forgiveness of my sins, and that my condemnation was sealed instead of my

justification.

One evening at dusk when no one could see me, I knelt to pray, and said, "Lord forgive my sins, if not already forgiven." The last phrase was involuntarily expressed. I was surprised. What! Do you claim hope? My hope was so little it seemed almost like hypocrisy to claim it as such. I worried over it hoping and fearing. I wanted some one upon whom I could depend to judge it for me. The song came into my mind:

"O that I had a bosom friend,
To tell my secrets to,
On whose advice I might depend,
In everything I do."

I would sometimes think if I was just like common sinners, knowing I had no hope, I could pray for pardon in good faith. But this verse came to my mind, Why dost thou envy carnal men, and think their state so blest; How great salvation hast thou seen, and Jesus is thy rest. I went to church and Elder James Thompson preached. For sometime previous I paid the utmost attention in order to understand the mystery of faith but could not. I would be left off in sorrow just where happiness and light were afforded the speaker. But this time my attention was engaged as usual, and when he ended the sermon I saw the mystery was revealed. My mind traveled with his all through, though I felt some emotions I did not feel able to tell anything worth bearing.

I had been a subaltern military officer, and was at that time, and justice of the peace, when Squires held the courts instead of Judges, and to go with so little would be a shame for a man in official circles. I desired more, but these words came into my mind, "My grace is sufficient." My memory ran back to many of the little tokens of God's special goodness to me, and I said, it is enough, and determined to of-

fer myself to the next church-meeting, which was Saturday before the 1st Sunday in December 1857. But a few days before meeting I rode across the creek when it was covered with ice, and shivered at the thought of being baptized in it in a few days. I considered it an awful weakness in man or woman to fear the water in baptism. But the song came to mind:

"O young soldiers are you weary,
Of the trials of the way,
Does your strength begin to fail you,
And your vigor to decay,
Jesus, Jesus will go with you,
He will lead you to his throne."

I saw Jesus plainly in my mind, and felt to say, come floods or flames, I will follow where he leads. The day came and I went before the church at Fellowship, and told of the leading points here written, but not one-tenth part as many words and the church received me. Elder William Lawson the pastor, asked me whether it was day or night, asleep or awake when I received my hope. I answered him, 9 o'clock in the morning, and was wide awake. I went home rejoicing. One thing marred my peace a little. I told all I could well think of at the time, and but little at that. I rather faulted the church for not asking more questions. I was afraid they were not fully satisfied, and should have been more faithful, and stirred up my mind to have told more. I was baptized next day by Elder Thomas S. Vass. The water was very cold, I saw my flesh trembling, but my soul was rejoiced, that I could truly sing, "How happy are they, who their Saviour obey." "It was a heaven below the Redeemer to know, and the world was put under my feet." These items of faith did not come in heavy showers, they were the revelations and exercises of about seventeen years. They were generally just force enough to be faint-

ly distinguished, that it is truth to tell it, but seemed so much like little shadows that I would sometimes fear it was imagination. But faint as it was it took shape sufficient to discover and relate. I am not very fond of lengthy communications, and am rather inclined not to send this to the press, though I may. I do not wish to crowd out other matter by an unfair monopoly of so much space. In hope of everlasting life.

ISAAC WEBB.

DEAR BROTHER GOLD;—The subject of the Ten Virgins, five wise and five foolish, is upon my mind this morning.

I do not understand that this parable is more applicable to the Gentile nation than the law given by Moses. What soever was written afore time was written for our learning, that we through patience and comfort of the scriptures might have hope.

We are not under the law of Moses, but under grace. The law having a shadow of good things to come and not the very image, &c., foreshadowed the coming of Jesus, and Jesus when he came spake to his disciples in the parable of the Kingdom.

I understand that he uses the parable of the Ten Virgins to illustrate the condition or state of his people.

The Virgins were all the same by reason of their relation as Virgins, and were daughters of Abraham, and by reason of this relation were Virgins.

They—all alike had their lamps, a figure of the law.

The law foreshadowed the coming of Jesus, in whom was redemption.

At the coming of Jesus there were some that believed in the efficacy of

his blood, and entered into the marriage supper with him, believing that in him all things were fulfilled. These rejoiced exceedingly and glorified their God for all things, perfect redemption and observing the law for the essence or foreshadowing of the coming of that blessed redeemer.

The five foolish Virgins had their lamps (the law,) but had not taken oil (the essence of the law,) expecting redemption or life by the deeds of the law. These were selfrighteous, and selfrighteousness will not burn as the oil in the presence of Jesus. Therefore they were shut out from the marriage supper and could not upon this principle, enter into the joys of the Lord, neither can we today.

Jesus says, search the scriptures for in them ye think ye have eternal life—and I believe this is what the foolish Virgins believed. Jesus knew their hearts.

Again he says how can ye believe which receive honor one from another, and seek not the honor that cometh from God only.

I find this spirit in myself wanting to seek honor from men, and I believe it is the same spirit with which the five foolish Virgins were possessed in this parable. Jesus said to the Jews, do not think I will accuse you to the Father, there is one that accuseth you, even Moses in whom ye trust, for had ye believed Moses ye would have believed me for he wrote of me. Israel did not all enter the promised land on account of unbelief, yet they were the children of Abraham. I do not understand that God gave his people this spirit of unbelief—neither do I understand that he gave it to the five foolish Virgins, but the spirit of unbelief is the spirit of the devil. Christ has called his people unto obedience, and the law of Christ is written in our hearts. How

careful then we should be to observe the things which he has commanded us.

Let us strive then to enter this rest, walking in this glorious liberty wherewith Christ has made us free.

Do we not find ourselves walking today in unbelief? Do we find our churches bearing the image of the Apostolic churches?

Do we find ourselves walking in that new commandment? That you love one another?—bearing one another's burdens? Having all things common, caring for the poor of the churches. Seeing that our Elders are cared for as the scriptures direct. Beware dear ministering servants of Christ, do not use your gift for the promotion of worldly gain. I have learned by experience that this is a great temptation.

Christ has given this gift to his servants for his glory, and the comfort of his people, and when you use it for your promotion for worldly gain the Kingdom will depart from you as the Kingdom did from the Kings of Israel in their disobedience. And to the churches, the Lord will remove the candlestick except thou repent quickly and do the commands of Jesus.

Then dear children of God, let us not be found walking in unbelief, but in obedience to that heavenly calling, adorning our profession by an upright walk and a godly conversation.

Brother Gold, do as you think best with this. Yours in hops,

J. F. LORD

Tennille, Ga.

* To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," Rev. 2: 7. and the 22: 14th. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in

through the gates into the city. The gates are the openings into the city, or garden, or Paradise of God. And he that keepeth his commandments dwelleth in him, and he in him, and hereby we know that he abideth in us, by the spirit which he hath given us.

In Genesis the 2.6. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. In Song, 4: 12. It is said of the church, "a garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." Not concealed, but sealed by the word of God, "they shall be unto me a people, and I will be unto them a God." This is one seal to the fountain of joy to the believer in a righteous God. And his word is a delightful fruit to the hungry in Christ, as is said, "the fruit of the righteous is a tree of life; and he that winneth souls is wise," Prov. 11: 30. And wisdom is a righteous woman, or the feminine of God for "she is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. Her virtue is trust in the Lord, and her confidence in God. Yea, "blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river." Yea, blessed is the man that is rooted and grounded by the river that went out of Eden to water the garden, (the church,) and from thence it was parted, and became four heads, which are the four books, or heads of the New Testament, in which the testimony of the ordinances and examples of our Lord do flow up as clear and fresh as when the fountain was first opened. There was a time when the tree of life was in the

midst of the river, and bore fruit in baptism, having brought the fruit down so low that the child of God can lay hold on it. Therefore we are buried with Christ in baptism, we are buried with Christ formed in us the hope of glory. Then blessed is the man whose hope the Lord is. For he can be buried with him. All Judea and the region round about were baptized of John in Jordan, confessing their sins, and Jesus was baptized of John in Jordan, to fulfill all righteousness, and they who deny themselves and overcome their disobedient mind of doubts of their own righteousness are the ones that should know that to arise and be baptized means to confess your sins and acknowledge the righteousness of Christ. Baptism is a deed of Christ's righteousness, to which he gave us commandment, saying, "this is the way, walk ye in it." Yea, eat, partake of his fruit. He also bore us the example, and said "him that overcometh (his disobedience) I will give to eat of the tree of life." There is much order about the fruit he bore. He commanded his followers to go to a certain place and there make ready for the passover, and gave them evidence to whom they should follow into an upper room. And there was no amalgamating then, it was with his own disciples. That he said, I have desired with desire to eat the passover with you. We must therefore overcome all that pertaineth to the lower house to lay hold on her, and retain her or prudence and virtue would leave us, hence it might well be said, "who can find a virtuous woman. Her price is far above rubies." But there is one that excelleth them all, the word of her husband is her law, and it is given in her heart to do him service, and by reason of his spirit he hath given us we may overcome the temptations of the

wicked one, and eat of the joy, and peace, and love, which is also the fruit of the tree of life. And the Lord is sure to give it to us if we overcome our evils. But sometimes a little debris, such as prejudice, envy and spite gets in the river, or fellowship and dams the progress of the Lord's people. If we would try as hard to overcome our own sins in the sight of God, as we do sometimes to overcome one another, we might be found in union line. And if we love the sweet fellowship of the brethren, and we do, let us overcome all malice and pride, and reap with joy the favor of God's love. There is too much of a sacrifice made, when brethren to gratify their ambition give up their union. If there should be a traitor let him hang himself, and the brethren not fall out about hanging him. I do not censure any one. But watch, that we continuously overcome our faults.

D. S. W.

BELOVED IN THE LORD.

Your letter was very interesting and a comfort to me. The solitary zig zag path is yours, in which so many changes are the portion of your soul, is a way that I am most familiar with. I said within myself as I read your letter, I have been there, I know what that means. I feel therefore we are companions in the way.

"Thy ways, O Lord, with wise design,
Are framed upon thy throne above;
And every dark and bending line
Meets in the centre of thy love."

It is mysterious to us that in our lives we should have such cares, and trials, darkness and conflicts. But contemplate the lives of the beloved of God who in all ages have sojourned on the earth, whether they were high or low, rich or poor they have ever been an afflicted people.

The Psalms are largely a book of the experiences of the children of God, and it has been a comfort to me many times, when I have concluded there was no other one like myself, to find some words that exactly portrayed the peculiar exercises of my soul. As the days of our pilgrimage are passing by, we find our lot and portion, while in the earthly house of this tabernacle, to be much mingled with sighs. No marvel beloved one if you realize it to be so. With our way beset with our inward sinfulness, we learn how incapable we are of putting forth a spiritual thought. We press toward the attainment of spiritual mindedness, but how often we have to make our secret known, because we are feelingly so far away from God, and the "communion of the Holy Spirit."

But dear sister, these longings after the God of our mercy do not originate from our vile natures. Ah when our soul longeth, yea even fainteth for the courts of the Lord, to see and taste of his sweet mercy, a glance of his love would cheer our hearts, and we should live in his sight.

Surely the life of God is in our souls, or amidst such vileness in our flesh, such vexations attending our lives with the world, the flesh, and the devil seeking our overthrow, we never could be found thus yearning after the Lord, and the knowledge of his ways. Oh to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." This is why we are found seeking after eternal things, and so much desire to dwell in nearness and communion with the Lord. It is the evidence to us poor sinners of God's love that we are drawn after him.

The carnal world may rest satis-

fied with their mere letter religion, and outward observances of what they esteem to be their religious duties, but those who are of God want more than all this, more than a natural understanding of the doctrine of the gospel. They long to feed upon the truth, to realize their personal interest therein, to be clothed with it, and to live and walk with Christ in the precious revelation to their hearts of the doctrine of God our Saviour. Jesus only can do helpless sinners good. He is our heart's desire, and our expectation cometh from him. He only is the sacrifice to cleanse away sin, and our guilt is so burdensome, our iniquities make our hearts ache, make us weak, and sick, and put us to grief.

Oh we need thee Jesus, then dear and precious physician, thou smilest upon others, and all their woes depart, they are raised up in thy sight every whit whole to pour forth songs of praise to thy name. O Christ the friend of sinners, thy companions hearken to thy voice, cause me to hear it.

"With gentle smile call me thy child,
And speak my sins forgiven,
The accents mild shall charm mine ear,
All like the harps of heaven."

Yours in the fellowship of the gospel of Christ.

FRFD W. KRENE.

North Berwick, Maine.

I will say that we are promised the use of a small free school house standing just outside the corporate limits of this city on any Saturday or Sunday, and any night. The house is small but comfortable, and will shelter any congregation that we expect to meet, or gather there.

I am authorized by the following named persons to say to the minister who may pass this way as well as to any who may make an appointment here, that they will be

gladly received and cared for at their house.

Mr. J. E. Herndon and sister M. E. Taylor both live in Swansboro, a suburb of this city. Sister Laura E. Gay of 810 N. 25 St. Richmond.

We hope the spirit of the Lord will direct some minister here. There are only a few of us, but if we can come together in the name of the Lord he has promised to be with us.

If I can in any way be of service in securing a place or starting point where the truth and doctrine of God our Saviour will be established, and where believers can come together in love my heart will be made glad. Your brother.

I. C. MOORE.

Manchester, Va. 1 10 Everitt St.

DEAR BROTHER GOLD:—As I have been earnestly requested by several to write out what I hope has been the dealings of the Lord with me, I will try to do so, but truly feeling my unworthiness and inability in undertaking such a task, and also feel as if I have such a little to tell, though my trials have been many, and words are inadequate to express them all. I feel too, that this will be severely criticized by some, as I have in time past read some of the experiences in the LANDMARK and laughed over them, but I hope to be forgiven for all this, as I now can read some of them and truthfully say I feel as they have felt in their littleness and unworthiness. Therefore I do not expect but what it shall be criticized, as the bible says, "For with the same measure that ye mete withal, it shall be measured to you again." I pray that the Lord may direct me now and henceforth, in the way of righteousness, and that this writing may be written in the truth as it is in Christ Jesus.

When I was small my parents were not members of any church, but always seemed partial to the Primitive Baptist, especially my mother, who was a good Scriptorian and always contended earnestly for and advocated deeply the doctrine that the Baptists preach. Though when preachers of any denomination would spend the night at home, they were always asked to sing and pray before retiring. Father and mother would have all the children to come in and listen very attentively. They taught us to respect religious duties of any kind, and especially while the preacher was putting in his feeble petition at the throne of grace. I remember old uncle Elkanah Turner and aunt Betsy spending the night with us, and as usual, the preacher was asked to pray. I so well recollect when he sat up to the table and opened his bible, what an awful solemnity seemed to fall upon all in the room; while I of course didn't know why all looked so grave, but but I nestled close to my mother's skirt and noticed that when we arose from our knees that her eyes were wet with tears. This caused me to be alarmed and to have serious thoughts. I wondered why that prayer caused her tears to flow so freely. Not long after this I had a dream about the resurrection morning. I thought it was the night before the resurrection morn, and I saw our graves all around my mother's as hers seemed to be in the center and very much larger than any of the rest. I thought all were dissatisfied but mother, and wanted to get in her grave too, but she spoke in a very calm and serene voice and said, "You will all rise in the morning where you are, just as if you were with me." But this was not satisfactory with me, and I became so troubled that I could not bear to rest in that grave any more,

and so I climbed out, and down into her grave, and then the burden left me, and I laid down peaceably and quietly by her and patiently awaited the resurrection morning, which I felt would be all well with me. I told some of the family my dream and then it apparently left my mind; while I little thinking that in long years to come this same dream would be presented, pictured or figurated so vividly in my memory again.

While I was growing up I was very fond of dancing, card playing, croquet, authors and other games of amusement, which my kind and indulgent parents always allowed us to participate in, thinking I suppose that when we got our fill of sin, we would stop such foolishness, and that our minds would then be turned from the vain and delusive things of this world, to that better, brighter and purer one beyond the skies, where all is joy and peace. I went on in this way, drinking the cup of pleasure, as I then thought it was, until I was suddenly arrested by that Omnipotent Hand, from which none can flee or make an escape.

We were invited to a "lawn party" May 10th 1892, all looked forward and made preparation for a general good time. A storm came up soon after the refreshments were served, and we were compelled to go into the house, and some decided to convert the lawn party into a dance, which we did, and while engaged in the first set I had such a dreadful and unaccountable flattering of trouble to come over me, such as I had never had before, that I almost lost my reason. The music became like some funeral knell, the voices and laughter seemed like the hollowed voices of the dead, warning us to beware of our fearful doom; my feet appeared to become stiff, and I had to be reminded

several times that it was my time to take a part in the play. Of course no one knew the inward burning agony that had taken possession of my heart in such a few moments, and I tried not to let them detect it. When that set was finished I sat down and have never been engaged in another one since. I was so glad when the hour came to retire, for I thought I would try to pray to the Lord to have mercy on me a lost, ruined and condemned sinner. When I went home, I thought I would go to a private place and fall upon my knees and beg the Lord to pardon my sins. I was always careful to try and not let any one know my horrible condition, and as I thought did not, but my mother afterwards said "that she knew at the time that I was under conviction." The following August I attended a protracted meeting at Oak Level. The preacher asked for all sinners to rise to be prayed for, and as I felt to be chief sinner among ten thousand, and thought by standing to be prayed for I might receive some comfort, I with one more stood up. His prayer had hardly begun when I wished I had kept my seat. After it was over I felt like the proselyte that the scribes, pharisees, and hypocrites had compassed sea and land to make, therefore I felt twofold more the child of Satan than before. I decided then and there never to stand to be prayed for in that sense again, and if I was ever to be converted, it would be by the grace of God, and not by any instrumentality of man. I would go to preaching every opportunity I could get, and sometimes I would come to the conclusion there was no hope for a sinner like I was and had been all my life. I went on with this terrible feeling upon me over a year, and was constantly praying to my Saviour to pardon my sins, and direct my wandering footsteps

in that road which leads to a better world beyond this vale of tears.

The 5th Sunday in August '93 I went to see three young ladies baptized. At the water I felt as if my heart was breaking, and that I could not hide it any longer. My brother said to me he thought I would have to be baptized soon, to which I made no reply. That day I could not keep the tears from flowing which is a very uncommon thing for me to do. They came for me to go to the mourner's bench, but I utterly refused to go. My burden seemed to grow heavier and heavier, until the latter part of that week, when it all left me. Oh! I can never express my feelings. I felt my sins were pardoned, and that I loved all christian people. I would love so much to hear people talk about the scriptures. I thought that I was surely converted, for I read in the bible where it says, "We know we have passed from death unto life because we love the brethren." The dancing and follies of childhood I now had no relish for. The things I once loved, now I hated. I could then sing from the depths of my heart:

"He saw me ruined in the fall,
Yet loved me not withstanding all,
He saved me from my lost estate.
His loving kindness, O, how great. &c."

Sometimes I would bow down in the valley of humiliation, and think that perhaps I was deceived in the whole matter, and that I had no religion, therefore I never told any one that I had a hope, though often I would wish to tell my feelings to some one and see if there was any body that had gone through the same trials that I had. I often thought of joining the church and being baptized, and would go to church with that intention, but would put it off from time to time, until June 17th 1894, when I went to Mill Creek to preaching. All

that day it seemed as if I could not think of anything else but, "He that is ashamed to own me before men, I will be ashamed to own before my Father and his angels." So when the invitation was extended to all who would acknowledge Jesus as the Son of God and the Saviour of the world, I went and was received, and baptized the 15th of the following July.

My mother joined the Primitive Baptists the 1st Sunday in September of the same year. When she was baptized I then for the first time wished I had joined the Baptists and been baptized with her, as I knew I believed what she did, (except Sunday Schools,) but the consoling thought would come to me, if you are a christian it does not make any difference where you are, and so I thought I would go out and be a strong Missionary. I would go to my church meetings every chance I had, but would also go to hear the Primitive Baptists, and if I ever was fed on the gospel as I believe it is in Christ, it was from the lips of some of the Primitive Baptists. They preached my feelings and my experience much better than I could express them myself. I have always believed in predestination and salvation by grace, and thought the Missionaries did too until about two and a half years ago. I had been going to hear the Primitive Baptists preach regularly for several years, and the more I heard them the more I wanted to hear them. I was teaching in a community where there were no Missionary Baptists, but some of the preachers would come and preach at the school house, and I would always aim to go, and tried to believe all that they preached but could not, and so the parts I could not believe I would tell my Baptist friends with whom I boarded, that I took that part as the

chaff.

The latter part of 1895 my interest in the Missionary church began to decrease so rapidly that I almost quit going to hear them, and would strongly advocate the Primitive Baptist doctrine, and also had a strong desire to be with that denomination, but would earnestly contend that if I was a christian it was all right, in any church, and that scripture would rush into my mind about lukewarmness, "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." It would seem to me that was so well adapted to my case, as I finally believed in the Primitive Baptists, but held on to the Missionaries. It would look to me like I was trying to hold with the former and run with the latter. No one can ever express my feelings when my mother on her death bed took my hand in both of hers, and rolled her dying eyes on me and said, "No one ever begrudged you to the Missionaries more than I do." I then and afterwards prayed to God to show me the right way, and if I was not in the right place to cause me to get there, under many trials and tribulations. I felt like I could endure anything most just to be right.

On the 11th of December 1897, Elders Minter and Philpott preached at my school room. The previous night the subject was discussed, "Whether or not there are any christians except in the true church, and as usual I contended in the affirmative. We left it undecided and agreed to leave it to you brother Gold. So the question was asked by brother B. F. Winn in the LANDMARK of February, on page 157. Your answer was satisfactory.

On January 29th, I was taken sick, and during the night I had a

vision or dream, I cannot say which, of heaven. I saw myself dying on a bed at my boarding house, and the family all weeping at my bedside, and all at once I saw heaven open and my mother and a throng of angels all clothed in purple with crowns on their heads, descending towards me, and they seemed so happy that I prayed that I might die and be with them. I had often before said that I didn't fear death, and one of my sisters would tell me, "That if I were sick I would be scared worse than any body." These words were presented to me in my dream, and I thought I said "no, I am not afraid to die." I then looked up at those standing by me, who had often told me that I was a Baptist and was living out of my duty, and said, "you are right, I have been living out of my duty, but it is too late now," and then it all banished and I awoke only to find myself a great sufferer, both in mind and body. The next morning I was not able to get up, and suffered awfully for several days—more than I ever did before. My view of heaven was constantly on my mind, but I thought I wouldn't tell any one about it, but only a few days elapsed before I couldn't repress my feelings any longer, and so I told it to the lady with whom I boarded. I felt very much relieved, though I told her I didn't believe in telling anything like that when anyone was sick, and I suppose I would not have put such a great stress on it, had I not after I got well, and had taken up my school duties again had another dream similar to this one.

That dread of re-baptism all passed away and a greater desire to join the Primitive Baptist church took full possession of my whole mind. This opportunity, I thought would present itself Feb. 13th '98 as Elders Minter and

Turner were to preach at my school room that day. I decided that I would offer myself to the church when preaching was over, and to my dismay the doors were not opened, and so the crowd was dismissed. 'Twas then that such a burden seemed to fall in my breast that I could scarcely bear it, and the words of my dream came to me again, "It's too late now." I insisted that the preachers should go with us, that I might tell them my feelings, but even in this I failed, as they had already promised to go some where else. When I got back to the house I told one of my dear friends that what she had been telling me about joining the Baptists had come true, for I had intended joining to day. After supper we all went over to a Baptist's house where several brethren and sisters had assembled. After singing several songs of praise, the door of the church was opened, and I talked awhile and was then accepted as one of the number. I was baptized near there the following Sunday by Elder A. B. Philpott. When I came up out of the water I felt so happy and contented, and my dream in former days of the Resurrection morn rushed back to me as vividly as when I first dreamed it. It seemed as if I had gotten in that large grave to await the Judgment day, which I hope I have. While they were there singing: "'Tis religion that can give, sweetest pleasures while we live." &c. I could have truthfully exclaimed, that the christian pilgrimage far surpassed all others in the goodness of the road, in the beauty of its prospects, in the excellence of its company, and the rich reward awaiting us over on the other side at the journey's end. From your sister in hope of a better world beyond the skies.

MARCELLA VIA.

ZION'S LANDMARK.

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

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

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

R. ANNA PHILLIPS.....Macon, Ga.

VOLUME XXXI..... No 24

WILSON, N. C., NOV., 1 1898

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EDITORIAL.

EXACT NUMBER.

Friend E. C. Whitley requests my view of Ezra 1:9-11.

"And this is the number of them; thirty chargers of gold, a thousand chargers of silver, nine and twenty knives.

Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jeru. alem."

Cryus was a heathen King—very great, and so made by the Lord of heaven and earth who stirred up his Spirit to build the Lord's house in Jerusalem, and restore the Jews to their ancient possession after the expiration of their appointed captivity in Babylon. The Lord sent him to destroy Babylon.

In reading the profane history of those ancient nations, one, having eyes to see no further than what appears on the surface, or is discernable by mortal preception, would not see what is here declared. God raised up Nebuchadnezzar to castigate the rebellious Jews. He

was lifted up with pride, and went beyond, and God raised up Cyrus to destroy his kingdom, and restore the Jews to their own place. As a wheel within a wheel does the Lord sit upon the circle of the heavens, control these revolutions, and do his pleasure in the army of heaven and among the inhabitants of earth.

God stirred up the spirit of Cyrus. He turns the hearts of Kings as the rivers of water. He sitteth upon the floods. How good is the Lord to Israel. Faithful is his word which is forever settled in the heavens. Thus at the appointed time he fulfills his word spoken by the prophet Jeremiah years before.

What preacher was sent to Cyrus to stir up his spirit? Is God dependent on man as a means or instrument to reach the heart of a King?

But our friend desires specially my impression of the statement of an exact number of vessels of gold and silver that Nebuchadnezzar had taken out of the house of the Lord at Jerusalem, and carried to Babylon—profaning them by drinking wine out of them to his gods of gold, silver &c; but which were now returned to Jerusalem. Let this exact number of precious vessels represent the Lord's people carried away captive and debased by dwelling in that polluted land; yet they remain precious vessels still. God's people were made to serve in Egypt, yet they did not become Egyptians thereby. Precious vessels must be tried as by fire, yet

they remain, yea are purified.

Not one of these vessels is left behind. An exact, definite number is restored. We find nine and twenty knives named.

The doctrine of God's infinite and perfect knowledge of his purpose—all of whose names are written in the Lamb's book of life from the foundation of the world, is so plainly written in the bible that none but infidels deny it.

If he takes account of the fall of the sparrow, and if the very hairs of the head of his people are all numbered, and every vessel of his house carried into Babylon is preserved, and returned after 70 years of captivity, does not the foundation of the Lord stand sure that he knows all his people by name, and not one of them shall be left behind?

Also he requests my view of Acts 8 : 18-21. (See text.)

This is the case of Simon the Sorcerer. His heart was not right with God—a bad state to be in. He loved money so much that he thought the gift of God could be bought with money. How ignorant, blind and wicked a man must be to so think. Peter said, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." A desperate condition to be in. He also said to him, "Thou hast neither part nor lot in this matter." What an exclusion.

Peter tells him to repent of his wickedness, if perhaps that the thought of his heart may be for-

given. Simon it seems is not blest with the Spirit of prayer. But do not all God's afflicted ones pray? While they often ask others to pray for them, yet they pray themselves; nor are they ever delivered until they do pray themselves. Simon asks Peter to pray for him. A better sign would be that God had given him the Spirit of prayer to pray for himself.

Also Acts 8 : 35-38. (See text.)

How good a case of the Lord's preparing. A man is made ready and anxious to hear the gospel preached. Another is sent to him by the Lord to preach to him. A text is given also by the Holy Ghost, and Phillip has only to open his mouth and begin at the same scripture, and preach unto him Jesus.

There is no need of begging, no threats, all sweet and blessed love and peace. Jesus is preached to him.

The Eunuch desires to be baptized. Note, that when the Lord is present and preached, that the hearer receiving the word is made willing at once to obey. "See, here is water. What doth hinder me to be baptized?" Phillip replies, "If thou believest with all thine heart thou mayest." Notice, Phillip does not put a leading question to him. He does not say, Do you believe that Jesus is the Son of God; or do you love Jesus? No, he wishes for the Eunuch to tell himself what he believed and the Eunuch answered, "I believe that Jesus Christ is the Son of God. That is enough. But suppose one says, I believe this, and

goes on to say that salvation is offered to every body, and He has done all he can to save every one, but cannot do so unless the sinner will help him, or let him do so. Is that a confession that Jesus Christ is the Son of God? Is it not a denial of it? What sort of a Jesus do you believe in? Do you believe in that Jesus who shall save his people from their sins? He is the Son of God. He is God manifest in the flesh. He has power over all flesh to give eternal life to as many as the Father hath given him. This is the Christ, the Son of the living God.

If you know him or believe in him it is by revelation of the Father.

Do you believe this? Then what hinders you from being baptized that you may at once receive the answer of that good conscience which you have obtained by faith, and then you will when baptized go on your way rejoicing.

A man who professes to be a believer in Jesus, and yet has never had the question raised in him, why am I not baptized, what does hinder me that I should not be baptized, ought to seriously question whether he is a true believer in Jesus or not.

Oh, but you say, I am unfit, I am too vile. If you truly feel you are vile and unfit in yourself but are a believer in Jesus, you see he is your fitness, and your worthiness. If you do not so acknowledge him you deny his worthiness and his power to save you.

P. D. G.

Our dear sister Theobald of Kentucky requests me to give my views of the new moon and blowing the trumpet thereon as indicated in Ps. 81 : 3.

"The moon was set to rule the night and the sun to rule the day, and they are also set for signs and for seasons"

Naturally the moon seems to perform certain functions according as it stands related to the earth, and as it stands related to the earth, and as it and the earth stand related to the sun, the governing planet. The moon stands in the same relation to the earth in all the seasons, spring, summer, autumn and winter, but the earth in its annual motions sustains different relations to the sun, making these four grand divisions of the year called the four seasons.

In the spring time the moon greatly aids in drawing the moisture and juices from the earth into the life which is innate in the germ and dormant in the plant or tree, causing them to germinate, and to take on growth and put forth their tender fruits, and in the summer season it bring forth sugar &c, and develops those fruits in size, flavor and richness, and in the autumn ripens them, thus presenting them in their perfect condition to be used as designed by the great Author of all life; and as the autumn merges into winter, there is a return of a certain substance into the earth from all vegetable life to be kept in the treasuries of the hoar frost until the time of the singing of birds shall have come when it shall have been brought

forth to again beautify and make joyous the face of the earth.

In setting forth the ceremonial law with all of its ordinances the Lord was pleased to make appropriate the different seasons of the year and phases of the moon in which this and that service should be rendered, and all services and seasons to stand as types and shadows of a better service, in a perfect day, a spiritual and heavenly, in which there is no night, neither is there need of the sun nor moon. for the Lord himself is the light of the place, and the church redeemed by the blood of the Lamb is seen as a woman in heaven clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars.

"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." This was to be done on the first day of the seventh month which answers to our September, the month in which our fruits mature and ripen, and was to Israel the month or convocations of rest, feasting and rejoicing with Psalm, timbrel, harp, psalter, and blowing of the trumpet.

The solemn feast day in the different holy convocations represents to my mind the experience of the children of God in this day, the gospel day, the day of days, even as the gospel is the song of songs. In the seventh month representing the perfection of months, we have set forth the perfections of the work of God and the service of his people, and these are hailed by the

blowing of trumpets on a glorious sabbath, not in the ordinary succession of days, but one particularly and specially ordained of God, the first day of the month and not of the week, a memorial of blowing of trumpets, an holy convocation, which to my mind represents the preaching of the gospel in the precious promises of our God.

On the 10th day of this month was the day of the atonement and an holy convocation, whereupon they were to afflict their souls. At every remembrance of the sufferings of Christ by which he effected the atonement we can but feel in our hearts and souls a consciousness of sin and conviction therefor, and thus we afflict our souls and humble ourselves under the mighty hand of God, and by faith enter into the sabbath of rest and and celebrate it by a total abstinence from all of our works.

On the fifteenth day was the feast of tabernacles for seven days unto the Lord. For seven days they gathered the ripe fruit and feasted and rested and rejoiced by faith in tabernacles not made with hands, the mansions in our Father's house, and in this solemn assembly we behold Jerusalem the city of our solemnities, a quiet habitation, a glorious resting place, and together with David we break forth in heavenly strains, adoration and praise and repeat, "Behold how good and how pleasant it is for brethren to dwell together in unity." and say with Moses, "Happy art thou O Israel, who is like unto thee, O people saved by the

Lord."

There is something precious in the idea of the new moon. God's mercies are new and fresh every day. The new moon is a fore-runner of the full moon in which the fullness of the glory of the sun is reflected upon the moon, and we rejoice in anticipation of the coming glory, even as we now rejoice at the pleasing prospect of the glorious appearing of the great God and our Saviour Jesus Christ.

Naturally I have often felt peculiarly sensible of the presence of the time of the new moon and could see in the western skies signs of its presence when the moon itself was not in sight, and so in the new earth and new heavens we are made sensible of the dawning, or approach of the joys of the salvation of our God and as we look into the skies of those heavens, and though his coming is from the east, yet he shines even unto the west, and at the evidences of His coming, even the coming of our Beloved, the sweet odors of the dews of heaven begin to rise up in our souls, and with Psalms and hymns and spiritual songs, singing with grace in the heart unto the Lord we join with him who blows the trumpet in Zion and rejoice with joy unspeakable and full of glory, and with Solomon do we cry, "Who is she that looketh forth as the morning, fair as the moon, clear as sun, and terrible as an army with banners?"

The blowing of the trumpet is spoken as representing the preaching of the gospel in which is pre-

sented the fulfillment of what is typified by the phases of the moon, and by the various convocations, feasts and rejoicing.

One is unable to fully describe the scenes brought to view in a gospel sermon.

He is found sitting as he feels in darkness, and without the joys of salvation, and when the servant of God begins to blow the trumpet in Zion and sound an alarm in the holy mount of our God, he remembers having heard the sound of the great trumpet, even the voice of the Son of God while he was ready to perish as an outcast in the land of Assyria, and as the trumpet is being blown up, or increases in certainty, power and sweetness of sound he looks upon the church as a solemn assembly dwelling in tabernacles which God has pitched and not man, and in the blessed atonement of Christ he sees the children one with Christ and himself one with them, and immediately the gospel declares to him the Sabbath day, and he enters into rest, and rejoices not simply because he is saved, but because Jesus has done all things well, and shown himself to be the true pattern which was shown to Moses in the mount, and by which all these types and shadows were made, and in whom and by whom they are all perfected. And while the trumpet continues to sound he feasts upon the precious fruits of the Spirit and grows stronger and stronger in the faith of the finished and perfect work of Christ in fulfilling the law and obtaining eter-

nal redemption and bringing in everlasting righteousness, and as the things which are behind are being rolled together as a scroll, and the sound of the ceremonial trumpet dies away among, and the new moon sets behind the mountains which are round about Jerusalem, the sun of righteousness arises with healing in his wings, and sheds forth his enlivening rays of gospel brightness, and from the Mount Zion peals forth the glorious sound of the gospel trumpet declaring the things which accompany salvation, which things as revealed in the blessed light, so fill him with enrapturing visions of the blessed beyond, that for the time being he feels to say:

"Tis a heaven below
The Redeemer to know,
And the angels can do nothing more,
Than to fall at his feet,
And the story repeat,
And the Saviour of sinners adore,

P. G. L.

Brother Hill requests my view of
1st Sam. 23 : 3.

"And David's men said unto him, Behold we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?"

Saul was pursuing David and his men then, and with great and persistent hatred was seeking his life. This caused David's men to fear. Enemies among ones own people are about as bad as any other. David's men feared to go and fight to save Keilah that was invaded by the Philistines. Hence they said, we are afraid here in Judah, afraid of Saul—how much more then if we come to Keilah

against the armes of the Philistines? But the Philistines were not so bad an enemy as Saul. When Israelites turn against other Israelites they are worse foes than the uncircumcised. David could not fight against Saul because Saul was the King of Israel. Beware how you fight an Israelite. Saul at his peril was seeking David's life, and soon lost his own. But David feared God, and loved and sought the honor of Israel, and therefore he could not slay the Lord's anointed, but fled from Saul.

How prudent David was, and how noble in his conduct toward Saul. But few things are nobler in the life of a man.

David was not so much afraid of the uncircumcised Philistines. He could always fight and whip them. It was lawful always to slay them, because they were enemies of Israel. How good to have a courageous leader. The strength is in the leader of the Lord's host. Philistia is always beaten by David's men.

Our true leader is Jesus, Captain of the host. He is the strength of Israel, and turned the battle to the gate. In him is our strength. We are afraid. Israel is often afraid. True fear is healthy and needful, and puts us on the Watch Tower, and stirs up the spirit of prayer, and thus leads us to take hold of the shield of faith, and we are more than conquerors through him that loved us.

P. D. G.

DEAR SIR:—We are trying to repair Old Harmony church. The oldest church in Country Line association, and we need help to sum of \$100 dollars or \$150 and all that can help us to a little we will be thankful to them for their kindness, and all that will help us can send it to.

L. C. MURRAY.

Pleasant Grove, N. C.

END OF VOL. 31.

This issue closes another volume of ZION'S LANDMARK.

Sure mercies, given of the Lord, have been bestowed upon me unworthy of the least of all God's blessings. Forbearance on the part of the brethren, with active sympathy and help from them, have cheered us on the toilsome journey.

Performances poor, but the best we could render—for none we can give are good enough—have been our part.

P. D. G.

DEAR BROTHER GOLD:—I will write a few remarks that you may publish. The school committee have said we can have the school house to preach in, so long as we take care of it, and I hope that the brethren will make appointments here. Any brother making appointment will please make it at night or on Sunday. May the Lord send his servants this way if it is according to his will and purpose. I ask the prayers of all the household of faith, and may the Lord bless us all for Christ's sake.

J. L. WYATT.

Salisbury Cotton Mills, Salisbury N. C.

Sister Marcella Via's Postoffice is Martinsville, Va.

OBITUARIES.

ANN E. GRAY.

MARY E. ZIGLER.

Sister E. Ziglar, oldest daughter of Y. S. and I. J. Alley was born June the 4th, 1842, and married Mr. Leonard Zeigler October 1st 1865, and united with the church at Buffalo, and was baptized by brother Davis Hill August 31st, 1885, and departed this life February 16th 1898, aged 55 years, 8 months and 4 days. She leaves a husband and 9 children, 5 sons and 4 daughters. One infant daughter preceded her to the better land. She leaves 14 grandchildren, also to mourn their loss, but I would say to the bereaved weep not, for I feel that your loss is her eternal gain. I was well acquainted with sister Zigler for many years. She was a dear companion to her husband, a good mother to her children, a good neighbor to the neighbor's and was warmly devoted to the cause of Jesus, all the time filling her seat at church when able, and often when not able to be there. She was a very loving sister indeed and was very attentive to our associations always going far an near, but she is now done visiting our meetings and associations on this earth, but I believe is one of the number that composes that spotless throng where associations never break up nor sabbaths ever end. Sister Zigler was afflicted with what the doctors pronounced catarrh of the stomach. She was confined to the bed the most of her time for nearly 12 months, but bore her afflictions with much patience, and was resigned to God's will. She remarked to the writer of this sketch that she would like to get well and visit her meetings again, if it was the Lord's will, but if not all was right. She was as good to the poor and afflicted as any one I ever saw. Oh that we had a world of women like her. The writer was called upon to attend her funeral and preached to a very large and attentive congregation. Then her body was laid low in the ground—dust to dust, there to remain until the resurrection morn, when her mortal shall put on immortality, and her corruptible shall put on incorruption. So we must say the Lord giveth, and the Lord taketh away, but blessed be the name of the Lord. Written by request of her husband.

J. J. JOYCE.

By request of sister Mary E. Howery I will write a short sketch of the life and death of her mother who was Mrs Ann E. Gray, the wife of Mr. James Gray, and also the daughter of Elder George W. Kelley. The subject of this notice was born in Franklin Co. Va., June 10th 1825, and died in Floyd Co. Va., March 30th, 1898, making her stay on earth 71 years, 9 months and 20 days. She was confined to her bed about three months. I visited her some two or three times during her sickness, and can say of a truth that I never saw a sick person better cared for than she was by the neighbors, and especially by her husband and the family generally; but yet all of the kind treatment could not stay the hand of death. And I will farther say that she was one of noblest women of Floyd. She was very unassuming and reminded me much of her father but yet she did not do her duty, in that of not going to the household of faith, and telling what she believed the Lord had done for her. She told her son W. B., a short time before she died that she regretted that she had not gone to the church when her daughter joined, and also told her husband to prepare to follow her to her tomb. Their house was a home for the Baptists whenever they stopt there, and they felt as free at their house as any where in that community. Mrs. Gray enjoyed herself in going to the associations and preaching generally. Brother Gold, she was a subscriber for the LANDMARK for a number of years before she died, and she greatly appreciated your preaching and writing. Mrs. Gray was an affectionate wife, kind mother and a good neighbor. She leaves behind to mourn their loss a kind husband, 5 sons, and 1 daughter. Her funeral was preached the next day after she died by Elder W. A. Via and myself to a large congregation of relatives and friends, and I surely think that the presence of the Lord was with a goodly number of the people. One of us used this text, "Which speaketh better things than of Abel." Heb. 12 : 24. Then after preaching she was conveyed to the family burying ground, and her body was laid in the tomb to await the resurrection.

ASA D. SHORTT.

WILLIAM T. RUST.

William T. Rust was born in Kanawha

Co. Va., April 20th 1820, and departed this life at his home, nine miles from Charleston, W. Va. April 3rd 1897.

The writer of this notice knew him in his early manhood, at which time he was a teacher, and taught the first free school in Kanawha County.

He married Miss Elizabeth Hicks of Faquier Co. Va., in Feb. 1853, and soon afterwards settled down on his farm, near Rocky Fork, and devoted all his energies and time to establishing a home for his beloved wife, and increasing family, but he made the fatal mistake of overtaxing his strength, which with other causes brought on a long lingering fever, an illness from which he finally recovered his physical health, but with mind so impaired that all his ambition and energy seemed entirely destroyed. Thus he remained confined to his room for years. About 4 or 5 years since he commenced once more, by doing all he could in his home, taking an interest in the farm work, joining cheerfully in conversation &c, and when the Presidential election came on he went to the polls and voted, not having voted for 20 years.

His death was very unexpected to his family, as he was only sick a few days. His family were all with him in his last hours, and were convinced of his willingness to die. One his daughters said to him, Papa, I was always so proud of you! you were so good and patient." He answered there is nothing good in me but what Jesus has given me. He quoted scripture and talked of dear ones gone before for hours at the time, fully realizing his situation.

He was not a member of any church, though his wife and two daughters are Primitive Baptists. Some years since he gave a lot on his farm to the Northern Methodists to build a church. Although he was one of the strongest Southerners and Democrats I ever saw, I think that act showed his heart was changed. In life he was noted for his high sense of honor and tender consideration of the feelings of others, indeed a general favorite.

By faith I see him united with those gone before in that bright home of everlasting life, unfettered by human weakness and sin; his mind and soul expanding in the light and love of Jesus. O the love of Jesus who can fathom. I say unto his family grieve not,

"Earth hath no sorrow,
That heaven cannot heal."

A FRIEND.

MRS. ANN KROPFF.

Sister Ann Kropff the beloved wife of our dear brother Robert Kropff, was born in Floyd Co. Va. June 24th 1826 and died of paralysis July the 20th 1898, making her stay on earth 72 years and 26 days. She was the daughter of the late Joseph and Elizabeth Gray of the county of Floyd. She united in marriage with brother Kropff December the 6th 1844, by whom the writer was not informed. The fruits of their union were 8 children, only two survive her, William J. and Mrs. Miram E. Poff. Brother and sister Kropff united with the church at Salem meeting house in Floyd Co. and were baptized by the writer June the 11th 1864. The writer preached the funeral of six children all on the same day, the first one that died died with scarlet fever, the other five died within 20 days of each other with dysphtheria. This dear sister was a great sufferer for years with the disease peculiar to females. Often she was so afflicted as to be unable to get about a great deal. Yet she bore her sufferings with christian fortitude and resignation. She was a helpmeet indeed to her husband. They by industry and economy had secured an ample living. Their home was a pleasant one indeed. It was a pleasant abode for all who chose to stop with them. The writer spent many nights with them. I can say of a truth that I never spent any time unpleasantly with them. The dear sister always met me with a smile and kind greeting, treated me as though I had been her father. She was so afflicted that she sometimes failed to fill her seat in the church. But when she was able her place was seldom vacant. She lived the religion she professed, not a spot upon her moral or religious character. She sought to live in peace with every one. She brought no charges against her brethren or sisters, peace and good will to all was her motto. The church held her in sweet fellowship, such an ornament is a loss to the church and to society. She lived happily with her husband who lives to mourn because she is not. She lived to see her son and daughter both married and settled down in comfortable homes. Then like a shock of corn full ripe was gathered to her Father. This dispensation of a merciful God has left dear old brother Kropff in a desolate condition, the

light of his home has gone out. The door that was once so cheerfully opened to his brethren is now closed. But God doubtless will send the Spirit of consolation to him, as he always tempers the wind to the shorn lambs. While he sorrows yet it is not without hope, the godly life of his beloved wife should enable him to say it is well with her. May the Lord comfort the sorrowing husband and children if it is his will for Christ's sake. I have learned by sad experience that human words bring but little comfort under such trying dispensations. But bless the Lord for the comforting words, "Be of good cheer. I have overcome the world," and "Because I live ye shall live also." I hope these imperfect lines written by one now bowed down in deepest sorrow, may be satisfactory to all the grief stricken ones belonging to the dear family of brother Kropff. In the morning of the resurrection I hope by the grace of God that we shall see all our loved ones on the sunny banks of sweet deliverance for Christ's dear sake. Written by request.

J. C. HALL.

APPOINTMENTS.

J. E. ADAMS.

Burlington Tuesday night after 3rd Sunday in Nov.
 Pleasant Hill Thursday
 Philadelphia Sat. and 4th Sunday
 Cool Spring Tuesday
 Mill Creek Sat and 1st Sun in Dec.
 Brother I. S. Norris will please meet him at Statesville on Wednesday.

A. GARDNER.

Rock House Nov. 26
 Piney Grove 27
 Russell's Creek 28
 Pleasant Grove 29
 Spoon Creek 30
 Center Dec 1st
 River View 2
 Reed Creek 3
 Camp Branch 4
 Leatherwood 5
 North Fork 6
 Axton 7
 Cascade 8
 Mt Arraratt 9
 Mountain Spring 10

J. B. BASS.

Beulah Sat and 3rd Sunday in Nov.
 Union Monday
 Smithfield Tuesday
 Clement Wednesday
 Rehoboth Thursday

Little Creek Friday
 Bethany Saturday
 Upper Black Creek 4th Sunday

W. J. STEPHENSON.

Bethany 4th Sun in Nov
 Cross Roads Monday
 Chapel Tuesday
 LaGrange Wednesday
 Mewborns Thursday
 Meadow Friday
 Autrys Creek Sat and 3rd Sunday
 Sparta Monday
 Conceta Tuesday
 Flat Swamp Wednesday
 Cross Roads Thursday
 Tarboro Friday
 Old Town Creek Sat and 2nd Sunday
 Pleasant Hill Monday
 Falls Tuesday
 Nashville Wednesday
 Sappony Thursday
 Mill Branch Friday
 Upper Town Creek Sat and 3rd Sunday
 Wilson Monday night
 Contentnea Tuesday
 Scots Wednesday
 Upper Black Creek Thursday
 Beulah Friday
 Bethany Sat and 4th Sunday
 Will need conveyance.

G. BRYAN.

Seven Mile Nov. 15
 Hornett 16
 Reedy Prong 17
 Hickory Grove 18
 Barbeys Chapel 19
 Mingo 20
 Black River 21
 New Hope 22
 Bethsaida 23
 Hannahs Creek 24
 Clement 25
 Rehoboth 26
 Fellowship 27
 Bethel 28
 Sandy Grove 29
 Middle Creek 30
 Raleigh Dec. 1
 Oak Grove 2
 Durham 3
 Burlington (at night) 4
 Salisbury at night 5
 Pleasant Hill 7
 Philadelphia 9 & 10
 Cool Spring 12 & 13
 Mill Creek 15 & 16
 Atlanta (West End) 18

JOSIAH ELDRIDGE & S. F. BASS.

Wilmington 2nd Sunday in Nov.
 Stump Sound Monday
 Yopps Tuesday
 Wards Will Wednesday
 North East Thursday
 Hadnots Creek Saturday
 Newport 3rd Sunday
 Chapel Tuesday
 Cross Roads Wednesday
 Johnson Union Thursday
 Oak Forest Friday

They will need conveyance when off R R. Will some one meet them at Goldsboro Monday after 3rd Sunday.

J. F. MILLS.

Jones Hill.....Monday after 1st Sun in Dec.
 Liberty Hill.....Tuesday
 Freedom.....Wednesday
 Howard's Chapel.....Thursday
 Mountain Creek.....Friday
 Big Creek.....Saturday
 Cotton Creek.....2nd Sunday
 White Oak Springs.....Monday
 Suggs Breek.....Tuesday
 Riley's Creek.....Wednesday
 Toms Creek.....Thursday
 Fiat Creek.....Friday
 Bear Creek.....Saturday
 Meadow Creek.....3rd Sunday

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WILMINGTON & WELDON R. R.
and Branches. & Florence Railroad
Cond. Schedule—SOUTH BOUND.

| DATED Sept 14, 1895. | No. 39 Daily | | No. 40 Daily | |
|-------------------------|-----------------|-------|-----------------|-------|
| | A. M. | P. M. | A. M. | P. M. |
| Lv Weldon..... | 11 30 | 9 43 | ..... | ..... |
| Ar Rocky Mt..... | 12 55 | 10 36 | ..... | ..... |
| Lv Tarboro..... | 12 21 | ..... | ..... | ..... |
| Lv Rocky Mt..... | 1 00 | 10 36 | 5 40 | 12 50 |
| Lv Tarboro..... | 1 35 | 11 11 | 6 21 | 1 20 |
| Lv Selma..... | 2 55 | 11 55 | ..... | ..... |
| Lv Fayetteville..... | 4 25 | 1 07 | ..... | ..... |
| Ar Florence..... | 7 25 | 3 15 | ..... | ..... |
| No 103 daily ex Sun. | | | | |
| Lv Tarboro..... | 5 00 pm | | | |
| Lv Rocky Mt..... | 6 45 pm | | | |
| Lv Wilson..... | 7 10 pm | | | |
| Ar Goldsboro..... | 5 00 pm | | | |
| Lv Goldsboro..... | | | A. M. | P. M. |
| Lv Magnolia..... | | | 7 05 | 3 05 |
| Ar Wilmington | | | 8 05 | 4 12 |
| | | | 9 30 | 5 40 |
| | P. M. | | A. M. | |

TRAINS GOING NORTH

| | No. 39 Daily | | No. 40 Daily | | No. 45 |
|----------------------|-----------------|-------|-----------------|-------|--------|
| | A. M. | P. M. | A. M. | P. M. | |
| Lv Florence..... | 5 45 | 8 15 | ..... | ..... | ..... |
| Lv Fayetteville..... | 11 10 | 10 15 | ..... | ..... | ..... |
| Lv Selma..... | 12 35 | 11 44 | ..... | ..... | ..... |
| Ar Wilson..... | 1 17 | 12 19 | ..... | ..... | ..... |
| No 102 ex Sun | | | | | |
| Lv Goldsboro..... | 5 00 am | | | | |
| Lv Wilson..... | 5 45 am | | | | |
| Ar Rocky Mt..... | 6 15 am | | | | |
| Ar Tarboro..... | 6 45 am | | | | |
| | | | P. M. | A. M. | |
| Lv Wilmington | | | 7 15 | 9 15 | |
| Lv Magnolia..... | | | 8 55 | 11 02 | |
| Lv Goldsboro..... | | | 10 10 | 12 03 | |
| | | | P. M. | A. M. | |
| Lv Wilson..... | 1 17 | 12 19 | 11 15 | 12 40 | |
| Ar Rocky Mt..... | 2 14 | 12 57 | 11 57 | 1 14 | |
| Lv Tarboro..... | 12 21 | | | | |
| | | | P. M. | A. M. | |
| Lv Rocky Mt..... | 2 12 | 12 57 | ..... | ..... |  |
| Ar Weldon..... | 3 25 P. M. | A. M. | P. M. | ..... |  |

†Daily except Monday. ‡Daily except Sunday

Train on Scotland Neck Branch Road leaves
Weldon 4.15 p. m., Halifax 4.30 p. m., arrives Scot-
land Neck at 5.20 p. m., Greenville 6.57 p. m. Kin-
ston, 7.55 p. m. Returning leaves Kinston, 7.50 a.
m., Greenville 5.50 a. m., arriving Halifax at 11.15
a. m. Weldon 11.35 a. m., daily except Sunday.

Trains on Washington branch leave Washington
8.20 a. m. and 2.37 p. m. Arrive Parneto 9.10 a. m. and
4.00 p. m., returning leave Parneto 9.35 a. m. and
6.50 p. m., arrive at Washington 11.00 a. m. and
7.20 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily except Sun-
day at 5.30 p. m. Sunday, 4.15 p. m., arrives Ply-
mouth 7.40 p. m., 6.10 p. m. Returning leaves
Plymouth daily except Sunday at 7.50 a. m. and
Sunday 9.00 a. m. Arrives Tarboro 10.5 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. 11.25 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.

Trains on Clinton branch leave Warsaw for Clin-
ton, daily, except Sunday, 7.10 a. m. and 4.15
p. m., Returning leaves Clinton at 7.00 a. m. and
10.6 a. m.

Train No. 78 makes close connection at Weldon
for all points North daily, all rail via Richmond.

H. M. EMMERSON, General Pass. Agt.
J. R. KENLY, Gen'l Manager.
T. M. EMMERSON, Traffic Manager

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