

Zion's landmark

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Complete

Zion's Landmark.

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WILSON, North Carolina.

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1898
J.W. Chalmers

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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All brethren and friends are requested to act as agents.

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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1897/98

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

AFFECTIONATE MRS. CAROLINE JARMAN:—It has been in my heart ever since the death of dear Nannie Ham—wife of Rufus Ham—to write you some of the particulars of her death which I believe is a duty that some one ought to have done, and so I will take the liberty to write to you myself, for my own satisfaction and your consolation. She was one that you and I both dearly loved; and could it be possible that she could know that I was writing to you about her, it would comfort her soul—if such a thing could be—for I know her love for you was unbounded. I have heard her talking a great deal about you, reading your letters with a big tear rolling down her lonely face. But she is gone. She died August 6th 1892. After eleven days of confinement to her bed with typhoid fever she passed away trying to say something to Rufus, but he could not understand what she said, only "tell them all." Rufus stood by her and sat by her from the time she was taken until she fell asleep in the arms of Jesus as we all hope, together with the best of doctors and friends; but to no avail. She passed away, rejoicing in God her Saviour.

Now I will write you a copy of a letter that I wrote for her little children sometime after she died, as blindness and infirmity prevented me from being with them. As such my heart was constrained to

write to them. Now this is the sum of the letter that I wrote to them.

My dear little grand-children:—Think it not strange that your grandmother should write to you in remembrance of your dear mother, that you may know more about her when you get older, and remember many things she said unto you while she was with you. You were all so young and thoughtless when she died I fear you will not think of her as you ought to. All good children love their parents and love to think of them when they get old themselves, and tell their children about them. They love to think about their old home, the old customs of their dear old fathers and mothers, and many other things about the old home that you may love to think of in time to come. But most of all I would not have you forget your dear mother's instructions that she gave you while she was with you, knowing as she did—she was soon going to leave you all. She told you many things she wanted you to do, and some not to do, though you may have forgotten them all. You remember well what she said to you about going to a Xmas tree in the house of the Lord and about the piano on the Sabbath day, and many other things though you may have quite forgotten them all. And you remember well too that she never allowed one of you to tell an

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unruth if she knew it, or to meddle with things that did not belong to you, or other people's business, but told you to be good children and love one another and always be kind to one another, and to other people too, as you would they should be kind to you. I think she wanted every body to love her children when she was gone. She was kind to all. She had a tender heart, a Godly fear, a Godly sorrow, a watchful eye and careful mind. She waited for no one to do her work that she could do herself. She ate no idle bread. You had no trouble when she was there, you needed nothing you did not have. If you were sick she was there, in every distress she was there. Oh what a painful sorrow, my mother is not here to-day,—nor will she be here to-morrow. She is gone so far away. But weep not for your dear mother—though your loss is very great, her gain is greater. She has lost nothing but a world of trouble of many kinds and the evils to come. She wants nothing, needs nothing in this world. She has a rich Almighty Friend. She has a home in paradise, a house not made with hands, a land of rest a saint's delight—a heaven prepared for her. Then weep not but thank the Lord for your dear father, he is the dearest friend that you have in this world now and don't you forget it. His watchful eye is over you always, morning and night and all day long. He watches over you while you sleep, walks around you and places the cover over you. Then perhaps he drops a tear or two and leaves you with the Lord. Then he retires for a lonesome and sleepless night that you all know nothing about, then you know nothing about your father's trouble. He is never too busy to cast his eye across the street with anxious care and

thought for you all, his dear little motherless children. Then you must love your father a great deal and mind what so ever he saith unto you; as you have no mother to guide and instruct you, listen to your father what so ever he saith and know of a truth that your father is the best friend you have in this world now. This you will find to be true that a good and kind father excellet all others in this world, but hope that you will find that God who is rich in mercy is above all, so look to God and put your trust in him. But weep not for your dear mother, I have no trouble about her, though I dearly loved her, for I believe, "She is bathing her soul in seas of heavenly rest, And not a wave of trouble rolls across her peaceful breast." She talked a great deal about the Lord in her sickness—she seemed to see the Lord. She said to Rufus the day before she died, "I see the Lord, he is very near to me now." She said no more about the Lord after that. I think the Lord was precious to her soul, I think her daily prayer was "nearer my God to thee." I heard her singing that lovely song many times with a big tear rolling down her lovely face. I think she is with the Lord, though she had pestilence and war in this world. But the war is over, her work is done and she has received of the Lord's hands double for all her sins. I think the Lord has delivered her soul from the bondage of corruption into the glorious liberty of the children of God. When:

"Troubles like a gloomy cloud may gather thick and thunder loud,
Then be not affrighted at pestilence and war,
With Jesus in the vessel we all go safe ashore."

And she is on the shore for mine own eyes have seen it. This I

believe God was pleased to reveal to me for some purpose—fourteen days before she died. I think the Lord had awakened her to the knowledge of her death sometime before she died, after that she seemed to have but very little pleasure in the world. She said she was willing to leave the world where her troubles would all be over and her weary soul at rest, only she hated to leave her little children, but she hoped the Lord would provide for them, and she knew their father would take care of them. The last year of her life she was more sensible of her death than she had ever been. She was warned of her death at different times in different ways. Rufus was also warned of her death at different times and some of her little children, but they knew not what it was. I myself was also warned of her death by a messenger from the Spirit-land of which I will tell you after a while.

The last visit I ever made to your mother I stayed with her a week. The day before I was going to leave she said to me, you are going off tomorrow, I told her yes, I must go over to Jord's tomorrow, she said she had been waiting for a chance to talk with me for a long time, and this may be the last chance. And so it was which grieves my heart until now every time I think of it. She told me many things that day which make my heart rejoice in God our Saviour for her salvation, but are too tedious to mention. She said her trouble was greater than she could bear for she was not going to live long and she feared she was no christian, for she had never known what a christian was until she heard the Baptists preach at the association which was nearly two years before she died. After that she went to hear the Baptists preach every time she could. She said she believed they preached the truth,

but she had never known it before. She said she had always loved the Methodists but never had loved the Baptists before. She said she believed she could sit and listen to them preach from morning until night and be sorry when they were through. I said Nannie you have to come home to your friends and tell them what the Lord has done for you and what you have been doing for him. She cried out and said, I have never done anything for the Lord, but oh, that the Lord would do something for me. I said well Nannie you have got to cease from your own work as Christ did from his, She said she did not believe in works of our own as she once had, nor ever should any more, but she feared she was no christian nor never should be. I told her that was a good sign that she was a christian already for the Lord's people were a fearful people, poor and afflicted and they should trust in the name of the Lord, and I believe that you are one of them now, but you do not know it, that is why you are so fearful. But she seemed to have some little objection to the Baptist church. She did not think it was best for the colored people and the white people to keep house together. She thought they would all be better satisfied to have their own churches. She thought the colored people would have more liberty and the white people be better satisfied, though she believed the colored were as much the Lord's people as the white people were. Here I shall omit many things I would like to write for the half has not been told, for I can only give you a few sketches of the love of God that she has experienced in her soul. She said she could not express her feelings as she wanted to, but one thing sure, salvation was of the Lord. The next day she went with

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me over to Jordan's—stayed a few moments and went back home. The next morning she came over to Jordan's again and told me and your aunt Mary she was going to make her burying clothes. I say Oh, Nannie why do you talk so. She said she had none she wanted to be buried in, and they might be needed. She bursted into tears and left the house and took her little children and went on to church. I was taken sick myself and left town and went out home and never saw her any more which grieves my heart till now every time I think of it.

This was some time in May before she died in August. I think she was one of the most heavy laden souls I ever saw, but I think the Lord has delivered her soul from trouble and she shall find rest for her soul.

My dear little children, let not your hearts be troubled for your dear mother shall live again, for the "dead shall hear the voice of the Son of God and they that hear shall live:" "together with my dead body shall they arise." "When the great voice shall sound—that wakes the nations under ground," your mother shall live again that day. Though her body lies in the dark and silent tomb her spirit has gone to God who gave it.

"Then welcome the tomb; since Jesus has been there,
I dread not its gloom,
There sweet be my rest,
Till he bids me arise, to hail him in triumph
Ascending the skies."

Her natural life has ceased, she shall possess within the vale a life of joy and peace. Then she is at home at last, where she so often said she wanted to go and beat rest. Then all is well, all is well, she is at home at last.

Now my dear little children, I will relate the message from the spirit

land, which God himself sends by his angels to comfort his people in this world, and I hope you all may be visited by the angel spirits in some way that you may be the children of the light, and walk in the light. Now this is my hope that your mother is one of the shining ones that shall inherit the kingdom of heaven, for she was bright as light gold the last time I saw her. Now this is the message that came to me, and what I see with my eyes and hear with my ears my heart believeth.

On Sunday evening about three o'clock I went into my room, took a pillow and lay across the foot of the bed, which was 14 days before your dear mother departed this life. This was Sunday evening before she took her bed on Wednesday evening. I did not know that she was sick or any worse off than she had been for some time. Now as I lay dozing I saw a very small man enter the room and stop by the side of my bed. He had a man's form, a man's face, though very hairy, and rather a peculiar expression in his face that I cannot describe. He spoke to me, called me by my name plainly and said, "Mrs. Ham you have got to go," I said, go where? He said "go on, there is no time to wait." He then disappeared. I then got up as I thought and walked out on the porch. He was standing at the door as if he was waiting for me. I said to him, where must I go? He said "go on, they are waiting for you." He then disappeared again and I saw him no more. At once I obeyed the command, without looking back to speak to any one or take a bonnet or shawl or anything. I thought of nothing and wanted nothing but to go on. I stepped out off the door, walked down to the gate and opened it. My road was straight before my face even at the gate. Fearlessly I

walked on having no fear, trouble, nor will of my own, though I knew not where I was going neither did I seem to care; for the way was pleasant and easy, but on either side of this road was darkness which made me fear and tremble. On my right side was the most dreadful looking place I ever thought about. It was so sloughy it looked as if one were to step of into it, it would be the bottomless pit. The growth was all manner of wild shrubbery, large trees and small trees and briars and thorns a perfect mat—dreadful to look upon. It looked as if it might be the very habitation of every nœclean and hurtful thing upon the face of the earth. I cannot describe the dreadful appearance of it. On the other hand was a very large and dark looking river. Now there was no way of life or safety on either side of this road, but straight way for death and destruction was on either side of this road, but the straight way so easy and light I hardly could feel the ground under my feet. But now my journey was nearly over, though I did not know it, neither did I seem to care for I was happy and light as a bird in the air. Just a little before me I saw a new and narrow bridge across the road and your dear mother standing on this bridge with her back to me. I said yes she is waiting for me; my heart was glad to see her and I hastened on, for I knew her as well as I ever did. As I stepped on the bridge she went off down into this river out of sight. In a moment of time I saw her again. She went down in a moment and she arose in a moment. I exclaimed, Lord it is baptism. She went down in her natural likeness, she came up as a little infant, white as the drifting snow. I stood still looking down upon her. She made her way straight toward the shore. The nearer she came to

the shore the brighter she was. I saw her when she reached the shore. I saw her come up on the bank of the river. In the river she was perfectly white, on the bank of the river she was like the lightest gold I ever saw, and as the spirit caught Philip away so the spirit caught her away and I saw her no more; though I think she has seen me but I did not see her, but I knew her lovely hand. I think she is one of the ministering spirits that is sent to minister unto all those that shall be heirs of salvation. I saw her natural body go down unto death, I saw her spiritual body rise unto life. As it is written we are sown a natural body, we shall be raised a spiritual body; sown in weakness, raised in power, sown in corruption and raised in incorruption. Then "O death where is thy sting! O Grave where is thy victory." Now my dear Rufus, let not your heart be troubled for flesh and blood did not reveal these things to me, but my Father in heaven.

"And this is my dear delightful theme,
Although it was an evening dream,
If you had seen what I have seen,
You would never wish her back again."

Oh, may our heavenly Father send some ministering one to minister unto you all that you may all be the children of the light and walk in the light, for there is no darkness there. Now my dear little children, may you all meet your dear mother in that sweet Paradise that she used to sing of so often in tears of joy and sorrow. But you will never see those tears again for Jesus has wiped them all away and there is no weeping there. Now, my dear little children, I must remind you of your mother's last words and farewell to you all, as you may have forgotten them. The morning she called you to her bedside and kissed you all and bid you farewell, and told you to go home

with your aunt Ara and stay with your grandmother, for you would see her no more. As the doctors thought it best for you all not to stay around her, and as she said so, it was the next morning that burning hand that pressed you to her breast was cold in death.

Carrie, this is written in remembrance of your dear mother and grandmother, who loves you and prays for you always. Take care of it, read it for your little brothers and sisters; lay it in the book that lies on the stand that she called her own.

I think her name is written there, and was from the foundation of the world. So farewell for this time; may we all meet in Heaven where the smiles of the Lord will always be the peace of the soul. Oh! let your prayers always be "nearer to Thee" oh! Lord, to Thee. Love one another, be kind to one another, and to your father too, as your mother told you to be. So farewell; may the Heavens bless you all.

Your ever dear,
GRANDMOTHER.
Remarks.

Sister Percy HEM wrote the above.
P. D. G.

DEAR BROTHER GOLD;—I have felt for sometime that I wanted to express myself, my feelings and some of my experience in life through the LANDMARK, but I cannot write much, so I have my husband to write for me.

My maiden name was Jones, daughter of William and Sarah Jones, and was born November 28th 1829 in Person Co N. C., where I was raised up to womanhood, and married to James A. Burch, December 17th 1851, I professed a hope in Christ about the date 1858, joined the church at Wheelers 1860, feel-

ing unfit for church membership as I do yet. I have met with hardships since, but often have said, good enough for me.

We have raised ten children, five boys and 5 girls, two of our sons were taken from us by death in their youth. Eight yet live, 4 of them members of the Baptist church, 3 daughters and our oldest son, whose loving letter to his mother I will send with this imperfect letter.

My husband went to the war in the spring of 1862, left me with 5 little children, and in a few months another, so I had two oldest sons and four little girls to stay with me and no other help only as we could hire, and my good neighbors did for me. When the war ended my husband came home. We had but little to live upon, only what I and a colored woman and the little boys could raise, but we felt happy in our poverty. We were blessed, but in a few years I had to give up my husband again to go and preach a great part of his time, but we got along, lived well and I had the pleasure of going with him to our meetings which I yet enjoy; but when all my children left me I could not farm and keep house too, so we had to break up and go among our children. They are all so kind to me that I have nothing to grieve over, yet I cannot keep from looking back to the time when they were all living with me, and I little thought of the time when I would have to live with them in all my lonely days and nights. I do not want to mourn or complain. When I saw the trouble of my husband before he began to in 1868 I was made willing to give him up to the work of the ministry, for I believe that the Lord called him to that work, and I never have felt like I wanted to hinder him one day from that day, and at any hour

of the day or night when I was able I would fix his clothes and meals that he could perform his duty to the churches, and I would try to do my duty at home. I have often told him that I never wanted to be any hindrance to the preaching of the gospel, for the pulpit is your place. I have spent about 38 years with the Baptists and for the Baptist, and I do not feel that I can live much longer in this world, but whether my days are many or few I want to spend them all in the service of my God with his people, and when I do all I can, and all I have ever done, I feel to be a poor, unprofitable servant, and can hope only in the Lord for salvation for myself, my husband, my children, grand children and all the race of sinful man. I feel a deep sympathy for all the Baptist preachers' wives, but we sisters can only say with Job, the Lord gave, and the Lord taketh away, and blessed be the name of the Lord. I feel the need of the prayers of God's people that my faith fail not in my declining days.

MARGARET J. BURCH.

Burlington, N. C.

MY DEAR MOTHER AND FATHER:— I received a letter from Earnest last week in which he said, grandma says write to her. To do so will be a pleasure to me, and perhaps gladden your dear heart.

Mother, I know you are getting old, and your days or years are not many more in this sinful and troublesome world, but is it not a sweet privilege to rejoice in the thought that when all our trials in this world are over, that we may enter that home of peace and rest, where there is no more pain and suffering, but all brightness, peace and perfect happiness! Yes, a house not made with hands, but prepared for those that are of the Lord, ac-

ording to his mercy and love, for nothing that we have ever done, but given to us freely through his grace and love.

Does it not often comfort you much to think of these things? Now you, like the old ones who have gone before you, have reached that age in life when your cares and duties are really ended, and soon our Lord will call you home. You, like others, will lay aside the cares of this world, and I do believe will rejoice to be with your Lord and Saviour in peace and love forever. So let me encourage you that while you are suffering in the flesh, try to be patient. Do not become discouraged; bear all your afflictions as the Lord would require by the example he set for us. Try to say like he did, "Thy will and not mine be done." Now, my mother, I do not write this to cause you uneasiness as to your days or years on earth. It may be the will of our Heavenly Father that you may yet live many years, but I want to encourage you if I can to accept his will with patience and love, whatever that may be. Our God is all-wise in all he does, and we know that whatever his will may be it is all right. Sometimes I feel resigned to his will, can say in my heart that I desire all things according to his will and pleasure, at other times I find myself trusting in the flesh and complaining at my lot in this world. Often I am made to wonder what he keeps me in this world for. I am of no profit or comfort to his holy name, and thus again I could not see how he could accept such as I into his holy kingdom; so my mind is often so much in doubt, and I so often bowed down with the knowledge of my sinful condition, that I know not what to do. Just why I am permitted to live I know not. Why I am here in this great city of sin I can

not tell. No church here, and only a few who are Old Baptists; no preacher or preaching. Why should I be so cast out from under the care of a shepherd, and from the sweet communion with his people? For some time I have been (deeply I might say) impressed in making an effort to get the few Baptists here together, and have visited some of them, and hope to do so soon. At present we are not keeping house, so I might invite them to come to see us, but expect to be so situated as to ask them to come. We may all get together, and perhaps have meetings, and try to arrange for preaching. There are some churches about 100 miles from here so I learn.

So after all my dear mother, you are not all who have their trials and sufferings. While you have yours in one respect, others have theirs in some other way. How often we see those who do not enjoy the sweet communion with the saints, although they can see them assembled around the Lord's feast, but through their own disobedience are not allowed to partake. Those who remain away and do not go to the Lord's house and tell the dear children what great things they hope the Lord has done for them, have not the joy as the obedient child, but like unto the one talent man of whom the Lord said, take from him what he has and give it to another, are shut out of the joys; but the obedient live in hope, rejoicing that his will is done in all things, having in their daily walk the answer of a good conscience. Oh that we all might have that sweet comfort all the days of our lives. Love to all our dear ones. Your devoted son.

W. R. BURCH.

Remarks.

Sister Burch is a patient, gentle, self-sacrificing woman. None know,

I suppose but those who have felt it, what a preacher's wife endures in the absence of her husband, and having the care of a family on her.

Brother Burch is gone much of his time, and is a useful preacher—a peace preacher by word and example.

P. D. G.

DEAR BROTHER GOLD:—It is with a feeling sense of my unworthiness that I attempt to comply with your request. I feel that if my first writing had been of the Lord my letter would not have been lost, but if I know my heart I pray that God may direct my pen so that this may be written only to his name's honor and glory for it is my heart's desire to be always found following in his footsteps, but if indeed I have ever been in his footsteps I know that I have often fell out of the right way and gone in forbidden paths of unrighteousness.

I cannot remember when I was first impressed with the people of God. I remember when only about 7 years old, hearing a lady relate her experience and I could not forbear tears and went off to my room and cried, I did not know then why only I wanted to be like those people and have an experience of grace like them. This has always been my greatest desire, that I could claim Jesus as my Saviour and forever hope in his merits. I went on from that time in my sinful condition as any child, always loving to read the experiences of others and have said to myself if God ever convicts me I will know what is the matter and will not see so much trouble over it, but if God has ever convicted me I did not know it at the time for I would pray for God

to show me my condition. I knew not what ailed me, I was troubled and knew not what for, and would pray God to deliver me from my lost and ruined condition. I would go to church fully determined not to notice what the preacher said, but first I knew I would be paying the best of attention and crying. I would do all I could to keep my playmates from noticing it, but sometimes they would laugh at me for crying in church and that would make me feel so wretched and cast down I would pray for God to deliver me by death or any way which seemed good in his sight.

I have read letters from sister Mary Parker and felt that I would rather be afflicted like herself and have the assurance of a blessed home beyond the skies than anything in the world. I went on in that condition until Sept. 1895. I resolved to offer to the church and see if that would relieve me. Elder Charles Meads was there and I thought that would be a good time. I enjoyed his sermon but the door of the church was not opened. I could scarcely stand on my feet I was so weak, for I thought that God had shut the gate to keep the wolf from the sheep. I then resolved to never offer to the church, but in October when they all started to the association they left me crying. I felt that God had entirely shut me out and that he was just in doing so, but oh the misery I felt in knowing that I must be forever banished from his sight into outer darkness where there is weeping and gnashing of teeth, none but a sinsick soul can know. I prayed God to be merciful to me a sinner. I prayed and mourned all day and when I lay down at night I seemed to sink and said to myself, "The powers of Satan have hold upon me." I at last went to sleep and when I woke my mind was directed

to page 130 in the hymn and tune book. I found it and my eyes rested on these words:

"With Christ in God your life is hid.
These words at once thy fears forbid." &c.

Oh dear brother, none but those who have felt the pardoning love of a once crucified but now risen Redeemer know the sweetness of it. I felt so free and so light, and that God had sent a sweet preaching to my soul as I would ever hear proclaimed from the pulpit. "Jesus all the day long, was my joy and my song." Oh I had enough, I could then see why the door of the church was not opened. I believe the Lord had worked it according to his will, I felt indeed that I should never doubt again, but very soon satan tempted me by telling me it was all imagination, I was deceived in it all. My prayer then was "Lord if I am deceived, I pray undeceive me," and has been so ever since, except at very short intervals when I can peep through the cloud and see the silver lining, while occasionally a ray of light will shine through and light the path, but so much of the time I have to grope my way in the dark that if Jesus did not gently lead me I know I should long since have gone down the dark valley of death. I thought I would not offer to the church or would wait until I was older, but Saturday before the 1st Sunday in November 1896, at our regular monthly meeting a cousin and friend of mine with whom I had been raised joined. Oh how I longed to go, but I felt so sinful, so unworthy I could not. After church she came to me and embraced me saying; "Why didn't you go with me." How that encouraged me, so when she was baptized I walked a mile to baptism and offered to the church and was received and baptized by my dear father, Elder J. R. Rowe. On coming out of the

water it seemed that I had been standing at the gate just outside of a very high and strong wall in a dense wilderness and was just turned in.

How safe and secure God's people are, for as the mountains are around about Jerusalem so the Lord is round about his people. How happy I was, only one who obeys the mandates of the heavenly Father can know.

"Twas a heaven below,
The redeemer to know."

But I am so forgetful of his mercies, so often wander away after the vain and perishing things of this life that if I am saved it will be by the boundless grace and mercy of our God, for I know there dwelleth no good thing in me unless it was planted there by God the Saviour. I have written lengthily and see nothing good in it, but it contains my allie, my hope of meeting the dear saints in glory and to sing honor and praise to this matchless name of our Saviour who hath died that we poor worms of the dust should share his kingdom. Brother Gold, I must submit this to your better judgment, if you do not publish it kindly let me know and all will be well. Pray for one who wishes to be remembered at a throne of grace. Yours unworthily.

LULA ROWE.

DEAR BROTHER GOLD:—I send you a few items from the book that contains the life of Elder John Leland.

ASA D. SHORTT.

Elder John Leland says I was baptized the first of June 1774, and shortly after he was licensed to preach.

He came to Virginia in 1776, and August 1777 he says I was ordained by the choice of the church without

the imposition of the hands of a Presbytery.

In June 1787 I was ordained by laying on of hands. The ministers that officiated were Nathaniel Sanders, John Waller and John Price. By this not only a union took place between myself and others, but it was a small link in the chain of events which produced a union among all the Baptists in Virginia, not long afterwards.

He lived in Virginia 14 years.

October 30 1831 I baptized 3 making 1,515.

The youngest that I ever baptized was nine years old.

In the winter of 1800 I baptized one who was ninety years of age.

November, 10 1831. When I die I neither deserve nor desire any funeral pomp. If any of my friends think best to rear a little monument over my body, "here lies the body of John Leland who labored—to promote piety, and vindicate the civil and religious rights of all men," is the sentence which I wish to be grav'd upon it.

Elder John Leland died January the 14, 1841 age 86 years and 8 months.

Elder Leland delivered a speech in the House of Representatives of Massachusetts on the subject of religious freedom in 1811.

The above I copied from the life of Elder Leland.

A. D. S.

ELDER W. J. STEPHENSON AND WIFE, DEAR BROTHER AND SISTER:—I received your kind letter some time ago but have failed to write you through neglect. But procrastination is the thief of time. I would like very much to see you brother, and talk with you about the goodness of God, his long suffering, his mercy, his kindness, his faithfulness. If I attempt an act of kindness it is so insignificant when

compared with his that I feel ashamed of myself, if I give of my substance, I remember that he gave himself, his life, his glory.

If I try to pray—I remember he became submissive to the Father's will—even to the death of the cross. Seeing so much of his greatness, goodness, and love manifest, and seeing as I do so much of my own nothingness, sinfulness, vileness, the deceitfulness of my own heart I am wounded on every side. I am stung to the heart, my flesh is poisoned unto death, my body shall die, I shall be eaten by worms, return to dust, oh! wretched thought. But sometimes I view him as mine. I see him living for me, keeping the law for me, sanctifying himself for me, being brought before the judgement for me, dying condemned for me, living for me, rising from the dead for me, pleading before the throne for me, giving me peace, joy, love, what a change, all is changed "my cup is full," "it runneth over," I know that my redeemer liveth.

Your unworthy but devoted brother.

JESSE A. ASHBURN.

MY DEAR PEOPLE IN CHRIST;—WHEN I am permitted to look back by an eye of faith, as I hope and view this wilderness of woe, and the agony of my soul, that I have gone through such as words cannot do justice in expressing, I wonder if I cannot truthfully exclaim, although I have been permitted to know so few of you in the flesh,

"O Glorious day; O blessed hope,
My soul leaps forward at the thought,
When on that happy, happy land;
We'll no more take the parting hand."

How hard and long did I labor to fulfill the law with the expectation of gaining something according to my fleshly nature, but what did

I gain, but sorrow and wailing, and gnashing of teeth. Today as I stand as I feel between the dividing line, and view the people running crazed in agony crying lo here and lo there, my heart goes out in pity for them, as well as my poor and afflicted self, who feel to be standing on the verge of the grave of eternity.—So I feel constrained thereby to lift up my feeble voice, in the name of my supreme ruler, who has I hope saved and delivered my soul from the lowest torment, and plead with you not for any filthily lucre sake, but because I hope I have been shown that the end of this sin is death, for when the plagues of this earthly torment close around us, and we are quickened so as to realize the horrors thereof, we can but consider, O what: O what can the eternal torment of our sins be, I can but cry as he did of old to them whom have ears to hear, let them hear, for he hath said unto you that many shall come from the east, and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heaven. But the children of the kingdom shall be cast out into utter darkness, there shall be wailing and gnashing of teeth, for like the prodigal Son, they have erred from the path of light and truth, but like the prodigal Son, thy will to return through the mysterious love of God, for he again hath said heaven and earth shall pass away. But if it is only in this world you have you a hope, you are of all men the most miserable, for again it is as it is written in substance woe is unto them that are clothed in glittering robes that are woven by the cunning craftiness of human invention and who is like the white and glittering snake, under whose tongue lies the poison of the adder, and who is in truth, and indeed opposed to all truth, and to all beauty of holiness, but

yet will be found as of old in the midst thereof, that they may destroy liberty and peace, therefore I plead with you that have ears to hear look from yourselves to God, who is the author and finisher of all that is good. Who alone is the end of the law for righteousness to every one that believeth, and who alone can clothe you in the righteousness of this love, for he hath declared from the beginning to the end, for by grace are ye saved, through faith, and not of yourselves, it is the gift of God, not of works, lest any man shall boast. So:

'Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning providence
He hides a smiling face.'

In hope of eternal life.

ALICE Y. HORNER.

Hargrove 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 January 1st, 1899 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 P. D. GOLD, DEAR BROTHER:—Please publish in LANDMARK that I will not fill my last appointments from Wilmington to Oak Forest. Yours in hope.

JOSIAH ELDRIDGE.

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 XXXII.....No 1

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EDITORIAL.

HEADS.

"Now I praise you brethren that you remember me in all things, and keep the ordinances as I delivered them to you. But I would have you know that the head of every man is Christ, and the head of every woman is the man; and the head of Christ is God." 1st Cor. 11 : 2-3.

It seems this church at Corinth had kept the ordinances as to correct literal form, yet without understanding the underlying principles involved. The apostle would have them not only perform correctly but also understand the spiritual principles upon which based, or to keep the ordinances, or work ordained of God for them to walk in, "with the spirit and the understanding also."

You will notice that all elsewhere in the scripture, and in connection with the doctrine of eternal salvation &c., that Christ is called the head of the church which is also termed woman: here only is he called the "head of the man;" and the man the head of the woman." Therefore this woman cannot be the church. Then re-

membering the apostle is speaking to a church already secure as to eternal salvation, and already established as to gospel order, and form; and that he was speaking in direct connection with keeping the ordinances, or gospel works; and that he had praised them for correct form, but would further have them know the ruling principles involved and their relative bearing; we see clearly his subject still was practical obedience and his object to have it performed with understanding. And then as including all the essentials necessary to the obtaining of which knowledge, he tells them God is the head of Christ; Christ the head of the man; and the man the head of the woman. We know that all things are of God: and that Christ as the builder and lawgiver of his church has established her upon earth. This leaves the man and the woman as the two lone active principles in practical obedience. And since faith and obedience are the two only duties required of the church by Christ; and are the two only active principles in practical godliness, let us call the man Faith, and the woman Works. Not faith in the sense in which Paul said "the life I now live in the flesh I live by the faith of the Son of God:" but in the sense in which he said in the end of his life "I have kept the faith," or practical faith that without works is dead being alone even as a natural body is dead without the spirit of life. I, in contradiction, call them "living faith," and "practical faith," or living

faith and walking faith. One may live without walking, but cannot walk without living, and this means much. While on the other hand works out of, or not of faith are "dead works," nor can possibly serve the living God. Even so here the apostle says of this man and woman that "the man is not without the woman, neither the woman without the man in the Lord." This shows both are "in the Lord." And to prove he was not referring to natural man and wife, read the 8th chapter where he permits a man and wife to separate and live apart for certain causes.

Again, speaking of the covering of the head of this woman symbolized by the long hair of a natural woman, and as referring to something foreign in its nature, he says, "Doth not nature itself teach you" &c., which proves he was speaking in a spiritual or figurative sense.

Then these heads are not literal but legal, as that a husband is the head of his wife,—a king the head of his subjects. A king's crown, synonymous with this royal man and authority, is worn on the head; hence the head answers to the legal name and authority of one: Hence when Paul in this connection says a woman praying or prophesying must have her (personal) head covered, he means she must not do so in her own name, but in that of her legal head. To illustrate, a natural wife whose personal name and legal authority was lost in that of her husband's at the altar, must now claim and do all things in his name, if she would honor him. And

loving him this covering—this symbol of subjection to him, is her glory.

A head in any sense implies a body. A ruler implies subjects whose vital interests are one with him. A king dwells in a sense in his subjects: God dwells in Christ bodily; and Christ is manifest in the mortal body of his people; and faith is manifest in gospel works; or as James says is shown by works.

Now let me lay down these premises,—that the party subordinate or in subjection to a head, whether natural man or woman, or both, is always called the body, and the body is always termed woman, while the head is always termed man, and the man is termed the husband. Therefore I pause to say it—for a woman of nature or of the world to accept a crown as queen and assume the position of chief ruler, is to usurp the authority over, or as given of God alone to man. While for a woman of the church to accept ordination and presume to preach the gospel, is not only a most unseemly usurpation of authority over man, but she takes the place assigned of God to a man and a husband, and becomes revolting to men and women.

Another premise proving this man and woman are faith and works, is that water as an element of gospel cleansing always applies to the body, and that only, and works spring in answer to the water as a witness; as that having your bodies washed in pure water, is to have obeyed in outward conduct

the pure words of Christ unmixed, as it were, with the defiling ingredients as tradition and commandments of men. While blood as an element of cleansing always and only applies to the soul by an inward invisible process, and faith springs in answering witness to the blood. Thus faith and works are the "two witnesses"—two of the three that always agree in the spirit. Thus we see that faith and works are the sole active representations of soul and body, without which there could be no practical godliness or obedience; and with which, and with whom alone, all practical obedience to the law of Christ can be perfected.

But there must be a legal union between them making him her legal head and representative. But as in the case of Ruth the Moabite, Christ "the nearer of kin," whose inheritance is spiritual, cannot by marriage redeem that which is natural and physical; lest he marries his inheritance: but he can transfer the right to Boaz, or Faith. And is not this union accomplished in baptism, the door of inheritance by which the Moabite in faith's name enters into the new house—held ready to begin a new life in a new name?

Now here is the woman—whether literally man or woman—that praying or prophesying with her personal head uncovered, dishonoreth her legal head. Therefore—to repeat—all works in obedience to the laws of Christ requiring physical action and effort, must be done in the name of faith, and laid a gift,

as it were, upon his altar; who being himself spiritual, sanctifies the gift and presents it to God a spiritual head or name. Otherwise, how could purely physical natural deeds done in mortal body, ever reach God as a spiritual worship?—the only kind he seeks or accepts. I never see—as I often do—our preaching and presenting their works in the name of works on their merit and confidently asking God to give favors, even faith, in exchange but I think of a natural wife going around trying to transact legal business, or trade in her maiden name. How unseemly! How dishonoring to her husband! The laws of the land know nor respect any such name: neither the laws of God.

But "every man praying or prophesying having his head covered dishonoureth his head." That is, when faith springs into surprising exercise without, or as not manifested by works as when Mary said "My soul doth magnify the Lord" &c, and Paul said, "I live by the faith of the Son of God who gave himself for me; or "we know if this our earthly house were dissolved we have a building of God, a house not made with hands eternal in the heavens." We should not dare question the fact, nor hide the name of faith as the sole active principle and power bringing and maintaining this condition; nor inasmuch as faith is the image and glory or power of God should we dare to compromise that image and glory by asserting that ones strength originated or exercised, or our

works induced this demonstration; for this would be to cover his head—shadow his name, so to speak, to the dishonor of Christ, but rather should we give glory to Christ by acknowledging this manifest glory and power of faith. I can recall several times in my life when I was suddenly and wonderfully exercised by faith, and in inexpressible joy I believe I did prophecy for "the testimony of Jesus is the spirit of prophecy," yet this was in secret or "all to myself as from fear of appearing presumptuous, or my motives and feelings misconstrued to the shame of my profession of Christ. I would not give vent to the praise of God that filled my heart and boldly asserts to others "this is by the faith of the Son of God" but I tried to say, "perhaps it is imagination." And thus covered faith's head and dishonored Christ;—ashamed to own the glory that rested on my polluted head;—afraid to claim the faith or life of Jesus when I had so long presumed upon his death! The voice of faith is praise to God. I believe we often suppress it for fear of carnal criticism and thus hide the name—cover the head and deny Christ even in visitation of glory. Paul would have us know how wrong this is.

Also by this reference to heads he would have us know that the relative position of Christ and the church as a whole is that of faith and works; that as Christ was rich and married to her and became head over her, and hence whatsoever she does must be done in his name and thus go to God sanctified and made

spiritual;—that without him she can do nothing, so faith and works, or as Ezekiel viewing the practical working of the the church as a whole in a vision, saw it to be viewed and reckoned "like a wheel in the middle of a wheel."

R. A. P.

EATING.

The first transgression was eating that which was forbidden. Much that is commendable or condemnable is done in eating. To reflect a little, will show one that has not done this the importance or danger of eating. Truly one cannot live without eating. Food is necessary to the existence of life. Of course food should be suitable and answerable to the demands of life in order for it to nourish and support life. The mind also as well as the body needs food. Need it also be said the soul also needs food, or that the child of God needs food.

Eating is an expression or act of worship. Whatsoever ye do, whether ye eat or drink, or whatsoever ye do, do it as unto the Lord. In taking the Lord's supper we are not to eat with the drunken, nor with unbelievers. We are to discern the Lord's body, and eat with the saints. Eating is a declaration thus of fellowship. It is a declaration thus of faithfulness. In Israel it was a great breach of friendship and fidelity, a dastardly sin, for one who had eaten with another to desert or betray him. When one ate with another and then deserted or betrayed him, this was a great wrong, showing exceeding corrup-

tion of character.

When Christ ate with publicans and sinners it was a great outrage to the Pharisees. But Christ ate with those he came to save, and prepared them to eat with him.

But if I eat with drunkards and whoremongers, as such I am endorsing their course of conduct. If I feed on Jesus Christ and him crucified I eat the bread of heaven, and drink the water of life, and shall never die. If I love lies and deceit, and feed on such trash, it proves my wickedness of heart and corruption of character. Man should live by every word that proceedeth out of the mouth of God, and should not feed on lies, dust or the serpent's food.

The Old Testament scriptures set forth a guide for the Israelites in eating flesh. Whatsoever divided the cloven foot, and chewed the cud was clean. All other kinds of flesh were unclean. To eat any of this unclean flesh defiled the eater.

This typifies the great truth that God's people should be separate from the world, and feed on truth, or good doctrine.

If a man naturally loves to eat impure food it shows that he is unhealthy—what a corrupt taste has one that eats dirt—that is a drunkard. So how unclean in morals is one one that loves filthy conversation—that feeds on corrupt things. On the other hand a child of God desires pure food—the truth as it is in Jesus. He hungers and thirsts after righteousness, and thus shows his healthy estate spiritual-ly.

P. D. G.

MR. GOLD, KIND SIR:—Will you give me your view of a dream I had sometime ago. I dreamed I was standing under a green tree, and looked up in the tree, and there was something white in it which rose out of the tree, and when it did there was a star on the left of it. Something said, if this star holds out you are saved, but if it disappears you are lost. I stood and watched it, and wondered if the star would go on; and it did. The white object seemed to be about two feet across, do not know its length. It went east, and seemed to stop in the elements and when it stopped the same star that went with it, and many others were all around it. I thought they were the largest and prettiest stars I ever saw. I also dreamed that I was in a field, and I had dropped down on one knee, and there came four sheep up to me with their heads bowed to the ground. I rubbed them, and thought why is it that they have come to me. They were so white and looked humble. From an unknown

FRIEND.

Pikeville, N. C.

Remarks.

We consider that God yet teaches his people in dreams and visions when deep sleep falleth on man.

The character of what he reveals is not as the vile, filthy dreams our carnal nature is gratified with. When he communes with man the effect is humbling to him, and exalts the Lord; and the impression tarries with and controls the man or person to whom given in his waking hours.

A green tree is a good symbol in scripture. Stars are typical of God's people who shine in the brightness of Jesus. Sheep are often used in

scripture as the Lord's people. There is no animal known to man possessing or setting forth as many of the traits of God's people, or receiving so much of his protection, as sheep.

The people that meditate on the dealings of the Lord with his people, and seek after his favor, and love Israel are assuredly gathered by Jesus as lambs in his bosom, and shine as stars in glory.

P. D. G.

THE LORD REIGNS.

Then why is there so much wickedness in the land? If the Lord be with us where are all those miracles our fathers told us of? If Christ is in me the hope of glory then why is there so much corruption in me—so much vileness in my flesh? If the Lord rules in me why should I not be in perpetual peace, and in constant rejoicing and why should I have any cloudy and dark days, any longer, and bitter nights? Surely if God were for me would not I have a constant feast? Are there not people who feel they are holy and free from sin, and are not plagued like other men, and are sanctified, and have no vile thoughts, and do as well as they want to do, and thank God they are holy?

But I am vile and full of sin; and when I would do good evil is present. My desire is to serve the Lord. With the mind I myself serve the Lord, but the good I would I do not, and the evil I would not that I

do. Oh wretched man that I am.
Who is right?

If the Lord reigns does it follow
that his people here in the world are
free from trouble?

Consider the question in this light
of scripture, and glean an answer
from the lives of God's sanctified
ones, such as Jeremiah, David,
Isaiah, the apostles, and chief of
all—Jesus himself.

P. D. G.

A friend requests my view of 1st
Tim. 2 : 14 15.

"And Adam was not deceived, but the
woman being deceived was in the transgres-
sion. Notwithstanding she shall be saved in
child-bearing if they continue in faith,
and charity, and holiness with sobriety."

1st. The reason here given why
the woman is not suffered to teach
nor usurp authority is because (a)
Adam was first formed, (b) and be-
cause she was deceived—but Adam
was not deceived. Being not the
first or chief in creation she is not
the head, therefore should not rule
nor usurp authority, and being the
weaker she was deceived, and
therefore she is not suffered to
teach or usurp authority, or unfit
to rule.

What some women claiming to
be strong minded are much offend-
ed at, is that they are not allowed
to rule, or assume the reins of gov-
ernment in state and church. There
is not any thing more mischievous
when out of place than a haughty,
imperious woman like Jezebel. The
most monstrous exposition of false
religion is mystery Babylon, the
mother of harlots and abominations

of the earth. While the true women
adorned in modest apparel and
obedient to her own husband, is the
most lovely. A great wonder in
heaven is a woman (the true church)
clothed with the sun, and the moon
under her feet, and upon her head
a crown of twelve stars.

Adam was first formed the head.
The woman was of the man inferior.
Satan beguiles or deceives her. This
involves her in the transgression.
She was first in the transgression.
Satan reaches Adam through her.
Hence her sorrow in conception and
child-bearing is greatly multiplied
and increased. Instead of ruling
over her husband her desire shall be
unto him.

Being deceived proves her in-
capacity to lead and rule, and brings
her into a state of subjection. How-
ever she shall be saved in child-
bearing, the greatest badge and
grief of her subjection, if they con-
tinue in faith, and charity, and
holiness, with sobriety. This im-
plies that they are already in this
blessed state of faith. For God's
people should marry only in the
Lord. That is whatsoever they do
should be unto the Lord.

The salvation here referred to is
not eternal salvation, for the refer-
ence is to such as already have
that, but the present salvation of
comfort, joy and peace in the Holy
Ghost, or freedom from guilt and
condemnation.

The woman is the figure of the
church, and Adam of the Lord
Jesus. Christ loved the church and
gave himself for it, knowing what

he must suffer. The travail is in the church; each one convicted of sin travails, pained to be delivered. The desire is unto the Lord, her head and husband. Such are found in faith, and born in charity, and are manifested in the new birth in holiness. It is a night of anguish and weeping, but joy cometh in the morning because a man child is born.

P. D. G.

VOLUME 32.

This issue opens a new volume of ZION'S LANDMARK.

To open a book is to read in the sense of understanding its contents. Christ alone and he only is able to open the Book, loose the seals, and read its profoundly solemn and important contents.

We know nothing of the future of ourselves. However if God guide us we shall travel safely and unerringly. The stakes held and strengthened by the cords of Zion shall never be loosed, nor removed.

To walk about Zion, mark well her towers and consider her stately palaces resting on the glorious foundation which God hath laid, even Jesus the chief corner stone, in the light of the Holy Ghost, is the most delightful occupation of the daughters, this heavenly mount.

If the Lord Jesus grants me light to behold this blessed city, and makes my right hand cunning to describe her beauty this is enough.

P. D. G.,

HOW IS IT.

My view of the two verses of 1st John 3:9 and 1st John 5:16 has been requested. The first says, whosoever is born of God doth not commit sin, and he cannot sin because he is born of God. The other implies and admits that a brother sins or may sin. Indeed in this same epistle (1:8) it says, "If we say that we have no sin we deceive ourselves, and the truth is not in us," also in 9th verse. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now the writer desires to know how this is? Answer. Both are true as declared. Let us state that whosoever is born of Adam commits sin, because he is born of corruptible seed. Whosoever is born of God doth not commit sin, because he is born of incorruptible seed; and whosoever is born of Adam cannot live without committing sin. Hence it is said, if we say that we have not sinned we make God a liar; and if we say we have no sin we deceive ourselves, and the truth is not in us. On the other hand whosoever is born of God cannot sin, because that incorruptible seed remaineth in him: thus we know that whosoever is born of God sinneth not.

But where is there a saint found in the scripture who says he is not a sinner?

There is no inspired man that has written in the bible that declares he never sinned. All these inspired men were born of Adam, or of the

flesh, and in that sense were sinners. While on this earth they remain corrupt as born of the flesh, or of corruptible seed. When a man is born again, or of incorruptible seed, that does not change his flesh into a holy nature. Hence as an Adamic man he remains a sinner. Nor when he is born of God can he, or that which is born of God, become corrupted so that it can sin. The two natures, or that which is of the flesh, and that which is of the Spirit, are wholly separate. Two manner of people are in this Shulamite. The flesh and the Spirit are contrary the one to the other, so that ye cannot do the things ye would. It is no more I that sin. I as born of God cannot sin, but sin that dwelleth in me, that is in my flesh, or that which is born of Adam, and therefore corrupt. But when I sin, I confess that I am a sinner, and when I serve God it is I that give God the glory, as working in me to serve him. I cannot say I do not sin, for I cannot see that in me which does not sin; yet I know that whosoever is born of God doth not commit sin. I cannot say I am holy and without sin, yet I know that which is born of incorruptible seed cannot sin, because every seed brings only of its own kind. But I do know that I am a sinner. That is one thing I know all the time.

There is no contradiction in scripture. But I am a contradiction, cross-wise, unable to do what I desire, and do daily what I do not love.

P. D. G.,

WHO IS PRACTICALLY RIGHTEOUS?

Not he that spends hours—that uses every convenient occasion in wordy demonstrations of his own personal devotions to Christ and his cause; for false apostles did so to draw away disciples after them;—not he so prolific in philosophical niceties, “good words” and “fair speeches;” for such were feigning false teachers to deceive the hearts of the simple:—not he appearing an angel of light, seemingly pure and professedly holy; for the devil’s ministers are so transformed:—not he that says “Lord, Lord, and prays and praises in sanctimonious loudness in public, yet does not the things Jesus says do; for so said and did hypocrites and pharisees:—not he who “carries the bag” and is outwardly most zealous in begging and caring for the poor and perishing; for such was Judas—not every one that fasts, and prays, and tithes his substance according to law, professedly for the Lord’s sake; for so the condemned Pharisee that boasted in the temple:—every one that professed to know Jesus; for so did the unclean spirits:—not every one who believes and is baptized; for so was Simon the sorcerer. “So little children let no man deceive you; he that doeth righteousness is righteous” even as he is practically righteous; and not by their words, but “by their fruits ye shall know them.”

R. A. P.,

OBITUARIES.

SILAS MINTER.

It becomes my painful duty to write the obituary of one very dear to me and whose departure has been a great loss to those who love the cause of truth in the church and to his children. Our brother Silas Minter departed this life Feb. 24th 1898 at his residence near Dyers Store, Henry Co., Va. He had lagrippe in the spring and was never well any more, he bore his sufferings with great fortitude, said he was waiting the Lord's time. He was born October 25th 1826, near where he died. He married Miss Abigail Eggleton 1846, and was a prosperous farmer, raised 8 children and lived to see all of them married and all members of the Primitive Baptist church but one. He was baptized into the fellowship of the Old School Baptist church July 27th 1857, over 40 years ago. Since that time he has never failed to fill his place in the church to the extent of his opportunity. None have loved the cause of God more than he, nor have been more anxious for its welfare. He had a wide acquaintance among the Old School Baptists and from every one who knew him we have heard nothing but words of commendation and brotherly love for him. I have known him for many years. We have traveled together many, many miles. Our acquaintance has been very intimate. I loved him for Christ's sake I hope. I think his conversation fulfilled the bible injunctions that it should be with grace, seasoned with salt, as entirely as it is ever given to any one to so live. He had served as one of the deacons in Leatherwood church for 20 years; during all this time he had been a staunch friend to his pastors, proving his friendship by deeds as well as words. Our brother was widely known in all the country where he lived, and commanded the respect of all. He was known as an upright man in all the relations of life; he was naturally kind and gentle, and his intercourse with his fellow man was always marked by kindness of manner and courtesy. The Leatherwood church will long mourn for one who was dear to them all. How deeply he will be missed in their solemn assemblies. By his request, Elder W. S. Minter and my-

self held burial services. Then his mortal remains were conveyed to their last resting place, in the family burying ground, in the midst of a large concourse of sorrowing relatives and friends. He sleeps in Jesus. How blessed are they who so sleep.

Z. T. TURNER.

NANCY H. CLAYTON.

It is with a sad heart and inexpressible feelings that I write the death of my precious mother, Nancy H. Clayton, wife of Martin Clayton, who died August 2nd 1898, at the age of 84 years, 10 months and 12 days. For the last few years she lived first with one child and then the other. I sent for her the 2nd Sunday in May and she came, but said she did not feel very well. On Thursday following she took her bed and never left the room any more. During 83 days I never heard her speak a short word, or complain at any thing done by me or any of my children. She seemed to take every thing easy, and bore her sufferings with the greatest patience I think I ever saw. 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. Mother never made any public profession of religion, but she has often told her children of her troubles, and a little hope she had ever since she was quite young, and I think she proved it by her walk and conversation. She seemed to be loved by all both white and black who came from a great distance to see her. She had all that could well be done for her by doctor and children and grand-children, and when people would leave her and tell her good bye, she would say, I wish you well. Oh how I miss my dear mother who toiled for her children so much, and how kind she was to me and all the children. When I was cast down or afflicted and mother came she would give me comfort with a cheering word. She had such great patience, but now she is gone. I know I did love my mother. I did everything I could for her. She did not want me to leave her, for she said she would never get well any more. I tried to do my duty to her as a child. She leaves 10 children, 7 girls and 3 boys, 40 grand-children, and 39 great grand-children with many more relatives and friends to mourn her loss. Mother has been such a sweet name to me. But I do believe she is now resting

in her heavenly home. Oh that I could refrain from grieving after her. My husband has said to me so many times while she was sick not to grieve after her, for he thought the good Lord had wonderfully blessed her, and she would be much better off. May the Lord bless me and all her children, and enable us to meet her where the wicked cease from troubling and the weary are at rest. Brother Gold, remember me in my troubles. Your unworthy sister,

NANCY H. O'BRIANT.

NANCY GOODWIN.

The subject of this notice was the daughter of Christopher Lupton and Britantia his wife, and was born May 26, 1834 and departed this life August 16th 1898, making her stay on earth 65 years, 2 months and 20 days. She was married to J. H. Goodwin, December 29th 1859, with whom she lived a devoted wife until her death. She never bore any children of her own, but orphans always found a welcome in her home. She professed a hope in Christ, and united with the church at Cedar Island, and was baptized by Elder J. R. Rowe Saturday before the 3rd Sunday in August 1879, where she lived a consistent member until her death, always attending her meetings regularly, ever adorning her profession by a well ordered walk and godly conversation. Brother Josiah Daniel once told my father there must be a war pronounced against her because all men spoke well of her. It can be well said of her, "She hath done what she could." There never was a more devoted christian, a more loving companion, or a more faithful neighbor. About three years ago she had a stroke of paralysis which rendered her helpless, speechless, and senseless for a time. After some months she regained her mind which she retained to the end. All was done for her that able physicians could do but when the heavenly Father calls "come home" nothing can stay his hand or say unto him, "What doest thou?" The Lord giveth and the Lord taketh away, blessed be his holy name. May he comfort, strengthen and sustain the bereaved ones, especially the husband in his sorrow, go with him through life and enable him by divine grace to say, "Not my will, O Lord, but thine be done," and at last take him to that blessed home where sickness, sorrow, pain or death are felt and feared no more, where we be-

lieve he will meet the deceased where they will know as they are known. A host of relatives and friends mourn their loss but we believe our loss is her eternal gain. May we be prepared to meet her on that great day and sing anthems to the holy one who saved us, is the prayer of one who loved her.

LULA ROWE.

Idalla, N. C.

ERSIE DICKENS.

It is with a sad heart I make the attempt to write the obituary of my dear child Ersie Dickens. She was born March 3rd 1880, and died July 22nd 1898, after a short period of typhoid fever. Thus hath passed away the spirit of a lovely and obedient child, who left the blessed assurance of her faith in her Saviour to carry her through the dark valley and shadow of death. We know that the ties of nature are dear to our hearts. The milk of human kindness seemed to flow from her inmost soul and none knew her but to love her, and we feel our loss is her eternal gain. Oh how we miss her kind and winning ways and pleasant smiles, but it was the Lord's will to take her away. And we have the assurance that she is now with that happy band around the throne praising God. Let us with the eye of faith pierce the dark clouds that lower around us and watch her bright spirit as it joins the hosts of heaven singing in strains divine. Farewell oh earth, farewell, ye scenes of anxious care farewell. We should rejoice that life's storms cannot sweep over her soul, that her soul is bathed in seas of heavenly rest. The silver cords have been loosed and the golden bowl broken, the shadow of death has passed with its icy touch. Oh how sad is my heart and how lonely my home without her, but I must be resigned to my blessed Father's will. As fair a head as hers earth may enfold in its bosom, but the gentle angels have wafted to the skies a spirit more closely kin to them in purity. "I believe she is now in Jesus arms leaning on his breast, smiling on the heavenly charms, to be forever blest." Written by her

MOTHER.

Tarboro, N. C.

A. GARDNER.

MalmaisonDec.....11
 Mill.....12
 Cane Creek.....13
 Moon Creek.....14
 Country Line.....15
 Arbor.....16
 Pleasant Grove.....17
 Lick Fork.....18
 Dan River.....19
 Wolf Island.....20
 Hillsdale.....21
 Saints Delight.....22
 Mt Vernon.....23
 Abbots Creek.....24
 New Shepherd.....26
 Rock Hill.....27
 Pleasant Hill.....28
 White Oak Spring.....29
 Suggs Creek.....30
 Big Creek.....31

Will brother Swaney meet him at Abbots Creek? He will need conveyance.

APPOINTMENTS.

W. H. ATKINSON & A. M. DENNY.
 Wilmington Friday before 4th Sunday in Nov
 Stump Sound..... Sat and 4th Sunday
 Yopps.....Monday
 Wards Will.....Tuesday
 Bay.....Wednesday
 South West.....Thursday
 School House near brother Ralls.....Friday
 Maple Hill..... Sat and 1st Sun in Dec
 Cypress Creek.....Monday
 Muddy Creek.....Tuesday
 Goldsboro.....Wednesday
 Chapel.....Thursday
 Cross Roads.....Friday
 Old Union..... Sat and 2nd Sunday
 Smithfield.....Monday
 Clement.....Tuesday
 Rehoboth.....Wednesday
 Fellowship.....Thursday
 Middle Creek.....Friday
 Willow Spring.....Saturday
 Oak Grove.....3rd Sunday
 Duram.....at night
 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 2342	him, into the ark, because of the waters of the flood.	CHAPTER VIII.	Before CHRIST 2342	
	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.	5 The rains and the fens. 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:		ch. 15. 20. Ec. 1. 34. 1. John 1.

APPOINTMENTS.

W. J. STEPHENSON.

Autry's Creek.....	Sat and 1st Sunday in Dec
Sparta.....	Monday
Concota.....	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
Scotts.....	Wednesday
Upper Black Creek.....	Thursday
Beulah.....	Friday
Bethany.....	Sat and 4th Sunday
Will need conveyance.	

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.

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cor'd. Schedule.—SOUTH BOUND.

DATED Sept 14, 1898.	No. 21 Daily.	No. 38 Daily.	No. 41 Daily.	No. 40.
	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 50	9 43	.....	.....
Ar Rocky Mt.....	12 55	10 30	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....
Lv Rocky Mt.....	1 00	10 36	5 40	12 52
Lv Wilson.....	1 58	11 11	6 22	2 30
Lv Selma.....	2 55	11 58	.....	.....
Lv Fayetteville.....	4 22	1 07	.....	.....
Ar Florence.....	7 25	3 15	.....	.....
No. 102 ex Sun.	.....	.....	.....	.....
Lv Tarboro.....	6 00 pm	.....	.....	.....
Lv Rocky Mt.....	6 45 pm	.....	.....	.....
Lv Wilson.....	7 10 pm	.....	.....	.....
Ar Gold'sboro.....	8 00 pm	.....	.....	.....
Lv Goldsboro.....	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	7 01	3 05
Ar Wilmington.....	.....	.....	8 05	4 12
.....	.....	.....	9 30	5 40
.....	.....	.....	A. M.	.....

TRAINS GOING NORTH.

	No. 28 Daily.	No. 38 Daily.	No. 40 Daily.	No. 40
	A. M.	P. M.	.....	.....
Lv Florence.....	8 44	8 35	.....	.....
Lv Fayetteville.....	11 10	10 35	.....	.....
Lv Selma.....	12 35	11 44	.....	.....
Ar Wilson.....	1 17	12 10	.....	.....
No. 102 ex Sun.	.....	.....	.....	.....
Lv Goldsboro.....	5 00 am	.....	.....	.....
Lv Wilson.....	5 25 am	.....	.....	.....
Ar Rocky Mt.....	6 15 am	.....	.....	.....
Ar Tarboro.....	6 45 am	.....	.....	.....
Lv Wilmington.....	.....	.....	P. M.	A. M.
Lv Magnolia.....	.....	.....	15	9 25
Lv Goldsboro.....	.....	.....	51	11 01
.....	.....	.....	10 10	12 03
Lv Wilson.....	P. M.	A. M.	P. M.	P. M.
Ar Rocky Mt.....	1 17	12 10	11 33	12 49
.....	2 12	12 57	11 57	1 30
Lv Tarboro.....	12 21	.....	.....	.....
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 4:50 p. m., arrives Scotland Neck at 5:30 p. m., Greenville 6:37 p. m., Kinston, 7:45 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 Weldon 9:10 a. m. and 4:00 p. m., returning leave Weldon 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 7:30 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 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. a. Returning leaves Clinton at 7:00 a. m. and 10:45 a. m.

Train No. 75 makes close connection at Weldon for all points North daily, all rail to 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.

CHRIST'S RETURN.

ELDER P. D. GOLD, MY WORTHY BROTHER IN CHRIST:—Having had it in my mind for a long time to write to you and the household of faith, the call'd according to the foreknowledge of God the Father, and our Lord Jesus Christ, yet having never been able to write anything that I felt would be comforting to Zion, but feeling so much inclined to write you, I again make the attempt, asking God to direct my mind. About thirteen years ago I was a subscriber to your worthy paper, but since that time canceled my subscription. Since that time I have often missed its sweet company and comfort, and this summer during the sickness of my little children, I again subscribed for same, and received my first number in the latter part of September, and since reading it I have been moved again to write a communication to the LANDMARK. Brother John C. Hall, your communication did me a great deal of good. I read and wept, and read again. I cannot express the comfort I found in it, but as I wish to speak of it again later, I will leave it for the present, and try to give a shadow of my experience as one that has no abiding place in this world. I was about twelve years old when I became concerned about my final destiny. I studied much about dying, but for a long time

believed that if I should die as I was God would save me, for I had been, as I verily believed, a moral boy. I continued to study about it, and decided that when I was my own man I would join the church and be baptized, and all would be well with me; and I would live a christian life, for I believed that was all necessary with me. But "The law is our school master unto Christ." Time rolled on until I was about fifteen years of age, when I came to feel all was not well with me, yet did not know why. I began to try to pray, and became more interested and uneasy about myself. I would find myself praying every chance I had where I could pour out my spirit to God and no man know it. Often in the barn, in the woods, or some where else, I would seek an excuse to get in a secret place and try to relieve myself of that burden. But it seemed to me that my prayers were never heard, and my burden, which was so heavy, was growing heavier. Often it seemed to me that I could not pray to be heard, yet could not quit trying, and would have to die in that condition without relief, and be lost. I then could see God a just God to turn a deaf ear to me. I then could understand that Christ died for sinners, and that none could be saved only by his love, his purchase and God's mercy and long-suffering, and the belief of the sinner in complete redemption by

Jesus Christ. I tried to believe on him, but it seemed I did not know how to believe, and I would feel, "Lord help mine unbelief." O how wretched I felt. O how lonely and exhausted, and yet there was none to save but Christ, and he would not hear me. I felt surely there is no hope for me. Then to look at the world—everybody seemed to be feeling better than I was. I lived in this condition until after I was sixteen, when one Sunday at preaching I felt that my burden was gone, the church was to me then as it had never been before; the members looked happy and pure, and they assembled and looked like a heaven on earth. I could see my blessed Jesus as my Savior, and was happy, and I went home a different person, and that night went to bed and wept until about midnight, when I called to my mother, and told her that I wanted to join the church and be baptized, and she told me that I should have my pleasure. I then felt easy and went to sleep. Well, Elder Granvil Houchins was requested to preach in our vicinity for my benefit, and on Saturday and Sunday, the 18th and 19th of December, 1881, he preached for us. The purpose of the meeting leaked out, and there was a large number of brethren present, besides other people. I offered myself to the church on Saturday, and the brethren seemed glad to receive me, and Oh I was too glad to be with them, and turn my back upon the world. I was received, and the next day was baptized, and became a member of the Indian Creek church of the Primitive order of Baptists. Brethren, that was one day I was happy, and O how I did love the brethren and sisters. I felt like I imagine David did when he wrote the 23rd Psalm, "The Lord is my shepherd, I shall not want," etc. My cup was run

ning over. O how different we all feel when delivered from death and see Jesus as our complete Saviour, and can realize a foretaste of his love, mercy and goodness toward us unworthy creatures. I now felt happy, and felt that I had done my duty. If it was God's will how sweet it would be to remain on that beautiful plain, where we would always be in sight of Mount Zion. I was in a heavenly place in Christ for a short time, but s.d. to relate, it has not always been so with me. I have been often cast down, and often feel like I am not worthy to be called one of the least of God's children, and within myself I am not worthy. I have been a member of the church militant ever since almost eighteen years. O how unprofitable I have been. The time seems short. O how often I mourn to know that so much of my time has been so unprofitable, so much of my time have I dwelt in the wilderness, and yet God is so merciful to me, his loving kindness and long suffering so good, and still I am so neglectful, so unprofitable and unfruitful. Was it not for that hope by which I live (1st Peter 2:24: "Who his own self bore our sins in his own body on the tree,") how could I live? Since the year 1890 my life has been a lonesome, sad experience, for since that time I have lived here in Bluefield, W. Va., a town of about 7,000 inhabitants, and it is only when I visit some of the churches of our order, which are all at considerable distance from here, I ever hear the preaching of the gospel. With myself and wife I know of only five of our members being here. O how I wish I had spent this time among the brethren, and more profitably. Well, to return now to my experience, if any I have. About the time I was baptized I became a diligent searcher of the Scripture. I read the New Testament through

several times, leaf after leaf. Every idle spell I had I would read, so much so that I would get ashamed for my people to see how I was concerned, and would slip off somewhere to myself and read; and I wondered if my parents thought I was going crazy. One day my father said to me, "Preston, people say you are going to preach." I was astounded, and did not answer, but I wondered if that was what was the matter with me sure enough, and why did they form such conclusion. It was sometimes mentioned in my presence after that, but it always seemed to make me feel more backward. I did not feel like I wanted to be called a preacher. I often feel now that if I had been like Peter of old I would not have been beaten with so many stripes. I was very backward, and am yet, but the burden, while not just like the first one was, is heavy. The call to talk was with me while awake, and distressed me in my sleep. I would lay down to sleep, and would wet my pillow with tears, and often I would visit some of the brethren and talk with them, and feel relieved. I went to brother J. J. Ellison's several times and stayed all night, and he was a great comfort to me; but relief would not come. I would be asked to take a part in the meetings and would refuse, and then go home and break down in tears, and fear God would not forgive me. I would promise him to try to say something the next opportunity, and when the opportunity would be given I would fail; but finally I, in my weak way, opened meeting one Saturday. Later on I tried to talk to the brethren at Flat Woods church, where my membership now is. I know I made a poor talk at first. I occasionally still try to preach the gospel, but I fear not as much as I should. My father had begun to exercise in public since I began, and he and I

were licensed to preach anywhere the Lord our God might call, on the same day. He is now ordained to the ministry. I am not, and don't think I should be unless I exercise that gift more. Brethren in the ministry, my experience cannot be written. I have been cast in the Isle of Patmos so long. O Lord deliver me. I often wonder, has any one ever been so stubborn and miserable as I have. I often fear that God will send a curse upon me for disobedience. I will now leave you to guess my lonely and mournful condition, for I have failed to write it, and will soon conclude this shadow of my experience. I am now married, have been married ten years, have a good companion, we have four children. I have always been blessed with plenty of the necessaries of life, but am often cast down, seldom have my cup of joy filled, seldom meet my church in worship, but how sweet when the clouds pass away; and I often think will winter ever cease? It has been so long and cold. "If my hope was only of this world I would be of all men most miserable."

Last summer my oldest child was taken sick with typhoid fever, and I had but little hope of her recovery, for I fear God, and felt like he was going to take her for my disobedience. I would weep, and felt like I could not stand it, for I had been so neglectful. She was very low, but blessed be God he restored her to us again. Before she was well my second daughter took sick with the same disease, but God stayed his hand, and we have them all yet. After their recovery, about the first of last October, I dreamed on Saturday night that I saw Christ, that he had come back to the earth again and he was so beautiful. Next day I remembered the dream and felt comforted; and began to feel like spring was coming. That day,

Sunday, I went to the postoffice, and there received my first LANDMARK, for I had sent in by brother J. J. Ellison my subscription, that I might hear from the brethren. Well, when I received the LANDMARK that day I felt like the words of truth had come to me again, and remembered my dream. I came home and read brother P. W. Williard's communication, and then brother John C. Hall's, and tears ran down my cheeks, and I remembered my dream, Christ come again. I heard as it were the dry bones of the valley moving and coming together, and I rejoiced as I had not rejoiced before for a long time. My cup was filled. I have met brother Hall, and read many of his communications through the LANDMARK, and how much his experience comforted me to read of his travels in this life, while he is so much better by practice than I it gives me renewed hope that I am on the right way, and that Christ has come again. I can only say, may it be so, and may I awake, may I be enabled to locate with the brethren some where, I would be so much happier. May I be more willing, useful and dutiful, and ready to forsake all for the name of Christ.

Brethren, there are many things I would like to write unto you, but I must close. Pray for me and my family, and when any of you chance to pass this way come and see me. Brethren, and especially you that feel so disposed, write to me. Brother Gold, do with this as you think best. I am always glad to receive the LANDMARK. Would be glad to meet you and Brother Lester, and also J. C. Hall, J. M. Harriss S. H. Durand, and many others that I have met. Your brother in hope of eternal life.

C. P. BALLARD.

Bluefield, W. Va.

OBSCURING THEIR LIGHT.

Are not christians obscuring their light when they enter into the saloon with their fellow men and there drink intoxicating liquor with them? The Christian may not drink to drunkenness, but his companions do, and when he leaves the saloon intoxicated does the christian feel better for having gone in with them? I say, "Nay," but he should shed his light upon the pathway of his ungodly companions, and do all in his power to keep his fellowman from stumbling and falling, instead of becoming a stumbling stone. Remember christian, the Saviour said, "ye are the light of the world," and says "let your light so shine before men that they may see your good works, and glorify our Father which is in heaven;" Matt. 5:16. And in another place he says, "If the light that is in you be darkness, how great is that darkness." There are christian men who do this almost daily, and seem to think there is no harm done. Beware of the light.

And when they have a working they have a jug of liquor and set it out to their neighbors, and their neighbors' children, and will see them drink to drunkenness. This thing ought not to be in a christian home, nor in any as for that. We should not put the temptation in the way of the weak, and then say we are not responsible. There is woe pronounced against the man that putteth the cup to his neighbor's mouth.

Especially are God's people expected to set the example of soberness, godliness and temperance. But alas! the world looks for light and often times it is obscured. Think christians, what you are doing. It is not pleasing to the Master for you to obscure the light, he may have to send the chastening rod

upon you, which he will surely do to his disobedient child.

Remarks.

We consider it very important that all that believe in God be careful to maintain good works. We should live soberly, righteously and godly in this world. Drunkenness is condemned in the entire scripture. We should set a good example before our children. From youth up we should abstain from drunkenness and everything else condemned in scripture, and observe carefully all that God commands us to do.

P. D. G.

DEAR BROTHER GOLD:—For some reason I am impressed this morning to write you. And I pray God who worketh all things after a council of his own will, and for a purpose of his own glory, to allow me to write nothing that is not in accord with truth.

Brethren, I cannot tell how it is with you. Are you in the sunshine all the time? If so think of me, poor, sinful mortal, groping in darkness, stumbling along. All that I seem to get done is one more day less to stay here, and some more sin to be suffered for. Oh for wisdom from above that I might be able to judge aright, and power that I might be able to perform that which would be pleasing in his sight; for I know that of myself I can do nothing but sin. And I am constantly doing that I ought not. I am made to cry, why hast thou forsaken me, and am made to cry to God to return, for surely I am in the wilderness alone, and there are ravenous beasts too numerous to mention, or else in the desert where it seems I will surely perish of

thirst, and am made to cry, Oh for a drop of water from that living spring, yes just one crumb of that heavenly manna. For I feel this to be more than I deserve, yet it is my soul's desire. I am often made to wonder when I see some good brother or sister on the mountain top, Oh that I could get there. Then I know it is not for such as I, disobedient and sinful as I am. But God is good, and lest I be found testifying against him let me sing his praise. Yes, he has watched over me all my days, he has protected me, (or what would I have been)? I hope at one time he let the light of the Sun of righteousness shine in my poor, sinful heart, and showed me what a poor sinner I am, and when he had caused me by experience to know that there was nothing good that I could do, and was made to cry to God to save, I was lost, then I do hope that he appeared to me as my Saviour. Oh what love, what joy; then I could sing and dance for joy. For I was by the Spirit enabled to say, I know that my redeemer lives. From that time on I have occasionally got a glimpse of the light, and it is always glorious. It was so with national Israel. So I stumbled along trying to praise God for that which I have received, and ever begging for more, but sin is mixed with all I do. We are commanded to watch and pray. Yes, a little longer, a few more days, a few more years, and all our sorrows will be over. Some have gone, some ready to go, some must stay yet a little while. Then the joyful news, child your father calls, come home. May the Spirit that raised Christ from the dead be present in that hour, and enable each and every one of us to realize it is joy for sorrow, eternal happiness for time trouble, that we are going to dwell forever with him who has saved us, and that we will

be able to sing and praise him acceptably world without end. Brethren, when it goes well with you remember me at a throne of grace. Yours in tribulation.

T. E. ATTEBERY.

Julietta, Idaho.

DEAR BROTHER GOLD:—The brethren at Mount Zion, Halifax Co. Va., ask me to state to you that they have changed their meeting days from the 3rd Sunday and Saturday before to the 1st Sunday and Saturday before. This is their old time of meeting and it feels to them like getting back home.

Our meeting there on last Saturday and Sunday was very pleasant. It was the first time that church has taken the Lord's supper for several years though they have been in fellowship all the time. I felt while with them, both at the meeting-house and at their fire sides, that it was a time of love. There are some on the outside there as at other places and some of them are young men and women. It is good to feed such beside the shepherd's tent and often while seeing them eat I feel like saying, "Eat oh friends, drink, ye a drink abundantly oh beloved," for it appears to me the Lord is in the midst and it is a time of love.

I do not know of any better place in this world than to be in the midst of the Lord's children when each one is eager for a crumb of the bread of life. Truly they are a little flock, not only because they are few in number but also because they are a number of little ones with not one big one in the whole family.

Fear not little flock, for it is your Father's good pleasure to give you the kingdom. I write unto you little children because you know the truth. Your brother in hope.

L. H. HARDY.

Roxboro, N. C.

DEAR BROTHER GOLD:—Tonight I have a desire to write you a few lines to let you know the cause of my silence.

I regret that I have not been able to send you the biography of Leland. The protracted illness of my mother before I left home to engage in my annual work, and since then my situation have been reasons for not writing it. Just as soon as I am so situated that I can write, I will send it.

I very much miss the companionship of my brethren in Christ, though there are some christian hearts here, one an old music pupil of brother Lester's.

Today I witnessed a scene that affected me. It was communion day of the denomination of the Baptists here, and after communion they washed feet. I had never seen any Baptists wash feet before, and though there was so little solemnity among them excepting two or three—yet to me it was a solemn occasion; for in my imagination I saw the meek and lowly Jesus on that memorable night in which he washed his disciples' feet.

Oh how lowly he stooped for us! How gentle, meek and lovingly he bowed his head on the cross for us—we proud creatures who have never stooped to wash each others feet. Why is it?

O brethren, you who do not wash feet, Jesus says you ought, and if ought does not imply necessity I fail to understand what he means. I believe that we who look upon feet-washing as a literal act left us to observe in humility, would feel better to obey our conscience. In love to God's people, I hope I remain, Your sister in fellowship.

S. E. BROYLES.

Canterbury, W Va.

DEAR BROTHER GOLD:—It was my pleasure to be at Old Bethel again last Sunday. The people continue to join the church at that place. There were 6 baptized last Sunday morning composed of 3 men and their wives. This was a beautiful sight to behold. Strange to say there has not been a church meeting at Bethel in two years without some one uniting with the church by experience, and since I have been serving this church as their unworthy pastor for the last three and a half years, we have received more than eighty members by experience and baptism. The church now numbers about 152 and are in peace among themselves, for which we should feel thankful to the giver of all good and perfect gifts.

I have been very sick for a fortnight and on that account failed to fill my appointments in Bedford Co. Va., I was taken sick at Stoneville, N. C. and had to return home last July without filling my time out in N. C. Long may you live and contend for the faith once delivered to the saints. Your brother in hope.

A. B. PHILPOTT.

Stanley, Va.

DEAR BROTHER GOLD:—The night before you last letter was received I sat up with one of our neighbors who was sick, and saw the body as life left it. Seeing how quickly the pulsations in his body were slackened, how easily the frail life cord was snapped asunder, and realizing as I did, that we have no "continuing city," and I too, with all my guilt, must be brought face to face with my Maker, I felt nervous and ill at ease, but your precious letter brought strength to me, and caused a feeling of peace and quietude to flow into my heart that

I had not felt for some time. My being here surrounded by, and associated with people who (as I believe) are "walking in the light of their own fire, and in the sparks that they have kindled," makes your letters all the more welcome.

They gladden my heart and at the same time have a tendency to humble me, that I, even I, should be kindly remembered by one of the Lord's servants.

"My sheep hear my voice—and a stranger will they not hear," and if I only felt that I knew his voice, then could I exercise the patience you referred to, waiting his will. O, if he would "cause me to know the way wherein I should walk," for the enemy "hath made me to dwell in darkness, as those that have been long dead."

Soon after I wrote you in Sept. when my mind was enshrouded in gloom, I was comforted while reading Isaiah 54 : 7-11. In my mind I often talk with you, ask you questions and wonder what your replies would be, could you have heard my thoughts.

When I commenced this imperfect letter these thoughts passed through my mind, "why should he spend his valuable time reading your letters." He has no time to read them or reply to them, and such a burning sense of my unworthiness came over me as I cannot describe. Remember me often in your prayers.

E. A. BURTON.

Winston, N. C.

Remarks.

Sister Burton was baptized August last, and finds the conflict that rages in God's children which none of them enjoy, but all of them need. No cross no crown is emblazoned on the standard, but we do not always read it as we would like; for then the cross would cease.

We learn obedience by the things we suffer, and gather strength in the wilderness as we feel our vileness, and know our weakness. This causes us to seek those things which are above, and to lay up treasures in heaven.

I very much enjoy reading the letters of our dear sister Burton.

P. D. G.

DEAR BROTHER GOLD:—What poor sinful creatures we are. As years go by are we any better? Oh no. But that eternal life which was given us by manifestation of Jesus is Holy. Therefore we have a natural life, and we have a holy life, and the one is as opposite to the other as day is from night.

There is no confidence in the flesh. All that pertains to the flesh is of the earth and can rise no higher. All the offering a sinner can bring is like Cain's offering, it is of the earth with all its best doings, it is only evil, deceitful, desperately wicked, it is pollution itself, so base, vile, so hypocritical. Such is human nature.

But in that eternal life which did always exist and was given us in Christ Jesus before the foundation of the world—what a fulness there is. Our poor finite minds cannot comprehend it. To a poor sinner it is everlasting consolation. It is our very life, it came down from God out of heaven, it knows all things that are freely given to us of God, it is our heavenly teacher making us to feel what sinful creatures we are, it is Jesus himself who says I lay down my life for my sheep, as he made one atonement for our offenses, and rose again for our justification. Then the long list of sin that we ever committed forever he puts away by the sacrifice of him-

self, and because I live (he says) ye shall live also. This is our hope. May the Lord be with you, comfort you in all your trials, and guide you in all wisdom which belongs to his heavenly kingdom for the comfort and consolation of his people. I hope you will be able to make us a visit this summer. We would like to have you come if God will.

DAVID STAMM.

Iona, Can.

Remarks.

I was in Canada about 6 years ago, and consider the brethren there as holding the precious faith of Jesus. Having obtained like precious faith with us we were mutually edified. Elder Pollard is a great gift in the church. I feel that if the Lord will I would like much to visit them again.

P. D. G.

DEAR BROTHER GOLD:—Having just secured the names and remittance of two new subscribers to the LANDMARK, I will send them in. It is a great pleasure to me to in any way aid the extension of this precious messenger, or bundle of good news into houses where it has not been before. I feel it a companion that all God's humble, thirsty and poor little children need, who are able to have it. Solomon says remove not the ancient Landmarks which thy fathers have set. In deep sorrows, trials and bereavements which I have passed through this year as you were present and know some of it,—the dear old LANDMARK has been one of my dearest companions.

This has been a year it seems that the Lord has given me the bitter cup to drink, even the very dregs, but it's no more than due

such a sinner as I, and in the darkest hours I have been made to rejoice. Yes, amidst tribulations I've had joys, and felt God's hand in it for my good.

Many are the comforts of life which I daily enjoy, yet don't feel to deserve any. I once imagined it painful to be deprived of dear parents, but have now learned by sad experience, but hope I'm submissive to God's will, and with the poet I feel to say:

"When I am made in love to bear,
Afflictions needful rod,
How gentle all the strokes appear,
In fellowship with God."

Please pardon this lengthy scribble as a few words was all I intended. Asking the Lord's blessing on you, I hope to be your little brother.

J. A. HERNDON.

Durham, N. G.

ELDERS GOLD AND LESTER:—For some time I have had a desire to tell some of my feeling to the children of God; so if the Lord will I will write you what is in my mind and you may publish it if you think proper.

When I was only a child I would listen with interest to my parents and other older people when they would talk on religious matters, and I would think of my own condition and resolve to quit my wicked ways and do better, but still I kept on just the same. I did not desire to sin, but it seemed that I did not try much to keep from it either. And the more I tried to do better it seemed the worse I got.

I went on in this way for some time till once when I was going up a hill through a piece of corn I felt myself to be such a miserable sinner that I thought the very corn leaned away from me and did not want me to touch it as I passed, but

I went on feeling condemned and wretched, not fit to live and afraid to die, till I got to the top of the hill and came to a stand. How long I stood there I do not know. But as I arose from off my knees I saw a light from heaven it seemed to me, and the Saviour with his arms reaching toward me and saying "Where I am you can come." I turned and looked again but it was all gone and I commenced singing, "Amazing grace how sweet the sound."

I felt so happy and my burden was all gone. I felt like I would like to tell every body. I thought then I would go and tell it to the church, but was afraid I might after all be mistaken and I did not want to deceive the church nor be deceived myself; so I waited for about two years. Finally I went to meeting at West Fork, and my brother and sister and one other talked to the church that day and were received. Then I thought I would not go because I thought people would say I just went because they did. But the first thing I knew I was on my feet and before the church telling them a part of what I have told here and was received and baptized with the others. I felt then like I would see no more trouble. But I soon found trouble again. Doubts and fears would arise that I might be mistaken in the whole matter. This was as well as I remember, about 1881. So I went on sometimes rejoicing and sometimes sorrowing till last January 1897, I had a dream that I went back in sight of the place of where I hope my sins were pardoned and I thought I saw my sins burnt to ashes. This dream was a great relief to me. I felt once more that I should have no more trouble again. But last night blessed be the name of the Lord, the way of salvation was made plainer to me than ever

before. I was never so sorely tempted before. It seemed as though I must curse God and die, and without the grace of God I feel that I could not have resisted the temptation. But blessed be the name of the Lord I was enabled to say "get thee behind me satan," and he has not troubled me since. The way of life was shown so plainly to me I wish I could tell all the world and make them understand as I do now.

I never knew before what it takes to save a sinner. It takes every drop of sweat and blood that Jesus shed to save one soul, and man can do nothing. Every soul for whom Christ died will be saved and what mortal man can do is not worth one iota. I saw in my vision, (I say vision for I was wide awake) a mill and my sins all put into a hopper and ground to a fine dust. After this I was standing at the mouth of the funnel through which I could see, and the end was closed, but through one side I could see a light place, and it was a long way to the end and the way looked blue all the way. But I could look over the top of the funnel and a little to the right of the end and see a bright shining place, Paradise it seemed to me. There I could see the blessed throne, and there was a oneness there. No one was above another, but all was peace and happiness. I felt like praising the Lord for my great deliverance. I felt I am free and in the right way and if any cannot see as I see where I go they cannot come. I feel like saying again blessed be the name of the Lord and that I love every body and would say to all do all the good you can and just as little harm as possible.

"How sweet the name of Jesus sounds,
In a believer's ear" &c.

There is one thing about the vision that I do not understand and which I do not mention. As I stood

at the mouth of the funnel I looked back to view my passed life and I thought there was a furrow drawn from the place where I first hope my sins were pardoned up to the mouth of the funnel and corn planted all the way and the grain looked clear at first but got dingier the nearer they got to the funnel till the few hills nearest the funnel were covered with dust.

When I joined the church there was a division in the church and I joined the weaker side and have not yet given my name to the other side, though I have nothing against any one and love the Baptists wherever I see them. Please give me your views and remember me in your prayers. Yours in hope.

J. C. WADE.

Abraham, Va.

DEAR BROTHER GOLD:—It seems to be on my mind to do that which I have said I would not do, and what a cross to our flesh to have to be subject to the Spirit; but I am glad it is so. I am so ignorant naturally, and weak spiritually that it seems that I am afraid to write and especially to the wisest people on earth.

My mind this morning seems to be drawn out to the Lord for our salvation. How I do feel the need of his glorious presence yea, I feel to want more faith, more grace, more mercy, more evidences, and especially do I feel the need of the spirit of obedience to God. For this old carnal nature of mine is not subject to the law of God. But my dear brethren, I feel to be ten thousand talents in debt, and not one farthing to pay with. God's people have ben so good to me I would like to show them my appreciation of their kindness, but I realize my inability to speak or write anything that would do them any good, for if I had any talent surely

it is a very small one. Sometimes we are so blessed with the spirit of forbearance that we are willing to even hear the least ones talk of God's dealings with them. And I pray God that all who may read what little I may write may be possessed with enough pity to God's people to not criticise what I may write. I feel like I am humble enough to get down on my knees and ask anyone that I have ever mistreated for their forgiveness. I do'n't know how long God will bless me to live among his dear people, and when I speak of living I mean something. It is one thing to have a name among God's people, and another thing to live in their minds and hearts. How much good it does me to hear brethren speak of one another in love, but when I hear them speak of this thing and the other thing that one has done, how it does grieve me. Do you know my brethren that which causes us to grieve causes the world to rejoice! This being so what manner of people ought we to be in all holy conversation. Where is the christian that would be willing to exchange a lifetime of peace and joy and fellowship of God's dear people for a little pleasure with the world! Just think my dear brethren, on these things, and while you are thinking pray the Lord that I may think too. O if I am not sadly mistaken the Lord has saved me from the wrath to come, and I would love to act in such a way as to never bring reproach on his holy cause. Sometimes when the devil appears to me in his temptations my mind is carried back to the time when the Lord delivered me from his power, and then I can say as one of old did, "God forbid that I should serve any other god save the God of Israel, for he it was that brought us up out of the land of Egypt." I sometimes feel like I wish I could

go among my dear brethren more, but again I think perhaps it is the best for them that I can't. There is great danger in self, and I know it; but my dear brethren, if the time should ever come that God should put it in your minds pray for me, a poor sinner, to be kept from falling into the devil's hands. Affectionately yours.

W. A. SIMPKINS.

Raleigh, N. C.

EXPERIENCE.

I was born near Sladesville, Hyde Co. N. C. Feb. 10th 1857. The first Sunday in Dec. 1870 brother William A. Ross preached in a school house near my father's. His text was Rom. 11 : 5. "Even so then at this present time also there is a remnant according to the election of grace." When he spoke the word remnant it went like an arrow to my poor heart, and the question was, am I one? Oh the trouble I endured for a while, and then it past off for a short time; but every time it would return with more force than ever. When in those troubles I would promise the good Lord if he would spare me I would do better, but I would go again to dances; would enjoy myself while I was there; but when I would get home the trouble would return; it seemed as if I would go crazy. I would wish that I could exchange places with a serpent, for I looked on them as the meanest of all creator, and believing they had no soul to be saved, knowing I had one, and seeing nothing but torment before me, my tongue cannot express the trouble I endured. Like one of old I believe the pangs of hell got hold on me. I would read the bible, but every line condemned me. I would go to preaching, and would bite my lips until they would bleed trying to keep back tears. Oh what I

would have given if I had been where no one could see me, and could have shed tears freely, believing I was deceiving the brethren, making them think I was some thing when I was nothing. I would promise if I ever got out I would go no more, but I could not stay away. About two months before I was relieved, my burden of sin was so heavy that I could not look up at the stars. I thought they were too good for me to look at. I went with a hung down head and feeble knees until Monday morning after the 4th Sunday in Nov. 1878, when I went in the cook house to cook breakfast and as if some one had said go, pray, it spoke the second time, go pray. I went and knelt down but could not say one word, but groan, and after a while I said Lord, have mercy on me, a hell deserving sinner. As soon as this was spoken it seemed as if every thing around my heart was snatched away, and these words were spoke, I am your God, and you shall be my people. I jumped up clasping my hands, and ran out of doors singing, "Amazing grace," and I sang the whole hymn as loud as I could. I wanted every one in heaven and on earth to hear me. It was then I could look up at the stars, and everything looked prettier than I had ever seen it, everything looked new. I wished for ten thousand tongues to sing his praise who had been so kind to me. I wanted to run and tell the brethren, and thought I never should see any more trouble; but alas, when next morning came satan came too, telling me it was all imagination, I had better not tell it, if I did I would deceive them. I went on for a few weeks, and awoke singing, "Let worldly minds the world pursue." I did not know that it was a hymn, but it pressed me so all day that night I took the book and turned to the in-

dex, and it was the first thing I saw. I turned to it and read it. I was made willing to offer to the church and they received me on Saturday before the 1st Sunday in January 1879, and was baptized Sunday by brother A. Cartright, and have remained ever since, and hope I shall the remainder of my days. The half has never been written, but for fear I weary you I will quit feeling that I am a sinner saved by grace, if saved at all.

MARY A. SPENCER.

DEAR BROTHER GOLD:—I received the minutes in due time, also a copy of the LANDMARK, for which I thank you very much. I rejoice to see so many faithful soldiers amongst you and that you have your associational business systematically arranged. After examining the minutes &c, I see from principle we are one people and suppose the difference would be minor if any. We have had much persecution since our reorganization from those whom we separated from, and they have used their influence against us by misrepresentation, even with the Arminian profession because we would baptize all that joined, who were not of the same faith and practice, and even remark that missionaries would never join us. But this did not turn out to be true, for since our reorganization there has been more joining than ever in the same length of time and as a general thing they were ready and prepared, and we thus judge because they were faithful and obedient members. We have several claiming to be Baptist named &c. Primitive and Missionary, Separate, Freewills, Campbellites and United Primitive Baptists that will receive none of the above named Baptists, as far as I can learn except Campbellites, on confession of faith

without baptizing them. The Primitive are Wills Creek, Mud Creek, Mount Zion near here, and since our reorganization we have lived separate from all Baptists up till the present time, but while that may not be pleasant, I rejoice that we are separate from all institutions of men of this world, endeavoring to keep the unity of the faith in the bonds of peace. No one knows the trials that we have to pass through. We have had doors locked against us. Some of us have assembled in the open woods with no temporal shelter, and there hold our conferences and give praises to the true living God, bearing the reproach of vile names, scoffers, &c. I would sometimes wonder how did we bear it. But I know we could not ourselves. But that He went before us, has prepared us, and comforted us through all our troubles, and thank God for the joy we had has far exceeded all the troubles we have ever had, and surely if ever there was a people blessed we have been, but good, obedient members, and upon a whole gifted ministers and devout. Sometimes to me it seems there is nothing withheld from us that has been for our good. We have had joy and sorrow. The Priest has passed on one side and the Levite on the other. Surely it brings this scripture to my mind, that Lazarus lay at the rich man's gate, covered with sores, begging for the crumbs that fell from the rich man's table, desiring to feed.

Brother Gold, we confess all our sins, we know that Will's Creek has received others called Baptists on confession of faith, without baptism, but we have quit it. Now there is not one member in this association but what has been baptized by the authority of the association since her reorganization, or letters from those that are of the

same faith and practice. As a general thing peace among our churches has been very great. Every thing that has caused any disturbance so far has been satisfactorily settled. Brother Gold, I did not think I would write so much. Primitive Baptists desire to know each other. I felt it my duty to give some account of our brothers and sisters of the Will's Creek association. We do not want to deceive any one, especially our brethren who this high profession would hate, neither do we hate it, because it is through tribulation that we enter the kingdom. When I read the LANDMARK I heard you talk, but would like to see you. But all is well, remember us when it is well with you. May God bless you all. Yours in love,

D. B. NORWOOD.

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 January 1st, 1899 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.

The church formerly called Union Wilson county, N. C., is hereafter to be called Upper Town Creek.

Subscribe to the LANDMARK at \$1. a year.

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 XXXII.....No 2

WILSON, N. C., DEC. 1, 1898.

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EDITORIAL.

Brother O. G. Gibson requests my view of Luke 1 : 68,69,

"Blessed be the Lord God of Israel for he hath visited and redeemed his people. And hath raised up a horn of salvation for us in the house of his servant David."

That is the language of Zacharias, the father of John the Baptist, when he was filled with the Holy Ghost. The language of all God's people, when filled with the Holy Ghost, is to glory in Jesus, and speak of his blessed name.

Every one filled with the Holy Spirit exalts Jesus. It is the Holy Ghost that brings him and his work to your understanding.

The Spirit that exalts Jesus by revealing his character and glory is of God. Every Spirit that lowers the character and work of Jesus is not of God, but is antichrist, or opposed to God and his Christ. For there is antichrist, there are false gods, there is false religion, feigned faith, false churches, false teachers. Truth has its opposition.

Zacharias was dumb until the birth of John. He said to the

angel, whereby shall I know this For I am an old man, and my wife stricken with years? He was judging after the sight of his natural eyes, and after the hearing of his natural ears. A sign was given him whereby he knew it.

He was dumb until the birth of John. Unbelief is the worst foe of God's people, the root of all the trouble and bondage they have, the cause of all their sins and transgressions. The denial of the coming of Jesus in the flesh, the denial of the redemption of Israel by his death and resurrection, the failure of one to believe that he is his Saviour, the failure to trust in, acknowledge and follow him, are all the evils of unbelief.

Those who question or deny the efficiency of the atonement of Christ by saying he died for many, or a single one, that will not be saved, are controlled by unbelief. Do you believe he died for Judas Iscariot, or for such as are lost? Do you believe he died for such as are characterized as goats? He laid down his life for the sheep. But did he not die for all? "We thus judge that if one died for all, then were all dead." We thus judge, or our judgment is that if one died for all then all were dead, or died at that time, in his death. The one died for the many, and the many or all were dead in his death, and in the eye of justice, Jesus paid the debt for all; for he was made sin for them. He obtained eternal redemption for all for whom he died. Hence he was raised for our justification. He hath perfected forever them that

are sanctified by the one offering of himself once.

Now is it right or wrong to hold, believe, love and preach or teach and maintain that Jesus died for Israel, and hath visited and redeemed his people.

There is no instance in the scripture of any inspired man denying this. But on the contrary every one controled by the Holy Ghost declared that Jesus should redeem, or had redeemed, his people Israel. The Lord's portion is his people. His name shall be called Jesus, for he shall save his people from their sins.

Zacharias declares he has redeemed his people. Jesus was not then born. God counts those things which be not as though they were. In the spirit and power of God Jesus stood a lamb as it had been slain from the foundation of the world. In the light men filled with the Spirit of God declare the truth as it is in Jesus. Those who see and know Jesus cannot doubt the sufficiency and fulness of his merit to save all Israel.

God hath raised up a horn of salvation for us in the house of his servant David, or Jesus was made of the seed of David according to the flesh, and in the flesh visited his people, and lived and died for them, bearing their sins in his own body, and was made a curse for us; and the sorrows of death took hold upon him, and he made his soul an offering for sin.

But God hath raised up Jesus from the dead, a horn of salvation for us, the strength of Israel, and

he is declared to be the Son of God with power by the resurrection from the dead, and all power both in heaven and earth is delivered into his hand, or he is exalted a prince and a Saviour to grant repentance unto Israel and the forgiveness of sins; and by him all that believe are justified from all things from which they could not be by the law of Moses. He is both the root and the offspring of David, the Lord of David, and David's Son. Here he is all that we need to grant us salvation with eternal glory.

Jesus has already saved all his people, whether they know it or not. As they come to the knowledge of the righteousness of their Lord through his blood they enter into the benefits of this redemption experimentally, and rejoice in his salvation. He hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace that was given us in Christ Jesus before the world began.

Blessed are all that believe in Jesus for there shall be a performance of all that is promised concerning him. He that believes hath ceased from his own works, and enters into the joy of our Lord now, a present salvation. There is no limit to the joy and blessedness of the believer in Jesus now.

He that grows up into Jesus in all things is above the world God's sanctified one is blest indeed now. He has the promise of the life that now is, and of that which is to come.

P. D. G.

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 then if we come to Keilah against the armies of the Philistines?"

While David was fleeing from Saul who with great fury was seeking his life and it seemed that Saul would destroy him, he went to fight for Keilah, and his men said unto him, "Behold we be afraid here in Judah: how much then if we come to Keilah against the armies of the Philistines?"

There is perhaps as much rich matter in David's experience, and fleshly opposition in Saul's conduct, as may be found in any two bible characters of the old testament.

David's regard for Saul as the anointed compels him to honor Saul as King even while Saul is bitterly seeking his life. While David loves Israel, yet he flees into an enemies laud rather than harm Saul. He lays down his own life for the honor of Israel.

Saul was the Lord's anointed, The same prophet Samuel who anointed him to be King over Israel had previously anointed Saul. David would do nothing to oust Saul even while Saul was seeking his life, and God had delivered Saul into his hand.

How safe was this course. When one has respect to all the Lord's commands then he shall not be ashamed.

Had the Lord stirred up Saul against David to seek his life, David used a proverb of the ancients, "Wickedness proceeds from

the wicked," 1st Sam. 24 : 13. Then wicked men do wickedly. If the tree is bad so will the fruit be bad. Men are wicked before they do any wicked thing. Wickedness cannot come from God. Nor can goodness come from the devil.

Those who claim that the Lord moves wicked men to do their wickedness would do well to consider what David said to Saul; "If the Lord have stirred thee up against me let him accept an offering," 1st Sam. 26 : 19. He will own his own work. Now prove it by offering a sacrifice to the Lord who will accept at thy hands whatsoever thou dost truly offer in his name. But if they be the children of men cursed be they before the Lord.

Men who persecute the righteous without cause, instead of finding any refuge in the purpose of the Lord, will be cursed of the Lord. They drove David, a child of God, out of the inheritance of the Lord saying, go, serve other gods, 1st Sam. 26 : 19. When you cause an Israelite to be cast out of his place then you deprive him of his home, and compel him to wander with the ungodly and serve idols. How dreadful to rob an Israelite of his inheritance.

Yet David was true to Israel amid all this. Surely his love for Israel was stronger than death. His love for Israel therefore leads him to imperil his life or fight for them. He is courageous. His men say, Behold we be afraid here in Judah, how much more if we go to Keilah to fight the Philistines. But David was a man of valor. For the word of

the Lord gave him his strength to fight.

Will then the men of Keilah have any gratitude toward David and his men? When Saul pursues David and comes to Keilah, will the men of Keilah hearken to King Saul, and turn over David to him? The Lord told him they would deliver him up to Saul. Where is man's gratitude? Saul was king, and had the honors to bestow, hence they follow him, and will sacrifice a better man than they to save themselves.

Such difficulties and trials as lay in David's pathway brought out and strengthened the most lovely traits of his character. The steps ascending to the throne of Israel were set among thorns, and amid fearful enemies, yet David ascended those steps so wisely that all Israel beheld his goodly character; and when the burdens of the kingdom fell on him he was found ripe and strong for the task.

The great secret of his triumph was his trust in the Lord. In difficulties he besought counsel of the Lord. The Lord hearkened, heard him and delivered him. This was his safeguard, his fortress and strength. David never trusted in man. Therefore he was never disappointed by man's treachery or ingratitude. He said to Saul, as I have valued thy life and spared it, so let the Lord set much value on my life. 1st Sam. 26 : 24.

David inspired his men with courage. Their weakness did not weaken David. Here is a type of Jesus, the strength of his poor and weak people, yet strong in him.

P. D. G.

Sister A. A. Epperly of Ind., requests my view of 2nd Cor. 6:7.

"Wherefore come out from among them, and be ye separate saith the Lord; and touch not the unclean thing; and I will receive."

In the sore exercises of spirit, soul and heart, while I was among the Missionaries, after the Lord showed me my lost condition, and revealed himself to me as my righteousness, this scripture with the following verse was so impressed on my mind that I had no rest until I confessed the name of Jesus among the Lord's people, and was baptized. For months when I attempted to fill an appointment, this text would present itself, but I dare not use it, for it condemned me. On the day I was baptized, being called on to speak, the same scripture was present, but an open door was granted me, and the greatest ease and relief from speaking or preaching I have ever felt was then realized. This scripture never since, according to memory, has been on my mind as a text.

While our dear sister requests my view of it I will endeavor briefly to give it as the Lord I hope enables me.

The Lord has separated our sins as far from us as the east from the west. He separates his people unto his service, and commands them to be separate from the world.

Naturally they are in the world, and inclined to it. They are easily entangled in the meshes of fleshly cares, and fleshly living.

They are often allied to some other denomination. The proselyting denominations are busy with

their baits and traps, seeking to ensnare the Lord's unsuspecting little ones that are very easily beguiled in their simplicity. Being caught in their meshes it is a hard thing to escape from such snares of the cunning fowler. The word of the Lord is, come out of her my people.

The reason is that there is no agreement or fellowship between the temple of God and idols, or what concord hath Christ with Belial? This is an unequal yoke, and you have no peace nor fellowship with unbelievers: what they do you do not love: what you do they do not love.

Now for your peace and comfort, and for God's glory, come out from among them, and be separate. Touch not the unclean. God hath cleansed his people, and they are clean through the word he has spoken, and they are to manifest it by walking in the light, and by having no fellowship with the unfruitful works of darkness.

Why, say they, are you so particular? We are all going to the same place, if we do go different routes? But no, there is only one way to heaven, and that is strait and narrow, and none but the ransomed of the Lord go therein.

Israel of old were to be separate from the nations around them. The nations surrounding them had their gods, their temples and their worship, and were very liberal in their offers to Israel to worship with them, and very artful in presenting their inducements, and often decoyed Israel, and stole the hearts of the people. This was idolatry;

for the gods of the heathen were no gods, but merely the works of men's hands, or of their imagination. To worship them therefore was given the honor due the Lord to idols. Did not the Lord deliver Israel? What part had a false god in this deliverance? None.

As one worships a false god he is partaker of this idolatry, and is corrupted by contact with the unclean. Thus defilement renders one unclean. On the other hand the worship of the true God is purifying and saving.

When we are separated from idolatry and touch not the unclean, and serve the Lord we are giving God the glory, and letting our light so shine before men that they glorify our Father in heaven.

The Lord receives those that truly come to him and is manifest as their Father, and they are manifested as his children. How peaceful and comforting to be so received as the sons and daughters of the Lord Almighty.

No institution of men nor any of man's works can have any place in the temple of God. The Lord is in his holy temple (the church,) let all the earth keep silent.

P. D. G.

DEAR BROTHER GOLD:—Please give your views on the following scripture. Deut. 11 : 26, 30, 15:19. Jos. 24 : 15, also how men may be saved if they will. Jer. 24 : 3. Joel 2 : 32. John 6 : 37. Acts 2 : 21. Rom. 10 : 11. Tim. 2 : 21. Rev. 22 : 17.

LIZZIE BELL.

Roanoke Rapids, N. C.

Sister Lizzie Bell requests my view of the following texts,

"Behold I set before you this day a blessing and a curse." Deut. 11 : 26.

If a man is free he can accept or reject each one of these things Moses sets before Israel, or reject them as he pleases. What is he? Did you ever see a free agent? If a man is free is he an agent? No, for an agent is under the control of another, and therefore not free, but servant of the one he is under. Of course if he is free to do as he pleases he is not an agent or under law to another. Could there be a free agent? Such a word is not in the bible, nor such an idea.

All are servants either of the Lord or devil. No man can serve two masters. If we are servants of sin then we are in bondage to the devil. If we are servants of the Lord we are free in the sense we are in the liberty of Jesus which is freedom from sin, and such is our love and trust in the Lord that we are free indeed from sin.

Moses said to Israel, I set before you a blessing and a curse—a blessing if you obey the Lord, a curse if you disobey him. But if they disobey they cannot escape the curse. Where is ones free agency then who if he disobeys must certainly suffer the consequences of his own act.

But says one cannot a man sin if he wants to do so? O yes, he can sin, and must suffer the penalty. If he could sin and not reap the consequences then he would be nearer free. But cannot a man just make up his own mind and decide in himself whether he will serve

God or the devil? Is it not just left to him to decide this matter? We admit that if a man serves the Lord he will receive the blessing; but if does not serve the Lord he will receive the curse. But is it the nature of man to serve the Lord or the devil. If a man is left to follow his own mind and nature does he serve the Lord? We say not. Did ever a natural man just left to his own will serve the Lord truly? We say not. There is no instance in the bible of such a case on record. Then if this is so man is not a free agent, for his inclination is to evil. See Deut. 30: 15—20.

Moses said see, I this day set before thee life and good, death and evil—therefore choose life. He does not tell them to choose which they please, and leave it free to them thus to do; but sets both before them, and tells them to choose life. The sequel proves that he told them plainly to do that which they would not do though such great blessings would follow, and that he told them not to do that which they would do, though such great curses would follow; and it was certain before hand that they would not obey Moses because they were corrupt, or carnal, and what Moses told them to do was good and spiritual.

The history of the Jewish nation proves this.

See Joshua 24; 15, "And if it seems evil unto you to serve the Lord choose you this day whom ye will serve," and here Joshua gives them a choice between false gods if it seems evil to them to serve the true God, but it's never in the bible

given to people to choose whether they will serve the true God or false gods. The command is to serve the Lord. But if one has no mind to serve the Lord, or if it seems evil to him to do right, then he can choose between false gods; but none of them are worth serving nor can deliver.

It seems strange that a Jew who knew that the false gods before the flood could not save any, and that the gods of the Amorites could not deliver their worshippers out of the hand of the Israelites, who then possessed their country, would yet worship any such false gods. But Joshua tells them they cannot serve the Lord for he is holy, Joshua 24 : 16. See Jeremiah 36 : 15, where instead of Israel hearing the plain warnings given of the captivity of the Jews, the king burns the words Jeremiah had written as warning by the the command of God, and the destruction came on them. If they would hear they would be delivered, but they would not hear. If they would repent they would find mercy, but they will not repent.

See Joel 2 : 13-2. "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered."

We believe all that. It is always true that all that truly call on the name of the Lord shall be saved, but the trouble is that men following their own carnal will do never truly call on the name of the Lord. Ye will not come to me that ye might have life because your deeds are evil, because you

love darkness rather than light. John 6 : 37. In this Jesus says, "All that the Father giveth me shall come to me," &c. It is also true that no man can come to Jesus unless the Father who sent Jesus also draws that man. Every one that comes to Jesus comes because the Father draws, and every one the Father draws does come to Jesus.

In acts 2 : 21 the truth is stated that whosoever or every one that calls on the name of Jesus shall be saved, Rom. 10 : 11. Whosoever believeth on Jesus shall not be ashamed. This is all gloriously true. 2nd Tim. 2 : 21, "If any man therefore purge himself from these he shall be a vessel unto honor," &c.

It is certainly true that any one that truly serves the Lord shall be blest, and he that does not serve him is without excuse and is guilty,

But such is man's love of sin and blindness to the truth that if he does truly seek and serve the Lord he does this because the Lord has wrought all this good work in him, or that it is by grace through faith, and that not of himself, but it is the gift of God, not of works lest any man should boast; but that all such are his workmanship created in Christ Jesus unto good works, which God hath before ordained that such should walk therein.

The people of God are willing in the day of the power of Jesus wrought in the beauties of holiness, love holiness, and hunger and thirst after righteousness. These are the ones that purge themselves of wood, hay and stubble, or all trashy

works of the flesh, and serve God in the Spirit and love to do so.

Rev. 22 : 17, "And whosoever will; let him take the water of life freely." That is so different from such a reading as whosoever will not—or does not desire the water of life—may have it if he will. If he will do the very thing he does not will to do then his condition will be changed. His disposition must be changed before he does the very opposite of what he wills to do. Ye will not come to me (John 5 : 40) that ye may have life. Now before such characters would come to Christ must not a power greater and better than theirs operate in them to do this good thing—come to Christ? God works in his people both to will and to do.

P. D. G.

OBITUARIES.

MRS. MARY DICKERSON.

Mrs. Mary Dickerson, the beloved wife of Elder Amos Dickerson of Floyd, Va., was born October 10th 1827, and departed this life May 12th 1898.

She and Elder Dickerson were married on Thursday before the 2nd Sunday in Nov. 1850. Of this union there were born unto them ten children. Four of these died in infancy, leaving 3 boys and 3 girls who survive their mother, and by her death have learned in sadness the inexpressible loss of mother, and that not only is the idea of home meaningless without mother, but that mother is herself really and truly the children's home.

Since the death of my own dear mother the Lord has granted me the gracious privilege of sharing with other children in certain respects to a good degree, the blessing of a living mother, therefore among the children of this good woman I was made to feel an identity which to me was precious.

Her manner of manifesting her attachments was so clearly defined, so motherly and so homelike that I never once doubted her pleasure of having me visit and share with her the hospitahties of her happy home.

She was a woman of good sound judgment, of keen clear conceptions of right, and was so honest, truthful and candid in word and action that one could not question the sincerity of her position, if indeed they could its correctness, when once she had defined it. Her sense of right was so pure that she abhorred deceit, detested hypocrisy and hated every way which to her seemed false. While she was decided beyond question in her preferences and aversions, yet so careful was she for the feeling of others that her words and actions toward those possessed of that which she disliked were so true to her life and character, that they could but admire the purity of purpose which determined and governed her words and actions, consequently it could be said of her that if she had an enemy it was not known. She was a plain, quiet, unpretentious, industrious, frugal keeper at home. She was obedient unto her own husband, and in his absence kept her children in subjection with becoming gravity. She loved her children and therefore taught them the beauty and virtue of obedience.

Mrs. Dickerson possessed among other good qualities a good degree of patriotism. While she was not in favor of secession and the war which followed, yet when our sunny south land was threatened with invasion, and her husband was called to arms, with an impulse akin to chivalry she filled his haversack with rations, strapped his knapsack to his manly shoulders, and with her blessing, thus consented for him to do as he was minded, to go to the front in obedience to the call of his country. Being now left to act for herself and infant children, with a resolution equal to that of man she went to the field, and took up the lines of toil where her husband had left off, and for three years provided amply for herself and children, receiving but one small allowance from the government during the time.

Surely our mothers who were called upon to thus toil, and through their tears and the smoke of battle to look into the dim vista of an angry future, holding for them the most meager sustenance and perchance the most dire distress, must have

been women of destiny—women to the hour, toil and suffering born—women thus set forth by God, in his providence, for the development of his purposes which are as wise and good as they are eternal; and whether we ever see it in its fullness or know it should we see it, surely our nation and people are nevertheless favored and blessed thereby. Those were noble mothers, deserving the highest encomiums of their sons and daughters, and upon whose ashes should ever be commended the benedictions of heaven, whose spirits we hope are at rest in the paradise of God.

Mrs. Dickerson received a hope in 1849, but because of a deep sense of unworthiness she never offered herself to the church. I have thought that she like many others allowed her sense of unworthiness and inability to live as she would assume such form as to become a barrier to the discharge of her privileges in the church of our God. She remarked once to her husband that she had felt like shouting on seeing others baptized and reckoned if she were baptized she would shout.

During the 32 years of her husband's ministry she was always ready with such assistance as she could render, and was willing for him to go until the last, except his church meeting which came up a few days before she died. He asked her if he should go, and she said no, stay with me. In this she was as true as when she said go, and he was true in remaining with her.

She retained consciousness until the last and was calm and patient until the last. As she was nearing the end she said, "I want to go home." Being on a visit to her youngest daughter when she was taken sick and where she died, her husband asked her if she wanted to go to that good home, and she said, "Yes, I want to go home to glory." No doubt she is now in the midst of the glory of the paradise of God, even the glory of the Son of God which he had with the Father before the world was.

May the Lord sustain the bereaved husband, our beloved and faithful pastor, and in the end bring him and the children home to be with Jesus as she is.

P. G. LESTER.

CARINNA BROOKS.

The subject of this obituary was the daughter of J. L. Brooks Esq., and

Martha his wife who was the daughter of Deacon Toryann.

She was born September 25th, 1874 and died November 17th, 1898 therefore she was 24 years, 1 month and 22 days old.

She was of a sweet and lovely disposition which won for her many friends. She loved to do the will of her parents which draw her near to them and they loved to give her many pleasures. She was a very healthy lady until last May when the afflicting hand of God was laid upon her in such a way that physicians and tender nurses could not bring her health nor strength, but she was ever cheerful and patient in all her afflictions.

We do not know when, but she was given to see her need of the grace of God to save her from her sins. She had no confidence in the effort system, but was made to cry to God for mercy. This cry he had heard and gave her the blessed evidence of salvation through our living Jesus which she manifested to her parents and Elder A. N. Hall who were with her to the last moment. On the morning before she died at 1:50 p.m. her brother was given a dream in which he and his sister went together to the river Jordan; she said to him, "You must stay here now but shall come sometime," and she left him and went over rejoicing. When I entered the room where she lay in sweet rest, and her father uncovered her face I saw the most lovely face I have ever seen in death and I felt surely a grieved and tormented spirit could never have left that body. She was perfectly conscious and lively to the very last.

At the request of her parents Elder A. N. Hall sang a hymn and made some very comforting remarks and I made some remarks and offered prayer, after which she was laid to rest in the family burying ground to wait until the time that she shall be raised up in his immortal glory to dwell with him forever.

We trust the good Lord will bless this dispensation of his providence to the bereaved in such a way that they may feel it is to be one of the all-things which work together for their good, and that they may be able to say, "Thy will be done O Lord." Their friend.

L. H. HARDY.

NANCY TINER.

Nancy Tiner was born September 24th 1809, and married Jesse Creech February

14th 1830 and died August 4th 1898, making her stay on earth 88 years 10 months and 10 days. She joined the Primitive Baptists church at Bethany meeting house, Pine Level, N. C. 20 or 25 years ago (the date unknown to me) and lived a consistent member until her death always filling her seat when she was able. She was the mother of 12 children 10 boys and 2 girls all of which preceded her to the grave except 3 boys and 1 girl, which are left together with several grand and great grand children and a host of relatives and friends and 1 sister to mourn her loss, but we mourn not as those without hope for we think our loss is her gain. But while her seat is vacant, both by the fireside and in the church we can but rejoice (judging from her orderly walk and godly conversation) to think she is enjoying that rest that awaits the children of God, and I can

say to the bereaved weep not but pray that God whom she claimed to love to prepare us all to meet her where parting will be no more and the weary will be at rest.

ALEX WIGGS.

C. BRYAN.

Griffin (Ga).....Monday, night Dec. 19
 County Line.....Tuesday
 High Shoals.....Wednesday
 Smyrna.....Thursday
 Macon.....Friday

UNION MEETING.

The Toisnot Union is to be held at Moore's Saturday and 5th Sunday in January.



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 2343	him, into the ark, because of the waters of the flood.	CHAPTER VIII.	1 The water assuage.	Before CHRIST 2313
	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 on 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 on the thirtieth day of the month.	
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UNION MEETINGS.

The next session of the Skewarky Union is appointed to be held with the church at Conoho, Friday, Saturday and 5th Sunday in January.

The Contentnea Union is appointed to be held with church at La-Grange, Saturday and 5th Sunday in January.

The Black Creek Union is appointed to be held with the church at Contentnea, Saturday and 5th in January.

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WILMINGTON & WELDON R. R. and Branches. & Florence Railroad Cond. Schedule—SOUTH BOUND

DATED Nov 20 1895.	No. 23 Daily.		No. 41, Daily.		No. 49, Daily.	
	A. M.	P. M.	A. M.	P. M.	P. M.	P. M.
Lv Weldon	11 50	9 43	.....	.....	.....	.....
Ar Rocky Mt.....	12 55	10 35	.....	.....	.....	.....
Lv Tarboro	12 21	.....	.....	.....	.....	.....
Lv Rocky Mt.....	1 00	10 35	5 40	12 52	.....	.....
Lv Wilson.....	1 55	11 15	6 22	2 35	.....	.....
Lv Selma.....	4 30	12 01	.....	.....	.....	.....
Lv Fayetteville	4 30	1 12	.....	.....	.....	.....
Ar Florence.....	7 25	3 15	.....	.....	.....	.....
No 103 daily ex Sun.	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	6 00 pm	.....	.....	.....	.....	.....
Lv Rocky Mt.....	9 45 pm	.....	.....	.....	.....	.....
Lv Wilson.....	7 10 pm	.....	.....	.....	.....	.....
Ar Gold'soro.....	7 50 pm	.....	.....	.....	.....	.....
Lv Goldsboro.....	.....	.....	A. M.	P. M.	.....	.....
Lv Magnolia.....	.....	.....	8 05	3 16	.....	.....
Ar Wilmington	.....	.....	9 39	4 30	.....	.....
	P. M.	.....	A. M.	5 45	.....	.....

TRAINS GOING NORTH.

	No. 78 Daily.		No. 12 Daily.		No. 44 Daily.		No. 48 Daily.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Florence.....	9 50	7 40	.....	.....	.....	.....	.....	.....
Lv Fayetteville	1225	9 43	.....	.....	.....	.....	.....	.....
Lv Selma.....	1 50	10 55	.....	.....	.....	.....	.....	.....
Ar Wilson.....	2 35	11 35	.....	.....	.....	.....	.....	.....
No 103 ex Sun Lv Goldsboro.....	5 00 am	.....	.....	.....	.....	.....	.....	.....
Lv Wilson.....	5 42 am	.....	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.....	6 15 am	.....	.....	.....	.....	.....	.....	.....
Ar Tarboro.....	6 45 am	.....	.....	.....	.....	.....	.....	.....
Lv Wilmington	.....	.....	P. M.	A. M.	.....	.....	.....	.....
Lv Magnolia.....	.....	.....	7 15	9 45	.....	.....	.....	.....
Lv Goldsboro.....	.....	.....	9 45	11 10	.....	.....	.....	.....
	.....	.....	10 10	12 30	.....	.....	.....	.....
Lv Wilson.....	P. M.	A. M.	P. M.	P. M.	.....	.....	.....	.....
Ar Rocky Mt.....	1 17	11 31	10 45	1 10	.....	.....	.....	.....
Lv Tarboro.....	2 14	12 07	11 35	1 53	.....	.....	.....	.....
Lv Rocky Mt.....	12 21	.....	.....	.....	.....	.....	.....	.....
Ar Weldon.....	1 12	12 07	.....	.....	.....	.....	.....	.....
	1 14 P. M.	A. M.	P. M.	.....	.....	.....	.....	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:35 p. m., Halifax 4:14 p. m., arrives Scotland Neck at 6:05 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 11:35 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, 4:16 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m. Returning leaves Plymouth daily except Sunday at 7:05 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., 8:10 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 Sundays, at 11:40 a. m. and 4:15 p. a., Returning leaves Clinton at 7:00 a. m. and 3:40 a. m.

Train No. 78 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 —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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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.

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

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

Let each subscriber 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:—Enclosed please find a communication for ZION'S LANDMARK, written at the request of M. J. Rogers and wife, of this Post office. Yours in Christ,
T. J. D.

Manassas, Ga.

"A WOMAN'S HUMBLED PRIDE."

While stopping here with R.
And family so kind,
I asked for something good to read,
To feed my hungry mind.
No sooner asked than his good wife,
With book in hand I spied;
Requesting me to read about,
A woman's humbled pride.
T'was in the June edition of,
Old ZION'S LANDMARK true;
Concerning Elder Leland and,
His trip Virginia through,
While traveling through that grand old state,
Like Christ he often walked;
He tarried where he met a few,
And of our Saviour talked.
On one occasion so 't was said,
An invitation came;
From a rich widow of that state,
To preach in Jesus name
At her large mansion, and to feel,
At home, while staying there;
To which he made reply and said,
At ten for me prepare.
This lady ne'er had seen the man,
But heard about his fame;
Reared in the lap of luxury.
From youth,—she ne'er had come
In contact with the poorer class;
Knew nothing of their way.
Her object was in asking him,
Her wealth she might display.
She claimed to be of pious mind,
Like many of her class;
She wished her neighbors all to see,
In wealth she did surpass
Them all,—going at great expense,
And trouble, she did send;
Solicitations far and near,
This meeting to attend.

They came in style as do the rich,
A few the eve before;
When just at sun-set brother L.
Came knocking at the door.
The day was warm, he dusty was,
Presenting a sad sight;
To wealth and aristocracy,
That warm and sultry night.
The widow came, but e'er he could,
Make known to her his name;
Spoke harshly—and then asking him,
Why to her house he came?
In soft and unassuming tone,
He plead for leave to stay,
All night in her nice mansion 'till,
Tomorrow's break of day,
In haste she scanned from head to foot,
This messenger of God;
Regardless of the many miles,
His weary feet had trod,
No, no, she said,—I've company now,
Tomorrow there will be
Good Brother Leland who will preach,
Of God who gives so free.
I cannot take poor stragglers in.
I'm tired, said he, can I,
Stay in one of those cabins which,
Are standing closely by?
Yes, yes, she said, you can if you,
With negroes wish to stay;
He thanked her kindly with a bow,
Then from the door turned 'way.
In walking by the row of huts
He came at last to where
A negro woman seated in,
A broken rocking chair.
Good evening auntie, spoke the man,
A tear drop in his eye;
Your mistress just refused to give,
Shelter to such as I.
I've traveled far, am very tired,
Can I rest here till morn?
Yes honey dear, you can indeed,
As sure as you are born.
You look so tired, sit down, kind sir,
And wait for uncle Ben;
While I prepare a frugal meal,
As soon as e'er I can.
My mistress has rich comp'ny now,
Tomorrow more will come;
An educated man's to preach,
In yonder palace home,
Soon after supper brother L,
Who being, weary said;

My duty is to thank my God,
 Before I go to bed,
 And if it will annoyance bring,
 I'll go out in the woods,
 No, no, cried both, pray right in here,
 To God who is so good.
 He read, then prayed with eloquence,
 The darkies were surprised,
 Then to his pallet he repaired,
 And sweetly closed his eyes.
 Next morning waited Brother L,
 With book in hand to see;
 The wisdom of the Lord, and what
 The finality would be,
 The time passed on—no preacher came,
 So the rich hostess thought,
 My time, my trouble, and expense,
 I fear has been for naught.
 The guests became restless, and,
 About to all depart,
 When old aunt Dilsey spoke and said,
 I beg with all my heart;
 That mistress will be kind enough,
 To let that old man pray,
 Who stayed in our old hut last night,
 The one you turned away.
 He prayed this morn and last night too,
 Such prayers I never heard,
 Her mistress to the guests then went,
 Exchanging with them a word;
 Then told aunt Dilsey she might go,
 And bring the straggler there;
 And tell him they had all agreed,
 That he might offer prayer.
 She went, he came, and on the steps,
 Outlined a hymn, then sang;
 Then prayed, and to the guest it seemed,
 The bells of heaven rang.
 They stood amazed—transfixed it seemed,
 With book in hand he read;
 Be not forgetful to provide,
 For travelers a bed.
 He talked but a few moments when,
 The widow left her seat;
 When realizing who he was,
 Fell prostrate at his feet.
 From that time forth she underwent,
 A change both great and good;
 She never was known to ever refuse,
 To give a bed or food;
 To any who might chance to call;
 No matter how they'd look,
 Her heart was touch'd from that time forth,
 On all she pity took.

DEAR BROTHER GOLD;—Not having contributed to the LANDMARK for some time, you will please accept the enclosed paper on the Two Covenants, which you will approve, I trust, and publish soon.

But should you decline publishing it, then please return it, and I will be thankful, I am thankful for the visits of the LANDMARK, with other Baptist papers.

THE TWO COVENANTS.

"Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he maketh the first old." Heb. viii: 8-13.

Beloved brethren: My mind is led to write unto you of the things pertaining to these two covenants, trusting that you have had an experimental and heart-felt knowledge of both the old and the new; therefore my wish is to stir up your pure mind, by putting you in remembrance. To do this in the way we have experienced the power of each, let us first consider the principle and the nature of the old; and then compare it with the new, and see wherein the new is not according to the old.

But first, let us notice some important facts in general, which are helpful to us in understanding the nature of the covenants. 1. "Behold, the days come." This is a quotation from Jer. xxxi, where the prophet records the Lord's new covenant with his redeemed people, who were then under the days of the law or the old covenant. The days of the gospel or the new covenant had not then come, for Jesus had not yet fulfilled the law, and made an end of sin, and abolished death; therefore "the fullness of the time" had not yet come when the Lord would make a new covenant. 2. "With the house of Israel and the house of Judah." In those legal days the Lord's people were

thus divided, as two kingdoms, which took place under king Rehoboam, the son of Solomon; yet they were but one nation, and were all the people of that first covenant, for they were all the children of Israel. 3. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord." Here the name of Judah is left out, showing that when the new covenant should be made—when Jesus should succeed Moses—the Lord's redeemed people should again be united in the name of Israel, the name he gave to Jacob, which name means that he had power with God, and with men, and that he had prevailed; for the Lord God blessed Jacob or Israel. This especially applies to the people of the new covenant; for although they were divided as Jews and Gentiles, yet are they all one in Christ Jesus, and God hath blessed them with all spiritual blessings in Christ, who of twain hath made one new man, so making peace." 4. "I will put my laws into their mind, and write them in their hearts." In Jer. xxxi: 33, we read, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." The Lord's people were under the one covenant, the law, until the end of those legal days; but when Christ came, then the Lord made the new covenant with the house of Israel, and brought them out from under the law into the gospel, putting his laws into their minds, and writing them in their hearts; therefore they now sing both the song of Moses, and the song of the Lamb, and have an experimental knowledge of the letter which killeth, and also of the Spirit that maketh alive. "For the law was given by Moses, but grace and truth came by Jesus Christ." And now, under the new covenant, the Lord writes both these laws in

the hearts of his people of Israel, giving them first the awful knowledge of sin, and then the joyful knowledge of salvation. "For by the law is the knowledge of sin;" and so the gospel gives knowledge of salvation. These laws, when written in the heart, are wonderful; for they both kill, and make alive; they wound, and heal.

The first covenant, then, was the ministration of Justice, and by it were the people of Israel measured and tried, and by it condemned, only because they failed to keep it. "Because they continued not in my covenant, was the rule of righteousness; by it every transgression was marked, and it gave knowledge of sin. It is said to every one under it, "The man that doeth these things shall live by them." But to all that failed to do said, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Paul asks, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator," he answers. Moses was that mediator. But Moses, although faithful in all his house to God who appointed him, was only a servant, as were all the people of that first covenant; therefore they could never be made perfect nor become sons by it, but were under bonds of perpetual service, until a greater than Moses should come and fulfill it and redeem them from it. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith," says Paul, who wrote so clearly upon the two covenants, because the Lord had written them in his heart. And his word is: "For by the works of the law shall no flesh be justified. "For if that first covenant had been

faultless, then should no place have been sought for the second. For finding fault With them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant," &c.

"Not according to the covenant that I made with their fathers," &c. let us now compare the two, and know wherein the new is not according to the old. The first and chief difference between them is, the old was a conditional covenant, and the people of Israel themselves must keep it; for they could not enjoy its promised blessings, only as they fulfilled its conditions. So all in that covenant depended largely upon themselves. This was a weakness and defect in that first covenant, and the Lord Himself said that it was not faultless; for if it had been, then no place should have been sought for the new covenant. Because there would then have been no need for a better testament or covenant. The same weakness and failure must necessarily attach to any and every conditional covenant, wherein the conditional promised good depends upon the house of Israel or the people themselves, because the people are faulty and will ever fail to "do their part." So failed Adam and Eve, although they were good and very good, and the Lord requires but one simple condition of them. By this principle and test Moses himself failed to enter into the goodly land of promise, though the meekest man of God, and the greatest, save Jesus. Likewise all the Israelites, the subjects of that conditional covenant, miserably failed, and the Lord regarded them not.

A covenant cannot be stronger or surer than is its weakest part; therefore any covenant having a conditional provision which depends upon the people of the covenant to fulfill, must be as weak

and unreliable as are the people themselves, because when they fail to keep the conditions, the covenant and its promises also fail. Paul declares this fact, saying, "For what the law could not do, in that it was weak through the flesh," &c. The weakness is in the people upon whom the conditions depend. The law in itself was just and holy and good, for God gave it to Israel his people; but they broke it, and forfeited all the blessings of the covenant of works. Thus the Lord proved to his people their absolute inability to save themselves by their own righteousness, and the impossibility of creature conditional salvation. This is the one great and solemn lesson of the law covenant. By it the children of men were weighed, and found miserably lacking.

But, bless the Lord! the new covenant is not according to this conditional covenant of works; therefore it is not conditional, or it would be according to the old covenant. Let us again read the several tables of the new and better testament, "established upon better promises," the Lord says, than the old. The Lord declares what he will do, and what Israel shall be—not what they shall do. He makes with them the covenant, by putting his laws into their mind, and writing them in their hearts; he will be their God, and they shall be his people; they shall not teach one another to know the Lord. Thus far the covenant is without a condition on their part, for the Lord himself makes it and performs it. This covenant, then, is "ordered in all things and sure." It could not be so if the least condition depended upon the people themselves to make it sure. It is called, "The sure mercies of David;" and David the king was a blessed type of Jesus.

"For I will be merciful to their

unrighteousness, and their sins and their iniquities will I remember no more." This is most wonderful, and it is (if possible) the richest provision and blessing of the covenant. And this table of the new covenant is radically different from any conditional covenant; for God will not regard in mercy the sins of those who break the conditional covenant, but he will punish "every transgression and disobedience," and will bless them only according to their righteousness and good works of obedience. All who hold to a conditional gospel covenant, and consequent conditional salvation and blessings, necessarily admit the force and truth of this. For it is a self-evident fact, that according to a conditional covenant of salvation, only the righteous, who keep the conditions, can be rewarded and blessed with salvation. But the new covenant is the very opposite of this principle of conditional salvation; and it is a rich mercy that it is so, and that in the new covenant, God is merciful to the unrighteousness of Israel; for if he bestowed the gracious blessings of the covenant upon the people in consideration of their righteousness, then not one could ever receive the promised salvation, because "There is none good, no, not one." Very sure I am that every son or daughter of Israel with whom the Lord has thus made this new covenant, if personally appealed to, would freely confess that he and she must flee to the Divine fountain of rich mercy promised in the new covenant, and implore the God of mercy and grace to be merciful to the unrighteousness and imperfection of their best services. For we have this treasure of grace in earthen vessels, so that the weakness of the flesh marks and mars all we do.

The new covenant is not according to the old, in that the Lord

writes it in the heart, but he wrote the other upon tables of stone; therefore it existed in the letter which killeth, because the people failed to keep it, but the new is in the Spirit, which maketh alive, because Jesus the mediator of the New Testament has fulfilled the righteousness of the old and taken it out of the way. And now it is said to the new covenant people, "For sin shall not have dominion over you: for ye are not under the law, but under grace." And so, to all who are under grace, "grace reigns through righteousness unto eternal life by Jesus Christ our Lord."

In another blessed feature, the new covenant is not according to the old, in the fact that under the old they were to teach one another to know the Lord (and this is a marked feature in all conditionalism); but the children of the new are all taught of the Lord, and they hear and learn of the Father himself, who sheds his love abroad in their hearts, and effectually teaches them as no man could teach them and makes them wise unto salvation.

Another very wonderful difference between the two covenants is in the two mediators—Moses and Jesus; the first a servant, the last a Son. The servant could not inherit eternal life, nor enter into the kingdom of God, neither for himself, nor for his people; but he and they must all die as servants under that conditional covenant, because they failed to keep it, and the Lord regarded them not. On the other hand, Jesus as a Son over his own house, and as the mediator of the new covenant, had the power or authority to both lay down his life in the flesh and under the law, and to take it up again; and having done so, he had power also to give life eternal unto all his people, and

thus to raise them up out of death and bring them into the kingdom of his Father, not now as servants, but as Sons. Thus was Jesus worthy of more glory than Moses; and thus is the new covenant not according to the old, but infinitely superior and better.

The new covenant, itself being unconditional, secures unconditional blessings to all its people, with whom the Lord himself makes it, even perfect and everlasting righteousness, without works, and full and free salvation from all sin unto eternal life, now and world without end.

The new covenant is not according to the old, in that the old has passed away, and its people have failed, but the new is everlasting, and its people shall abide for ever. Yours in the blessed bonds of the covenant of life and peace.

D. BARTLEY.

Crawfordsville, Ind.

ELDER P. D. GOLD, VERY DEAR BROTHER:—This day is set apart by the President of the U. S. and the Governor of this State as a day of Thanksgiving; and all the so-called churches here have had worship to-day, and say they are giving thanks to God for what they have received the past year. While I believe that each day of our lives should be days of thanksgiving to God for his loving kindness and tender mercies toward us, I have taken no part in their thanksgiving worship, and will this cloudy, boisterous evening devote a short time communicating to you.

Last Thursday the Democrats here had what they call jollification meeting, to rejoice, and speak, and throw out boasting innuendoes toward the opposite party over the victory they have won in this election. I do not believe in anything of the kind. Even in natural things

we should try to overcome evil with good, and not render railing for railing; and if we have anything to rejoice over thank our Heaven King for all our earthly gain. "The earth and the fulness thereof is the Lord's," and where "vengeance is needing he will send, for vengeance is mine I will repay, saith the Lord." &c.

Brother Gold, I feel like my brethren and sisters have lost confidence in me. I have in the past written a few experimental exercises, and for the past year I haven't written anything; and it seems that my beloved kindred expect it of me yet.

I live in an arminian town, and seldom hear preaching. My soul has nothing to feed upon but "fifty lucre," except the reading of the LANDMARK and Messenger of Truth.

I am poor in spirit. I cannot tell of the glad tidings of Jesus like my writing sisters can. I feel that there is not enough of the glory of God revealed in me. (if any at all) to write anything edifying to the household of faith, but for some cause I feel impressed to give an account of myself, though feeling very destitute.

"Silver and gold have I none, but such as I have I give." I have before beginning this letter, tried to implore God's guidance, and if I was taken up into the temple of God as Peter and John went up, and I made to pray with the same power (the power of God) they prayed with, the lame man will walk, and what little other things I say will cause some other poor, sick, lame soul to rejoice even in the "Prince of Life." Peter when speaking to the lame man used these words, "Silver and gold have I none, but such as I have I give thee," &c, simply meaning this, that he had no power of his own, but that he had received God's instructions,

"and not silver," and knowledge and not gold; and this instruction and knowledge was to go, preach the gospel, the power of God unto salvation to every one that believeth, &c. King Solomon in speaking of the excellency of wisdom said, "Receive my instruction, and not silver, and knowledge and not gold." But so many of us when wisdom cries, and understand puts forth her voice, hearken not to the cry, and go in search of silver and gold, worldly amusement, till at last we find ourselves riding the boisterous waves of a Gallilean sea, out there all alone in our ship, without the Captain who never steers wrong. The only one whom the winds and the waves obey.

We are out there in this restless ocean, void of true understanding, and have no food along. We have not even gathered up the "fragments" to take with us to feed us on our way. We row around of ourselves till we find our strength failing and we are so far off from Jesus and what he has commanded us to do, we know him not. We are even afraid when we see him "walking on the sea, drawing nigh" unto us. We are so fearful and doubting till he lets the waves roll high, and swell clean over our vessel, and see of ourselves we can do nothing before he comes to our rescue saying, "It is I, be not afraid." He brings us very low to make us willing that he may come into the ship. Yea, willing to suffer for his name's sake, willing to say, "Lord, I will go with thee into prison and unto death," willing to go at his bidding, willing to give up the silver and gold of this world, and suffer anything that may befall us, for the sake of him that died on Mount Calvary that we might live in eternity, and sing the praises of King Imanuel. We would in no other way believe

than to be pressed with dire afflictions. "Except ye see signs and wonders ye will not believe. Sometimes I think, we like the unbelieving Jew seek him, not because we have seen his miracles, but because we have eat the loaves and been filled. We love the good food, the rich blessings of God, but we are not patient enough to be willing to suffer to see his miracles. We are in nature more inclined to labor after transient things. Christ's own language commands to "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

Jesus' flesh is meat, and his blood is drink, and he that eats of the flesh of the Son of God, and drinks of his blood shall never perish, but lives to life eternal. What a blessed assurance to the redeemed that their salvation is fixed sure and steadfast. If we wretched sinners had the power we would forfeit our own eternal salvation.

We are commanded to work out our own salvation, "with fear and trembling" in this life, and I am so disobedient (if a child at all) I forfeit a great many of my christian joys, laboring after the meat which perishes. I get tired of my burdensome journey, so much so till very often I am carried through a process of refining, and am made to repeat over and over a little poem I believe God gave me once when I was dreading the task of answering a letter to Elder F. P. Branscombe. The story of the servant being sent out in search of Isaac a wife came in my view, and I saw that every servant of God, (every child of God I mean,) was and is in search of Isaac a wife. That is a work for all to do in God's kingdom, and these lines were given me as fast as I could write them which are always new, and comforting to me, when I am fully resolved to try to serve

God. These are the lines:

"I would not live here always.
I beg not of my Lord that I may stay,
Where conflicts and storms arises,
To battle with on my way,

The space to fulfill his sacred purposes.
I pray He'll resign me to stay,
Let the clouds over me be ever so heavy,
That I'll trust Him to prosper my way.

If I am only the Lord's servant,
Let my days here be many as they may,
Just so my hand is under His thigh,
I have sworn to go the right way.

When in doubt I am afraid to follow,
As the servant doubted Rebecca in an-
cient day,
O the Lord will send His angel with me,
To prosper me on my way.

When I am hungry, tired and thirsty,
And bearing the burden of a summer day,
I trust at the well I'll meet Rebecca,
To water me on my way.

May I be able to say when my course is
ended,
Unto my Father's house send me away.
That I may go to my Master, and ever
live,
In never ending blissful day.

Brother Gold, I am so glad I met you at our Association. All the preaching revived me some, and the sermon you preached from the 2d verse of the 22d chapter of Revelation was especially good, and your comment on the last clause of that verse was so refreshing to me.

Last spring, one night, I was thrown in such a terrible low pit there was no condolence for me. I wept and moaned. There was no promise reached my case as I could see. I could not sleep all night till just before day I fell in a slumber, and I awoke myself and husband repeating these words, "The leaves of the tree are for the healing of the nations." I saw these leaves as the promises of God, and I realized a promise that I had, let my troubles be ever so great, and that promise is a hope of eternal life. I have many doubts and fears, but I am never without a hope like I once was. I have a hope. Is that not enough for poor me, and more than I deserve? So we who have

hope may trust on, our troubles will never be so great but what this "Tree of Life" (Jesus) will live, and and there will always be a leaf of it to heal our wounds.

Brother Gold, this looks like a weak and simple letter to send to one who has as much divine knowledge as you have, but you have been so much comfort to me I am not ashamed to trust my ignorant writing to your better judgment, and will say if you see anything in it to publish, this will serve to let all whom I owe letters hear from me, and I want my little namesakes to know I remember them, and I would be glad if I was able to send each one a present. I will say to the little ones named in honor of me that I hope in childhood they will obey their parents better than I did mine, and I hope they will grow up into womanhood having received the true admonition their parents have given them, and not cause their mother and father the bitter weeping I have mine.

I would like to know each ones maiden name. I remember none but little Lola P. Tarlington's. May God bless you, children. I do earnestly pray you will never be the polluted sinner that I am. I have for the past few weeks seen all my former sins staring me. I feel that I am truly sorry I ever said a cross word to anyone, or about anyone. I am sorry I have ever treated anyone wrong. For the last few weeks I have a sorrowful feeling for every body I look at, and my own sorrows daily encompass me. "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; And let us consider one another to provoke unto love and to good works." Pray for me. Yours in love.

LOLA P. GARNER.

Beanfort, N. C.

DEAR BROTHER GOLD:—I see in ZION'S LANDMARK of October 15th one piece written by S. C. Jones on "The Forbidden Fruit," which I heartily endorse, and one piece by P. G. Lester, associate Editor, who in his travels out west had found brethren that had coined a new phrase, time salvation.

I live away out here in West Texas, where I first heard of time salvation. I came from Alabama to Texas in 1872, found Baptists here claiming to be Primitive Baptists who advocated a general atonement and special application, but in a few years gave that up, but there are Baptists out here who are hunting for something new under the sun.

I was so glad that brother Lester spoke of that, as we are having trouble over it out here now. I have a piece written on that subject that I will send you, and if you think it worthy of space you can publish it.

I have been reading the LANDMARK for several years, though not a subscriber. Sister Carter is my neighbor. We exchange papers. I like to read your paper. I think it sound. I contend that good works are of the Lord, see Matt. 12 : 33. "Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt," for a tree is known by its (works) fruit. Christ says in Matt. 7 : 20, "Wherefore by their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles, even so every good tree bringeth good fruit, but a corrupt tree bringeth forth evil fruit," Luke 6:45. A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for out of the abundance of the heart his mouth speaketh. Matt. 6 : 24. No man can

serve two masters. Ye cannot serve God and mammon. James 3 : 2. Doth a fountain send forth at the same place sweet and bitter waters. 2d John 1 : 9. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. See John 23 : 14, for he performeth the thing that is appointed for me, Job 34 : 29. When he giveth quietness who can make trouble. Psa. 37 : 23. The steps of a good man are ordered by the Lord. Psa. 91:11. For he shall give his angels charge over thee to keep thee in all thy ways. The Lord is thy keeper, the Lord shall preserve thee from evil. The Lord shall preserve thy going out and thy coming in from this time forth and forever more. Psa. 139 : 23-24. 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. It seems to me that David had but little confidence in himself, and again it seems to me that some of our western Baptists seem to think that all of our earthly happiness depends on our own conduct, and our time salvation is in our own hands. I believe in being obedient, but not for fear of punishment, but because we love God, and it is our duty to keep his commandments. Solomon says, in Prov. 16 : 1. The preparation of the heart in man, and the answer of the tongue is from the Lord. A man's heart deviseth his ways, but the Lord directeth his steps. Isaiah 45 : 13. I have raised him up in righteousness, and I will direct all his ways. Now I wish to notice just what Christ did for his people. Isaiah 53 : 5. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Then if by his stripes we were healed why is it we are so in-

tent upon healing ourselves? This certainly reaches further than the Adam sin. It seems to me to be all the believer will ever need while here below. See Jer. 10 : 23. O Lord I know that the way of man is not in himself. It is not in man that walketh to direct his steps. Paul in Rom. 4 : 7-8 says, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. 1st Cor. 1 : 5. That in everything ye are enriched by him in all utterance and in all knowledge. See 2d Cor. 3 : 5. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. Phil. 2:13. For it is God which worketh in you, both to will and to do of his good pleasure. 2d Cor. 4 : 17. For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory.

Brother Gold, I may not properly apply those scriptures. If I am wrong it is in the application, for I believe the bible to be true. If I misapply any of the scripture and you see fit to publish this, please show me my error. I am a poor sinner away out in Texas, and sometimes I feel away out from God in the world. I pray that the true Baptists may see eye to eye and speak the same thing. I am one that believes that God is all-wise, has all power, is omnipotent, and man is less than nothing. Your unworthy brother,

W. H. CHANEY.

Clairette, Tex.

Remarks.

Jesus says that without me ye can do nothing.

One of old said, "Thou wilt ordain peace for us, for thou hast wrought all our works in us." We

should feel that without Jesus we can do nothing good; that if we walk after the flesh we shall die; but if we through the Spirit do mortify the deeds of the body we shall live. If we do good it is of the Lord, if we do evil it is of wicked self. Then we have no excuse for our wrong doing, for that is ours. If we do well we praise the Lord, for all that is his.

The words time salvation is not bible language. All salvation is of the Lord. We receive the benefit. Our salvation is that which God works in us and gives unto us.

We have difficulty in expressing our views on such deep matters. Therefore we should give good heed to bible language and bible truth. But we all mean about the same thing, and when we understand each other we find we are all nothing but dust and ashes of ourselves, and are all one in Christ Jesus, and all equally dependent on him for all our salvation both now and forever; and feel that he that walks most obedient to the Lord now has the best evidence of his salvation in Jesus both now and forever, and has the greatest cause for thanksgiving to God.

P. D. G.

DEAR BROTHER GOLD:—I would like to have your view on the prodigal son. Luke 16 : 19. I never heard a sermon preached on it, and am pressed and led by some spirit to believe that the older son did represent the old covenant, and the younger son represented the new covenant of grace. I saw in my view that the old covenant was holy and was always with the Father,

and did not need grace, while all that the Father had was holy. The law did not save the children. It only showed them their sins and established them. But the new covenant did save them through and by our blessed redeemer.

I am poor and very ignorant, and may be greatly in the dark on this matter. I would like to have your views on the matter, yet believing that no one is perfect on earth.

I found after I had been in the church a short time that I had a terrible bad old heart. When I supposed it should have been quite different with me, that I should have been growing much better: and at times I felt it would be my duty to go and have my name erased: not that I desired in the least to go back to the world, but I was greatly in fear that I was not worthy to be in the church. I do not know that I am yet, for I see that I have no righteousness of my own; and am very ignorant besides, and I fear somewhat on the insane order at times; and the more I read the scriptures the greater appears the mysteries. No one can understand them unless it be of a precious gift from above. Neither can anyone preach the gospel unless God preaches it through the subject. There are many who try only.

I have become somewhat troubled at hearing ministers get up in the stand to tell what other denominations are teaching. Why would it not be best to preach the gospel, the power of God through faith unto salvation, and let other denominations alone, as man cannot convert any one, or save any one? Therefore I feel not slack to give him all the glory, and in his honor there be honored. Your brother in hope.

A. T. BALLARD.

Willow Bend, W. Va.

Remarks.

These were both sons of the same

merciful Father. His words to the elder brother set forth great forbearance with gentle reminder to him, adding that it is meet to rejoice for the safe return of the younger, erring brother. His assurance to the elder son, Thou art ever with me, and all I have is thine, shows that the reception of the younger son injured him not, nor did it deprive him of any of the estate. It seems also to have quieted him, as he made no further objection. Thus the will of the Father was done, mercy shining forth, justice vindicated, and the honor of the house preserved.

This would illustrate the nature and demands of God's holy law which was always with the Father. It might appear that justice would be disregarded in the reception of such sinners as the younger son, and that it would encroach on the honor and standing of the elder brother for the younger one, who had outraged all decency and all good order, to receive him back into the household.

But when the repenting character of the younger son is manifested, and the good will of the Father is declared, and the fatted calf, ring and best robe are brought forth, displaying the riches of a Father's love, yet maintaining the truth and holiness of the law relation, through the death and resurrection of Jesus, so that the law is magnified, then it appears that the salvation of the sinner in no sense encroaches on the rights of the law, and grace shines and reigns unto glory.

We think that brother Ballard is right in considering that our preachers should give their entire preaching to the setting forth of the merits of Jesus.

When one goes out to preach if he does not preach Jesus let him quit and go home. Whenever one has nothing better to preach than to preach some other denomination he ought to quit trying,

P. D. G.

DEAR BROTHER GOLD:—Dear Brethren, sisters and friends, it will be almost impossible for me to fill all of my appointments without neglecting my dear family at home more than I think any preacher has a right to do. I have done what I could to get some reliable man to look after my affairs at home, and have failed so far to do so, so I feel called upon to call in my appointments from Lower Town Creek. I will try to fill them up to that time and place, I want to say to the dear brethren and sisters beyond that point, it would afford me much pleasure to meet with you all, and especially the family of dear Elder Wiliford, who seems so near and dear to me, whom I have not seen for years. Perhaps my great desire to meet with them and many others with whom I was associated in my first love has caused me to allow the appointments arranged before the time. But while I would like much to see you all, and hope you would also be glad to see me, I cannot believe you would have me go to the neglect of my dear wife and children which I would do, to leave them now until after Christmas. I hope however to visit you all in the near future. Affect.

W. J. STEPHENSON.

Smithfield N. C.

DEAR BROTHER GOLD:—My remittance is now due for the LANDMARK I have failed to get you a new subscriber, as times are so hard is the reason they say,

Our people are very poor, but it looks like they could pay one dollar.

Brother Gold, I feel like I want to send you a dollar and a half which is the old price. That is cheap enough. I can't be without the LANDMARK. I am so hard of hearing, I can't hear any preaching scarcely. I pray God's blessings upon you and your dear family. Pray for me and my family. I feel to be a poor sinner.

WM. C. DANIEL.

Weston, Ga.

Remarks.

This is very kind in our dear brother Daniel. We all love to be remembered and have kindness shown to us. May I be blest with the mind to show kindness to others.

We desire to appreciate the kindness of our brethren. Some of them have sent us new subscribers. Others have tried and failed to obtain them. To those I desire also to extend thanks as well as to those that have succeeded.

P. D. G.

UNION MEETING.

The next session of the Country Line Union is appointed to be held with the church at Surl, on Saturday and 5th Sunday in January. Elder A. Blalock is requested to be present and preach the introductory sermon.

L. H. HARDY, Mod.

W. A. WARREN, Clk.

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 XXXII.....No.3.

WILSON, N. C., DEC 15, 1898.

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EDITORIAL

"WHO THEN CAN BE SAVED?"

LUKE 18 : 26.

A very rich young man came to Jesus asking "what must I do to inherit eternal life?" Jesus always answered one according to the name—law or gospel,—works or grace—in which he came depending. If one came humbly yet earnestly crying "Lord have mercy on me a sinner," he never mentioned law, but healed him and said in substance "thy faith hath saved thee."

But this young man came in as looking to the deeds of the law for eternal life, and so said "What good thing must I do to be saved?" Jesus answered him "thou knowest the commandments." He replied, "all these have I kept from my youth up." But he yet lacked one thing, which brought to naught his all things—to give up all his riches, and follow him.

When he heard this, he went away sorrowful, for he was very rich. Then Jesus turned to teach an important lesson to his disciples and

said, "How hardly shall they who have riches enter into the kingdom of God? It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." When they heard this—seeing the utter impossibility according to the comparison—they were exceedingly amazed and said, "Who then can be saved?" For they perceived Jesus made these riches to answer to legal righteousness. And still looking mainly to the deeds of the law for justification as not yet comprehending this gospel of salvation by grace without deeds of the law, they stood utterly amazed and bewildered at the assertion of Jesus. Nothing had ever been more carefully implanted or had taken deeper root than this belief that justification to eternal life was by the law. And for Jesus to say it was utterly impossible for one holding to his legal righteousness to be saved!—why, if not the legally blameless,—if not the morally rich,—if not the good, who then can be saved?—Not the poor, immoral, lawless sinner, of course, when these good people fail. This made salvation impossible to man. Jesus answered that the things impossible to man are possible with God. This was to teach them, first, that eternal salvation was impossible by the deeds of the law; and hence, to man. Second, that it was possible for God to save, even the ungodly—the chief of sinners—without the deeds of the law, and according to the gospel of the salvation, "by grace through faith," in his name. Glo-

rious doctrine to a poor lost sinner.

R. A. P.

A BETTER RIGHTEOUSNESS.

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Matt. 5 : 20.

Jesus said this to condemn and show the utter fallacy of legal righteousness; called the righteousness of the Pharisees as that they trusted in it for eternal life. I refer to it to condemn and prove the fallacy of the arminian doctrine of salvation by deeds of the law. Now remember Paul was "a Hebrew of the Hebrews and touching the law a Pharisee;"—a Pharisee of the Pharisees and as touching the law blameless. Phil. 3 : 5-6. Then here was a Pharisee with a blameless, perfect legal righteousness; and if not a Scribe himself no Scribe excelled him in a law righteousness. A legend (have forgotten whether Jewish or not) said that if a male Jew of pure descent would live in a legally and ceremonially holy and blameless life from infancy to manhood, that Messiah would come; in order to which that Paul or Saul was selected, and so lived. Now consider, could mortal man have attained to a more perfect and complete righteousness? Certainly not. Yet Jesus said, and says to you of today, except your righteousness exceeds this you shall in no case enter the kingdom. This shows how utterly impossible it is for any man to attain to a righteousness by deeds of the law or

works of man, that can enter them into the kingdom of heaven. For the righteousness of Jesus only exceeds that of Paul. And this must be imputed to one by the gracious hand as the gift of God; or God must make Jesus our righteousness as he makes him our redeemed; we can no more work out the first than we can the last. Paul declared that his law righteousness which he had counted to be unto life, he, after conversion, "counted to be unto death," or as ending in death. Then untenable and fatal in error, and how foolish to preach salvation by works? And how well established, and how truthful to proclaim the Primitive Baptist doctrine of salvation by grace as having the exceeding perfect righteousness of Jesus Christ imputed to the ungodly in which case only one can enter the kingdom of heaven.

R. A. P.

ELDER P. D. GOLD, DEAR SIR:—
Will you please give your view of Luke 16 : 23-24.

This has been a great mystery to me. This has been said to be a disobedient christian. I want you to give your views on a burning hell. Some are claiming that there is no burning hell. They believe there is a hell, but not a burning hell. The way that the wicked will be punished is in their conscience. You will oblige a poor sinner that does not feel fit to sign his name, but I do want to know the right way, and not to take up wrong ideas,

Remarks.

I do not know how to express this as well as Jesus did. If Jesus

did not mean a fire when he said fire or a flame, then what did he mean? If literal fire is not meant something as severe and painful as fire is meant, because he is the truth itself. He knew all things, and he is no deceiver, but always spake the truth. There was no guessing, conjecturing, speculation, nor theorizing, no ignorance in anything he said, but he always spake the truth.

If they believe not Moses and the prophets, neither would they believe though one rose from the dead, and spake the truth, for he is the truth.

God's people know there is a hell, a punishment for sin where their worm dieth not, and the fire is never quenched. There is nothing so dreadful and burning as sin. The anger of God burns to the lowest hell against it unless forgiven. When Jesus, the holy and spotless son of God who knew no sin, was made sin for us see what he endured to destroy sin. His suffering speaks in louder tones against the heinousness of sin than any thing that man can imagine.

P. D. G.

DEAR BROTHER GOLD:—Please give your view through the LAND-MARK on Heb. 6 : 1-2.

A Methodist preacher told me that Paul there called baptism dead works. Pray for me and family. Yours in hope.

H. W. GORDON.

Remarks.

If baptisms are dead works then the faith in Christ and the resur-

rection of the dead are dead works, because they are all classed together in this scripture.

We should honestly seek to know the meaning of scripture, and not to get a show of meaning to uphold some theory or tradition we hold.

Observe that the writer to the Hebrews does not say, leaving the doctrine of Christ. We are nowhere told to do that. But we are to hold fast that doctrine, and contend earnestly for the faith once delivered to the saints.

What then are we told to leave? Answer, we are to leave the principles of the doctrine of Christ. By this is meant we are to leave the types, the figures, or shadows of the law which typified the doctrine of Christ. Before Christ came these were needful as types or first principles pointing to Christ, but when Christ the substance is come we no longer need the shadows as our guide. One in the night needs the moon and stars to guide him, but when the Sun is risen they are no longer needed.

One reproof he passed upon these Hebrews was that they were dull of hearing, and were babes. While they ought to be teachers they had need that one should teach them again which are the first principles of the oracles of God. They were using milk when they ought to be able to eat strong meat. But instead of humoring them as children, when they ought to be men, he tells them to leave, or says therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. Where is that perfec-

tion? It is in Christ. As we leave the types or the principles of the doctrine of Christ, and grow up into Christ in all things, we go on to perfection, and as we know him or have him we have perfection.

The dead works are such as were under the law. That covenant of works was the ministration of death, and it pronounced dead all that failed to keep it. Therefore all works under it are dead, because none keep it. The system itself is dead, or we are dead to the law by the body of Christ, and alive unto God through Jesus Christ. Then our work or fruit—in the gospel is living, and therefore acceptable unto God by Jesus Christ. We are therefore to present our bodies a living sacrifice, holy, acceptable to God by Jesus Christ.

This will exclude all dead works, and forbid the laying again the foundation of dead works or going back to the law—not laying again the foundation of repentance from dead works. This does not condemn repentance. That is a good thing—a gospel gift. But going back to the shadows or types of the law would not bring it. Why seek to strike a torch of our own sparks when we have the sun to enlighten and enliven us? Why go back to first principles or types of faith, namely the sacrifices under the law, when we have Jesus the author and finisher of our faith? Being compassed with so great a cloud of witnesses as the fathers are testifying of Jesus, why when Jesus is come should we go back to the types? Let us lay aside every weight

and follow Jesus to perfection.

Why should we, if we have the baptism by water that came from heaven, as God sent John to baptize, and the baptism of the Holy Ghost that Jesus baptizes with, seek to go back to the washing or baptisms under the law that did not wash away guilt? Why should we claim more than one baptism by water when Paul tells us there is but one? One Lord, one baptism. That yields the answer of a good conscience toward God. This could never be obtained by dead works under the law. The baptism of the Holy Ghost gives a new tongue to praise God. Is not that enough? Having our hearts sprinkled from an evil conscience (by the shedding of the blood of Jesus purging that conscience,) and our bodies washed with pure water in the baptism of a believer in water in the name of the Father, Son and Holy Ghost, let us hold fast this profession. What better do we need?

Why should we desire to place again the foundation of laying on of hands as under the law, when hands were laid on the offering that could not impute the sin of the worshipper to the lamb, since God hath laid all our iniquities on the Lamb of God who has taken away our sin by the one offering of himself, and hath perfected us forever? Why should we not seek to grow in grace and in the knowledge of the Lord Jesus?

Why should we seek to go back to the shadows to lay again the foundation of the resurrection by

exploring in the dark ruins of the legal system for figures of the resurrection, in such types as the wave—breast and heave—shoulder, the incense, the returning feast, the new moons &c,—when we have Jesus who is himself the resurrection from the dead, and the hope and divine assurance of our resurrection?

Why should we go back to the types or law for a foundation of eternal judgment, or of a judgment that will eternally justify us, when there was no sacrifice under the law that could make an end of sin, nor make the comers thereunto perfect, but in each offering there was a fresh remembrance of sin, and none could be justified; for by law is the knowledge of sin, and not of justification from sin; when in Jesus we have an eternal judgment, or an everlasting justification from all guilt: for in the gospel or new covenant God remembers our sins and iniquities no more forever? For God justifies because Christ has died, yea rather is risen from the dead. Herein is perfection, "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect, working in you that which is well pleasing in his sight through Jesus Christ our Lord, to whom be glory and dominion forever.

P. D. G.

ANNOUNCEMENT.

Our brethren and friends have kindly made efforts to increase the

circulation of the LANDMARK, and several hundred new names have been sent us, but not near what we need to enable us to do what we yet hope to do.

The paper will be continued for a while at one dollar a year, and we hope permanently. If our brethren and friends will still persevere and send us new subscribers, and those that are behind pay up, and all keep their paper in advance, then we can afford to send it at the very cheap price of one dollar a year, and this we desire to do.

There are many of our brethren and friends that cannot hear much preaching, and they much enjoy reading the LANDMARK. Many letters come to me from these people. A number of them are very poor. My desire is to put the paper in the hands of as many of the Lord's people as possible. All that can will please help me do this.

P. D. G.

END OF YEAR.

Another year of time is about measured. Its rapid whirl has moved us that much nearer our limit of time. Together with us it has carried the many events of the age along.

This has been a year of much disaster by land and sea, a year of much distress among the poor. While the rich are feasting and drinking wine out of their golden cups, and praising the gods of gold, the poor are oppressed to pay debts and obtain food.

How near we are to the end of time we know not. The mystery of

life remains unsolved by mortals. The veil that hides the future none of us can rend. The mystery that obscures the present we cannot unravel. But our faith in a crucified and risen Redeemer abides. He reigns and must rule until all enemies are put under his feet. What a glorious truth this is to God's humble poor. In this hope we have been sustained all the year. The Lord has blessed me this year to visit many of his people,

P. D. G.

DEAR BROTHER GOLD:—I heard a Tunker preacher last night, and he said that when he baptized with water he (the preacher) born the candidate again, and quoted John 3 : 5. I would like for you to give your views of that text through the LANDMARK.

Just about such as this is all I hear from men-made preachers. He said that it takes them three dips to get the new birth. I believe that the word quickened means to give life, and if they have life they certainly have been born again. Paul says, and you hath he (God) quickened who were dead. If they were dead in sin I can't see how water could give life. Dead sinners went to John to be baptized of him, but he called them a generation of vipers. I think if baptising them would have given them everlasting life he would have baptized them—with pleasure.

Dear brother, I hope you will live long on earth, and be blessed with the spirit of God in the future as in the past to publish the LANDMARK. Oh how much comfort I have got out of itsince I have been in the

West. Yours in hope of eternal life.

W. C. PERDUE.

Chivington, Colo.

Remarks.

The Tunkers and Dunkards dip their subjects three times for baptism. We think one burial of the right sort (one dipping) is enough.

All denominations that claim that baptism with water helps or causes the New Spiritual birth in any sense are wrong. The baptism by water is for those only that are believers before their baptism; and no one ever believers in the Lord Jesus before he is born again. As many as received him to them Jesus gave the right or power to become the Sons of God, even to them that believe on his name. But these were born of God before they believed on the name of Jesus. Christ said he that liveth and believeth in me shall never die. So that our brother is right when he says, "It is God that quickens the dead."

What is the use of baptism if it is not to quicken the dead, or to cause eternal life to be given, or to make one a child of God, or to put away the filth of the flesh? It is the answer of a good conscience towards God. It is the solemn gospel way of confessing your death to the law, and that you are a follower of Jesus that was dead, but now he lives and behold he is alive forever more. It is a gospel declaration that we are risen with him by the faith of the operation of God, and have our fruit unto holiness and the end is everlasting life: buried with Christ by baptism into the likeness of his

death, and risen with him. Henceforth we live by the faith of him. We receive the answer of a good conscience toward God by the resurrection of Jesus from the dead.

Other denominations consider baptism as an agency or instrumentality by which the new birth is effected. Nearly all of them hold also to sprinkling for baptism.

P. D. G.

DEAR BROTHER GOLD:—Will you please give your views through the LANDMARK on Luke 11 : 1. Your brother I hope.

J. J. SHIELDS.

"Lord teach us to pray as John also taught his disciples."

There are no expressions we ever make, no declarations we ever utter, that are more in accord with truth than such as we make when we truly pray. At no time are we in a more blessed state than when we truly pray. Then we speak to God who can neither be deceived nor flattered. Then we speak of our true wants. Then if the Lord is with us we are uttering the truth, nor can we then boast against any, nor exult over any one.

What do you when you are in trouble? What does your heart then compel you to do? If any is afflicted let him pray.

To know how to pray—not as man could teach, is not at all what is meant here. In giving the manner of prayer Jesus states what should be the nature of prayer, its object, scope and limit. We should not pray for anything contrary to God's will. We should pray that

he should be glorified, his name hallowed. We should not desire what would wrong any other one, exalt us above any other. We should not pray for what we would not give to others.

Then the preparation needed is deeper than a mere form of words. It does not require much speech that men call eloquent or learned. It requires deep knowledge of our own need, and of God's power, much faith in him, and none in ourselves.

All through our life the Lord teaches us to pray as he teaches us we are weak and poor, and know not what to pray for as we ought. Out of the mouth of babes and sucklings he ordains strength. The strength is all in God. He displays it in the weakness of his praying people. When he caused Jacob to wrestle all night, and touched the hollow of his thigh causing him to limp, then Jacob as an Israelite had power with God and men and prevailed. But Jacob was brought to that prayer—that night of wrestling—through great distress and much fear of his angry brother Esau. The strength of God was manifest and made perfect in Jacob's weakness.

This is God's way of teaching us to pray. We cannot call the method sweet while we feel the affliction, but we do call the fruit thereby good and pleasant, and then we can say the Lord doeth all things well.

P. D. G.

Elder T. C. Hart will fill Elder W. J. Ssepenson's appointments.

Elder L. S. Ross' Postoffice is changed from Swan Quarter to Rose Bay, N. C.

The next session of the Mill Branch Union is to be held with the church at Simpson creek.

We request all our friends that can to send us new subscribers. If we can obtain enough increase to enable us to continue the LAND-MARK 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 January 1st, 1900 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.

OBITUARIES.

MRS. ISABELLA F. GRIMMER.

Isabella F. Grimmer, youngest child and daughter of Elder Ichabod Moore and Elizabeth J. Moore, was born in Pitt Co. N. C. January 21st 1844, and departed this life in Toisnot, Wilson Co. N. C. Oct. 1st 1898 of gastritis.

She was possessed of the most charming qualities while yet a girl; was devoted to parents, and kind, gentle, and loving to brothers and sisters.

She was united in marriage to Jesse D. Barnes, June 30th 1859, who was killed in the charge on the Crater after explosion of the mine at Petersburg in 1864. No children were born to them, and she was left a lonely widow to grieve for the brave and intrepid Jesse, whom she had given up for the defense of his country. With all hope of earthly joy blasted, and wreathed in

weeds or sorrow, and deepest anguish, she was yet true, faithful, and sacrificing, and desired to commit her cause in the hands of God, though at this time did not confess a hope in Jesus.

She had a good, strong friend—one that had never failed—in William Barnes Sr., of whom it may be said, there are few such men on earth. She lived with the humble writer until August 1870, when she was married to Mr. W. L. Grimmer of Pitt, May 26th 1870 with whom she spent the remainder of her days in the enjoyment of his loving devotion and unwearying ministration.

They resided at her home in Wilson Co. near Stauntonburg, for several years. There were born to them 4 children, 3 of whom survive her; 1 boy and 2 girls, all over 21 years of age. These can never have cause to regret that sweet and loving service so endearingly bestowed upon their precious mother, whose every look was one of love.

Sister Bell, having passed over Peniel, the sun rose upon her, and like all others she was lame and halted. Having been born again of God's Holy Spirit, the Sun of righteousness having risen in her heart with healing in his wings, she came before the church at Moore's in Wilson Co. N. C., and upon relation of her spiritual exercises, was received to membership September 22d 1877, and baptized in Toisnot Swamp the next day by the writer. Living in this church in peace, union, and love until Jan. 7th 1888, she was dismissed by letter and united with the church at Toisnot, being one with other brethren to constitute it, where she remained a wonder to the children of God; being so prompt in attendance; so full of love; so steadfast and immovable in the doctrine of God our Saviour; so charming in song, although so afflicted; she had to be conveyed either on buggy or invalid's chair by her husband to each meeting. She did rejoice and feed upon the preached gospel. Christ was her life, her hope, and all in all to her. This precious love and truth sustained her amid most excruciating pangs of her disease which had for years torn and twisted her frame, and such was her faith and hope under all trials that she was a marvel of patience, cheerfulness, and resolution.

We visited and prayed with her, having read a chapter of her own selection, a day or two before the sad moment, for we could not be there then to see the solemn circle round the death-bed, the stifled grief

of heart-friends, their watchful assidues and touching tenderness, the last testimonies of expiring love, nor were we there to feel the feeble fluttering pressure of that hand that had so often pressed ours in love and kindest greetings, see the sweet expressions of affection from the expiring eye, or to give the parting kiss. She said "Andrew, pray that I may be able to pray, for I feel shut up and cannot pray; yet I trust, if it is God's will, he will take me home, for I am so helpless I feel that I am in the way here." Her sufferings were great, but at last she was gone almost without its being known. Yes, at rest and peace in eternal glory, where sickness, sorrow, pain, and death can never enter. A more loving sister, daughter, wife, mother, neighbor, friend, never lived.

Good by my darling sister. We miss you. The church misses you and mourn our loss. Your vacant seat wrings our hearts; but we rejoice that you are filling your seat in heaven where we hope to join you ere long. God bless the bereaved husband and children, and enable them to bow to his heavenly will, and know he lives and reigns, and may he prepare them to meet her in the sweet "Bye and Bye." In her last conversation with her husband just before her departure, she quoted the last verse in the 640th hymn of Lloyd's selection:—

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

A. J. MOORE.

Whitakers, N. C.

SUSANNA DUPREE LAWLER.

By request I send you for publication the notice of the death of Susanna Dupree Lawler, who was born March 10th 1840 near Madison Station, Madison Co., Ala., was married to Jehu Lawler Nov. 23 1882, to whom she was a loving and a loved wife 10 years 8 months and 9 days.

She joined the Primitive Baptist church called Salem, where her beloved father Elder Reubin W. Crutcher preached the unsearchable riches of Christ for many years. She was one of the most lovely christian characters that it was ever my pleasure to meet.

In her pious walk of life, and godly conversation she adorned her profession. Always faithful, ever hopeful, and helpful, such was her life.

Her home was ever open to the Baptists, where they always found a warm welcome. It can truly be said of her, she did what she could.

No church ever had a better member. She was beloved by all who knew her, and those that knew her best loved her most.

She was poor in this world's goods, but was rich in that inheritance which is incorruptible, undefiled, and fadeth not away, reserved in heaven for all who love, fear and serve God. She often spoke of her unworthiness, but felt to thank God that he did not let her sin without bringing it to her remembrance, so that was an evidence to her, that she was a child of God. In one of her books I find this little sketch:

"Arise my soul, arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears.

The first two lines of the foregoing hymn came forcibly to my mind just as I arose from bed after spending most of the night in tears and groans and trying to get nearer my God to thee. As soon as I dressed I got the book and found the hymn. Every line of it gave me comfort and peace, and I surely and truthfully felt "Weeping may endure for the night, but joy cometh in the morning." The sweetness of that hour abides with me yet, though weeks, months and years, have passed over me since I drank fully of its nectar."

Her greatest pleasure seemed to be in meeting with those she loved at the house of worship, to join in songs of praise to her beloved Master whom she loved to serve. If it be sweet to meet with those we love most here on earth what must it be to be there, in that pure sinless clime, where Jesus and his angels dwell. She hath entered into that rest which remains to the children of God. She leaves a vacant seat in in house of God, and an empty chair in the family circle with whom she lived. May the Lord bless and comfort her lonely widowed sister, with whom she has made her home since the death of her husband. May he bless and guide the footsteps of her nephews and nieces whom she loved so well. Her last words on earth were, love, joy, and peace. Primitive Monitor, Gospel Messenger and Messenger of Peace please copy.

RUTH A. HAINS.

Huntsville, Ala,

DAVID B. GARNER

You will please publish the death of my dear old grand-father, David B. Garner, who departed this life Sept. 19th 1898, age 74 years, 3 months and 3 days.

He was married to Elizabeth J. Garner in 1845, and unto them were born 7 children, 4 body and 3 girls, of whom only 2 survive.

He was afflicted many ways during life, but the worst of all was he became totally deaf soon after his marriage, and remained so until his death. Notwithstanding all this he labored hard for his family. On Dec. 20th 1873, he united with the Primitive Baptist church, with which he was a consistent member until death, always filling his seat unless providentially hindered.

Notwithstanding his deafness it seemed that he had a love and desire to be in company with the rest of the brethren. He was blessed with his eye sight until death.

In his latter days he devoted much of his time in reading in his bible and LAND-MARK and other religious papers. His health has been failing him for several years, but he kept up until last February. Then he was taken with dropsy which brought on shortness of breath, and prostrated him. Sometimes he would seem better then he would get worse. He suffered more than tongue can express, but bore his sufferings with the most patience I ever saw. He was conscious to the last, and said he wanted to die and leave this world. He leaves a widow, two sons and a host of relatives to mourn our loss, but we mourn not as those without hope. May God bless and comfort his people in my prayer. Written by his grand-daughter.

CARRIE I. GARNER.

Newport, N. C.

LAURA N. LESTER.

It has pleased the Lord to take to himself from our midst my dear, lovely daughter Laura N. Lester. She was born Sept. 10th 1872, in Roanoke, county Va. and was united in marriage to Sidney G. Lester, of Montgomery Co., Va. May the 6th 1891. She departed this life Oct. 17th 1898, age 26 years 1 month and 7 days. She leaves a husband and three children, mother and three sisters, and a number of relatives and friends to mourn her loss. Laura was from her infancy a good and obedient child. She was beloved by all who knew her. She professed a hope some two years

ago. She was reading the experience of sister Annie Phillips when she believed the Lord spoke peace to her soul. She told me while on her bed of affliction that she had been praying earnestly to the Lord to know if she had been blessed and the Lord spoke and told her in these words, "Thou canst receive but the one blessing," in which she rejoiced all the evening.

Brother P. G. Lester and wife visited her a few days before she died. She related her experience to him and was received into the fellowship of the Primitive Baptist church. She was sick two months, and was visited by a number of friends. All that doctors, mother and friends could do could not stay the hand of death. When God calls we must obey. O brother Gold, how hard it is to give up one we love so dear, and never have them sit around our table any more in this life; but we mourn not as those without 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 at the last day, and though our loss is great it is her eternal gain. I extend my heart felt sympathy to the bereaved husband and ask the Lord to abundantly bless and comfort him, and prepare him to meet her in a better land. Written by her mother.

ELIZA J. WEBSTER.

APPOINTMENTS.

A GARDNER,

Mountain Creek	Jan.....	1
Howards Chapel	.....	2
Freedom	.....	3
Liberty Hill	.....	4
Jones Hill	.....	5
Jerusalem	.....	6
Tyson's School House	.....	7
Lawyers Spring	.....	8
Bethany	.....	9
High Ridge	.....	10
Mountain Spring	.....	11
Liberty	.....	12
High Hill	.....	13
Union Grove	.....	14
Watson	.....	15
Crooked Creek	.....	16
Clarks Grove	.....	17
Meadow Creek	.....	18
Bear Creek	.....	19
Flat Creek	.....	20
Rileys School House	.....	21
Toms Creek	.....	22
Abbotts Creek	.....	23
Walnut Grove	.....	24

Hillsdale.....25
 Sardis.....26
 Pleasantville.....27
 Shiloh.....28
 Buffalo.....29
 Wilson.....30
 Northview.....Feb 1
 Snow Creek.....2
 Piney Grove.....3
 Rock house.....4
 Volunteer.....5
 He will need conveyance.

G. BRYAN.

Mt. Gilead (Washington Co)Ga.....Dec. 25
 Limestone.....27
 Oaky Grove (Johnson Co).....28
 Providence.....29
 Sardis (Emmanuel Co).....30
 Conochoe.....31 & Jan 1
 Long Creek.....2
 Hebron.....3
 Antioch.....4
 Oak Grove.....5

Rosemary.....7& 8
 Upper Lotts Creek (Bullock Co).....9
 Upper Mill Creek.....10
 Bethlehem.....11
 Statesboro.....at night
 Statesboro.....12

J. M. CROUSE & E. A. LONG.

Reidsville.....Sunday night Dec. 18
 Pleasant Grove.....19
 Arbor.....20
 Lynches Creek.....21
 Prospect Hill.....22
 Wheelers.....23
 Flat River.....24 & 25
 Suris.....26
 Roxbro.....27
 Shiloh.....28
 Tar River.....29
 W. B. Horner.....30
 Camp Creek.....31
 Mt Lebanon.....January.....1
 Durham.....Sunday night
 Oak Grove.....2
 Willow Springs.....3



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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 2369		CHAPTER VIII.		Before CHRIST 2369	
him, into the ark, because of the waters of the flood.		1 The waters assuage. 4 The ark resteth on Ararat.		5 The rains and the fountains of the earth are stilled.	
3 Of clean beasts, and of fowls, and of every thing that creepeth upon the earth,		7 Noah, being commanded, 10 goeth forth of the ark. 11 He buildeth an altar, and offereth sacrifices, 21 which God accepteth, and promiseth to renew the earth no more.		12 Noah, being commanded, 13 buildeth an altar, and offereth sacrifices, 21 which God accepteth, and promiseth to renew the earth no more.	
9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.		AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark:		14 And God said unto Noah, 15 Be fruitful, and multiply, and fill the earth.	

Sandy Grove.....	4
Good Hope.....	5
Black River.....	6
Mingo.....	7 & 8
Benson.....	Sunday night
Hannah's Creek.....	9
Bethsada.....	10
Hickory Grove.....	11
Seven Mile.....	12
Wilmington.....	Saturday and 3rd Sunday
They will need conveyance	

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Read.

Remember the price of the LANDMARK is \$1 a year. Help us to secure some subscribers.

WILMINGTON & WELDON R. R. and Branches. & Florence Raltreda Cond. Schedule.—SOUTH BOUND.

DATED Nov 20 1896.	No. 78 Daily	No. 38 Daily	No. 10 Daily	No. 41- Daily.	No. 40- Daily
Lv Weldon.....	A. M.	P. M.	A. M.	P. M.	
Ar Rocky Mt.....	11 09	9 43	.....	.....	.....
	12 55	10 30	.....	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....	.....
Lv. Rocky Mt.....	1 00	10 30	5 40	12 52	
Lv Wilson.....	1 58	11 15	6 22	2 35	
Lv Seima.....	2 55	12 01	.....	.....
Lv Fayetteville.....	4 30	1 12	.....	.....
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 Goldboro.....	7 50 pm				
Lv Goldboro..		A. M.	P. M.		
Lv Magnolia.....		7 01	.....	.....
Ar Wilmington		5 05	.....	3 16	
		9 30	.....	4 30	
	P. M.	A. M.		5 45	

TRAINS GOING NORTH

	No. 78 Daily.	No. 38 Daily.	No. 10 Daily.	No. 41 Daily
Lv Florence.....	A. M.	P. M.		
Lv Fayetteville	9 50	7 40	.....	.....
Lv Seima.....	1225	9 43	.....	.....
Ar Wilson.....	1 50	10 45	.....	.....
	2 35	11 30	.....	.....
No 102 ex Sun				
Lv Goldboro.....	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 45	
Lv Goldboro..		8 49	11 19	
		10 10	12 30	
Lv Wilson.....	P. M.	A. M.	P. M.	P. M.
Ar Rocky Mt.....	1 17	11 35	10 45	1 16
	2 12	12 07	11 35	1 53
Lv Tarboro.....	12 21			
Lv Rocky Mt.....	1 12	12 07		
Ar Weldon.....	2 12 P. M.	12 59	P. M.	

†Daily except Monday. ‡Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:35 p. m., Halifax 4:14 p. m., arrives Scotland Neck at 4:05 p. m., Greenville 6:47 p. m., Kinston, 7:55 p. m. Returning leaves Kinston, 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:15 a. m. Weldon 11:33 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:20 a. m. and 3:37 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 7:05 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., 8:10 a. m. returning, leaves Smithfield, N. C., 9:00 a. m., arrives 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 5:17 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 11:40 a. m. and 4:15 p. m., Returning leaves Clinton at 7:00 a. m. and 3:00 a. m.

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

J. R. KENLY, Gen'l Manager.
T. M. EMMERSON, Traffic Manager

Zion's Landmark.

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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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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.

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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.

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 went after the association, to Kehukee and heard Elders Dalton and Broom preach, and it brought to my mind the time when Elders Gold and Stubbs came around and preached for us. I was so heavily burdened that I felt the preaching could do me no good, but I was very anxious to go nevertheless. I expected to hear one preacher only, but there were two.

I took with me two half dollars, and it was a question with me what to do with them. Ever and anon these words would come, "The Lord loves the cheerful giver." I was still doubtful, being so pressed for money for my own use, and begged the Lord to direct me aright. I believe he did so in a portion of the text of our gentle and loving brother Broom. It was where Christ told his disciples, when he sent them out, to take neither purse nor scrip. They preached blessed words of comfort to me, gave me much food for thought, and the burden that bowed me so low has been lifted off, to be replaced by another, though as yet not so heavy.

It has been fastened on my mind to write a letter of my experience about helping our ministers and others, though it seems to me I am not the proper one to write about this or anything else. I am too little, weak and unworthy, and what

I have to write about is little gifts, little helps; but I have been taught not to despise little things. Some may say, I wouldn't write at all if I had to write about giving so little. I wouldn't either, if left to myself, but the question is with me, is it of the Lord? and if not deceived, it is a duty required of me by divine authority, and I must obey, weak and unworthy though I be; and it will surely serve his purpose, whatever it may be, if only to bring me down lower in the valley of humiliation, as it has done. But, I know the humiliation though bitter is needful, as it helps to keep me down at the feet of the Lord my Master, and I hope my Father and my Saviour.

The Lord loves the cheerful giver. Are we cheerful givers? Do we prove it by our acts? The widow who gave her little mite must have been a cheerful giver, and it was more than the others gave of their abundance, because it was all she had. How many of us give the one-hundredth part of what we have? Though we may fear the Lord, yet at the same time we serve our idols. We think too much of our own wants, and too little of the needs of others, forgetting that the Lord can restore it to us ten-fold, if it is his will so to do. Our ministers and pastors especially should not be neglected.

We may feel ashamed sometimes

to give so little, but the Lord blesses us according to his own good pleasure, and where he gives little he requires little. A cup of cold water for Christ's sake is good and acceptable in the sight of God. I believe it has been of the Lord that I should give only a few cents when it was all I had; and I believe I have been impressed to give more; and when I have refused I have been once the looser and twice the sufferer. When I have had nothing, nothing has been required of me. I had only twenty cents once. I gave fifteen to a preacher, and kept back five, but felt a guilty conscience. I prayed to the Lord that if I did wrong to open a way for me to give it to some poor needy one. My prayer was answered.

I had fifty cents once that I was keeping for a special purpose, when I saw in the LANDMARK the appointments of a minister. I thought the Lord would provide, if it should be my duty to help him I couldn't take what I had, it was for something else. As the time drew near I began to be distressed. The morning he preached at Conoho I was heavily laden. These words came, "That that is not of works is no more faith," and, "Faith without works is dead." At last I made up my mind to give him what I had, feeling that the Lord would replace it when needed. In a few days I had it.

We are too distrustful of the Lord, too forgetful that he holds us and all we have in the hollow of His hand. The life that is in us, the air we breathe, the strength in our limbs, our minds, be they strong or weak, are all God-given, and he can take them from us as he has given them to us, and it is due to him who gave them that we should use them to his honor and glory, rather than entirely to our own selfish and foolish desires

If we should be so careful as God enables us of our traveling ministers, how much more should we look after the needs of our pastors who go in and out before us, and watch over us with such tender care? The laborer is worthy of his hire, and we should hold up his hands in a more substantial way than shaking them and telling him how much we love him, though we should not be remiss in this. But it does not give him bread to eat nor clothes to wear. We should administer to his necessities, whatever they may be, so far as we can. It is not enough to say the Lord will provide. He will not forsake him, neither will he forget to lay the chastizing rod on us if we neglect him.

It is more blessed to give than to receive, but I have felt the blessing in both giving and receiving. Once while thinking about helping a poor, needy one, and asking myself if it was my duty, these words were spoken within, "Be not weary in well-doing." Soon I went to see her with my little help. In returning home I received some money that I had been hoping for sometime, but could not get. I felt that the Lord would have withheld it entirely had I not performed my duty.

Another time my flour was nearly gone, and I had no money to buy any, and didn't know what I should do, but I said nothing about it. Pretty soon a barrel of flour was sent me. I felt that the Lord sent it. He was mindful of me, a poor worm, and knew my need, though no one else did, and put it in the hearts of those who gave it. I could mention other similar instances, but these are sufficient.

I don't believe it to be our duty to help those who have the strength and ability, but not the will to help themselves by putting their own

shoulder to the wheel. Such help is lost, it is not of the Lord.

The other day while groaning inwardly under my heavy weight of trouble these words were given me, "Cast your care on the Lord," but I can only do so as He is with me. I can only trust in him as he gives me the trust, and can be submissive to his will only as he gives me submission. I am dependent on him for all things. I have nowhere else to go.

Pray for me, and let us all pray for each other. I feel there is need for it. In hope, your little sister.

MARY W. HOUSE.

Conoho, N. C.

THE COMING OF THE SON OF MAN.

DEAR SISTER PHILLIPS:—As you have requested me to write something for the LANDMARK, I will say I feel my inability to write anything that will edify to such an extent, that I feel to shrink from the task. The older I get the more sublime and glorious appears the plan of salvation, and I seem to shrink more and more into insignificance and nothingness.

You asked me to write something on the fulfillment of Prophecy. Grand and glorious is the plan of redemption, laid in infinite wisdom, executed by infinite power, all the attributes of Jehovah brought into exercise in the great work which surpasses all the works of nature, and in view of which we would say, Lord what is man that thou art mindful of him, or the son of man that thou shouldst visit him?

Jesus is the great fulfiller of prophecy, for "the testimony of Jesus is the Spirit of prophecy." Then let us write about the coming of the son of man, of the different times and purposes.

There are four comings of the

son of man recorded in the scriptures. Two in love and mercy, and two in judgment.

These of mercy are visible in person, as when he made his first advent in this world, and took upon himself our nature to atone for sin, to make reconciliation and bring in everlasting righteousness.

2d. Coming in judgment. 1st, as recorded in Matt. 23 : 35, "That upon you may come all righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the son of man be." Matt. 24 : 23. "For the Father judgeth no man, but hath committed all judgment unto the son; that all men should honor the son even as they honor the Father.

He that knoweth not the son knoweth not the Father. He that honoreth not the son honoreth not the Father which hath sent him. John 5 : 22 23. They did not honor the son but spit on him. David had told them to kiss the son (recognise him as the son of God,) lest he be angry, and ye perish from the way, when his wrath is kindled but a little; but instead of kissing the son, the heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take council together against the Lord, and against his Anointed saying, "Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision, Then shall he speak unto them in his wrath, and vex them with his sore displeasure: yet have I set my king upon my holy hill of Zion. I will

declare the decree; the Lord hath said unto me, Thou art my son; this day have I begotten thee."

All the rage and malice of men can do nothing against the purpose of God as manifested either in mercy or judgment. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Psa. 2:2. The coming of the son of man as recorded in 2d Thess. (I have passed over the others very briefly, so as to give more space to this, as it interests us now, of things that must shortly come to pass.) "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit nor by words, nor by letter as from us, that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was with you I told you about these things? And now ye know what with-holdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he (pagan Rome,) who now letteth will let, until he be taken out of the way. And then shall that wicked (Pope) be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after (like) the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they

might be saved."

I have copied at length because the picture is so close and fitting. Could any man write a better description now, with history before him than this, and that proves the truth of inspiration.

Here then is a coming of the son of man that I will offer a few suggestions upon. Awful and solemn are the thoughts of the impending doom that hangs over the inhabitants of the world. The destruction of Jerusalem somewhat portrays that which will soon be hurled against an ungodly world.

O Jerusalem, Jerusalem, thou that killest the prophets, &c. All the blood from Abel down to Zachariah was required of that generation.

And in Babylon was found the blood of prophets, and of saints, and of all that were slain upon the earth, Rev. 18:24. So in each time there is a day of reckoning, and requisition for blood. When we think of the holy, harmless character of the Lamb of God, we at first thought seem to shrink from attributing wrath or anger to the holy Son of God, but we are to look at it more as an exhibition of justice than wrath as seen in men. Justice and mercy shall go before his face, and justice requires that his enemies that spit upon him, and revile him, shall feel and know his power. Jesus is as it were on trial yet before the world, the heathen are still in rage, and the people imagine a vain thing.

But I believe the time is near when he shall speak unto them in his wrath, and vex them in his sore displeasure.

"And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man hide themselves in the rocks of the mountains. And

said to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb. For the great day of his wrath is come; and who shall be able to stand?" Rev. 6 : 15-16-17.

The gentle lamb that opened not his mouth on the day of his trial will be the lion of the tribe of Juda, and as they done to him as they listed, to show the enmity of man against him, but now he will arise in his majesty and great power, and show who is the only potentate, King of kings, and Lord of lords.

This coming will be the overthrow of the power of many nations, and a complete overthrow of the powers of anti-Christ, or the fall of Babylon, and for the church the killing of the two witnesses.

1st. Distress among the nations. "And I looked, and beheld a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

"And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."

What are the signs of the times? Does it look as though the nations of the earth are nearly ripe for the sickle of impending judgment? When I look abroad over the world and see the commotions, the covetousness, the jealousies, the standing armies, and navies, I feel the time is near when we may look for wonderful things. The four angels bound in the river Euphrates, which I have no doubt means what is commonly called the eastern question, the dividing of China among the nations, which has already com-

menced, is causing great jealousies among them, and is liable to break out in a general war at any time. The Czar of Russia is trying to bring about a peace commission, and disarmament; but at the same time is actively preparing for war, and so are all the nations of Europe, as much so as if war was actually declared.

Woe to the inhabitants of the earth, when the four winds that are in holding begin to blow, and the four angels loosed at the sounding of the sixth trumpet. For they (the unclean spirit like frogs) are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. And he gathered them together unto a place called in the Hebrew tongue Armageddon.

2d. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel cried, saying. Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God." This represents the kingdom of men, spoken of by Daniel, and is in opposition to the kingdom of God. For a description of the reaping of this vine of Sodom, read Rev. 18th chapter. And this will come to pass when her grapes are full ripe, or when her cup of iniquity is full. The nations have drunk of the wine of her grapes, and are mad. It is called the wine of Babylon, and has the effect to make them want to shed the blood of the saints.

And the winepress was trodden without the city, which I think means the church, but will the church or city get no part of this

great judgment? Yes verily, for she has become very worldly, and the Lord has somewhat against her, because she has left her first love.

The charge against the Laodiceans it seems to me would be appropriate to the church at the present time. "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind and naked."

The long time of peace, and freedom from persecution has brought this condition of the church, as it always does; for we are too weak to stand prosperity. It takes the cutting times of persecution to free us from worldly mindedness. The question often comes up, what will be the next form of persecution for the church? To my mind it will not be so much shedding of blood, as in the past, but a trying to suppress and destroy all spiritual testimony, as set forth by revealed religion.

The condition of things in the religious world indicates this now. Then the next persecution will be the killing of the two witnesses.

What are the two witnesses? If I could answer correctly I feel it would be worth a lifetime of labor. There have been so many different thoughts and expressions. (and some of them vague and meaningless.)

I will not quote any of them, but when the true meaning is set forth it will appeal to the spiritual understanding of the saints, so they see and know it is true.

A good while ago my mind traveled on this subject for several years, without coming to any conclusion. Finally it came to my mind it is

the two revelations. My mind grasped it as hungry man would after bread; and I have seen no reasons to change it yet.

The two revelations! One in the hearts of God's people, and one in the bible. These are God's witnesses and when they testify to us it gives sweet assurance! These witnesses are in harmony, and testify to the great work of the faithful and true witness.

These are the two olive trees, Rev. 11:4. What be those two olive branches, which through the two golden pipes empty the golden oil out of themselves? Knowest thou not what these be? And I said no my Lord. Then said he, these are the two anointed ones, that stand by the Lord of the whole earth, Zach. 4:12-13-14. Now it seems to me that the two anointed ones are Christ and the Holy Spirit, and as the church receives life and light from Christ, she stands as the embodiment of the testimony of Jesus, and the bible is the embodiment of the testimony of the Holy Spirit, for holy men of old spake as they were moved by the Holy Ghost.

These are the two candlesticks standing before the God of the earth. The church is the light of the world, and David said, thy word is a lamp to my feet. Then on this consideration we have witnesses that can be killed, that is not allowed to testify? But some one may say how can the bible be killed? If divested of spirituality it would be a dead body; and if the church could not testify of spiritual eternal life, would not she be a dead body? To ignore the spirituality of the church and the bible is the tendency of the present time.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and

shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified, Rev. 11 : 7 8. So judgment will fall on this great city that reigns over the kings of the earth, after they have killed the witnesses as it did on Jerusalem after they had crucified our Lord. For he must reign till he has put all enemies under his feet, and every knee shall bow, and every tongue confess, that he is Lord to the glory of the Father.

"But as the days of Noe were so shall also the coming of the son of man be."

They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, "so shall also the coming of the son of man be."

So also now the world sees not where they are drifting to, and will not till these things are upon them. Therefore be ye also ready, for in such an hour as ye think not the son of man cometh.

4th. The last coming of the son of man, is his second coming in visible form. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts 1 : 10-11. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so

shall we ever be with the Lord." There rests my hope, dear household of faith, that may soon be called to suffer. Farewell. May the God of all grace give you strength equal to your day.

JOHN DOWNEY.

ONE SET AGAINST THE OTHER.

The Pharisee spends his time telling what great things he is doing for the Lord.

The humble christian spends his time telling what great things the Lord is doing for him.

The Pharisee (hypocrite) spends his time praising himself for being better than his neighbor, supposing the christians will esteem him for his claims, and believe him to be what both the Pharisee, and christian know he is not.

A third class (Pharisee) spends his time telling how mean, unworthy, ignorant, little, unprofitable and hell-deserving he is, supposing the christian will not believe a thing he says of himself on that line, and yet wishes the esteem of the christian for the description he has given of himself, which he does not believe himself, nor wishes others to believe.

A fourth class (Pharisee) takes up all his time telling of his liberality to the poor, saying "I give my goods to feed the poor."

A fifth class (Pharisee), takes up all his time in economy, saying "why all this waste? Might not this have been sold and given to the poor."

So it is that some writers fill a whole page or more in a religious paper telling about themselves, how ignorant, unfit, and unworthy they are to even call the editor brother, before they stop they will try to explain the most intricate mysteries in the book of Revelation.

In conclusion, I think it would be better for the spiritual family for all writers to speak more of Christ and less of themselves, preachers, and editors. I rather read ones opinion of Christ five minutes than to read his opinion of himself, of me, some other preacher, or editor for a solid month.

I have heard preachers preach on the doctrine of salvation by, and through the sufferings of Christ, his death, and resurrection, and not a moist eye could be seen. I have seen another preacher follow him, and preach himself by telling his own feelings and his own sufferings, in sickness, and the death of some of his family, and I have noticed the tears flow freely, and some even shont under such a sermon; and not a word of gospel matter in what the preacher was saying, when they cried and shouted: and it is common for people to say, if what was said brought tears, that "he preached a good sermon." For this reason preachers run over such sympathetic ground, not because it is gospel, but because human sympathy will touch many, while the gospel will touch but few.

L. I. BODENHEIMER,
High Point, N. C.

DEAR BROTHER GOLD:—this morning I feel like telling you of two dreams I have had lately. The first one was a few weeks ago. I dreamed this text of scripture was given me with the explanation, "Why art thou cast down, oh my soul, why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance, and my God." David in his distress appeals to his soul, the inner man, the part that is regenerated or born again to know the cause of his trouble. He felt armed in his hope that he should

praise God, also that he was his God. By the Holy Ghost he was enabled to do this, as no man can say Jesus is the Lord, but by the Holy Ghost. I can't express it as it was shown to me. Some things are not lawful for us to utter, or in other words we can't express them. Night before last I dreamed of viewing the punishment of the wicked in torment. I could hear their groans, and what they said, without God, without hope forever. It seemed to be awful. I thought I asked the question, did they acknowledge the justice of God in their punishment, or did they plead their own selfrighteousness? But the question was not answered. Then I said it is too awful to be punished forever, that they would be punished for a time and finally land in heaven. (This is what the universalists believe). Then it seemed a fawn or spirit came and touched me and said, "We are not saved for works of righteousness which we do, but it is God that justifies." I thought I replied, yes, I know it, and woke up. Please write on sanctification, and the resurrection, as these things seem to bear on my mind. You can dispose of this as you like. Your sister in hope.

J. ANNIE ASTEN.

DEAR BROTHER GOLD:—My mind has been impressed for some time to write to you what I have heard and felt. Will you please publish in the LANDMARK the following letter so my dear brethren and sisters can read it, hoping it may be interesting to some of God's dear children as it has to me. One day last March I felt very lonely, "at the same time I was very sick," I felt far from God. I would say, Lord have mercy on me, and it did not seem to reach anywhere. I went on all day in that condition. I went to

bed the same way, was lying there suffering when I heard singing begin all around, the song was, "Come thou fount of every blessing," with the chorus "I love Jesus, hallelujah, Jesus smiles and loves me too." Oh! my soul, you have no idea what a blessed time that was to me, it was from God. "Oh! tis sweet to suffer with Christ and be inspired with the sweet hope of reigning with him in glory forever and ever," I lay still and listened to the song, and I found my feet carrying the tune. When the song was ended my feet stopped. Bless the Lord, oh my soul, all that is within me bless his holy name. I can not express how happy I felt, I felt like praising God, and felt he was near. I called my child to me who said mother, are you sick, I told him I was no worse. But I was so happy I could praise God with every breath, I thought I wished every body was here, surely some one could help me praise God. I was weak in my body, but thank God I was made so strong in the spirit. The words appeared to me, the glorious light of Zion is shining all around. A few brethren and one sister were shown unto me. I thought if they were here they could feel as I did, and praise God too.

I felt many a time like it was a great blessing to me from the Father of lights in whom there is no variableness neither shadow of turning. Oh my soul, I wish every one could feel so that wanted to go to heaven. I can't tell half how great it was, I could praise God for remembering a poor widow like me. But he says, blessed are the pure in heart for they shall see God. My dear brethren and sisters, I can't tell any cause for this blessing, but I was sick and my dear Jesus bore on my mind that he was all in all. I have had a hope in Christ in which I have been trusting for

thirty six years. But I felt desirous to say to my Heavenly Father if I was deceived, to undeceive me, for I wanted to be right. I wanted him to show me in some way, and thanks be to God I was made so happy. Brethren, I felt my prayer was heard, I felt willing to say the Lord's will be done, may he ever guide and direct us in the paths of righteousness and truth. When I meet my dear brethren and sisters I feel like I have met some of my near and dear kindred. I went to hear brother Dyer preach yesterday, and he fed me with that blessed word which will stand in a coming day which is that great love, he spoke of which is Christ and his dear children, and none but the God of salvation could make this wonderful display of his power, love and grace. It raises all his dear blood bought children to the comfortable hope. May the full assurance that though death may launch his cold and fatal dart at me, he can only put me to sleep for a little while, yet at the command of my glorified Saviour death must vanish, lose victim, and I shall rise, for the grave shall be opened and lose its victory. Brother Gold, will you please correct the words if there be any spelt wrong, and publish it for the perusal of others. Your sister in hope of eternal life.

MARY F. MARTIN,

REFLECTIONS ON THE PASSING YEAR.

DEAR BROTHER GOLD:—I have just been reading the LANDMARK for Nov. 1st. In looking over the index of the thirty first volume, we were forcibly reminded by the number of obituaries that many of our brethren, sisters and friends, both old and young are gone to their eternal home. The home and family circle that once knew them, knows them now no more forever

as members there. They have been given up by fathers, mothers, sisters, brothers and friends, and sorrow now fills many hearts. Our love for them could not retain them in this world when the messenger of death came for them. But may it not be that many wholesome lessons have been learned by these sad things? "All things work together for good to them that love God, to them who are the called according to his purpose" Rom. viii. It is a good thing, though hard for us to learn, that the most high God rules in the armies of heaven and among the inhabitants of the earth. It is a good thing for us to know and to feel assured that, "He that exalteth himself God is able to abase." But, while this, like all the years that have gone before us, has been a year of sadness and death to many, it has also been a year of many wonderful blessings, both in temporal and spiritual things.

The earth has drunk in the rain of heaven, and its toiling millions have reaped an abundant harvest.

There is seed for the sower, and bread to the eater.

And in spiritual things many precious hungry souls have been bountifully fed by the preaching of the blessed gospel of the Son of God.

And now, dear readers, before a final close of this hasty article, we will ask if we have not many things to be thankful for to God.

Have we, and will we make a proper use of the many good things with which the Lord has blessed us? Will those whom God hath prospered in worldly things remember the poor and needy, and will they lay by them in store to give, and thereby cause the heart of needy ones to rejoice?

Now may heaven's richest blessings rest on the readers of the LANDMARK. Pardon this intrusion,

and remember me and mine when it goes well with you.

L. C. TRULL.

ELDER P. D. GOLD, DEAR BROTHER:—At the request of some dear brethren and sisters, I will give you a little sketch of my tour in North and South Carolina.

It was one of the sweetest tours of my life, and not a word said or deed done, to hishearten or discourage me.

I think every brother and sister did all in their power to make me happy, both in soul and in body, and all my necessities were bountifully supplied.

First of all, I thank my God for his fatherly care, and last of all, I desire to thank my brethren and sisters for their sweet words and kind deeds. I now bid you a loving adieu and a final farewell.

No one is more dear to my heart than you are. Your words have been dear, and your conversations sweet, and I am now weeping at the sad thought of leaving you to see you no more till I meet you in that far away city of the blessed.

I now feel that I am bidding you a final adieu, and as I tenderly and lovingly do so please let me whisper in your ears my dying request, Be as harmless as doves. When you early arise remember the gracious words of your loving Lord. Be as harmless as doves.

When you sit down to breakfast to partake of that your dear Lord has freely given you remember his sweet words, Be as harmless as doves.

When you arise from partaking of refreshments and go about your daily avocation, remember those sweet words, Be as harmless as doves.

When you start to meeting, and while engaged in the holy services

of God remember, Be as harmless as doves.

Farewell, be as innocent as lambs, and as harmless as doves; and if I meet you no more on earth I trust to meet you, beyond the river where all the little trembling lambs and doves will be gathered into the loving shepherd's tender, peaceful fold.

God bless you. I dearly love you. I hate to leave you. I want to live with you. I desire to die with you. I want to be buried with you. I want my poor body to rise with you immortal in the resurrection. I desire to go home to heaven with you, and sit down with you and with Abraham, Isaac and Jacob in the kingdom of God. I hope you will give me your love and sweet prayers which are more to me than all the wealth of earth. Farewell.

W. S. BROOM.

Brunson, S. C.

DEAR BROTHER GOLD:—I am made to wonder. What is man that thou art mindful of him, or the son of man that thou visitest him when I come to think of the mercy of our God to me—a poor sinner. If I was to attempt to write of all the evil and wickedness of my life it would take an immense volume to hold it. Why God should be mindful of me, or visit me is wonderful indeed; yet if he has not visited me I certainly am a deluded man.

When I was at the tender age of eight years, I dreamed of being between the heavens and earth upon a very tall tree, and could neither go up nor down, and could not meet my arms around the body of the tree. At this I became alarmed, which lasted me for several days.

Again, I dreamed of walking through a field with my father and brother, and the Lord walked with

us, and the devil came behind me, and carried me away, and brought me to the end of the world where there was no earth or heavens, neither anything but space to be seen. I was again much alarmed, and my little heart was made sore afraid for many days to come.

Again, I dreamed and I saw the Lord of heaven; and he was walking with me through a city where it was well watered, with a gentle breeze, pure lights and beautiful. This made me feel so good I wanted to walk with the Lord, and here I began to try to pray to him to turn me from my evil way.

I had learned at this tender age to swear and tell falsehoods to my sister and brother who were older than myself, my father having been killed in the cruel war at the Battle of the Wilderness in 1864. After the devil had led me away I was afraid to retire at night, for fear he would get me before morning. But seeing the Lord it gave something to hope for and I believe until this day he heard my little prayer, and turned me away from swearing, telling falsehoods, &c. I tried from the age of 12 to 18 to embrace religion, and was often cast down, and many times did I leave my work in the field to hunt a secret place to pray. I would go down in to the thickest places I could find, and it seemed to be so open I was afraid to try to pray, would fall on my face upon the earth and cry; and for these six years my burden seemed to grow heavier; and of all people to me I was the most miserable. I would get up at the midnight hour, and go out and set upon the earth and watch the moon and stars, hoping for some comfort, but they seemed to mock me shining forth in all of their beauty and I so vile. I would have exchanged my life with any creature under Heaven. My prayer seemed to go

no higher than my head, and I came to the conclusion I should die. On Sunday a. m. at about the age of 18 years I went for the last time as I thought to try to pray. I went way down into the thicket, and it seemed so open that I did not kneel down, but cried out, Lord have mercy upon me, a poor condemned sinner. I returned to the house feeling that God was just in sending me down to hell, as I had sinned all my life before him. I thought my case was a hopeless one, and the day of grace was gone. When I arrived at the house it came to my mind to read the Bible, and the first I read would be the answer. I took the Bible in my hand, and let it fall open. My eyes beheld this, We know that we have passed from death unto life because we love the Brethren.

Oh! my soul, what joy? I could not sit still, but felt like shouting aloud. I believe until this day God gave me the answer of peace. I never felt such love as came over me. I felt to be the happiest mortal on earth. The question came to my mind, if you have passed from death unto life why am I yet a sinner? The same impression was to read. I let the book fall open again, and I beheld, It is no more I that sin, but sin that dwells in me. The things I would do, I do not, but the things that I would not, that I do." Again I rejoiced, and felt that I witnessed with Paul, for that was my feelings. I went to church that day. Elder Temple preached, I was amazed. I wished the whole world could hear it. It seemed that the very hair upon my head did rise up.

For two years after this I was neither cold nor hot. I married at 21 years and began life. Then things often came in my mind, but with no great weight. I had decided never to tell of these things,

and never mentioned it to any one until 28 years old. My old grand father one day asked me to walk with him. Upon our journey he said to me that he wanted to ask me something, and if I knew would I tell him. I said certainly, grand pa, I will tell you anything I know, (for I loved him,) and did not think of his asking such a question as he did. He said to me, John, have you a hope in Christ, or not? If he had shot at me I would not have dodged more. I told him I did not know. If so it was the least in the world. I began to tell him of the things I have written, and I found him crying. (I felt so mean I did not know what to do.)

He said that he thought it, and turned away.

I returned to my home and told my wife of what my grand father had said to me, and what I told him, and she began to cry. I decided then never to tell it again. About this time we lost our two year boy. Then our oldest boy (7 years old) was taken sick, and was so ill that we had two doctors. This came into my mind, This kind goeth not out but by fasting and prayer. I did not know that it was Scripture. But I fasted and prayed for near two days. The doctors gave up the child to die.

On Sunday night, about 8 o'clock I felt a power come over me, and something said, the child was better. I jumped to my feet and ran to the doctor and told him the child was better. He examined him and said not. At 11 o'clock I again called him and said, if he would examine now he would find him better, after which he said yes, his fever was almost gone. The next day the child sat up. After some time I felt impressed to go to the church, but made it up in my mind that I would not do that, but would suffer death first. I was so burdened

on this subject that I decided to inquire of the Lord. I prayed to him to show me my duty in a vision, and the most solemn vow I ever made was here, that if God would show it to me I would obey. I dreamed that night of being in the most dense wilderness I ever saw; for thickness I could go neither way. I was so lonely I began to cry, and resolved to turn back once more to see if I could find any way out, and behold behind me was a green avenue, smooth and beautiful. I saw a river of water clear as crystal, and on the other side I saw the old Primitive Baptists, some I knew, and some I did not. They were the prettiest people I ever saw, (I have never doubted from that day that the old Primitive Baptist are the church of the living God here upon earth.

I awoke and it was a dream, yet I could not get away from it, and the vow I had made. I went on for 6 or 8 months, and left my home one Sunday night and went to Savannah, Ga. I dreamed there of seeing my baby boy 18 months old die. I was crying. I awoke, behold it was a dream. I could not sleep any more. I was miserable and could not work. I came home to see the child die. Upon arriving home Wednesday the child had just been taken sick with a chill. My wife was distressed at my appearance, and wanted to know why I had come. I told her of my dream. She said it was but a dream, but on Friday p. m. I beheld the child die as I had seen in my vision on Monday night before. What horror came over me. I remembered my vow to God. Here was a vision manifest. I can't describe my feelings. I thought I would try to go to church at next meeting on Saturday. I made excuse that night. I saw my little daughter sicken unto death. I went the next

day Sunday weeping as I never wept before. These are some of the reasons that I am in the church with the old Baptists today.

I wonder if this is an experience of grace, if it is God that has been mindful of me, and brought me up to this place? If I have been called to the work of the ministry it is the greatest burden of all. I was ordained to the work of the ministry a little over a year ago, but am yet in doubt as to my call.

I fear I shall some day fall by the way.

I feel to love all of God's dear children, and ask that they pray for poor me.

Yours in hope of a better life beyond the grave,

J. F. LORD,

Tennille, Ga.

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 January 1st, 1900 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.

Brother E. Barbee, at Garmond, Cabarrus Co., N. C. is authorized to receive subscriptions for the LANDMARK—either in old accounts or new names. We also request others to act for us.

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.....Macob, Ga.

VOLUME XXXII.....No 4.

WILSON, N. C., JAN. 1, 1899.

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

EDITORIAL

ONE THING KNOWN.

"One thing I know that whereas I was blind now I see." John 9: 13.

This poor man was born blind; and necessity or circumstances surrounding had made him a beggar. This is the condition or spiritual destitution of one naturally. I have no idea that any mission society had ever begged money to have his eyes opened or to help him in any way; or that any had led him to the "mourners' bench" or any such thing. He was poor and obscure. Nor did he know Jesus. But Jesus knew him and his condition, and so "passed by." And it seems that instead of his first seeking Jesus, that Jesus sought him. And that instead of his pleading with and proposing for Jesus to open his eyes, that Jesus proposed to him, or rather made clay of spittle—which like baptism is too vulgar for people of this day—and anointed his eyes and told him to go to the pool of Siloam and wash. And he went and washed and received sight. He was blind still when he left Jesus to go, wash, and Jesus was gone when he came

back, so that he had never seen him.

Then began the questioning that follows every first spiritual experience; of which this is a figure; the most persistent, inconsistent and troublesome among which questioners are the Pharisees. Every human has this pharisaical principle in them to contend with so long as in this mortal body; and human reason is its tribunal where every question springing must be settled, if to their satisfaction. It is a principle full of religion as egotism. The revelation of God, or the religion of Jesus was never yet understood or guaged by reason; hence the life-long contention. Nor will it consent that salvation is of the Lord devoid of work.

The first question was where is Jesus? the man did not know. Then they declared him a sinner because he opened his eyes on the Sabbath day; not knowing that every such day as when one ceases from his own works as God did from his, and enters into the rest of faith, that it is a seventh—a Sabbath day—a millennial year. Then again comes the questions, who opened your eyes? How did he do it? Where is he now? Do you believe him of God or a sinner? &c. That every one hears and tries to answer in their first experience. How well I remember the Wednesday morning just forty-seven years ago the 7th inst. (September) and when eighteen years old, when my eyes were opened by faith to see Jesus my Savior, how all these questions came to me as "why so bright and light this morning when so sad and burdened last night?"—who made this change? Who opened your eyes? How was it done? Was it by a natural or divine hand? I did not know. Where is he that did it? I did not know. What did he do to you? Simply said "Jesus came

to save sinners;" I believed it, and, that being just such a sinner, it embraced me. Again and again would these and like questions arise; and I would again search and try to analyze all the incidents in connection; sometimes tempted to believe it was all a natural delusion of a vivid imagination; or, as it were, that the man was a sinner; and hence, though a change, it was not of God. Then I would think who could reach to so affect the hidden heart but the God who made it! Indeed the whole world seemed wonderfully changed. But I had thought I would know all about a change of this kind; and I knew so little. I could not say I knew save one thing, and that was whereas I was blind I then saw. But after all or when my human reason and judgment had entertained these questions, my secret heart would still say "it is the work of Jesus—he is my Savior;" and like this man would not once admit the doubt and aspersions cast on Jesus. No matter what question or argument these Pharisees brought against him or his work, he stoutly persisted in defense of the fact that this man called Jesus had opened his eyes and therefore was of God.

And I believe with all my heart that for this unwavering defense and devotion that God more and more strengthened and revealed the truth unto him; so that at the last he asserted facts he seemed not to know at the beginning. And thus for being faithful over a few, or little things, God instructed him with more and greater. So that when they reviled him and called Jesus a sinner, with what boldness and eloquence he refuted their charges and then proclaimed himself Jesus's disciple. And that when he knew to do so was to be cast out of the synagogue and become an outlaw. But see his reward. When

Jesus heard they had cast him out he sought him and made himself known unto him as the Son of God and his Savior. Now notice, Jesus sought him because cast out; he was cast out because he had publicly declared himself for Christ—his disciple—as against all opposition or as separate from the world. Therefore for one thus to openly declare himself for Christ, is for Christ to seek him and manifest himself more fully his Lord and Savior. Then for the first time he worshipped as such.

But the point I started out to make, was that in his first experience he knew but one thing, and that was whereas he was blind, he then saw. Yet how soon he knew much more, and that from properly using the little knowledge he had. I believe the most of God's children know but this one thing at first; but generally because they know no more, or know not a particular time and place, and know no great revelations or manifestation unmistakably from heaven, and therefore do not know God was in any part, and hence, can only say I know that there is a change, they will not be faithful to this little, like this man born blind was; and so often stand still for years without advancing in knowledge or love of Jesus. When all they have to do is to declare themselves for Christ; publicly confess to be his disciple by going to his church and being baptised; and then the world, in a sense, will cast you out, and Jesus will so soon find you and cause you to worship at his feet.

Then remember these questions are no bad sign, they come to all; only be true to your heart convictions and to the little given, and you will soon say "it is enough."

R. A. P.

ANNOUNCEMENT.

Our brethren and friends have kindly made efforts to increase the circulation of the LANDMARK, and several hundred new names have been sent us, but not near what we need to enable us to do what we yet hope to do.

The paper will be continued for a while at one dollar a year, and we hope permanently. If our brethren and friends will still persevere and send us new subscribers, and those that are behind pay up, and all keep their paper in advance, then we can afford to send it at the very cheap price of one dollar a year, and this we desire to do.

There are many of our brethren and friends that cannot hear much preaching, and they much enjoy reading the LANDMARK. Many letters come to me from these people. A number of them are very poor. My desire is to put the paper in the hands of as many of the Lord's people as possible. All that can will please help me do this.

P. D. G.

 SANCTIFICATION AND RESURRECTION.

Sister Asten requests my view of the above subjects.

I do not consider that sanctification implies or means fleshly perfection or natural holiness. It proceeds altogether from God, and causes the will of God to be done by us and in us. His grace is sufficient to cause sinners to serve him and remain sinners. Paul did his will while he was the chief of sin-

ners. But such sinners as Paul was were not evil or wicked men, but felt their vileness, and mortified and kept under the body of this death.

God's people are sanctified through and by the truth in Christ Jesus, who is made of God their sanctification.

The mistaken notions now prevalent in the world concerning sanctification consist in supposing a man in his nature is holy, and therefore cannot sin. But grace reigns in sinners, and all the goodness and obedience comes from God, and none of it from the creature. It is God working in the creature both to will and to do. The creature in whom God works this is desirous to do the will of God, not compelled to do that which with the mind he hates, or does not love, for with the mind he loves the law of God; but an opposition is found in his flesh, so that he cannot do the things he would; and when he obeys God it is through Jesus Christ. This is the sanctification that is found in the obedient. Sanctified by God the Father, preserved in Jesus Christ and called by his Spirit.

Resurrection comes by Jesus Christ who is the Resurrection and the life. He shall raise both the just and the unjust. But the just shall be raised in the likeness of Jesus. This is the final perfect state of the redeemed. This is the harvest, the ripening, the completion in blessed perfection of the new covenant. It is the hope of the redeemed.

Jesus shall come again, and raise every one of his people.

Those living at his coming shall be changed in a moment, in the twinkling of an eye, at the last trumpet. The dead in Christ shall rise first when the Lord descends from heaven, and those living shall be changed; and together they shall be caught up to heaven.

Each one shall be raised from the dead. The very man or individual that died shall be raised up, but not in a state of corruption or mortality. This mortal shall put on immortality, this corruption shall put on incorruption. He shall change our vile body, and fashion it like unto his glorious body.

It doth not yet appear what we shall be; but we know that when we shall see him we shall be like him for we shall see him as he is. We know that will be enough—all we want to be like Jesus, that is enough. Jacob said it is enough. Joseph is yet alive, and I will go and see him before I die. When we awake with his likeness we shall be satisfied.

P. D. G.

UNDER LAW.

The law of the Lord is perfect. Jesus is perfection. When he came in the flesh he submitted to, obeyed and fulfilled the law in every jot and tittle.

Man was made under law and transgressed it in every point. Now Jesus came to establish the law. Hence there is nothing he must leave undone of its commands, nor fail to suffer of its penalties.

He must then be born of a woman, but he must be holy. Therefore the Lord himself shall give you a sign, Behold a virgin shall conceive and bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins.

Why, the question has been asked must Jesus though he were a Son learn obedience by the things which he suffered, and why must he though without sin be made perfect through suffering, and could not one jot of the suffering be abated, even when the Son of God is the obedient one, and the suffering one?

We see that he fails in nothing. He is perfect in performing and in suffering. He is faithful in bearing sin, in standing in his lot, in meeting and fulfilling every obligation because he is under law, and it says, "Pay that thou owest." But did Jesus owe? Yea, as surety for his people he must pay all that they owed. The Lord laid on him the iniquity of us all, and he bears our sins in his own body. What a mysterious oneness is this that it is expedient that one die for all, and if one died for all then were all dead.

Law cannot excuse sin, nor can it make any compromise. It says pay what (all) that thou owest. Hence Jesus offers himself without spot to God and thus fulfills the law. He is offered for our sins.

Here then is the one and only perfect man in whom there is no failure. Limited perfection was found in Abraham, Job and others, but here is unlimited perfection that has perfected forever them

that are sanctified by the one offering of Himself. The manifestation of his perfection in an obedient life even unto death, wherein he was tempted in all points as we without any sin in him, and wherein he went down into all the sufferings, sorrows, and trials and humiliation even unto death of those that had lost all their standing under law, and merited all its curses, and the wrath of God against sin, was necessary in order to make him perfect in his obedience.

When Jesus put away our sins by the sacrifice of himself what a gracious and blessed interposition. He stands as our shield between us and our sins. Who shall lay any thing to the charge of God's elect? It is Christ that died for them.

What is it for us to be crucified with him? One might die of any disease, but that would not be a crucifixion.

One might suffer for years of the most painful and distressing disease and die, and not be crucified with Christ. Yet if one is crucified with Christ he is dead, still he is not literally or naturally dead, though one cannot be crucified without dying. Paul was living here on earth when he wrote, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me."

What sort of a death then is this in which dying behold we live? It is the revelation of Christ crucified and risen in us, and in that crucifixion we die to sin, and live unto God. The commandment comes and sin re-vives, and I die; but in this death Jesus is revealed in me as the end of the law for righteousness, and I am crucified, dead to the law by the body of Christ, and risen and one with Jesus.

If Christ be in me the body is dead because of sin. But death hath no more dominion over me. I am alive to God through Jesus Christ my

Lord, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.

I am still a sinner, but sin is not imputed. With painful remembrance I abhor my past life. With humbling convictions I live my present life. With deep groanings I cry out, O wretched man that I am, who shall deliver me from the body of this death.

How shall I take pleasure in sin? How shall we that are dead to sin live any longer therein? The life of Jesus manifest in my mortal flesh is the fatal stroke to sin in me. The life then I now live in the flesh is by the faith of the son of God. Christ lives in me. This enables me in his Spirit to be meek, forgiving, patient, enduring, loving what is true, obedient to God,—separate from the wicked, joined unto all living though vile in myself, true to all the relations of life, yet a failure in myself. I am one with Christ who lives in me, and he living in me I am dead, yet as dead I am free from sin. What a strange and peculiar life—married to Jesus—his name is named upon me. My standing is in him, and because he lives I live, and while he lives I live, and he is alive forever more.

There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

P. D. G.

A NEW YEAR.

This is the opening of a new year. With us it is new, untried time, but with God there is nothing new. To mortals who cannot look into the

future it is unknown, but from God nothing is hid. How fitting and blessed then if God is eyes to us, mind to us, knowledge to us, wisdom to us, strength to us, salvation to us. God is become my salvation. Whom shall I fear?

With him who made the seas to guide we are able to launch out on the deep, and all its fishes needful are ours for food, and its winds and waves shall be used for our progress. Therefore we hope to cast an anchor in the haven of a blessed rest at the end of our journey, and to be cheered on the voyage by the presence of him who commands the winds and the waves and they obey him.

Greetings we would extend with loving salutations to our brethren hoping the Lord will bless them and that they may be enabled to acknowledge him in all their journey.

P. D. G.

ATTENTION.

We send in each copy of the LANDMARK, a blank subscription list. Those of our subscribers who are behind will please remit, and obtain new subscribers if they can; those who are not behind will please obtain new subscribers if they can and send them.

We desire all our subscribers to pay in advance. If all will pay in advance, and we can obtain enough new subscribers we can send the LANDMARK to them at the very low price of one dollar a year.

P. D. G.

UNION MEETINGS.

The next session of the Bryants Chapel Union (col) will be held, the Lord willing, with the church at Bryant's Chapel, Saturday and 5th Sunday in January. It is 12 miles north of Tarboro, and 5 miles N. W. of Knights Station. We invite our brethren to visit us.

Richard Lawrence, Cl'k

The next session of the Smithfield Union is appointed to be held with the church at Smithfield, Johnston Co. N. C. on Saturday and 5th Sunday in January 1899. We would be glad to see you and a goodly number of the ministering brethren and all other brethren who will visit us to be present. Very truly yours in hope.

G. S. Wilson, Cl'k.

DEAR BROTHER GOLD:— You will please give notice in the LANDMARK, that brother Isaac A. Lamm was ordained deacon of the Primitive Baptist church at Scotts on Friday before the 3rd Sunday in Nov. 1898, by Elders J F Farmer and G. W. Boswell. After the laying on of the hands, Elder Farmer preached, followed by Elder Boswell on exhortation. The door of the church was opened, one sister came forward, related her experience and was received into the fellowship of the church. The church agreed to meet at the water on the following Sunday evening at half past three o'clock for the purpose of baptism. The church met at the time appointed, the door of the church was opened when one more sister came forward, was received and baptized with the other making nine added to the church at Scotts

in six months. The congregation was large on both days for the occasion. Brother Gold we feel to hope that the presence of the Lord is indeed with us. This done by order of conference.

Jonas Lamm, Church Cl'k.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. This is to explain what we mean by 00 after a name.

P. D. G.

LAST CHANCE.

I have on hand a few books of Portraits of Primitive Baptists Ministers, with sketch of life of of each, bound in heavp board covers, title stamped in silver, containing 130 portraits. These books sold at 75 cents, but to close out will be sent prepaid for only 35 cents. Address.

WALTER CASH.

Marceline, Mo.

OBITUARIES.

SAMUEL A. J. HALL.

ELDERS GOLD AND LESTER:— I desire to ask you to give me space in the LANDMARK for an account of the eventful life and tragical death of my dear son Samuel Andrew Jackson Hall. He was born a well developed child, January 25th 1871. He grew up a sprightly and interesting lad. When he was 6 or 7 years of age he was playing in child-like simplicity while I was at work on a house, a heavy green plank slid down and struck him on his forehead inflicting an ugly wound, but God spared his life. When he was fourteen years old some friends' came

to visit us: I was very feeble, hardly able to be about. One Sunday morning he said to me father I will run to the spring and bring some water for mother. I went to the barn to feed the horses. While I was putting corn in the trough one of the horses gave a squeal. I thought nothing of it. But when I turned to leave the trough I saw my dear boy lying apparently dead. I aimed to pick him up. But my back gave way, and I had to lay him down. But I managed to drag him out of the stables. He had run to the spring and returned, and had come to help me feed. As he entered the stables unknown to me, the vicious horse kicked and struck him on the side of his head, breaking the skull, and leaving a gastly wound, when I saw the wound I called aloud and the family and friends came running. The man who lived with me took the apparently lifeless body in his arms, and carried it to the house, and laid it on the bed. We saw signs of life. This was about sunrise. A doctor was sent for at once, and in one hour probably was at his bedside. As soon as he saw the wound he said send for Dr. Thos. B. Green. By 9 o'clock Dr. Green was there, and when he examined the wound he said his skull was fractured. He soon clipped the hair from near the wound and took nine pieces of the skull bone out, one piece fully one inch long, some of the other pieces as large as a ten cent piece. One large piece was raised off the brain with the hope it would grow back, which it did. He lay in an unconscious state until the next Wednesday evening when he spoke intelligibly. The doctors said before he spoke that the chances were against him. When he spoke intelligibly the doctors seemed to have great hope of his recovery. But he lingered many days. My kind, good neighbors came daily and nightly, and watched over him, and the Lord raised him up to vigor and health. May his name have the praise. The dear kind doctors who attended him four in number never would have a cent for their attention. After he recovered he attended school in the winter season, and labored on the farm in the summer. He often complained of head ache, and I begged him to stay out of the sun as much as possible. But his hands never refused to labor. He was an industrious, truthful, sober and moral youth, showed great affection for his parents, brothers and sisters, especially his sisters, of whom he was very proud; and

they idolized him. When he was near 21 years old his brother, then in the employ of a Mr. Steward of Roanoke City, sent by Mr. Steward to Bluefield to take charge of a furniture store in that city. He requested that I would consent to let Sammie come and assist him as clerk offering him five hundred dollars per year. I knowing that it was much more than he could make on the farm consented, and he went in with his brother. There were two stores under the same roof. After he had been there a few months a fire broke out in the room adjoining theirs, and the whole building with most of the furniture was burned to ashes. Sammie narrowly escaped being burned in the building. But the Lord spared him. He had not filled up the measure of his days. He was by this event thrown out of employment, and so came home with a small amount of money, and destitute of clothing, his clothing being burned when the stores were burned. He proposed to me to take charge of the farm. I consented and gave it all into his hands. He ran the farm successfully some two or three years, lived so as to gain the friendship and esteem of all who knew him. He kept the best company the community afforded. After running the farm about three years, he said he had such frequent and violent attacks of head ache that he thought it probably would be better for him to quit the farm, if I thought I could make out without him. I consented and he went to Lynchburg and entered a commercial school and graduated with honor. He came back home and made a crop on the farm. His mother whom he almost idolized died while he was at home. In the year 1897, he stood an examination before the superintendents of schools in Franklin Co. and received an A. certificate. In the fall and winter of 1897 and '98 he taught a successful school in the county. In the spring of 1898 through the influence of his brother Thomas, he was employed as shipping clerk in the furniture store of Lowe & Boon, Roanoke City, Va. There he won the love and esteem of his employees, and all who formed his acquaintance. Being attentive and industrious, sober, truthful, and honest, he had a good name. Ever cheerful and happy he sought to promote the happiness of all his associates. His brother clerks say that on the day of his death he appeared if possible more social, cheerful and happy than usual, and went about his work with alacrity.

This was on the 12th of Sept. last, at about 30 minutes to noon. On that eventful day he had occasion to go to the 2nd floor of the building to attend to some business. He stepped on the elevator as that was the usual way of ascent, took the rope and began to raise himself up. One of his brother clerks called to him, he stopped, and answered his question satisfactorily. These were his last words. He pulled the rope and moved up. When near the floor above some part of the machinery about the elevator gave way, and let it drop. A beam at the top of the elevator, as it is supposed, struck him just above the eye and by the blow his neck was broken, and he fell to the floor a corpse. Thus passed away my dutiful son, affectionate brother, and respected young man, being 27 years 7 months and 17 days old. His dear mother had preceeded him to the tomb. He almost idolized her. But she is not here to mourn for him. He sleeps beside her. My grief is more than I can describe. His brothers and sisters are overwhelmed with sorrow. But what must I say? God numbered his days, and when he had filled the number he took him. All the acts of love and kindness that he was to show to us were fulfilled, and he never could have shown us another token of love; yet it is hard to give him up. My heart yearns after him. How hard it is for me, a poor, vile sinner to say, Lord thy will be done; yet it must be so. It is a comfort to me that the dear one died without a spot on his character: so say his associates: so say his employers; so say his Mystic order to which he belonged. He had never made a public profession of religion, therefore was not a member of the militant church. He read the scripture much, had as I thought good ideas in connection with them, loved to read the LANDMARK, and at the association at Little Creek last August subscribed for Elder Branscome's paper saying, I desire to read it with the LANDMARK, told me before the association that he wanted to attend, that he greatly desired to hear Elder Gold preach. He was favored to do so and was perfectly delighted. He only received one copy of the Messenger. It was in his trunk when the Lord took him. From his conversation before his death I was led to hope that if he had not obtained a hope in Christ that he was earnestly enquiring the way. Some time before his death one evening, after we had been to preaching at

Little Creek, and came home, he said, well father I must tell you that you preached an excellent sermon today. I enjoyed it very much. I cannot see how any one who loves the truth could help but love the doctrine of salvation by grace, as you set it forth. This and other words spoken after he went to Roanoke give me great hope that he is at rest. His lovely form as it lay still in death was beautiful to look upon. There was not a distorted feature upon his face—which was a little pale, though it looked almost as natural as life. His eyes were closed as if in sleep, his mouth also closed and looked perfectly life-like. His favorite hymn was sung over his remains as lay in the coffin at my house by friend and associate, Mr. Thos. McNeil, who also offered a very solemn prayer. The hymn commenced thus, "Mid scenes of confusion, and creature complaints, How sweet to my soul is communion with Saints." After which his body was taken to the grave and silently and solemnly laid to rest by the side of his mother to await the resurrection morning. Thus we pass away as God has ordained. May we be able to bow to his will for Christ's sake.

Written by his father,

J. C. HALL.

P. S.—I wish you also to publish, that after Samuel went to live in Roanoke that he attached himself to an order known as The Virginia Castle No. 2 Knights of the Mystic Chain. I knew nothing of it until he was dead. It was his pleasure, and I have nothing to say. When he died the members of this order took charge of his body, took it to the undertaker, had it washed, his face shaved, the wound over his eye closed, and the body embalmed and dressed in a neat suit, and put in a neat coffin, and six of their number brought him to us, and took him to the grave where with the help of friends they put it decently away. All at the expense of the order. I can but say may God bless them for the kindness shown me and mine. I enclose some resolutions passed by the order.

May the Lord abundantly bless you and yours.

J. C. HALL.

RESOLUTIONS.

"Whereas, it has pleased the Good Lord in his inscrutable wisdom to remove by the hand of death our esteemed Brother, Samuel A. J. Hall, from the scenes of his earthly labors to his reward; and

"Whereas, we do not question the wisdom of our Maker in thus visiting this Castle and the family of our departed brother with this sad affliction, yet we cannot part with one so true to the great principles of our beloved order, so true and devoted to us as a brother and friend, so honorable and upright as a citizen and possessing such high and noble Christian character as did our departed friend and brother, without our expressions of deep regret and sorrow.

"Therefore, be it resolved by Virginia Castle No. 2. Knights of the Mystic Chain, in meeting assembled, That while bowing in humble submission to this dispensation of the Giver of every good gift, yet we mourn the loss of our departed brother and regret that we never more shall feel his hearty hand shake, nor witness the presence of his genial countenance in the hall of our Castle,

"Be it further resolved, That we extend to the bereaved family of our deceased brother our deepest sympathy in their great affliction and pray that the Great Spirit may guide and direct them, that they may all finally meet a happy and united family in that home above, where parting shall be no more,

"Resolved further, That a copy of these resolutions be published in one of the newspapers of the city and a copy sent to the family of our departed brother, and that the same be spread upon the minutes of this Castle.

"Submitted in L. O. and F.,

"H. F. GREENWOOD,

"A. J. KENNARD,

"W. F. BRYANT,

"Committee."

Messenger of Truth please copy.

APPOINTMENTS.

J. M. WYATT.

Tom's Creek.....	Monday after 21 Sun in Jan
Piney Grove.....	Tuesday
Snow Creek.....	Wednesday
Thursday.....	at Wilson
Pleasantville.....	Friday
Wolf Island.....	Sat and 3rd Sunday
Dan River.....	Monday
Pleasant Grove.....	Tuesday
Arbo.....	Wednesday
Gilliams.....	Thursday
Burlington.....	that night
Harmony.....	Friday

Mt Lebanon.....Saturday
 Durham.....4th Sunday
 Brother J. Youngs.....that night
 Oak Grove.....Monday
 Willow Spring.....Tuesday
 Sandy Grove.....Wednesday

A. M. CRISP.

Upper Town Creek..Sat and 3rd Sun in Jan
 Elm City.....Monday
 Mill Branch.....Tuesday
 Sappony.....Wednesday
 Nashville.....Thursday
 Falls.....Friday
 Pleasant Hill.....Sat and 4th Sun

A. GARNER.

Mountain Creek.....Jan 1
 Howards Chapel.....2
 Freedom.....3
 Liberty Hill.....4
 Jones Hill.....5
 Jerusalem.....6
 Tyson's School House.....7

Lawyers Spring.....9
 Bethany.....10
 High Ridge.....11
 Mountain Spring.....12
 Liberty.....13
 High Hill.....14
 Union Grove.....15
 Watsons.....16
 Crooked Creek.....17
 Glarks Grove.....18
 Meadow Creek.....19
 Bear Creek.....20
 Flat Creek.....21
 Rileys Schol House.....22
 Tom's Creek.....23
 Abbotts Creek.....24
 Walnut Grove.....25
 Hills Dale.....26
 Sardis.....27
 Pleasantville.....28
 Shiloh.....29
 Buffalo.....30
 Wilson.....31
 Northview.....Feb...1



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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 2267.	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 2267.		
		1 The water assuage. 2 The ark resteth on Ararat. 3 The seven and the dove. 4 Noah, being commanded, 10 putteth forth of the ark. 10 He buildeth an altar, and offereth sacrifices, 11 which God accepteth, and promiseth 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:		ch. 18. 29. Ec. 2. 24. 1 Sam. 1.

Snow Creek.....	2
Piney Grove.....	3
Rock House.....	4
Volunteer.....	5
He will need conveyance.	

G. BRYAN.

Middle Ground (Ga).....	Jan 13
Upper Black Creek.....	14 and 15
Deloaches.....	16
Anderson.....	17
Bay Branch.....	18
Loves Creek.....	19
Beard Creek.....	20
Bethel.....	21 and 22
He will go from Bethel to Johnston Station on the S F & W R R.	

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WILMINGTON & WELDON R. R. and Branches, & Florence Rallicda Cond. Schedule—SOUTH BOUND.

DATED Nov 20 1895	No. 25 Daily	No. 35 Daily	No. 41 Daily	No. 49 Daily
Lv Weldon.....	A. M.	P. M.	A. M.	P. M.
Ar Rocky Mt.....	11 50	9 43	10 35	
Lv Tarboro.....	12 21			
Lv. Rocky Mt.....	1 00	10 35	5 40	12 52
Lv Wilson.....	1 55	11 15	6 22	2 35
Lv Selma.....	2 45	12 01		
Lv Fayetteville	4 30	1 12		
Ar. Florence..	7 25	3 15		
No 103 daily ex Sun.				
Lv Tarboro.....	5 00 pm			
Lv Rocky Mt.....	5 45 pm			
Lv Wilson.....	7 10 pm			
Ar Goldsboro.....	7 50 pm			
Lv Goldsboro.,		A. M.	P. M.	
Lv Magnolia.....		7 01	5 05	3 10
Ar Wilmington	P. M.	8 30	6 45	4 45

TRAINS GOING NORTH.

	No. 18 Daily.	No. 22 Daily.	No. 40 Daily.	No. 48 Daily.
Lv Florence.....	A. M.	P. M.		
Lv Fayetteville	9 50	7 4		
Lv Selma.....	1225	9 43		
Ar. Wilson.....	1 50	10 55		
	2 35	11 3		
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.	P. M.	A. M.
Lv Wilmington	7 15	9 45		
Lv Magnolia.....	8 40	11 10		
Lv Goldsboro.,	10 10	12 30		

	P. M.	A. M.	P. M.	P. M.
Lv Wilson.....	1 17	11 35	10 45	1 16
Ar Rocky Mt.....	2 12	12 07	11 35	1 53
Lv Tarboro.....	12 21			
Lv Rocky Mt.....		12 07		
Ar Weldon.....	1 15 P. M.	12 50	1 P. M.	

DAILY EXCEPT MONDAY. DAILY EXCEPT SUNDAY.

Train on Scotland Neck Branch Road leaves Weldon 3:35 p. m., Halifax 4:14 p. m., arrives Scotland Neck at 5:05 p. m., Greenville 6:57 p. m. Kings- on, 7:55 p. m. Returning leaves Kingston, 7:50 a. m., Greenville 8:51 a. m., arriving Halifax at 11:35 a. m. Weldon 11:35 a. m., daily except Sunday. Trains on Washington branch leave Washington 10 a. m. and 2:30 p. m. Arrive Pamlico 9:10 a. m. and 4:00 p. m., returning leave Pamlico 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 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 7:05 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., 8:10 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C. 7:10:25 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 Rocky Mount 9:05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11:40 a. m. and 4:15 p. m., 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 Pass. Agt J. R. KENLY, Gen'l Manager. T. M. EMMERSON, Traffic Manager

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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

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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 man, and regard only the Bible as the standard of truth.

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHERS AND SISTERS:—
By request of Elder J. M. Harris and other brethren I will try to write what I sometimes hope the good Lord has done for me, although I feel too unworthy to express my feelings to anyone.

I was born in 1851, and was raised up by christian parents. I would go with them very often to their church meetings. About 1867 I was attending a protracted meeting, when I was made to wonder why I could not be a christian and join the church. I had two brothers that joined and were baptized at that time, with several more of my near friends. Then I felt like I was left alone, a poor unworthy sinner, and begged the Lord to show me the way to be a christian.

One night I dreamed I was in a very large building, and on one side there was a straight stairway and on each side was paved in gold. I walked up this way and felt like I was on my way to heaven. I reached the top and saw a man standing in the room who spoke and said, "Come in my holy temple, and you shall be received." I stepped up and gave him my hand. I walked through on the other side. Here was the most beautiful place I ever saw. It was smooth and bright as gold, as far as I could see. When I awoke in the morning I felt like my prayers had been answered. I

viewed this holy temple to be the true church of God. But oh, how little I felt like I ever would be a fit subject for as pure a place as I viewed this to be. I tried to banish this dream from my mind, but could not long before it would return. I went on in this way for several years. After I was married the good Lord for some purpose took one of my infant babies away, my second child. I felt like this was more than I could bear. I thought now I would try to live a better life, but the more I tried the worse I got. All I could say was, Lord have mercy on me. I went on in this way for several years, and I felt like there was no one like me, and would read the Bible to see if I could find anything that would satisfy my mind, but it just condemned me, for it said, "Ye must be born again." This bore heavy on my mind, but I kept this to myself, for I did not want anyone to know how I felt, and I was burdened so I scarcely could sleep. One night just before day, I dreamed I was out in a grove walking alone in a straight path. I looked down before me and saw a large snake across the path. I made my way around it, and stepped a few steps, and looked just before me, and saw another hanging to something with its head toward the ground. I was here hedged in between these two serpents, and no

one to help me, and was looking for some way to escape, and cast my eyes beyond the one in front and caught sight of the Saviour. I then lost sight of the serpents and ran and threw my arms around His neck and said, Lord I will cling to you. He marched on until He came to a door, and then He dropped me off His neck, and stepped in on the other side, and shut the door and left me out. I could see through the cracks of the door and see the brightest light, and hear the sweetest singing I ever heard. My cry was, Lord let me in, for I never can go back by those serpents. I felt like without His help I would be forever lost. Just as I stepped in He stripped me naked, and he had a large sword in His hand, and smote across my breast, and took out my heart, and held it up on his hand. I stood still as if all was well. I could see as if it were little children marching around singing. They were all just alike. Oh, how happy they looked. The thought struck me that my baby was there. Oh, if I could stay here in this happy place. But the Saviour placed my heart back and rubbed His hand across my breast and I was healed. He said I will put you back in this troublesome world for a reason. Next day I thought it was trouble sure enough, for I felt like the Saviour had shut me out. Now I felt like I was a lost sinner without hope and without God in the world. I went on in this way for three weeks when there was a protracted meeting commenced. I would go sometimes but the preachers would just condemn me so I got no relief. One morning I felt so condemned I went out where I thought no one would see me, and tried to pray to the Lord for mercy, but my prayers did not seem to reach over my head. I went back near the house

where I could see over the valleys. They looked so gloomy I felt like I did not have a friend in the world. I then told the children that I was going to preaching and I went on to the church condemned.

The preacher's text was, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever beliveth in Him should not perish but have eternal life." But I was so blind I could not understand much the preacher said. I gave it up and said, Lord here I am, without thy help I can never get back home to my children.

In an instant a veil was removed from my eyes, my burden was gone, I felt like everything looked new, and I felt like praising the Saviour's name, for I felt like He was my Saviour.

I felt like I could go home and tell what Jesus had done for me, but before I got far something came to my mind that I was deceived, but my burden was gone and everything looked so bright I pressed on rejoicing. When I got home everything was peace and love, but it was not long until this scripture came into my mind, "If ye love me keep my commandments." I felt like it was my duty to join the church and be baptized, so I went to the Missionary Baptists and was received for baptism. When the time came for me to go down into the water I felt like if I could lie down that sweet in death I would not dread to die, but before I got out of the water something seemed to say, you must go in again. I began to fear right then that I was deceived and had deceived the church. I think this was in the date of 1884 or 85. But time went on, and I tried to live up to my duty the best I could, but my joy was gone, and why this was I could not tell. I would attend my church

meetings regularly, and also attended the Primitive Baptist church. We lived then between the two churches. It was a very short distance to each one. We moved in the spring of 1888 about 7 miles near where I was raised. I always loved to hear the Old Baptists preach, for they could tell my feelings better than I could myself. Why this was I could not tell, for I had always been raised with Missionary Baptists. I continued in this state of mind until the year 1888, 3rd Saturday in February, when I was at the Primitive Baptist church, and the door was opened for the reception of members and my oldest brother went forward, and was received for baptism. I then wished that I had joined the Baptists and been with him, but thought it too late then. I felt like I was left on the outside, so I remained in the Missionary church, but was not satisfied. If ever any one craved to know which was my home I did the most. I tried to pray to the Lord to direct me in the way he would have me go. In the year of 1896, I believe he showed me the church, and it was the Primitive Baptists, but few in number, but a happy looking people. I was then satisfied that that was my home, but I felt so sinful and so unworthy I was afraid to offer myself to the church. I then quit attending the Missionary church. I went mourning about like the lonesome dove, without a home. I was walking along one day feeling like I had not a friend in heaven or on earth, when something came sounding through my heart, there is a friend that sticketh closer than a brother, draw nigh to God and he will draw nigh to you. My mind ran back over my past life. I could see where Jesus had been my friend. I then rejoiced and felt like I was not forsaken. Another time my mind

was running after Jesus when he began to draw so near me I began to fear and tremble. I cried within my heart, Lord what shall I do? He said, I bid you in the water go. I melted down in tears, and if ever any one felt little I felt least, and felt I had sinned away my best days, and was so condemned that I just stepped out alone and fell down upon my knees to beg the Lord to forgive me, for I did not know what to do, and I believe he forgave me for wandering so far away, and I rose to my feet as if I was raised out of mire and clay. I felt then like I could follow Jesus into the water, and be buried with him in the liquid grave, but it was not many days until I began to feel too unworthy to take up the cross, so I went 12 months longer, when I attended the Primitive Baptist association at Baptist Valley, Sept. 10th 1898. I was made to feel like I must obey my heavenly Father, for he says he that taketh not his cross, and followeth after me is not worthy of me, so when the door of the church was opened I went forward and told part of what is here written, and was received for baptism. I then rejoiced and the whole house rejoiced with me, that I had come home at last. I felt like I could sing,

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

The 16th day of October I was baptized at the Old Globe church, by Elder E. H. Billings. As he raised me from the water the prison door fell down and was put under my feet and I stepped out rejoicing. Now brothers and sisters, I want you to pray for me that I may be found faithful down at the feet of Jesus what few more days I live here in this troublesome world, and if I ever am saved it will be through the mercy of Jesus. It will be for no

good I have ever done.

C. C. MOORE.

Riden, N. C.

DEAR BROTHER GOLD:—In your explanation of Josh. 24 : 15; in the LANDMARK of Dec. 1st you say, "It seems strange that a Jew who knew that the false gods before the flood could not save any, and that gods of the Amorites could not deliver their worshippers out of the hand of the Israelites, who then possessed their country would worship any such false gods."

Now, if it is not asking too much of you, please tell us through the LANDMARK what flood Joshua was talking about. Joshua speaks of this flood four times in the 24th chapter, and each time he speaks of something on the other side of the flood, but not once does he use the words "before the flood." In the 2d and 3rd verses he speaks of the fathers who dwell on the other side of the flood, and named Terah, the father of Abraham and Nachor, and he says they served other gods.

And Joshua, speaking for the Lord says, "And I took your father Abraham from the other side of the flood," &c. Now it seems to me that Joshua could not be speaking about the flood of waters which destroyed man and beast from the face of the earth, from which Noah and his family, and a seed of all flesh were saved by the Ark; for Abraham was the tenth generation that lived after Noah. Then what flood was he talking about? If you have any light on the subject, please give us the benefit of it, for my mind has been much puzzled about it for two years or more.

In the 4th verse he says, "But Jacob and his children went down into Egypt," and then tells how the Lord delivered them from their grievous bondage by Moses and Aaron. Now if this Egyptian bon-

dage of the children of Israel, and their deliverance from it, their passage through the cloud and the sea, their forty years distress in the terrible wilderness of sin, and finally their passage through Jordan into their promised inheritance, is not what Joshua is talking about, then I am totally in the dark on the subject; for trouble is compared to a flood. See Ps. 66 : 6—90 : 5. Isa. 59 : 19. Jer. 46 : 7, 8, and other scriptures too tedious to mention on the subject.

While trouble is not desirable, yet I feel to hope that I have been passing through this flood for more than thirty years, and I am often made to shudder with fear, and blush with shame, when I look back at the idols I used to worship while dwelling on the other side of it. And right here a field of thought seems to be open to my mind, which if I had the mental capacity to embrace it, and the physical strength to explain it.

Hoping that you may find time to give your views on this (to me) wonderful subject, and that you may be spared for a long time to labor as a watchman on the wall of Zion, I am lovingly your brother.

W. R. WHICHARD.

Whichard, N. C.

Remarks.

We cannot improve on the rich thoughts and expressions of brother Whichard. The Lord has borne him for many years above the floods of trouble and delivered him.

The fathers that dwell before the flood were Terah, Abraham and Nachor. See Josh. 24 : 2. They served other gods. Abraham was an idolator before the Lord called him. But all these people lived since Noah's flood. Therefore another flood was meant. Now

God took Abraham from the other side of the flood. Of course that was not the flood in Noah's day, because Abraham lived since that flood, Josh. 24 : 3.

When God called Abraham he was living in Mesopotamia, that means between the rivers. The great river Euphrates was to be crossed in coming out of Chaldea into the land of Canaan. Also the river of Egypt is called a flood, Jer. 46 : 8. There is annually a great overflow or flood of the Nile. Also the Red Sea is called a flood, Ps. 66 : 6.

The spiritual meaning of scripture is typified by the literal history, events, circumstances, &c that existed at that time.

Floods denote great troubles, and are of sweeping, destructive power, and God alone delivers from such floods. No power on earth could have saved Noah from that flood. But the gods that Abraham worshipped could not hold him when God called him. No power could call one of God's true servants from his power, or pluck them out of his hand. Therefore when the God of Israel called Abraham out of that country, and from those gods it showed they were no gods.

There is a power in floods to destroy enemies and wash away filth. The tribulations typified by them are destructive of our sins and purifying.

God bears his people on eagles' wings over the floods, or opens a way so that they pass through dry shod, and the waters do not drown

them.

Brother Whichard has given some rich hints on this deep matter of the travail of Israel, and of the weakness of Israel on both sides of the flood. Were it not for our glorious Joshua (Jesus) what would we do?

P. D. G.

MY DEAR UNCLE JOHN:—It is quite a task for me to attempt to answer your dear letter. I will try to answer it through the LANDMARK, or in other words try to write to you. I don't know how to answer it. I know it was a feast of fat things to me, yea food to my hungry soul. I humbly beg your pardon for not writing sooner, as my health has been very poor ever since Christmas. I have been confined to my bed most of the time since then, but I know it is just, but oh my nature is so prone to sin. I find myself wondering why it is that I am thus afflicted. Sometimes I almost get tired of life, away here from so many of my kindred and so dissatisfied, but ah, if it was the will of the Lord it could be so much worse.

Just one year ago next Sunday I was baptized. Oh the joy that filled my poor heart as I arose from the liquid grave to know that I was numbered with those that surely are believed to be the children of God, my tongue fails to express, or pen fails to describe, but clouds of thick darkness hang over me now.

I think surely if I am a child of God that I am the least of all. I know I have never done one good thing in my life. When I would do good evil is present with me, but I have a little hope that when I am done with this life, which is but a shadow, that I will go to live with Jesus. Oh if I just knew it what

would I want to live here for?

Uncle John, I have often thought if I doubted my case as little as I do yours that I would never see any more trouble.

"Surely once my garden flourished,
Every plant looked gay and green,
Then thy word my spirit nourished,
Happy seasons I have seen."

But now I know that sin is mixed with all I do. If I just knew where to run from it that I might find my God, but I can't find him. I know he has all power both in heaven and on earth. Surely his face is hid from me. Oh God, will it always be thus? I always grope in darkness. Teach me thy will, oh God. Oh for a heart to pray. Deliver me oh God, that I may one time more feel like praying to the true and living God. Surely if I was a child of God I wouldn't be so doubtful all the time. Dear Uncle, tell me is it thus with you?

"Like one alone I seem to be,
Oh is there any one like me?
So far from God I seem to lie,
Which makes me often weep and cry."

It was my privilege to visit three associations last year. Oh how I enjoyed it. Then I could talk about Jesus, and what I hope he had done for me, but now I feel so little and unworthy to talk of such great power.

I hope that some of my correspondents will learn that this is why I haven't answered their letters, and that they will forgive me. Surely I am not worthy of the respect that some of the children of God give me.

I do enjoy reading their letters so much. I just get to hear preaching once a month on account of my health being so poor. Remember me when at a throne of God's rich grace. Your unworthy little niece,

SAMANTHA J. CRAFT.

Apple Grove, Ash Co. N. C.

DEAR BROTHER GOLD:—If it is right and proper for you to assign your name to every piece you write, publish and send out to the public, is it right for a preacher or brother who sees his brethren indulging in things that are wrong and yet does not go to them and tell them the course they are pursuing is wrong, and dishonoring to the cause, and hiding the light they are told to let shine, to write a piece exposing those wrongs and request you to publish it to the public, and yet not assign his name, how is that?

Brother Gold, suppose I should see you, or any other brother indulging in things that are dishonoring to the cause and our profession, and I would not go to you and tell you of your faults, but go to a brother and tell him, and say to him, I request you to tell the faults of those brethren to a great portion of the United States, and some beyond, but ask him not to tell them who told him? Now what is the difference between the two? I ask this question for information, in love and the best of feeling to all. Yours in hope.

J. T. COATS.

Turlington, N. C.

Remarks.

I think brother Coats and other brethren who know the truth and love it could answer this question.

Faithfulness requires us to tell a brother to his face what we would say against him behind his back. But we do not like to tell the brother of it for fear of hurting his feelings, though we wrong ourselves and him too by talking secretly or publicly against him.

Charity hides a multitude of faults, but if we do not love our brother we will expose his faults. If we love wrong doings we will

talk about them; if we love the brother we will hide his faults and seek to save him.

Sometimes a brother or friend presents a case for public consideration where no one is named or intended, but desires information in such cases, and calls for a treatment of such a case. This properly considered I think would do good by calling the attention of brethren to their duty if such a case should occur.

In the enquiries sent to me I do not know who are meant, but am in my remarks reasoning on general principles.

I sign my name to what I write. It would be fair for all to do this so that each one may stand under his own colors.

P. D. G.

ALMS.

"But when thou doest alms, let not thy left hand know what thy right hand doeth. That thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly." Matt. 6:3-4.

Alms are the gift of charity, gifts to the needy. Thus Christ is Alms to his people for they are a poor and an afflicted people. He did not sound the trumpet before him but cheerfully did the work assigned unto him.

He did not question those poor as to whether they would have him make the gift. He consulted not with them, nor the wicked but made the gift. The children knew not what the gift was nor the manner of giving it.

This was entirely with the giver and as his Father had appointed him to do for them. None knew what he did and do not to this day

only as they receive of him, and even then only the receiver knows, and it is given to him in such a way that he cannot reveal it to any but those who have received the same precious gift. "The secret of the Lord is with them that fear him and he will show them his covenant." It is, and remains to be, the secret of the Lord even after it is revealed to us, for we cannot reveal it to others. Therefore the blessings of the Lord in giving eternal life through Jesus Christ are to the poor and come to us as the alms of him who loves us.

As he did, so he commanded his people to do. He remembered the poor and administered to them and told those who are blessed with this world's goods to aid their brethren who are in need. This they are to do in secret, or so as to not blow a horn before them.

Many give "alms" to get their names in the papers, but the children of God should not do so. That is the way of the world, but ye are not of the world, for Christ has chosen you out of the world. It is our duty to show that we appreciate his blessings to us by dividing with the poor among us of the things he has bestowed on us. In this way we are to have all things in common. To this end Paul wrote to the church at Corinth to lay by them, on the first day of the week, as the Lord had prospered them, for the poor saints at Jerusalem so there would not need to be a collection for that purpose when he arrived. He spoke to the Galatians about the same matter.

In the Acts we see that this matter was of such importance that seven men were chosen and set over the matter to look after it. It was not reason that the apostles should leave the ministry of the word and serve tables, therefore seven men are chosen to attend to the business so

the word of God should not be encumbered. This is enough to teach us that a preacher should not leave the ministry of the word to attend to the financial matters of the church, for such a thing is doing that which the apostles tell us is not reason and surely christians should stay in the bounds of reason. We understand those seven to be the deacons of the church and if they were not, we fail to see when such an office was authorized, and Paul speaks of them and tells what their qualifications must be. 1st Tim. 3 : 8, 9, 10.

We would not expect one whom the Lord has called to fill this place, to successfully fill the place of a bishop, but would expect to see a wretched failure if he were to make the attempt.

Even so if one is called to the ministry of the word he cannot successfully serve tables, and to attempt to do so would be just as big a mistake as the other. Let each abide in the hope of his calling.

All things under the head of the service of tables belong to the deacon's, and to it let them attend. They should be exhorted and encouraged.

The deacon is not expected to furnish the poor out of his own substance, but to lay their case before the brethren who should be exhorted to come to their help.

I believe that all financial matters in the church come under this service of tables, and therefore the deacons are the finance committee of the church, so constituted by the apostles and qualified of the Lord for the place.

The support of the pastors of the church is not under the head of almsgiving, for the pastor is not a pauper as the poor widow or other poor of the church, yet it is a part of the office of deacon, the service of tables. Churches have no right

to call a minister to their service and let them serve them at his own expense and to the wasting of his family support, for God has ordained that they that preach the gospel should live of the gospel. 1st Cor. 9 : 14.

I heard a good brother in the ministry say that this did not refer to the natural support of the ministry, but that as he fed others he ate also of the doctrine he preached. This he gave as the meaning of that text. But the natural support of the priest is brought up as an illustration and then the text showing the natural support of the ministry. We should not shun the truth of any scripture because we or our brethren are tender on the doctrine therein contained.

I once knew a deacon to be acting faithfully in the support of his pastor and the brethren told him that he must stop or the Arminians would be throwing his work at them because they had been talking against giving money to preachers. On another occasion they said the deacons would turn the church into an arminian body because they spoke of the necessities of their pastor and made up a contribution to relieve him. A "deacon" once told me that he thought it very wrong to give anything to a preacher. All these things arise from false interpretation of the scripture, such interpretations as suit our covetous nature. Let us be faithful in all things in the church knowing that righteousness becomes the house of the Lord.

When a church calls a pastor and he accepts that call there is an obligation on both sides. He is under obligation to them to attend their meetings and preach to them the word of the Lord faithfully and without charge, for as he has freely received he should also freely give. He is the Lord's servant of the

church. He has the gospel of the Lord and the gift to deliver it, and if he withholds it it becomes as a burning fire shut up in his bones and he must declare it in the same power that works it in his heart. There is in this a sweetness, a joy that is inexpressable, a light opening up in the burden of the word of the Lord which points him onward in the answer of peace through our Lord Jesus as he says, well done thou good and faithful servant, &c. On the other hand, the church is under obligation to him to see that his financial circumstances are not a burden to him. I do not believe it to be the duty of the church to raise their preacher up above their own financial ability that he may live at ease on their labors, but let him live with you, live together so that his mind may be on the word of the Lord and not all the time be heavily burdened with a search for support.

I say this is an obligation and cannot therefore come under the head of Alms. The custom of many in concealing or trying to conceal what they do for their pastors is not justified by the scriptures.

I once knew a deacon who was quite liberal with his pastor, but no one knew it, but his pastor and himself, only as his pastor told it in contradicting the complaint against him by other members of his church. When he would contribute to his pastor he did it in the most secret way. Doubtless he would have quoted the scripture at the head of this article to justify his actions, but what he did for his pastor was not Alms but an obligation.

Now I believe these things belong to the office of a deacon and that they should attend to them. If they meet with opposition it is no more than the gospel has met with in all ages of the world. There is not an easy place in the church where one

may be idle and not be condemned in the scriptures, and yet there is not a child of God who will not find rest and comfort in the house of the Lord in doing the things he has commanded. Let each abide in the hope of his calling. We are the Primitive or Old School Baptists. Let us demonstrate by our conduct that we are entitled to this claim. The bible is the only standard of faith and practice of the church. Customs have sprung up at different times in the history of the church, but all of them are departures from the ancient landmark and therefore are to be condemned by the church.

Brother Gold, I have been burdened with this matter for a long while and I alone am responsible for what I have written. All I ask is a comparison with scriptures and if there is a single word which is not fully sustained by the word of the Lord then I ask the brother or sister who discovers the mistake to write to me and let us reason together. All I want is for us to speak and act faithfully with one another for I am sure this is good in the house of the Lord.

I hope the dawning of the new year on the household of faith will bring to us many spiritual blessings and that we may be able to pray and act for the good of Zion and for the mutual edification of each other. Your brother in the tribulation of the gospel.

L. H. HARDY.

Roxboro, N. C.

BELOVED BRETHREN AND SISTERS:—Of the household of faith, and blessed inhabitants of the city of God. The last time I addressed you I was in the low dark valley, left it seemed to me to the mercy of the enemy who had smitten my life down as one that had been long dead; the sun had been long gone

down, and oh it seemed to me it would never rise again. But it was there, as I told you that I was made to remember the days of old. Deep sleep had fallen upon me and I could not arouse to life and light: but at length I heard a still small voice saying unto me, "A wake thou that sleepest and arise from the dead and Christ shall give thee light." The illuminating words of such a voice as that caused me to awake, and with them came the power that raised me up, and oh, the beauty and grandeur of the surrounding scene, for lo! the sun of righteousness had arisen with healing in his wings and dispelled the gloom and darkness of so long a wintry night. Oh then I realized that the valley was indeed a fruitful place. The warm penetrating rays from that blessed sun of righteousness began to melt my frozen heart, and to warm my callous frame. My captain supplied me with every needed provision for the furtherance of my journey—caused a "spring" to break out and gave me a draught of pure fresh water, when I was again ready to resume my journey. But before this, one night while I slept, I thought my parents were away, and I saw my enemies hovering round seeking an advantage to dispossess me of my timely inheritance—my earthly possessions as it were; and while I was somewhat in fear of danger my mind was caught away and centered upon a city most consoling to think about, and the thought that that city was mine (for I thought it belonged to my father's family) dispelled all my fear, (my father returning at the same time) and I turned and spoke to my enemies saying to them, You didn't know we had a city, but we have, and it is a fenced city too. I thought they might dispossess us of our timely comforts and enjoyments, but they

could never dispossess us of that rich inheritance for it was fenced and secure to all the heirs of promise. I do not remember just those words in the scripture, but I am sure it is scripture, and I know it is true whether it is in just that language or not, for the city of God is a fenced city. Isaiah said, "In that day shall this song be sung, "We have a strong city; salvation will God appoint for walls and bulwarks." Not long after I had resumed my journey, my dream was interpreted to me. After my dear heavenly Father had blessed me with all needed graces and blessings for the time being, and given me many renewed evidences, and much provisions for my further benefit and encouragement on the way he departed as it were and went away for a short season, and during his absence Satan or sin the enemy that is always to devour, was sneaking around trying to rob me of the comforts, joys and pleasures with which my Father had blessed me; but in the meantime my Father appeared again, and blessed me with the words by which I was enabled through the power of the Spirit to subdue my enemies. Then with my Father as a leader (a true guide indeed) I soon felt to be safe and secure within the walls of the great city—a city securely founded, whose maker and builder is God, who also appointed for its walls salvation. And now O beloved of the Lord, I have a sample like unto the "days of old." O the beauty and splendor of that lovely sight! Oh to be blessed with a view of that lovely city and feel to be encircled within its sacred walls is a wonderful blessing indeed. The name of it is Zion, the city of our God; she is called the perfection of beauty, the joy of the whole earth: and great is the Maker and Builder of that city. Then my dear com-

passionate heavenly Father had once again confirmed me in my hope giving me that blessed assurance of an inexhaustible and never failing inheritance in so great a city, he commanded me to "open wide my mouth," and he filled it with praise and thanksgiving to the great Builder; for "great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." So once more dear brethren and sister, after a long, cold and dreary wintry night I have been enabled to rejoice in hope of the glory of God. Seeing then, beloved we are so blessed with such a heavenly and divine inheritance, what manner of persons ought we to be? How careful we should be not to hurt or wound each others feelings by word or deed; for there is enough contained in and pertaining to the city of our God to employ our mind and thoughts the remainder of our allotted days here in time; and oh that her inhabitants might be blessed to think about her more—to walk about her and to talk about her, consider her walls &c. and that their devotions might be to the Lord that brought them out of Egypt. Enable us oh Lord through the power of thy Spirit to mortify the deeds of the body, for then thy promise is that we shall live. Brother Gold, I am anxiously, but impatiently awaiting a time for you to stop with us. Much love to all. Your sister in a renewed hope.

LOUISA A. EDWARDS.

Polkton, Anson Co. N. C.

ELDER P. D. GOLD, DEAR BROTHER:—My Post office address is changed from Elizabeth City, N. C. to Ready Ave. North of Willow Ave. Baltimore Co. Md.

I arrived her with my family on Dec. the 28th. It was pleasant weather until Saturday we had rain,

and Saturday night quite a snow storm, and the snow is still on the ground though the weather is clear.

I had received and accepted a call to the pastoral care of the church in Baltimore, and came here in order to serve the same. They had provided a comfortable house for me, and a friend in his kindness had put in coal and wood, so we do not have to go out for either.

We had a good meeting on Sunday the 1st of January, notwithstanding the snow. This was the beginning of my pastorate. We had Elder Chick, the former pastor with us at night and enjoyed him very much.

It was quite a trial indeed to me to part with my home church (Bethlehem, Tyrrell Co. N. C.) I had become very much attached to them, and they seemed to be loth to give me up.

This church has a membership of 40, and it was my privilege to baptize 18 of them, and I love them as the children of my heavenly Father. I have spent many very pleasant moments with them, and I was always glad when the time came for our meeting, and I never did anything that I hated worse than to tell them that I was going to leave them. Our last meetings was a good one, yet a very sad one. We parted in tears, each asking the blessings of God upon the other. They did not seem inclined to complain, and many of them said they had felt it some time, and this made me feel that the Lord was in my leaving. I have seen a great deal of trouble over it, and did try to ask the Lord to direct me, and my impression was to come. The mind of the church here seemed to be on me, and they have given me a warm reception, and I hope it is of the Lord. I never have bright manifestations like some of my brethren seem to have, but have to fol-

low the impressions of my mind, and judge from the result whether the Lord was in it or not. I love this people, and love to serve them, but I shall never forget the dear ones I have left behind.

Brother Gold, the Baltimore Old School Baptist association is to be held here in the city next May. Would be glad to have you come and be with us. I am a few yards outside the city limits.

J. T. ROWE.

Remarks.

Brother Rowe is one of our best preachers and much beloved where he is known. We lose much in his leaving N. C. We hope he may be a blessing to our people in Baltimore and they to him according to God's will.

P. D. G.

DEAR BROTHER GOLD:—Enclosed please find P. O. order for \$1.50.

Please send the LANDMARK for the next year to some afflicted brother in memory of my husband, C. S. McDaniel, and that it may be as great a pleasure to another of God's "shut in ones," as it was to him, is my earnest prayer.

Just five years ago today we were married, and the great blessing that then came into my life was taken from me in two and a half short years.

They tell me that I should not feel thus, and that he has gone to a happier home, but they forget that I am still here.

My health is unusually good, and I have been spared bodily suffering. So many blessings and comforts have been given me, that I ought not to murmur, and though at times I try to be resigned to God's will, at others it seems that

the bitterness of my loss is too great to be borne. "Oh for the touch of a vanished hand, and the sound of a voice that is still."

Excuse this intrusion upon your time. I only intended enclosing the P. O. order, but when I commenced to write I only remembered that you were his friend. Yours respectfully.

S. Y. MCDANIEL.

Remarks.

This is one example of the most remarkable affection I ever knew.

Brother McDaniel had been paralyzed for many years, and was as helpless as a little child. He had but little means of support. Nothing except a pension of a few dollars a month as a Mexican soldier. He was an old man, a widower, when this lady married him. She was a school teacher, has her own home, loved him so that she wanted to make his last days comfortable, but could not wait on him as she wished without marrying him. They were married, and she never wearied of helping him, and though he has been dead for several years she still mourns for him.

He was a member of the church at Wilson, and was years ago the publisher of ZION'S LANDMARK.

He spent many lonely and sad days until his marriage, when he was blest with cheerful days the remnant of his life, for he loved his wife, and she loved him as devotedly it seemed to me as woman ever loved a man. God bless that woman.

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.

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EDITORIAL.

JAMES MCKINNEY.

This brother has been a Primitive Baptist about 60 years I think. His grandfather was a noted deacon of Sandy Run church, in Cleveland Co. N. C. Elder Drury Dobbins, the most gifted preacher of all that country, and of the Primitive faith, was pastor of that church about 40 years. Elder Dobbins and this deacon were special friends. He was a revolutionary soldier. I remember him. How many of you have ever seen a revolutionary soldier?

Brother James McKinney's father was a Primitive Baptist preacher.— This brother James McKinney was born less than 2 miles from where I was, and he has always lived within less than 2 miles of where I was brought up. He is about 84 years old, and has known me from my infancy, and I have known him from my childhood.

If there is any man I love he is

one of them, and I think he loves me. There has never been a dishonest thing charged against him that I have ever heard of.

Is he old fashioned? I do not remember that I ever saw him wearing any kind of clothing but homespun, except his hat.

I saw a few days ago a statement in his county paper, that he has just bought his first pair of store shoes. He has always made, or had made, his own shoes until now he is so blind he cannot see how to make them.

Has he ever needed a dollar? He is an old fashioned farmer, and was a blacksmith, and has always been industrious and saving, and he has prospered, and has never lacked. He is one of the good old fashioned kind of men that considers the rights of others, is a peaceable, kind neighbor, attends to his own business, loves the gospel, and is blest now in his old age with a meek and humble spirit, which in the sight of God is of great price.

P. D. G.

ZECHARIAH—WHOM JEHOVAH REMEMBERS.

The prophet Zechariah was shown many visions, and was given much revelation by the God of Israel concerning that people, and the nations surrounding them.

Chapt. 1-6, "Your fathers, where are they? and the prophets, do they live forever?"

Answer, No. They are gone. They abide but a brief time. But the word of the Lord abides forever. That word spoken unto the fathers

and prophets, did it not take hold of them, and accomplish that which God purposed? For the Lord did unto them according to their works and their ways, as he said he would do. Then the word of the Lord never dies or returns to him void.

The exhortation is to them not to be as their fathers were who hearkened not to his word, therefore he sent them into Babylon during seventy years of captivity. But the time of that servitude was about accomplished, and their time of restoration was near at hand. Therefore godly men of Israel were crying unto God according to his will for deliverance.

Chapt. 1 : 8. A vision of a man riding upon a red horse, and he stood among the myrtle trees in the bottom, denoting that God's people as myrtle trees (lowly) are in a low place—showing their helpless and pitiable condition as humbled.

The man on the red horse denoted one prepared for battle and victory. Behind him were red horses and speckled and white. Horses denote swiftness.

Speckled horses blend different colors, and shadow forth a conflict; while white horses denote victory. These horses are to walk or go through the earth to ascertain and report the condition of the earth, and they go and return, and report that the earth is quiet, or not at all disturbed because of the oppression of the Lord's people in Babylon. Instead of the heathen nations of the earth being distressed for the oppression of Israel in Babylon, they were all at ease.

When the angel said, Oh Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, then the Lord answered, and talked with good words unto the prophet and comfortable words, and he was commanded to cry saying, "Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy." The Lord was but a little displeased with Israel, but the heathen helped forward the affliction.

Those that think to increase the affliction God appoints for Israel sadly mistake his character. No vengeance belongs to man. The jealousy of the Lord is a great defense for his people, and he will avenge them speedily that cry unto him. Only the helpless do cry unto him, and he hears them.

It was the purpose of God that Jerusalem should be rebuilt. He would return to Jerusalem with mercies, and his house should be built in it. The Lord would yet comfort Zion, and yet choose Jerusalem.

According to nature how improbable that seemed, for Jerusalem was a waste, desolate place, and Israel was enslaved in great Babylon, the chief kingdom of the world. But with God all things are possible, and there is nothing too hard for the Lord to do that he pleases. He never attempts to do anything and fails. He shall not fail nor be discouraged, but shall send judgment or truth into the earth.

Four horns appear unto this prophet. The prophet did not know what any of these things

meant, but would enquire the meaning of these things. These horns scattered Judah, Israel and Jerusalem. Horns denote power. The four quarters or powers of earth were arrayed against Israel to scatter and oppress her.

Then four Carpenters appear and the prophet is assured these carpenters are come to cast out these horns that did scatter Israel.

Thus this prophet is raised up to encourage Israel, and to prophesy good things and comforting things to them. But these good things are first showed to the prophet by visions and signs with goodly words interpreting these signs to him for strengthening Israel, in order to rebuild Jerusalem and the temple.

Chap. 2:1. A man with a measuring line appears. Zechariah is assured that this man is going to measure the length and breadth of the city preparatory to building it, assured that Jerusalem shall again be inhabited, and with such a multitude as towns without walls, and the Lord himself should be a wall of fire round about, and the glory in the midst.

The urgent command is sounded for Israel to come forth and flee out of Babylon or the north country, for he has spread Israel abroad as the four winds multiplying and strengthening them as the four winds of heaven. How commanding the word, "Deliver thyself O Zion that dwellest with the daughter of Babylon." Such is the Lord's love for Israel that he that toucheth Israel toucheth the apple of God's eye. For God would shake his

hand upon the nations and they should be a spoil or prey for Israel, and Israel should know the Lord sent him.

Now all these signs and visions appeared to Zechariah when as yet there were none of them actually come to pass. But God showed him beforehand what should be. So we say the Lord yet reveals what shall come to pass. When the Lord brings one unto judgment under conviction, and seals pardon and peace in divine forgiveness, and shows him his deliverance, this is all the prophecy going before and assuring him of salvation. This causes the daughters of Zion to sing and rejoice because the Lord comes and dwells in the midst of her. In that day also many nations shall be joined unto the Lord and shall be his people, for he will dwell in their midst. The Lord will inherit his holy mountain, and dwell in them, and they shall dwell in him.

Chap. 3:1, Joshua was the high priest. He appeared to the prophet standing before the Lord with filthy garments, and Satan standing at his right hand ready to resist him. Nor could Joshua utter a word. As high priest how vile he appears. He is powerless, for the guilty have no strength. Satan seems to have full power to claim him. What could he do without a Redeemer and deliverer? The Lord rebukes Satan, even the Lord that hath chosen Jerusalem. The choice of God saves those in whom he delights. Is not Joshua a brand plucked out of the fire?

The Lord caused his filthy gar-

ments to be taken from him, and clothed him with change of raiment.

A fair mitre is set upon his head. This crowned him in the Lord's beauty, and prepared him to stand before the Lord in the strength of the Lord, and thus he is prepared to receive an exhortation to keep the charge of the Lord, and is told that if he will walk in the Lord's ways he shall judge the Lord's house.

In the high priest there is a type of the glorious high throne of Jesus who is the High Priest in his Father's house.

Viewed as standing in the Lord's court clothed with change of raiment, Joshua and his fellows are wondered at. From thence is shadowed forth the Branch even Jesus that hath an everlasting priesthood with eternal life, and all his people live in him forevermore. The stone that the Lord laid before Joshua with seven eyes denotes the perfect wisdom of God. The engraving of this stone is all of the Lord—who therefore removes the iniquity of that land in one day. Here is the tried stone, elect and precious; the chief corner stone, in whom the whole building is fitly framed together, and groweth up into an holy temple in the Lord. Hence such security and peace is felt that every man calls his neighbor under the vine and fig tree. Peace and love abound. None dare to make afraid or molest, and plenty abounds.

Chap. 4:1. Again the angel that talked with him waked him as a man that is wakened out

of his sleep. He shows man things that shall come to pass. Before there is any city built the Lord shows him that which shall be. How can future things be foretold if they should not come to pass?

Zechariah is shown a candlestick all of gold. On this is a bowl with seven lamps with seven pipes joined with two olive trees, one on each side that empty their golden oil into the lamps. Here is the church of Christ in its golden brightness and beauty supplied with the anointing of the Lord. What a wonderful and glorious power is this shown to him. Not by power or might of man shall the temple be rebuilt, but by the Spirit of the Lord shall the temple be built with shoutings of grace, grace unto it. By grace are ye saved—Grace all the work shall crown through everlasting days.

The hands of Zerubabel (born at Babylon,) have laid the foundation of this house (temple,) and his hands shall finish it. We have here a type of Jesus born of woman, manifest in the flesh yet not of the flesh, who himself builds his own church, and we know the Lord God sent him. Though it appears small—a little stone, an infant small as the mustard seed, yet we should not despise the day of small things. Oh how little the Lord's people are in the eyes of the world, and still less in their own eyes.

Yet the plummet or rule is in the hands of Jesus whose eyes behold all. For his spirit is typified by the two witnesses that stand by the

Lord of the whole earth and brings the things of Jesus unto his people.

Chap. 5 : 1. After the establishment of the church, prefigured by the completion of the temple, there appears unto Zechariah a flying roll. This was full of curses. It went into the house of every thief, and into the house of every one that swore falsely. It went forth over the whole earth. This represents false religion.

There was lifted up a talent of lead, and this is a woman that sitteth in the midst of an ephah or measure of Egypt. Thus wickedness appeared in the midst of the ephah, and the heaviness of lead was cast over the mouth of this wicked woman. And behold two women with the wind in their wings, and they lifted up the ephah between the earth and the heaven. They carried this to the land of Shinar or Babylon to establish this false religion on its own base. This is wickedness. Its words are heavy as lead. It puts burdens on men that crush them down and kill them as lead. It lightens no burden, but increases burdens. It rests on its own foundation or base, so different from the Lord's temple in Mt Zion, which rests on Jesus whose yoke is easy, and whose burden is light.

Chap. 6 : 1. Again the Lord showed this prophet four chariots coming out from between two mountains of brass. Mountains of brass denote great strength. Chariots denote power. The first chariot is drawn by red horses denoting war,—the second by black

horses denoting famine and death, the third by white horses denoting purity, the fourth by grizzled and bay denoting mixed colors.

These represent the four spirits of the heavens that do the Lord's bidding in all the earth, or its four quarters.

The north country denotes Babylon from whence come wars and oppression. Under conviction for sin it is answerable to the law that devours all the pleasant places of its worshippers. The consequence to them is death. Then also follow the white horses or the gospel purity, wherein there is at first great joy and peace, but this is followed by mixtures of joy and sorrow—day and night—peace and distress—answerable to the grizzled and bay. First is the law dispensation followed by death. Then comes the gospel day of gladness and joy. Then comes a time of doubt, confusion, perplexity and searching to know whether I am a child of God or not.

Chap 6 : 12. But there follows one of the noted and famous views of the Lord Jesus—the Branch that grows up out of his own place, as a root out of dry ground. Whoever before heard of such a growth? Shall such holiness be found in one born of woman? He is the Branch, the tender plant coming from God.

He shall build the temple of the Lord. Jesus the Christ builds his church himself. Not by might, nor power of man, nor skill of earthly builders, but in his own heavenly wisdom. Jesus himself builds his

own church or temple, the city of the living God, where the high and holy one that inhabits eternity dwells. This is the place he has desired, and there he dwells who hath built all things. God dwelleth not in temples made with hands. But this building is by the Spirit of the Lord built by Jesus with shouts of grace, grace unto it.

Jesus is the builder and he shall bear the glory for he is worthy. The house is glorious, the church, but the builder Jesus hath more glory than the house. He is worthy, and to him be glory and dominion forever and ever.

He shall sit and rule upon his throne as king of Zion. Also as priest he shall occupy that throne. As lawgiver, as judge, as prophet, as priest and king shall he sit upon this glorious throne. He who is our lawgiver died to fulfill that law for us. He that is judge is our priest to atone for all our sins. He that is prophet is advocate to insure our triumph. The counsel of peace is between them both, that is as king and priest in the salvation of all Israel. Hence the peace of God rules in us, for the God of peace has brought up the Lord Jesus from the dead in the new and everlasting covenant.

Chap. 7 : 5. The Jews sent men unto the priests enquiring if they should fast or continue the legal worship of ceremonies as of old.

Is this the order when Jesus builds the temple? No, old things are done away. Under the law of Moses, when men did eat, or drink, or worship, it was not to the Lord,

but to themselves. There is never true worship under the law, or in the flesh. That is done away, ended, in Christ, and a blessed spiritual worship is established. In the gospel what doth the Lord require of thee O man? Answer, To deal justly, love mercy, and walk humbly with thy God. If one were to give the fruit of the body, if the mother were to give the fruit of the womb for the sin of her soul, it would be utterly contemned. "Thus speaketh the Lord of hosts saying, execute true judgment, and show mercy and compassion, every man to his brother. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." Zech. 7:9. To do this in truth is more than all burnt offering. When Jesus is revealed in one who by faith stands in the Lord, then that one in Spirit performs thus wondrously. He is a doer of the word, and is blessed in the deed.

Chap. 8 : 1. The Lord said, "I was jealous for Zion with great jealousy." The trait of jealousy in the Lord is holy, vindicating his righteous character, and defending and delivering his oppressed people. Jerusalem had been overridden by proud enemies that had gone beyond the pleasure of the Lord in cruelty to Israel, and also in imputing this power over to themselves. This awakens the just anger of the Lord, and he becomes jealous with fury against these oppressors. Hence the Lord returns unto Zion with great mer-

cies, and will dwell in their midst, and Jerusalem shall be called a city of truth, the mountain of the Lord of Hosts, a holy mountain. And there shall be old men and old women dwelling in Jerusalem. Surely it shall be healthy where old people dwell. And the streets of the city shall be full of boys and girls playing in it. Certainly a fruitful city is this. This is a blessed state wherein the old and young dwell together in Peace. The Lord turns the hearts of the fathers to the children, and the glory of old men is their children's children, and the children honor the father and mother.

I have seen some of that the past year in my visitations to our associations. There were old members leaning on the staff of their experience, and very young ones, boys and girls, playing or rejoicing in the streets of the city—in the church—walking and running in the way of the Lord, and it was a lovely scene to behold.

The Lord is bringing his people from the east and from the west, and he is their God, and they too are his people. Therefore let their hands be strong. For a long time Israel has been a by-word of reproach among the nations. Recently I heard that a Methodist preacher stated in their annual conference that people should be taxed to send the gospel to Cuba, and that all denominations favored missions except the Old Baptists, but that they were dying out so fast that all the other denominations could not bury them at fast as they are dying.

Why do you not of all denominations be united, for they work among the dead, and these dead can do the burying.

But the day of brightness is coming for the Lord's people. The doctrine held by the old Baptists shall yet be manifested as the doctrine of God our Saviour.

(CONTINUED NEXT ISSUE)

Brother M. A. Starkey, of Va. requests sister R. Anna Phillips to publish her experience. He read it years ago and was deeply impressed with it.

Who has a copy of her experience published in pamphlet form? I would like to know.

P. D. G.

MARRIED.

Married Dec. 21st 1898, at Mrs. Elizabeth Stalling's, in Edgecombe Co. N. C. Mr. B. D. Jenkins and Miss Sallie E. Bryant, by Elder A. J. Moore.

UNION MEETINGS.

The Stanton River Union will meet at Mountain Springs, Va. on the 27th of January 1899, and continue three days, if the Lord will. Brethren coming by rail road will be met at Chatham on Va. Midland R. R. in the afternoon the 26th from both north and south. A general invitation is extended to all lovers of truth.

W. H. SHIELDS, Church Cl'k.

NOTES.

If your date is, for example; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. This is to explain what we mean by 00 after a name.

P. D. G.

The Primitive Baptist church of Pig River, Franklin Co. Va. at its regular church meeting, on the 24th day of September 1898, adopted the following resolutions.

Whereas this church heard with deep sorrow of the tragic death of Samuel A. Hall on the 12th inst, son of our beloved pastor J. C. Hall.

Resolved that we the members of this church do prayerfully tender to our much beloved pastor J. C. Hall our deep sympathy for the bereavement that has befallen him in the death of his companion, sister Hall and also the tragic death of his son, humbly hoping that God in his great mercy and tender care for his dear dear children may grant to him sustaining grace in this his day of affliction, and may he be able to say as did Job, "though he slay me yet will I trust in him."

Resolved that a copy of these resolutions be forwarded to our pastor, and that a copy to ZION'S LAND-MARK with a request that the same be published; also that it be placed upon the record book of the church. Done by order of the church.

W. A. VIA, Ass't. Pastor.
S. S. WOOD, Cl'k.

One new subscriber secured by every old subscriber will enable me permanently to keep the LAND-MARK, at one dollar. See what you can do.

P. D. G.

OBITUARIES.

LUCY WARREN.

It is sad to know that death has entered the home of my dear uncle, and claimed for its victim my darling aunt, the loving wife of R. C. Warren. Aunt Lucy was the daughter of Capt. James R. and Gatsely Thigpen. She was born near Coneto, Edgecombe Co., N. C. Nov. 29th 1855, and died June 27th 1898. There is a vacant place in her home that can never be filled. She leaves a husband, mother, two little children and many relatives to mourn the loss of one that was dear to us all. She was always in delicate health, but for the last few years was almost an invalid, and her last sufferings were beyond description. All that the anxious hearts and willing hands of the mother, husband, friends and a kind and good physician could do could not relieve her pains, but God who doeth all things well released her of her sufferings which she bore with so much patience, and has taken her to her bright and happy home where pain can never enter. She was conscious to the last and expressed her willingness to die, and asked her husband and mother not to shed a tear for her. Sometimes she would say, "Welcome death, Welcome death." Dear Uncle it, is hard to for you to give her up. Her sweet smiles and kind words we will see and hear no more, but God knoweth best.

She was a member of the Primitive Baptist church. She joined at Cross Roads second Saturday in July 1891, and was baptized by Elder Sam Moore, then took her letter to Coneto, and remained a faithful member, and will be missed there, for her seat was always filled unless providentially prevented. Then to the sorrowful mother and husband weep not. We hope our loss is her eternal gain. May the Lord bless her husband and children, and may they feel that the Lord does all things well. A loving niece.

MINNIE L. WARREN.

MARTHA E. HARRISON.

DEAR BROTHER GOLD:—By request I send you for publication, the obituary of Martha E. Harrison, the beloved wife of C. R. Harrison. She died at her home in Martin Co. N. C. the 28th day of August

1898. She was the daughter of Theophilus Taylor and wife, and was born the 16th of August 1846, making her stay on earth 52 years and 12 days.

The 14th day of Feb. 1867 she and brother Harrison were married, and lived happily together until the angel of death came in the happy home and took her away.

There were born unto them 11 children, 10 sons and 1 daughter, 8 sons and the daughter survive her, and all were present to see her breath her last breath. She was a great sufferer the last 7 months of her life. She died with consumption. In her last hours she called her husband and kissed him, and said she was bound to die, and believed I shall go to a better place than this.

All was done for her that kind husband, doctors and dutiful children and friends could do, but nothing could stay the icy hand of death; so the Lord has taken from earth a good wife, a kind and loving mother and a good neighbor.

We will turn to that part of her life that by the grace of God enables her to be living with the blood-washed gone before.

She offered to the Primitive Baptist church at Beargrass, Saturday before the 3rd Sunday in October 1894, and was baptized the next day by her beloved pastor J. N. Rogerson. She never failed to fill her seat unless providentially hindered. She always was fond of company, especially the brethren and sisters, and would prepare to entertain company, and seemed to rejoice to see them come. She was kind to the poor and destitute. Her kindness in earthly things is as bread cast upon the waters that will be gathered up again after many days. She bore her sickness with christian fortitude saying, if it be the Lord's will I shall get up again, if not I shall die. She told the brethren and sisters that her time was short, but waited patiently the Lord's time. She seemed to realize though this earthly house dissolve she had a house whose maker and builder is God, eternal in the heavens. As has already been stated, on the 28th of August her spirit left its earthly tenement and took its flight into that world unknown. The next day a large crowd of brethren and friends met, and the writer preached a short funeral, and the pall-bearers took her to the grave. There we turned our backs on her to sleep until the morn of the resurrection to hear the glad sound, come ye blest of my Father

in heaven prepared for you from the foundation of the world. Blessed are dead that believe in the Lord, henceforth they rest from their labor, and their works do follow them.

W. H. PEEL.

REBECCA E. WADE.

MR. GOLD:—I want you to publish in the LANDMARK the following,

Mrs. Rebecca E. Wade, maiden name Lewis was born in Carteret Co. at what is now Marshallburg, Jan. 6th 1816, died Nov. 26th 1898 at Smyrna, making her stay on earth near 83 years. She professed faith in her Saviour some 12 years ago, baptized by Elder L. H. Hardy who was then pastor of the Primitive Baptist church at North River, Carteret Co. This was the writer's grand-mother. She kept up quite well for one of her age. She was taken helpless only 24 hours before her death. She was a good neighbor, kind to all, strong in the faith, having lost her husband some 20 years ago, one of her daughters (my mother) was killed near Morehead City, by the train. She bore her earthly afflictions with greatest of fortitude, being like her Saviour, acquainted with sorrow and grief. She leaves only one son having survived all of her children, 7 in all, and quite a lot of grand-children, and great grand-children, and many relatives to mourn her loss, but we all feel our loss is her eternal gain.

JOHN M. PHILLIPS,

S. M. WILLIAMS.

At the request of the family of Col. S. M. Williams, I attempt to write an obituary of his death. He was born Feb. 7th 1820 and died Oct. 28th 1898, making his stay on earth 78 years 8 months and 2 days. He was married to Sarah J. Smith (date unknown) to whom were born 10 children 7 of whom survive him.

In early life he united with the Methodist church and with them lived a consistent and orderly member until about 19 years ago, when the blessed doctrine of salvation by grace arrested his mind and he was, from honest conviction of mind, forced to sever his connection with that church and offered himself to the Primitive Baptist church at Middle Creek, Wake Co. N. C. and was received to fellowship in said church and baptized by the unworthy writer about 19 years ago.

His stay with us was indeed comforting,

for every act of his. His conversation was to us, as the judgment of a christian and he was in every respect a light to the church and a godly pattern for us to follow, and we feel that a father in Israel has passed over the river, to rest in a haven of everlasting bliss, to chant the praise of his glorious Redeemer, and we can but say, rest dear brother, the last enemy is conquered, thy warfare is over, and the blessed courts of heaven afford the sweet repose.

Brother Williams seemed to be perfectly resigned to the will of heavenly Father, and would often quote the language of the Psalmist David as recorded in the 23rd Psalm. The same Psalm was used by the unworthy writer as a text on the 31st day of Oct. 1898 to a large and sorrowing congregation, who were his friends and neighbors assembled to pay the last tribute of respect to a christian father, and neighbor, after which his body was laid to rest beside his dear wife, who had several years before preceded him to the grave.

About two years ago, his son S. D. Williams was suddenly taken away, and brother Williams spent the remainder of his life with sister Bettie G. Williams his son's wife, who is indeed a dear, precious sister, and all the aid and comfort needed by him in his advanced life, was freely and willingly rendered by her. So time brought no want on him.

In early life brother Williams was a man who was promoted to many offices of honor all of which he filled with honor to himself and satisfaction to his friends, but far better than all he never lost sight of his duty to his God and we may say truly his last days were his best days, for as he neared the verge of the grave he also neared the glorious paradise of bliss, and I think we can say, "he lived the life of the righteous and surely there is rest for the people of God."

To his dear children, the unworthy writer desires to say, weep not as those who have no hope, but imitate the pattern set you by your precious father, and as age declines with you, may you too, have faith to look beyond the things of time, to that blest abode, where the wicked cease from troubling and the weary are forever at rest, where a glorious reunion will take place with your precious father to cease no more forever, is the desire of the unworthy writer. Affectionately.

J. A. T. JONES.

APPOINTMENTS.

J. M. WYATT.

Sandy Grove	Wednesday after 4th Sunday
New Hope	Thursday
Black River	Friday
Bethsaida	Saturday
Hanusha Creek	5th Sunday
Hickory Grove	Monday
Mingo	Tuesday
Hornett	Wednesday
Seven Mile	Thursday
Wilmington	Sat and 1st Sun, in Feb.
Stump Sound	Tuesday
Bay	Wednesday
Yopps	Thursday
Wards Will	Friday
Cow Head	Saturday
North East	2d Sunday
Hadnotts Creek	Monday
Newport	Tuesday
White Oak	Wednesday
South West	Thursday
Maple Hill	Friday
Cypress Creek	Saturday
Muddy Creek	3rd Sunday
Sand Hill	Monday
Beaver Dam	Tuesday
LaGrange	Wednesday
Mewborns	Thursday
Meadow	Friday
Autrys Creek	Saturday
Sparta	4th Sunday
Lower Town Creek	Monday
Pleasant Hill	Tuesday
Upper Town Creek	Wednesday
Mores	Thursday
White Oak	Friday
Wilson	Saturday

J. E. ADAMS.

Union	Friday before 4th Sun in Jan.
Bethany	Sat and 4th Sunday
Beulah	Monday
Cross Roads	Tuesday
Memorial	Wednesday
Upper Black Creek	Thursday
Scotts	Friday
Contentea	Sat and 5th Sunday
Healthy Plains	Monday
Creeches	Tuesday
Salem	Wednesday
Clayton	at night
Little Creek	Thursday
Rehoboth	Friday
Fellowship	Sat and 1st Sun in February

J. D. VASS (OF VA)

Durham	Tuesday after 2d Sunday in Feb.
Oak Grove	Wednesday
Willow Spring	Thursday
Middle Creek	Friday
Sandy Grove	Sat and 3rd Sunday
New Hope	Monday

Black River.....Tuesday
 Bethsaida.....Wednesday
 Hannahs Creek.....Thursday
 Fellowship.....Friday
 Rehoboth.....Sat and 4th Sunday
 Clement.....Monday
 Little Creek.....Tuesday
 Smithfield.....Wednesday
 Pine Level.....Thursday
 Old Union.....Friday
 Cross Roads.....Saturday
 Beulah.....1st Sunday in March
 Upper Black Creek.....Monday
 Memorial.....Tuesday
 Ayoocks.....Wednesday
 Nahunts.....Thursday
 Goldsboro.....at night
 Brother Cavanaugh's.....Friday
 Sand Hill.....Sat and 2d Sunday
 Muddy Creek.....Monday
 Cypress Creek.....Tuesday
 Maple Hill.....Wednesday
 Harris Creek S. II.....Thursday

Sol.....Friday
 Bay.....Sat and 3rd Sunday
 Wards W.....Monday
 Yopps.....Tuesday
 Stump Sound.....Wednesday
 Wilmington.....Thursday night
 Will brother Cavanaugh meet him at
 Wallas on Friday before 2d Sunday. He will
 need conveyance.

J. S. DAMERON.

Wilson.....Tuesday after 4th Sunday in Jan
 Falls.....Wednesday
 Tarboro.....Thursday
 Lawrence.....Friday
 Conoho.....Sat and 5th Sunday
 Williamston.....Monday
 Bear Grass.....Tuesday
 Great Swamp.....Wednesday
 Goldsboro.....Thursday
 He will need conveyance.



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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 2548.	him, into the ark, because of the waters of the flood. 8 Of clean beasts, 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 signs and the doom. 4 Noah being commanded, 10 putt forth of the ark. 11 He buildeth an altar, and offereth sacrifices, 12 which God accepteth, and promiseeth to cover the earth no more.		Before CHRIST 2548.	
		AND God * remembered Noah, and every living thing, and all the cattle that was with him in the ark :		a ch. 16. 27. 1 Ex. 2. 14. 1 Gen. 1.	

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WILMINGTON & WELDON R. R. and Branches. & Florence Railroad Cond. Schedule.—SOUTH BOUND.

DATED Nov 20 1898.	No. 23 Daily		No. 41 Daily		No. 40 Daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 50	9 43	.....	.....	.....	.....
Ar Rocky Mt.	12	10 35	.....	.....	.....	.....
Lv Tarboro	12 21	.....	.....	.....	.....	.....
Lv. Rocky Mt.	1 00	10 35	5 40	12 52	.....	.....
Lv. Weldon	1 35	11 15	0 22	2 35	.....	.....
Lv. Selma	2 15	12 01	.....	.....	.....	.....
Lv Fayetteville	4 30	3 12	.....	.....	.....	.....
Ar. Florence	7 25	3 15	.....	.....	.....	.....
No 103 daily ex Sun.	.....	.....	.....	.....	.....	.....
Lv Tarboro	5 00 pm	.....	.....	.....	.....	.....
Lv Rocky Mt.	6 45 pm	.....	.....	.....	.....	.....
Lv Weldon	7 10 pm	.....	.....	.....	.....	.....
Ar Gold'sboro	7 50 pm	.....	.....	.....	.....	.....
Lv Gold'sboro,	.....	.....	A. M.	P. M.	.....	.....
Lv Magnolia,	.....	.....	7 01	.....	.....	.....
Ar Wilmington	.....	.....	8 05	.....	3 16	.....
.....	.....	.....	9 37	.....	4 20	.....
.....	.....	.....	A. M.	P. M.	5 15	.....

TRAINS GOING NORTH.

	No. 23 Daily		No. 41 Daily		No. 40 Daily		No. 103 Daily
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
Lv Florence	9 55	7 4	.....	.....	.....	.....	.....
Lv Fayetteville	12 11	9 43	.....	.....	.....	.....	.....
Lv. Selma	1 50	10 45	.....	.....	.....	.....	.....
Ar. Wilson	4 35	11 3	.....	.....	.....	.....	.....
No 103 ex Sun	.....	.....	.....	.....	.....	.....	.....
Lv Gold'sboro	5 00 am	.....	.....	.....	.....	.....	.....
Lv. Weldon	5 25 am	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.	5 45 am	.....	.....	.....	.....	.....	.....
Ar Tarboro	6 40 am	.....	.....	.....	.....	.....	.....
Lv Wilmington	.....	.....	P. M.	A. M.	.....	.....	.....
Lv Magnolia	.....	.....	7 15	.....	9 45	.....	.....
Lv Gold'sboro	.....	.....	10 10	.....	12 30	.....	.....
Lv Wilson	.....	.....	P. M.	A. M.	P. M.	P. M.	.....
Ar Rocky Mt.	.....	.....	1 17	11 35	10 45	1 16	.....
Lv Tarboro	.....	.....	2 14	12 07	11 35	1 53	.....
Lv Rocky Mt.	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro	.....	.....	12 21	.....	.....	.....	.....
Lv Rocky Mt.	.....	.....	.....	12 07	.....	.....	.....
Ar Weldon	.....	.....	.....	12 50	.....	.....	.....
.....	.....	.....	.....	1 25 P. M.	A. M.	P. M.	.....

†Days except Monday. †Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3 35 p. m., Halifax 4 14 p. m., arrives Scotland Neck at 5 08 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 33 a. m., daily except Sunday.

Trains on Washington branch leave Washington 20 a. m., and 2 30 p. m. Arrive Pamlico 9 10 a. m., and 4 00 p. m., returning leave Pamlico 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 05 a. m. and Sunday 9 00 a. m. Arrives Weldon at 11 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 10 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 40 a. m. and 4 15 p. a., Returning leaves Clinton at 7 00 a. m. and 3 40 a. m.

Train No. 75 makes close connection at Weldon for all points North daily, all via Richmond.

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QUARTERLY 1,

ZION'S LANDMARK.

Zion's Landmark

JESUS
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PUBLISHED SEMI-MONTHLY

— AT —

WILSON, N. C. North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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of Zion's Landmark

... where is the good way?"

... and this paper will contend for the ancient Land-
 marks of Truth, and strengthened by its cords of Love.
 ... traditions and institutions of men, and regard
 ... standard of truth.

... to search the Scriptures, and obey Jesus the king
 and satisfaction guard Zion, keeping themselves unspotted from the world.
 ... Association: a specimen for the mystery of the faith in God and the Father,
 ... ator, and the Holy Spirit the blessed Comforter.

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

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XXII 2/1/99 6

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable." Luke 3: 17.

ELDERS GOLD AND LESTER:—The above scripture was spoken by John the Baptist when he came in the wilderness of Judea saying, repent for the kingdom of heaven is at hand. The militant kingdom was ushering in, and the people were musing in their hearts at this strange doctrine and practice; and many of the people came to John and demanded baptism of him; and he said, O generation of vipers, who has warned you to flee from the wrath to come. Bring therefore fruits meet for repentance. None were baptized but those that gave testimony of their acceptance with God. For it is said that John was sent to make ready a people prepared for the Lord. I conclude those that were baptized by John were born of God, and John made them ready by baptism. Among them that were baptized were the apostles; and Jesus also came and was baptized in the river of Jordan by John. And then Jesus began more fully to make known his power. His fan (power) is in his hand and he will thoroughly purge his floor. To purge is to cleanse. The floor is the church. The wheat is the fruit of the Spirit which is love, joy, peace and long-suffering. The chaff is the imperfections of the

children of God.

The (garner) I think is heaven, There is nothing pure that originates in this world. Everything that is pure is in Jesus. There is nothing pure in God's children but Christ formed in them the hope of glory. It is very necessary that they should be purged from dead works to serve the true and living God. Christ sits as a refiner's fire to purify his children that they should offer an offering in righteousness. It is said the Lord is our righteousness.

In time past we were carried about with divers lusts, living without any hope in Christ. Before our sins were revived our hearts and minds were as a cage of unclean birds, something very hateful, and this is the condition of the sinner before he is cleansed from sin. I do understand that there is something done for the sinner, and that is to take away his hard and stony heart, and give him a heart of flesh. Except a man be born again he cannot enter the kingdom of heaven: and what constitutes a man, if it is not his internal faculties? I understand that it is these inward emotions that mourn over a life of sin, and this sorrow is produced by the light of the spirit shining in the heart of the sinner, and then he sees the justice of God in his condemnation; and while these exercises are going on he is realiz-

ing a foretaste of an awful eternity.

For it is said that to them that sat in the region and the shadow of death light had sprung up. So vital sorrow for sin is a foretaste of an awful punishment beyond the grave; but the deliverance from sin is a foretaste of the perfection that awaits the children of God.

I understand that the sinner receives the truth of this scripture in his experience. For the wages of sin is death, but the gift of God is eternal life. The children of God realize this death in part while under conviction, and occasionally while on their pilgrimage. When the sinner is quickened he is alive from that very time, though first to his condition as a lost sinner, and then he is made alive to the knowledge of Jesus in the pardon of sin. Old things are passed away and behold all things are become new.

Sometimes the sinner thinks when he is pardoned that he is perfect, and he never will see any more trouble, but he is sadly mistaken; for then he is fully entered into the field of battle, and the warfare will continue as long as life lasts. Notwithstanding the sinner is purged from his old sins, yet there is a fleshly mind in him, and there is a renewed mind also. Paul described them thus, I with the mind do serve the law of God, but with the flesh the law of sin. So there are two natures in the child of God, and that is the reason he cannot serve God perfectly in this life. So there is more or less striving with all of the children of God. Sometimes envy, hatred and evil surmising get the upper hand of the child of God. So it is very necessary that this evil growth should be purged out so that the fruit of the spirit might be made manifest to the praise of God's grace. Satan has more or less control of this fleshly mind, and might be still the

captain of the same, and Jesus has created his throne in the mind that serves God, so he is the captain of our salvation; and this is the reason that satan cannot prevail, for Jesus is stronger than the strong. I think Paul specially had reference to this internal warfare when he said, I have fought a good fight, I have kept the faith, and he also said I keep this body under, lest after I have preached to others I myself should be a cast-away. When we are enabled to keep our evil desires under control then we are in part bearing the image of the heavenly. Then we are as a city set upon a hill whose light cannot be hid. When this is the case the world cannot prevent this light from shining though in the days of persecution when God's children had to suffer martyrdom this light shown to a fuller extent than it does now.

But the chaff he will burn with fire unquenchable. The fire represents the judgment of God which is to purify his children; in this sense God is a consuming fire, and he also is a refiner's fire, and a fuller's soap, to purify the sons of Levi that they should offer an offering in righteousness. And this began to take place at the coming of the Lord Jesus Christ. It is as natural for the children of God to be encumbered with imperfections as it is for the wheat to be surrounded with chaff, or the gold or silver while in a crude state to be mixed with dross. The more we see of the purity of God the more we feel the need of Jesus, for we then can see the contrast is as great as it is between light and darkness; and all of the light that we realize spiritually is of the Lord, for it is said, ye who were sometime darkness are now light in the Lord. God's children today are in as much need of the teaching of the Holy Ghost as the

disciples were of the need of the teaching of Jesus. In a sense the scriptures are a teacher, for they are the words of inspiration; for it is said, The words that I speak unto you are spirit and life. All of the teaching of the Spirit of God is in harmony with the word of God, and if we were to profess to have a revelation, and it did not agree with the scriptures we should take it for granted that it is false; for there is harmony in all of the work of God. When the Spirit applies the words of Jesus unto us they are as much life unto us as when Jesus spoke them. Because the Lord changes not is the reason that experiences of God's children in all ages of the world agree with the scriptures, and our experiences in all ages of the world harmonize in substance one with another, and this is the reason that we can see eye to eye and speak the same thing in regard to our salvation.

ASA D. SHORTT.

Turtle Rock, Va

ALL IS VANITY.

Last night as I lay upon my bed while the thick clouds incased the starry heavens, so that not a cloud could be seen, and while the rain was falling and the winds singing the praises of Him who "holdeth the winds in his fist," and while the mountains were covered with darkness as a mantle, yet I remembered with joy and thanksgiving that although I could not see the sun, moon, stars, nor mountains, they were behind those dark clouds in splendor, giving light and warmth to the other side of the thick clouds; so I wondered when I beheld the majesty of the darkness for so it appeared to me: for all sight was obliterated, so I could not walk, nor even see by sight, and my mind soared out in the dark night going

back, back to my boy days, and hunted up nearly all the old relics of the past history of events in a life of sixty odd years, and I saw myself a little ragged, fatherless boy, resting my little white curly locks in the arms and against the bosom of a young blue-eyed, black haired widowed mother, and could hear her as I thought singing those sweet heavenly anthems of,

"O drive this dark cloud from my sky,
Thy soul cheering presence restore,
Or take me to thee up on high,
Where winter and storms are no more!"

I also saw the joys, sorrows, anxieties, mirth, levity, prosperity and adversity of my mother, myself and others, and when I sum them all up I exclaim, "All is vanity." I look back and see men who prospered in this world, and I longed to be in their stead. I lived to see many of them come to poverty, and die in shame. "All is vanity." I also have seen the dearest friends to human appearance that for a while seemed to be all of life to each other. They appeared to inspire each other with love and contentment, yet I have seen the wormwood spring up between them: "All is vanity." I thought when a child that where I lived was the best place in the world, and that I could not live any where else; but since then all the charms of that home have faded and died, "All is vanity." So I have been moving on from "vanity to vanity" for over 60 years, and I have thought many times I will now enjoy something at this place. Here is a dear friend whose love and kindness will never fail, but how soon death, pride, jealousy, or some other uncontrollable monster supplant me here, "All is vanity."

I have seen men of brain, wealth and influence and would envy their lot, but now they are dead, their property gone, their children scat-

tered, and beggars, and the wealthy home a wreck, "All is vanity." Solomon the wisest of men, after he had tried all pleasures to his heart's content on earth's discontent, exclaims, "All is vanity." Solomon was was an object lesson to teach us the folly of our desires, and what would be the end if we could gratify our thirst after all that is known or understood by the human senses.

God set up Solomon as an object lesson for us, and if we long to be wise and say in our hearts, I would be happy if I only was the wisest and smartest man in the world, this request God gave to Solomon, not for him alone, but for all who should live after him. Solomon was all that, and if you will ask him if his wisdom brought happiness? He will tell you no, for with the increase of wisdom comes the proportionate increase of sorrow, "All is vanity." Then you may say in your heart, And if I had plenty of gold and silver, I know I would be contented, but before you wear your life out to get it go with me to Solomon, and ask him if all his gold and silver contented him, and he will tell you no, that is also "vanity." Then we say in our hearts oh, if we were kings, presidents, or monarchs, so as to rule nations—such fame would make me happy, but go to Solomon who was all this, and he will tell you no, no, to be all this is "vanity." Then we may say in our hearts oh, if I only had great farms, fine gardens and stately buildings, I would be happy. Let us refer this desire also to Solomon who was allowed to have all this, and he will tell you no, there is no happiness in this, but "All is vanity." Then we may say in our heart that if we were allowed all the wives and concubines that our depraved nature might fancy that

we would be happy; but go again with me to Solomon, the man who knows by experience whether or not there is any happiness in the plurality of wives, or concubines, and he will tell you no, no, a thousand times, that he had suffered a thousand hells on earth as an object lesson to others not to covet more than is meet in this respect, as well as in all others, for "All is vanity." Solomon would tell you that one good wife could build an Eden for man on earth, but more than one would convert an Eden into an hell on earth.

Thus Solomon was set up as an object lesson to the world at large to prove by him and his nature that we all covet, and lust after more than is meet in everything, and God gave him the entire desire of his human heart to its full, to convince us that our desires are carnal, and would if allowed, ruin our peace in time, as well as destroy our hope of heaven. Then should we not rejoice that God withholds many of our desires, and blesses us only with that which is meet for our good and his glory. We may not see this while in this tempting world of sin, but by and by I expect to rejoice and praise God for withholding from me what I have sought in prayer and tears, for then I shall see my desires as God sees them now, and seeing them as God sees them I shall not only dislike them, but I shall be satisfied without them, and bless God for withholding from me all that is not meet, for, "all is vanity." Well did the Prophet compare man and his glory to grass, and the flower thereof. How many have I seen bloom and then wither and die. But God's love is everlasting. O how sweet to remember this love that will never end, will never change, never grow old, never get weak, nor cold, never forsake me;

but go with me through the valley of the shadow of death; while all terrestrial things and human love must fail and die, for "All is vanity."

L. I. BODENHEIMER.

High Point, N. C.

THE LAST DAY.

DEAR BROTHER GOLD:—The last day of the Old Year has come and gone, and the last night is upon us. The fact fills me with solemn thoughts, for it reminds me of all last things. And so my mind and heart move my hand to write you this last night of the expiring year of 1898. In about three hours more we shall have been carried on the rapid wheels of time to another mile-stone on the high way to Eternity, and then we shall have to move up our dates and write 1899. Thus all things are passing away. Should we be continued with the globe in its annual orbit another swift year, then we shall witness the throes of an expiring century, and the birth of the Twentieth Century, since the Word was made flesh, "by whom the worlds were made," but the Fiftieth Century since "the evening and the morning were the first day," and since the Lord God said, "Let us make man." So that will be a great and grand jubilee century, the Sabbath of Sabbaths, as time is divided into sevens—sevens multiplied on, and on—all ending at last in the full ripe harvest of Time, the home-coming, and the unending Rest. So our Lord, who made the first day, often speaks in his recorded words of the "last day," and once of the last "hour." "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." "Then cometh the end." How solemn! Yet all

created things must come to their appointed end. Once in the end of the world Christ appeared to put away sin by the sacrifice of himself. "Christ is the end of the law to every one that believeth." "He made an end of sin." "Oid things are passed away; behold, all things are become new." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, "Behold, I make all things new." "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." These shall have no end, and herein there shall be no last day, because our Lord's righteousness is everlasting. "and there shall be no more death." "I am the resurrection, and the life. And whosoever liveth and believeth in me shall never die," says Jesus. "In Adam all die." "Time shall be no longer," said the angel. The last child that shall be born in time shall die, as the years and ages die. The last day has come to many kingdoms and nations for they were "of the earth earthy." "In Christ shall all be made alive." "I give unto them eternal life."

Brother Gold, your two leading editorials in the first LANDMARK for the new year, on Sanctification and Resurrection, and Under the Law, are very scriptural, comforting and good. They present my heartfelt faith and hope and solace. You faithfully show, upon these three subjects, that God and Christ and Grace are all in all; that "all the goodness and obedience comes from God, and none of it from the creature. It is God working in the creature both to will and to do. The creature in whom God works this is desirous to do the will of God, &c. How good it would be if all our Baptists were content to

write and teach and believe thus. This pure doctrine of grace never divides nor disturbs the people saved by grace, but its opposite ever does. Our Master teaches us in prayer the same truth you write, saying, "Thine is the kingdom, and the power, and the glory forever." Even arminians confess it in their prayers. Surely sinners sanctified through the Spirit and saved by grace should do so. Then there would be peace. You show that life and all its out-working is because Christ is in you, and all your salvation is of him. Yours in Christ,

D. BARTLY.

REGENERATION.

ELDER P. D. GOLD, BELOVED IN THE LORD:—I fell impressed to pen down some of my feeble thoughts in connection with the new birth, trusting that the blessed spirit of truth may dictate words expressive of the matter under consideration. For a starting point I will quote a little of our blessed Saviour's language to Nicodemus. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." In this connection Jesus is teaching the necessity of being born again. He draws the line of discrimination between that holy, heavenly principle, or new man, and that which is earthly, sensual, devilish. So we see the difference plainly set forth in unmistakable terms. The natural man with his affections, lusts and desires is but a product of the flesh. What can natural ability avail towards producing a supernatural effect? The effect can never exceed its cause, any more than a stream can rise higher than its fountain. Now the exercise of any and every supernatural grace is supernatural, is purely of God, for what is born of

the flesh is flesh. David testifies, speaking of himself, behold I was shapen in iniquity, and in sin did my mother conceive me, Psalm 51: 5. Hear David again, The wicked are estranged from the womb. They go astray as soon as they be born, speaking lies, Psa. 58:3. Hence it is evident that sin is a thing or principle inherited by the children from their parents. Therefore it is natural for children to bear the marks or features of their father either in their characteristics or visible features or both. As a consequence of the transgression of the divine law, by our progenitors we incurred his displeasure. The penalty of that law being death twofold, so death hath passed upon all men, for that all have sinned. Now the creature is in possession of a three-fold faculty called the understanding, the affection, and the will, and they are controlled by the principles which we derive from our earthly, sinful parents, until it pleases the most holy Father to impart unto us a new life, a new birth, a new heart, a new nature, a new will to the quickened sinner, and it is the most gracious work in our poor sinful souls, of the ever blessed spirit of God, the spirit of life, and light, and love, and holiness, and truth. Until we are born again, or from above, the faculties of our soul are inanimate or void of the life of the holiness of Jesus, dead in sins, and the uncircumcision of our flesh, being under the influence and dominion of the prince of the power of the air, under the beggarly elements of our vile nature, and the body of sin and death, working the things that are consistent with our corrupt nature; and while this is our condition we are dead to the life and holiness of Jesus. It is in vain that the creature labors to excite us to action. It is in vain that he appeals to our

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conscience. True indeed is he insufficient to that end, with all of his force of eloquence or humanly devised means. Indeed we may boldly assert that poor, frail man, with all of his boasted attainments, inventive genius, cannot impart this new divine life into the dead faculties of our soul, for that is the gracious work of the ever blessed Spirit of the sinless God-man. It is he alone that brings in everlasting life to our poor sinful soul. It is by his own efficacious blood and righteousness that our poor sinful soul is brought out of its prison house of uncleanness, freed from under the beggarly elements of the world, adopted into the royal family of the glorious Lord, and into the glorious liberty of the children of God. To come nearer to the subject under consideration, I will attempt to enumerate some of the consequences of the new birth, under the similitude of a natural birth. Before the child is born into the natural kingdom it is shut up into the dark dungeon of its mother's womb, unconscious of its condition, in like manner are we prior to our spiritual being. Our soul is shut up as it were into the dark dungeon of sin, blinded by the god of this world, devoid of all sensibility of the evil consequences of sin. Then the new born child being launched forth into a new element, is alive now to all the sensibilities appertaining to a live child. It can now realize its needs. Then it is also natural for children to cry, for that is evidence of life. So is the newborn babe in the spiritual kingdom of our Lord. He is a crier also, yea he cries all the day long, yea the very breathings of his soul is Lord save, I perish. Lord be merciful to me a sinner, and he will not cease to importune at the throne of grace, until the most holy heavenly Father grants unto him

his requests. He desires the sincere milk of his mother's breast, that he may be satisfied and grow thereby. So of the babe in grace, as new born babes desire the sincere milk of the word that ye may grow thereby, (1st Peter 2:2.) He desires that he may suck and be satisfied with the breasts of her consolation, that he may milk out and be delighted with the abundance of her glory. (Isaiah 66:11.) It is also natural to clothe the new born child, for if he has nothing more to keep him warm than while he was in his mother's womb, he would perish. Even so it is true of the babe in grace, he cries day and night unto his gracious heavenly Father for his precious promises to be applied unto him, some sure support against despair. It is the golden righteousness of Christ that he hungers and thirsts after, and he has the positive promise of being filled. (Matt. 5:6.) Again, shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them them speedily, (Luk 18:7-8.) It is also natural for children to possess something of the image of their father. Even so the children of our heavenly Father possess his image and character, and his name shall be in their foreheads, (Rev. 22:4.) Now the term regeneration occurs in Matthew 19:28, Titus 3:5, and I do not think it is mentioned in any other passages of the bible. It implies being born again. Beside the ever blessed spirit of truth has seen proper to employ other terms of frequent occurrence in different portions of the scriptures, conveying precisely the same idea of which we will name some. viz, christians are described as born of God, John 1:12-13, 1st John 2:29, chapter 1:4. They are also represented as begotten of God, or by the word of God, James 1st

chapter 18 : 1st Peter 1st chapter 3 : 23, and the same thing in substance is presented under the idea of a new creation. 2d Cor. 5 : 17, a renewing of the mind. Rom. 12 : 2, a renewing of the Holy Ghost. Titus 3 : 5, a resurrection from the dead, Eph. 2 : 6, a being quickened. Eph. 2 : chapter 1 : 5. Regeneration then may be regarded as the communication of spiritual life to a soul previously dead in trespasses and Sins, by the operation of the ever blessed Spirit of Truth, in consequence of which divine operation the Soul begins to apprehend Spiritual things in a new light, to believe them in a new manner, to love them with an affection not before felt, and to act henceforth from new motives, and to new ends. The effects of the new birth cannot but be very perceptible in the humble penitence, and contrition for sin which is produced in the ardent breathings after the knowledge of God, after conformity to his holiness and communion with him through Christ Jesus, and in the kind and fraternal feelings which spontaneously flow from the renewed heaven born Soul toward all men, and especially toward the household of faith; for to the Brethren of Christ the Soul born of God cannot but entertain an affection of peculiar strength and tenderness, both because they belong to Christ, and because they possess and manifest something of the lovely image of him that hath begotten them anew. But our old sinful nature will remain with us during the whole of this present life, and the more grace we have in our heart, the more we feel and mourn over the remains of indwelling sin, and we need our Jesus, and our great exemplar every moment of our lives to keep us from the evils of the world. We are not commanded to change and improve our old nature,

for that is impossible for us to do, Rom. 7, Chap. 18; 8 Chap. 7; 1st John, 1 Chap. 8. Who can bring a clean thing out of an unclean? not one, Job, 14; 4. But we are commanded to watch it continually, and keep under, and keep it in subjection. Matt., 26; 41 1st Cor. 9; 27. While we cannot do this in our own strength, we can do all things through Christ who strengtheneth us, by his indwelling Spirit, Rom. 5; 21; 7: 25. Yea, I can do all things through Christ which strengtheth me, Phillip, 4: 13. That is we can put off, keep under, crucify and mortify the old and sinful principles, and to put on the new man, principles or desires. So dear brethren, let us strive to walk in the foot steps of the flock, that has gone before us, and of the Lord Jesus, the Father's son, and our elder brother. Finally when we have done with the afflictions and turmoils of this life, may we see Jesus, who is our hope, and be like him in the celestial paradise of God, and join in the general assembly and Church of the first born. Now Brother Gold, I have penned down some of my views in a broken way upon the subject, but I am not sure that they are correct, for I am sensibly aware of my weakness, and inability. Now I will leave it to your disposal to do with it as you see proper, and it will be well with me, a sinner saved by grace, if saved at all.

THOS. R. SAWYER,

Lowland, N. C.

DEAR BROTHER GOLD:—I will make an attempt this morning to pen some reflections for your perusal and for the LANDMARK, if worthy of a place. A little incident is recorded in Mark in what is called his gospel that I propose

to offer some comments upon,

"On the morrow when they were come from Bethany he was hungry, and seeing a fig tree afar off having leaves he came if haply he might find anything thereon, and when he came to it he found nothing but leaves," Mark XI: 13th 13th.

If this incident has not been recorded and preserved as a lesson of instruction to the disciples then present, and for our learning and profit also, we might wonder why such a trifling incident should have been so faithfully recorded. The fig tree is referred to other times, and seems to be emblematic of men as the fig tree that was ordered to be cut down as a useless lumberer of the ground, because for three years fruit had been sought and waited for but nothing had been produced but leaves. I am occasionally reminded of the Saviour's allusion to the fruitless fig trees in my intercourse with his professed followers. It will not do to suppose that Christ was ignorant of the lack of fruit before going to the tree, but he would call attention to it for a lesson to his disciples and to professors of faith in him throughout after generations. Suppose we call it, "nothing but talk." Some people that we meet with talk so well, and talk so much. We might suppose when the time for fruit arrives they will be loaded down with fruit and that like the tree of life they will yield twelve manner of fruits and yield it every month, that is all the time. All the variety of fruits that was yielded by the apostles. But alas! when you expect that haply you will find fruit thereon you are disappointed. You find nothing but talk. A tree when it bears no fruit is apt to have a much more luxuriant foliage and growth of leaves than when there is fruit. Peter said "How soon is the fig tree withered away." It may be that all this was done for Peter's sake, as he was the most

forward one among the disciples to talk, and when the time of trial came all his talk amounted to nothing. He also had some experience in that withering away. It is very trying to find occasionally some one or more who seem to show great promise of usefulness, manifest abundance of zeal, are prompt in attendance upon appointments, and seem to enjoy the company and fellowship of the saints: to find after a few months that it was all nothing but talk. I don't know whether a tree has a right to be called a fig tree if it never produces figs.

The Lord said "If ye continue in my word, then are ye my disciples indeed." This is only another way of saying that those who do not continue in his word to produce any fruit had not really been his disciples at all, and so should not be called disciples. His people were chosen and ordained that they should go and bring forth fruit, and that their fruit should remain. "Every branch in me that beareth not fruit he taketh away." I cannot understand the prompting that would yield abundance of talk when there was no real interest in what was said. It is hard telling which is most to be set aside as worthless when there is nothing but leaves or when grapes are looked for and the vine has produced wild grapes. These are things to which the ministry would do well to take heed. In Gospel Bonds,

E. RITTENHOUSE,

State Road, Del. Dec 23, 1898.

ELDER W. A. SIMPKINS, Esteemed Friend:—It is with much weakness that I attempt to write a few lines in reply to your very good letter which reached its destination in due time, bringing the glad tidings that the friend of sinners reigns, whose mercy endureth for

ever, whose loving kindness never fails. As I read and re-read its comforting words, my mind was carried back to the time when as I hope God manifested his love to me, a wretched, hell-deserving sinner, revealed Christ to me as the "Chiefest among ten thousand, the one altogether lovely," and I felt like saying, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me by the still waters." If I could always feel thus I would fear no evil, but these happy seasons are of short duration. How expressive are these lines:

"Few minutes in praise I employ,
and these are succeeded by pain."

It seems that I go doubting and fearing most of the time, trying to find out whether the change in me is the right kind or not. Sometimes I think I must be mistaken, and feel like saying all these things are against me, O shall I ever feel like singing His praise again? But like dear old afflicted Job I can sometimes say, "Though he slay me yet I will trust Him."

Is it not encouraging to hear or read of others who in telling of their doubts and fears, their joys and sorrows, tell our feelings also? When I meet one like you who I do not doubt being one of God's chosen, and hear them tell our feelings so much better than we can, and in whom we see the image of God's dear Son, (I don't believe any ever sees the image of Christ in his people except those to whom he has been revealed, therefore I hesitate to say that I have seen it; but I can say this much, that if I have ever seen the image of Christ in any one I have seen it in you,) it makes them feel very near to us, and causes a love for them to spring up in our hearts which many waters cannot quench. At least it is so with me, but it seems to me that if you

know how vile and sinful I am you would not care to be remembered by such an one.

No, Mr. Simpkins, I don't think that I shall ever regret writing to you, or going to hear you talk. I wish I could hear you often, but I feel like your letters are too good for me, and I sometimes fear that the reason why I feel so unworthy of these things is because I am deceiving God's people? But I know I do not wish to deceive. I enjoy your letters so much, but I feel like I am enjoying the fruits of another's labor which I fear I have no right to. I know that my feeble efforts to write are so imperfect that they cannot rightly be called answers, but where little is given little is required. I believe you will pity my ignorance, and forgive that which I say amiss. I feel quite sure you would not scorn to feed the least one in your Father's flock, and this I am if one at all, and if I am one of these little ones your labor will not be in vain; for Jesus says, inasmuch as you have done it unto the least of these you have done it unto me. I have sometimes felt a great desire to write to you, and at the same time felt it impossible to do so, and this makes me fear that it is wrong for me to write at all. Still I feel like I must, and I humbly hope it will do no harm.

I guess you went to Middle Creek Saturday and Sunday. Hope you had a good meeting. We did not go to Lebanon last 1st Saturday or Sunday. I am glad to know that you intend going to the Union meeting at Durham, and I hope I can go too. I often feel that I would be glad to see you and hear you talk, but it seems strange that you should think of me, for I do not feel worthy of a place in your memory.

I felt sure that you did sympathize with me when you were up

here, and although I felt very unworthy of it. I hope I sincerely appreciated it. The sympathy and friendship of the Baptists is very sweet to me. I do not feel fit to be with them, but still I long for their fellowship, but when I think how sinful I am, and how apt to go astray, I feel that it is best as it is. I had rather suffer much than be a reproach to the sacred cause, but while in me, that is in my flesh dwells no good thing, we know that there is One who is able to save to the uttermost those that come unto God by him. It is by grace through faith, that not of ourselves, it is the gift of God that we are saved, and though we have no righteousness of our own, has not God said that, "I will be merciful to their unrighteousness?" But this is to the elect, and if I could only know that I was one of them, but we cannot know these things. I think I know that if I am saved it is by grace.

Mr. Simpkins, I would be glad to send you my experience (though I fear it is not an experience of grace,) and hope to be able to do so sometime. Much love to all. Unworthily, but affectionately.

LUCY TERRY.

DEAR BROTHER GOLD:—I feel like you, and a great many more, are deceived in me. I have had several Baptists to tell me that I looked good, and it makes me feel bad, and when as good a man as I think you are told me I looked like I was always happy, I felt like one had truly said "the heart is deceitful above all things, and desperately wicked," and mine must be more wicked than others, for it to shine in my face. Indeed I am not always happy. I am everything else but happy sometimes, though I believe I have been happy.

I have seen the time when I could truly feel that, "On the wings of his love I was carried above," but my song has been changed to, "Where is the blessedness I knew when first I saw the Lord." I believe I know the truth when I hear it, and I love to hear it, but I am not always lifted above my troubles and forget everything else, but thanks be to God for his promise, "He will not always chide, neither will he keep his anger forever."

Sometimes I read the precious promises and it seems that I can take hold of them, and again I read and it seems that it must be for some one else and I am left out, but I can't help hoping, when I think of your sermon on "What hast thou in thy house." That carries me back to days of yore, when I drew out and filled the vessels and had some left. But where is it now. I cannot tell you what I am, I can only say "Here I am, behold who will, sure I am a sinner still. I can truly say with Job, "Behold I am vile, I abhor myself in dust and in ashes." I have such vile thoughts that sometimes I feel I am a dishonor to our pure and undefiled Head. I feel like if the Baptists knew all my thoughts and conduct they could not call me sister. I have thoughts that I am ashamed for God to know, still I am thankful that He searches the heart. For I do so many things contrary to my own wishes, that I rejoice to know that he knoweth my down-sittings and my uprisings, "and understandeth my thoughts afar off." I cannot at all times feel like Jesus is my righteousness, my strength, has lived a perfect life for me, because he knew that I could not. I can see that perfect way and it is lovely and I desire above all things to live perfect, but His ways are not our ways, "such a life is too high for me. I cannot attain unto it."

David says surely His salvation is nigh unto them that fear him," and if I know myself I do fear God, and try, as much as in me is, to keep his commandments. I have felt like that if there was no bible except the words, "If our gospel is hid it is hid to them that are lost," that would be enough. I have been high and lifted up; but now it seems that I am cast down never to rise. I have so many doubts and fears, that I am tempted to think I have caught the shadow and missed the substance, and what have I done is I am deceived, I have deceived so many people, but I have so many vile thoughts that I am often made to cry "The Lord rebuke thee satan," and sometimes I get so low down that I feel like crying aloud, "My God! My God, why hast thou forsaken me." I try to pray that he will give me strength "to lay aside the sin which doth so easily beset me and run with patience the race that is set before me looking unto Jesus the author and finisher of our faith," if I am not deceived. If we could ever look unto Jesus and behold Him as he is, and could stay clothed and in our right mind, we would not have so many doubts and fears, but when He leaves us to ourselves, we do like Peter did, he went back fishing and caught nothing until the Lord appeared to him.

I think sometimes that I have felt like Adam did when God called him and said "Adam, where art thou?" When he calls us, he shows us that we are naked, and we like Adam immediately confess that we are stripped of all selfrighteousness, and have transgressed thy law, therefore we are afraid, we see that we are condemned, and indeed justly, and that puts us in hell, until Jesus reveals himself to us as our righteousness, our all and in all. Yours in love of truth,

DELIA A. JARRELL.

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.

(CONTINUED FROM LAST ISSUE.)

Let our people speak every man the truth in his heart, imagine no evil in his heart against his neighbor, and love no false oath.

Chapter 9:1-5. Though false religion should vaunt itself and flourish as Tyre and Damascus in their merchandise, yet the Lord will cast down all their pride, and stain all their glory. These uncircumcised shall see it and fear, and their expectation shall be ashamed. Then the Bastard or false professor shall dwell in Ashdod where he belongs, since he speaks not the pure language of Canaan, nor is born in Zion. For God shall cut off the pride of the uncircumcised Philistines. Thus God will take away the false and corrupt, but every one that remaineth shall be for our God, and shall be strong in the Lord. For the daughter of Zion shall rejoice as her king cometh, meek and lowly, having salvation. How humble he is riding upon the foal of an ass,

but he is just and haying salvation. His lowest humiliation reaches and saves the daughter of Zion. He is just. He makes an end of sin. He brings in everlasting righteousness.

Chap. 9 : 9- The Lord will take away every enemy cutting off the chariot or false trust of Ephraim, and the horse from Jerusalem, or all her self-righteousness. He will cut off the battlebow so that Israel shall learn war no more. He will also speak peace to the heathen, and his dominion shall be from sea to sea.

He will send all the Lord's prisoners out of the pit wherein there is no water, and send them out by the blood of the new covenant, or by the blood of Jesus, and he will do this for Jesus' sake. Therefore encouraging words are given to these prisoners of hope. For the Lord will render double unto them. He will forgive their iniquity, and justify them by the faith of Jesus from all things, from which they could not be justified by the law of Moses. For the Lord bends the bow of Judah, or is his strength in the battle, and mad^e Ephraim as a full bow of strength, and raised up the sons of Zion against all the wisdom of the world or Greece, to destroy it. For the Lord God will fight his battles. It is God that justifieth, and if God be for us who can be against us? It is Christ that died, yea rather is risen again. Who shall therefore lay anything to the charge of God's elect? The Lord shall save them as his own flock, his own sheep, and they shall be as the

stones of a crown of glory. For how great is his goodness, and how great is his beauty. Corn, sweet, rich food, and nourishing shall make the young men glad, and new wine shall make the maids cheerful.

Chap. 10 : 11- In the time of the latter rain, the gospel day, they shall ask for rain, and the Lord shall make bright clouds, gracious witnesses, and give showers of rain, and there shall be plentiful harvests. This is so much more wonderful than the days of idolatry when the idols spoke vanity, and diviners told falsehood, and the Lord's anger was kindled against all such corruption; for he hath exalted his own people, and made Judah as his goodly horse in battle.

Out of Judah came the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. Jesus is the corner that came as the foundation out of Judah. Jesus is the nail on which every vessel is hung, and is secure. Of Jesus is the sword of victory, the battle bow of strength that slays every enemy, and fights the battle for Israel, for the battle is the Lord's. Out of Jesus comes every oppressor together. For the Lord laid on him the iniquity of us all, or every burden was borne by him for the church, and hence every oppressor was destroyed by him in his crucifixion,

Therefore strength is given unto his people to overcome their enemies, their sins; for the Lord is with them. Great shall be their

triumph for the Lord is their leader and their king. He shall gather them from all countries, and cause them to inherit all things. He is their strength, and is their salvation; and their enemies shall be found liars unto them, and Israel shall tread upon their high places. They shall come out of all countries. The Lord shall pass through the sea with affliction, and shall smite the waves in the sea, so great and wonderful is his rebuke over the proud enemies of his people. Many are the visions of this prophet. In the 11th chapter he "exclaims, "Open thy doors, O Lebanon, that the fire may devour thy cedars." He beholds the destruction of the temple at Jerusalem, and the glory of Israel consumed. Fire devours the goodly cedar, and the glory of Jerusalem. The pride of Judah is stained. But the poor of the flock—the flock of slaughter, are fed. When Jesus comes what a day of burning as an oven, while all the proud and self-righteous become as stubble. But the poor have the gospel preached to them. The flock of slaughter are fed. The Lord Jesus takes two staves, Beauty and Bands. The staff beauty represents the law—covenant which was broken asunder by the people, and in this Jesus showed they had no interest in him. He said unto them give me my price. So they weighed for him his price, thirty peices of silver. That was what they estimated him at. Was it not a goodly price! With this money a potter's field was bought to bury strangers in. Provision is made for the death

and burial of the Lord's redeemed ones, so they rest in him, and are no trespassers in their graves.

Then the Lord cut asunder the other staff even bands and severed the brotherhood of Judah and Israel, and the Jews are scattered without a nation, priest or king, temple or home, law covenant or prophet.

Besides is a foolish shepherd that shall not feed them, nor seek their good, nor heal them, but in darkness they shall wander, to this very day a hissing and a by-word among the nations.

But woe to this idol shepherd, or these false teachers that preach the law, being ignorant of God's righteousness.

His arm shall be dried up, and his right eye shall be utterly darkened. Strong delusion is given. A deceived heart holds such and they cannot deliver themselves. Such is false religion with its leaders.

Chap. 12 : 1. How great the authority of the Lord that stretched out the heavens, and laid the foundations of the earth, and forms the spirit of man in man. What a defence to Israel. "Behold I will make Jerusalem a cup of trembling round about, when they shall be in the seige both against Judah and against Jerusalem." All that attack her shall be drunk with fear as they drink of this cup that makes them tremble. He that touches Israel touches the apple of God's eye. The angels of the little ones that believe in Jesus do always behold the Father's face in peace.

Better it were that a millstone were hanged around the neck of one, and he cast into the sea, than that he should offend one of these little ones that believe in Jesus. All the powers of the enemies of Jesus shall be smitten.

The governors of Judah (the apostles) shall say in their heart, the inhabitants of Jerusalem shall be my strength in the Lord of hosts. The God of Israel shall be in them therefore shall they be strong in the Lord. These apostles shall be as a hearth of fire among the wood, for their enemies shall be as wood, and like a torch of fire in a sheaf devouring and consuming all the enemies, and Jerusalem (the church of God) shall dwell in safety, and its inhabitants shall flourish. The Lord shall put equality among all his people, that one do not magnify itself against another. The feeble in that day shall be as David, and the house of David shall be as the angel of the Lord.

The Spirit of grace and supplication will the Lord pour out on the house of David, and on the inhabitants of Jerusalem, and they shall look on Jesus whom they have pierced, and shall mourn for his mercy, and shall be in bitterness for him. This began to be fulfilled on the day of Pentecost. Jesus is exalted a prince and a Saviour to give repentance unto Israel, and the forgiveness of sins. There was a great mourning in Jerusalem. God's people are mourners. A blessing in the gospel rests upon them that mourn in Zion.

Every one brought under conviction mourns apart. None, however distinguished, are exempt from this. The house of David, or Levi, or Shimei, or Nathan all mourned apart. Each one feels mine is an extreme case. I am the vilest. Hence each one desires to hide in his shame and guilt, and each mourns apart.

Chap. 13 : 1. In that day a fountain is opened for all these mourners in Jerusalem for sin and uncleanness, in order to wash away all their guilt. Then all the idols shall be cut off and no more be remembered. How blest are the inhabitants of Zion. When the Lord alone leads Jacob no strange God is with him. Jesus must reign until every enemy is slain—all our sins destroyed. All false prophets and unclean spirits shall pass out of the land. No child of God shall then tolerate a false prophet in Israel.

The reproaches of them that reproached God fell on Jesus. The false prophet, and he that had told a vision out of his own heart, the deceiver and every transgressor, should be cut off. For Jesus should bear the iniquity of the people. The sword of Justice should awake against the shepherd and against the man that is God's fellow. Smite the shepherd and the sheep shall be scattered, not slain, for God will turn his hand upon the little ones to shelter them. In all the land two parts shall be cut off, and die, and the third part the Lord will bring through the fire, and will refine and purify as silver is refined.

They shall call on the Lord's name, and he shall say, It is my people, and they shall say the Lord is my God.

The third part is the remnant, the last part, those vile in their own eyes. The last shall be first. Here is the new covenant wherein God says, I will be to them a God and they shall be to me a people.

Chap. 14 : 1. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee." This was literally done when the earthly Jerusalem soon after the day of Pentecost was besieged by the Roman armies, and so completely was Jerusalem taken and overmastered by the enemy that the spoil was divided in her midst. But yet a greater slaughter shall be when the corrupt elements of earth shall all be gathered against that self-righteous system, and the body of death shall be destroyed. The fuel for death to prey upon, namely, the self-righteous nature of Jerusalem shall be divided and swallowed up, and every corrupt principle shall be bound and brought into captivity. Then shall the Lord stand up to fight against all those enemies, for the battle is the Lord's.

His feet (the feet or steps of Jesus,) shall stand upon the Mount of Olives. The olive-oil is pressed out by the foot. Jesus tread this wine-press alone, and barefoot, and pressed out the oil that to us is anointing oil of gladness. This mount of crucifixion is before Jerusalem. In the presence of all Jesus is crucified. It is open and evident.

He is lifted up between the heaven and the earth.

The Mount of Olives shall divide or part asunder, a line running toward the east and toward the west, Half of the mountain shall remove toward the north, and half of it toward the south, so that a way shall be opened for the flow of living water—half toward the former sea, and half of them toward the hinder sea. The former sea means the sea in front, and the hinder sea means the one in the rear. A sea denotes multitudes of people, and they need cleansing. The living waters flow back to those who have lived and died before the coming of Christ. They also flow in front to all of God's people who are yet unborn, for complete provision is made for them so that all Israel shall be saved. As the tree of Life denoting Jesus was in the midst of the river, and on each side, a full Saviour for all time, or time, times and half a time, so this living water flowed to all before and that shall follow.

This shall not be darkness nor light as you would wish. The light shall not be clear nor dark. The inhabitants shall see but not clearly, as they would wish, nor do they see what they wish to see. If one could see himself as he wishes there would be no darkness at all, but he would know he is a christian. If one were left to himself he would be in utter darkness. We are saved by hope, and we walk by faith, and not by sight, This shall be one day, or the same day to all the Lord's people.

And the Lord shall be king over all the earth, for there shall be one Lord in Zion, one Lord, one faith, and one baptism, and his people shall be one, or they shall be all taught of God—all speak one and the same thing in Christ Jesus.

A plague shall fall on all that fight against Jerusalem. Such leanness will befall them that their flesh shall consume away. Darkness shall seize them. It shall be apparent to all Israel that the Lord is not their shepherd. They shall not be able to tell of the Lord's wonderful dealings, for their tongue shall consume away in their mouth, or it shall be manifest that they do not eat the flesh of the Son of man, but each one feeds on wind and is withered.

There is no Saviour but Jesus; neither is there salvation in any other name. Every soul that will not hear Jesus shall be cut off.

In that day shall there be holiness to the Lord. It shall be upon all God's people. Whatsoever ye do whether in word or deed let it be in singleness of heart unto the Lord. It shall be on the bells of horses inscribed, holiness unto the Lord. Or that which we once trusted in for its fleetness and strength shall now be in subjection unto the Lord. Even the pots in the Lord's house shall be like bowls before the altar. All the vessels of the Lord, both Jews and Gentiles, however vile they may have been, shall be clean before the Lord, and sanctified to his service, and all nations of the redeemed shall flow to the Lord's house in

the top of the mountains. Then there shall no more be the Canaanite in the Lord's house. We mourn that the Canaanite is still in the flesh. But in the Lord's house Jesus dwells. He has purged his temple. His people are holy in him. That which is born of God doth not commit sin.

We see in Jesus the fulfillment of all prophesy. As we see him our wisdom, righteousness, sanctification and redemption we see that we are complete in him. Hence our glorying is in the Lord.

P. D. G.

"Thou hast delivered my soul from death; wilt thou not deliver my feet from falling, that I may walk before God in the light of the living?" Ps 56 : 13.

When I read the above to-night it seemed that I might have read it from, as painted on, my own heart; so fully in accord is my heart. For years past I have rested securely on and in Jesus as to my eternal salvation, or as to the deliverance of my soul from eternal death. And summing up all the evidence, why shouldn't I rest there? I count myself the very poor, blind, naked, miserable, lost and needy, yet helpless sinner Jesus came to seek and save. And I count Jesus to have accomplished that salvation; and that the Father looks to him as the head over all things to his church—composed of just such sinners—for that salvation; just as the civil laws look to the husband and not the wife, for the payment of debt, though she contracted the whole. Then I can claim some of the scrip-

tural evidence of obtaining this salvation, or of being born of the Spirit—the best proof of which is to have the Spirit; without it you are none of his:—the grand and distinguishing trait of the Spirit is to love good and hate evil. If I have the Spirit of God, I am to that extent like God; he loves Jacob and hates Esau; so do I love Jacob and hate Esau, that is, I love holiness and hate sin.

And that inclines me to depart from evil and seek to attain to purity. God being the perfection of holiness, we are irresistably drawn to him. Also as born of God, we love God; this makes a two-fold chord drawing us to him. And so strong grows this love and this desire to attain to, and be like God, that our punishment feared is no more the burning tortures of a distant place, but banishment—banishment from God and all good. And so sweet, so blessed, so above all things desirable is communion with God—is to have the light of his countenance lifted upon us among the living; that while we feel secure as to eternal salvation; and that to lay off the mortal body will bring full fruition, we would still secure and preserve a glimmer of the light of that divine presence promised to an obedient walk. Therefore the beseeching prayer “wilt thou not deliver my feet from falling that I may walk before God in the light of the living.” Ah, not the deliverance of my soul from death—not the eternal salvation of my soul, that so concerns and troubles me; I look to, and rest

in Jesus Christ for that. God knows, as I also, that I could do nothing in this line: and the very fact that he has done for me—and so great and good a work—what I could not do for myself, makes me but the more appreciative and desirous to do what I can in grateful acknowledgement and obedience to his honor and glory. God help me to walk as becomes one so blest. What are the little self-denials and mortifications to the body necessary compared to the eternal sufferings from which saved? Notwithstanding all things my chief desire for this life is a godly walk and conversation to the honor and glory of my Lord and Saviour: this now concerns me above all else; my daily prayer is, “lead me not into temptation but deliver me from evil—keep my feet from falling,” then I shall have attained my main object in this life—to “walk before God in the light of the living.” The main torment of my life is the fear that I shall yet fall one day by the hand of Saul, and bring reproach upon the blessed name of Jesus. I had rather die than do so. When I remember some of the things I have suffered rather than do so, I am astonished at the goodness of God to me; for I know it was his hand that upheld me; but let that hand be withdrawn and I certainly fall. This knowledge makes more fervent and urgent the prayer “wilt thou not deliver my feet from falling?” And the knowledge that some brethren whom I considered strong and enduring in the Lord, have finally fallen and become cast-

away is terrible to contemplate: and the conviction that should God withdraw his saving hand, I would inevitably fall, fills me with fear and trembling awful to realize. Oh my God, not for mine, but for Jesus sake, deliver my feet from falling, not only that I may live in Jerusalem, but also that I reproach not him I love. When we remember that Jesus has done everything for us as to eternal redemption, justification, &c, having and requiring of us only to obey his law, or to walk as he did in this life; how little, by comparison is left for us to do? And seeking first to do this,—make all, all else subservient or secondary, he has promised to add all necessary temporal things; so that we have no excuse. To walk with Jesus is to live with Jesus. To walk with God is to live with God. Think of a conscience daily approved unto God;—think of the blessedness of walking or living before God in the light of the living, which is divine light, and divine living. It is our indispensable duty and blessed privilege to thus daily live. And this secures that confidence, as to the deliverance of our soul from death, "that hath great recompense of reward." If brethren and sisters knew my heart, its burdens and needs—they would pray for me.

R. A. P.

State of North Carolina, Caldwell Co. Wednesday, October 12th 1898, we the undersigned presbytery, being called upon to constitute a Baptist church at Zacks Fork, met and organized by electing Elder

A. J. Taylor Moderator, and deacon Milton Carlton Clerk. Whereupon J. M. Sherrill, C. C. Sherrill and T. C. Sherrill presented themselves with a copy of the Primitive confession of faith as subjects for that purpose. We the undersigned presbytery after a thorough examination, finding them established in the faith of the Lord Jesus Christ and orthodox, do hereby set them apart to all the privileges of the church of our Lord Jesus Christ, and as such we do further more recommend them as such to the Primitive Baptists everywhere.

A. J. TAYLOR,
E. H. BILLINGS,
WM. R. CRAFT,
G. L. MCGEE.

MILTON CARLTON, CLK.

The church now being in order for business opened her door for the reception of members, whereupon several persons presented themselves and after a confession of their faith in Christ received the ordinance of baptism by Elders A. J. Taylor and G. L. McGee, and were received into the fellowship of the church.

Please give notice in the LANDMARK that we have built a new house, four miles north of Cary, Wake Co. N. C. Hereafter instead of making appointments at J. R. Young's make them at Chestnut Grove, as that is the name I have given the meeting house. I will give this as a general invitation to all who have a mind to come and can come to let me know. I will try and meet them and Cary. Your loving brother.

JAMES R. YOUNG.

Cary, N. C.

Elder J. M. Wyatt writes me he is on his appointments, and needs conveyance.

NOTICE.

Please, when you wish a change made in your Post office, state the one you wish it changed from, as well as the one you wish it changed to.

P. D. G.

One new subscriber secured by every old subscriber will enable me permanently to keep the LAND-MARK at one dollar. See what you can do.

P. D. G.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. If it is 1 July 99, it is paid to that date. This is to explain what we mean by dates after names.

P. D. G.

OBITUARIES.

WILLIAM MILES,

DEAR BROTHER GOLD:—At the request of sister Miles I write and forward you the following obituaries of her husband and son.

Brother Wm Miles was born Dec. 1st 1826, and died Sept. 1 1897. God in his infinite wisdom spared him for many years, which he diligently employed for the good of others and the glory of God.

The death of his devoted son William F. Miles, which occurred July 16th 1897, seemed to hurry the day when he too should give up his earthly home and go to his final reward.

I was called upon to preach the funeral of brother Miles and son at the Arbor church, in Caswell Co, to a large and attentive audience in Nov 1898. It was at this church that I baptized brother Miles and wife many years ago—August 1874.

In the death of brother Miles the church has lost a strong pillar, his family a kind and wise head, and the community in which he lived a good upright citizen.

Just before his death he called his eldest daughter to his bedside, and told her that he was not afraid to die and gave her instructions as to his burial.

Oh what a blessing to be ready to die when our appointed time comes. Brother Miles leaves a bereaved and heart-broken widow, and two devoted daughters. May God be to the widow a protector, to the daughters a father, and guide and protect them in life's changing and trying ordeals, and finally fit and receive them to his kingdom is my prayer.

A. N. HALL.

LAURA BROWN CLARK.

By the request of her grand-parents, Mr. and Mrs. Joseph Clark, I send you for publication the notice of the death of their little grand-daughter Laura. She had just turned into her third year. She was born Sept. 3rd 1896 and fell asleep in the arms of Jesus the 12th day of July 1898. She was the little daughter of Mr. John and Katie Clark and the life of their household, and also her grand-parents who had raised her almost. They miss her tattling little tongue, and her precious little smiles, and her little footsteps they will hear no more, her stay on earth was but short, but long enough for the family and neighbors to love and become attached to her. She was a sweet little girl, and as patient as any one could be during her illness. Our Saviour said suffer little children to come unto me, for theirs is the kingdom of heaven. She is gone and left a sinful world and will no more suffer pain and death. We deeply sympathize with her bereaved parents and grand-parents, for we know their grief was great while watching their baby struggle with the king of terrors, and when it was gone, could they not truthfully use the language of Job, and say, the Lord gave and the Lord has taken away, blessed be the name of the Lord.

So let us dear children be resigned to the will of God, and may it be his will to lead those bereaved ones in the path of duty and make their burden light. They can truthfully say, "A precious one from us is gone."

SENAH, F. MOORE.

Delton, Va.

JOHN A. PURVIS.

By request of his bereaved wife I send you for publication the obituary of Mr. John A. Purvis.

John A. Purvis, oldest son of Reuben and Maxilla Purvis, was born in Marin Co., N. C. Jan. 13th 1851 and died of inflammation of the brain after an illness of four weeks, Oct. 29th 1898.

He was first married to Julia Francis Worsely Feb. 22d 1876, by whom he had 5 children 3 of which are now living, and she died Aug. 27th 1886.

On the 18th of April 1888 he was married again to Anna Castine Sherrod by whom he had 4 children, 3 of which are now living and she died Jan. 21st 1893.

June 24th 1896 he was again married to Etta O. Allsbrook and she and the six children together with one brother, two sisters and an aged mother survive him to mourn their sad loss.

He had just been to the Kehukee Association at Smithwicks Creek and returned home on Sunday evening and was taken as soon as he entered the house and was confined to the house and was without his right mind for the greater part of the time until he died.

His bereaved and affectionate wife writes me that while he was sick he spoke particularly of the sermons of Elders Dalton and Jones at the Association and seemed very much to enjoy them, and he also spoke very often of going home and when they would open the windows and doors and show him that he was at home he said, I see, and this is all right here, but I want to go to my home. She feels confident that he received a hope sometime before he died, but did all he could to conceal it and has departed and entered into rest. He was a good friend to the Baptists and took great delight in preparing for company at their meetings and entertaining them at his house which was ever open to them. He was an industrious and successful farmer, a good citizen and provided for his family, his dear wife says a good and affectionate husband to her. He was a member of the Masonic fraternity by whom he was buried with their usual honors. May he rest in peace and the dear wife and loved ones left behind be blessed with the gracious spirit of resignation to the will of him who doeth all things well. Affectionately yours.

M. T. LAWRENCE.

Hamilton, N. C.

ELIZABETH E. STOKES.

This faithful tried and much afflicted, sister was born Aug. 12th 1818, joined the church at Upper Town Creek, N. C. and was baptized by Elder Jesse Baker in June 1856, was the mother of 9 children, 6 daughters and 3 sons, and died Sept. 29th 1896, in Nash Co. N. C. All her daughters have joined the church following the noble example of their mother.

She was paralyzed and for several years was helpless, and suffered much. Her loving daughters were kind, untiring and faithful in their attentions to their suffering and helpless mother.

What a noble trait this is in obedient children.

Sister Stokes was a sound Baptist, one that had been tried and was therefore proven to be faithful. Why are the Lord's faithful ones so tried, while the world have no distress or trouble here? They have their good things here, while the Lord's humble poor have their evil things here.

But we feel that the trouble and sorrows of sister Stokes are all over with her forever, and she is at rest in Jesus, blessed sleep indeed. May the blessings of the Lord descend and still rest on her children.

P. D. GOLD.

WILLIAM F. MILES.

Wm. F. Miles was born November 13th, 1877, and died July 16th, 1897. He had gone from his father's home in Caswell county to Reidsville, where he was engaged in the mercantile business. He was bright and energetic, and leaves many friends to mourn his loss. William was a strict member of the Missionary Baptist church, and his pastor remarked that in his death his church had lost one of its purest members. While death seemed premature in his case, yet he was not found wanting, for he said to his physician shortly before dying that he would soon be done with the trials and troubles of this life, and that he was ready to go. Many are the sympathizers with his good mother and devoted sisters, who are now weighed down with the death of father and son within six weeks of each other. But we shall not complain, for God has given and God has taken away, so blessed be the name of the Lord. Rather let us

rejoice that he has chosen father and son as his servants above.

A. N. HALL.

Greensboro, N. C.

THOMAS H. WARREN.

I will try to write a few lines in memory of our dear father, Thomas H. Warren. He was born November 5th, 1834, and departed this life September 23rd, 1898, aged 63 years, 10 months and 17 days. He leaves a wife and three children, two daughters and one son, an aged brother, and two sisters, and a host of friends to mourn his loss, though we mourn not as those who have no hope. Our loss is his eternal gain. He united with the church at Blount's Creek on 5th Sunday in June, and was baptized the 3rd Sunday in July, 1879, by Elder Archibald Jones, and had been a consistent member of that church 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. He served as church clerk for several years, and gave it up about a year ago on account of his health. He was a severe sufferer with consumption for nearly three years. O, Mr. Gold, how we miss him around the fireside, and O how sad to go to church and see his vacant seat. It is sad to think we have no father now. We miss his kind and gentle voice, and the warm grasp of those dear hands that 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,

SARAH E. WARREN.

Gilead, N. C.

ISAAC LAMM.

This aged brother, the oldest man I am satisfied I ever beheld, was born in 1795, and died in June, 1898. He was born in Wayne county, N. C., and died in Wilson county, N. C.

In 1831 he united with the church at Lower Black Creek, and was baptized by Elder Jordan Sherrord. He was a deacon of said church. He was a bright, active man in business, and a good church member.

For many years he was totally blind, and became quite deaf, and was helpless.

I felt much interested in him, and would

visit him. When he was about 100 years old I asked him who baptized him. He told me, and then related his experience, or gave the reason of his hope, also told the reason why he was baptized; and it was just as Baptists talk who received a hope this year.

I also asked his view of doctrine, and he gave it, as clear as I wish to hear one speak.

He told me the angels were his companions and talked with him, and that a bright light appeared to him at times.

One day I asked him if he wished to live. He replied in substance as follows: No, I have nothing to live for. All my old companions are dead. I am pretty deaf and wholly blind, therefore cannot labor, and I do not want to live. I said to him, What do you want to do? He replied, "I want to die and go home."

He was very full of love. His face expressed it so much, and he would entreat me when I would leave to stay and talk with him.

I went to see him one week before he died, and saw that he was fast sinking. On asking him if he knew that he was a child of God; he replied, No, I do not know it, but I hope that I am. His wife and daughter said that he prayed much to die. He said to me, "I am enduring great pain."

When he died he was about 103 years old. What a blessing for such to depart and be with Christ.

P. D. GOLD.

APPOINTMENTS.

J. E. ADAMS.

Black River.....	Sat and 3rd Sun in Feb.
Mingo.....	Monday
Barbrys Chapel.....	Tuesday
Hornett.....	Wednesday
Seven Mile.....	Thursday
Reedy Prong.....	Sat and 4th Sunday
Hickory Grove.....	Monday
Oak Forest.....	Tuesday
Hannahs Creek.....	Wednesday
Benson.....	at night
Bethsaida.....	Thursday

J. M. WYATT.

North East.....	2d Sunday in Feb.
Hadnotts Creek.....	Monday
Newport.....	Tuesday
White Oak.....	Wednesday
South West.....	Thursday

Maple Hill.....	Friday	Little Creek.....	Tuesday
Cypress Creek.....	Saturday	Smithfield.....	Wednesday
Muddy Creek.....	3rd Sunday	Pine Level.....	Thursday
Sand Hill.....	Monday	Old Union.....	Friday
Beaver Dam.....	Tuesday	Cross Roads.....	Saturday
LaGrange.....	Wednesday	Beulah.....	1st Sunday in March
Mewborns.....	Thursday	Upper Black Creek.....	Monday
Meadow.....	Friday	Memorial.....	Tuesday
Autrys Creek.....	Saturday	Ayeocks.....	Wednesday
Sparta.....	4th Sunday	Nahunta.....	Thursday
Lower Town Creek.....	Monday	Goldsboro.....	at night
Pleasant Hill.....	Tuesday	Brother Cavenough's.....	Friday
Upper Town Creek.....	Wednesday	Sand Hill.....	Sat and 2d Sunday
Moore.....	Thursday	Muddy Creek.....	Monday
White Oak.....	Friday	Cypress Creek.....	Tuesday
Wilson.....	Saturday	Maple Hill.....	Wednesday
		Harris Creek S. H.....	Thursday
		South West.....	Friday
		Bay.....	Sat and 3rd Sunday
		Wards Will.....	Monday
		Yopps.....	Tuesday
		Stump Soun. d.....	Wednesday
		Wilmington.....	Thursday night

J. D. VASS (OF VA.)

Sandy Grove.....	Sat and 3rd Sun in Feb.
New Hope.....	Monday
Black River.....	Tuesday
Bethsaida.....	Wednesday
Hannabs Creek.....	Thursday
Fellowship.....	Friday
Mehoboth.....	Sat and 4th Sunday
Clement.....	Monday

Will brother Cavenough meet him at Wallas on Friday before 2d Sunday. He will need conveyance.



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THIS CUT shows the size of the type and the binding of the

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P. D. GOLD.

<i>The beginning of the flood.</i>		GENESIS, VIII.	<i>The waters abavage.</i>
Before CHRIST 2344.	him, into the ark, because of the waters of the flood.	CHAPTER VIII.	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,	1 The water abavage. 4 The ark resteth on Ararat.	
	9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.	2 The oxen and the donk, 13 Noah being commanded, 16 year forth of the ark. 30 His family on alive, and of fresh airtide, 31 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:	4 ch. 15. ps. 124. Ec. 8. 26. 1. 5mo. 2.

NOTICE.

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Cond. Schedule.—SOUTH BOUND.

DATED Jan 15 1899.	No. 23 Daily	No. 25 Daily	No. 41 Daily	No. 40 Daily
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 50	9 43	.....	.....
Ar Rocky Mt.....	12 55	10 30	.....	.....
Lv Tarboro	12 21	.....	.....	.....
Lv. Rocky Mt.....	1 00	10 35	5 40	12 52
Lv Wilson.....	1 55	11 14	6 20	2 40
Lv. Selma.....	2 55	11 57	.....	.....
Lv Fayetteville	4 30	1 05	.....	.....
Ar. Florence..	7 25	3 15	.....	.....
No 102 daily ex Sun.	P. M.	.....	.....	.....
Lv Tarboro.....	6 00 pm	.....	.....	.....
Lv Rocky Mt.....	6 45 pm	.....	.....	.....
Lv Wilson.....	7 10 pm	.....	.....	.....
Ar Goldsboro.....	7 50 pm	.....	.....	.....
Lv Goldsboro..	.....	A. M.	P. M.	.....
Lv Magnolia...	.....	7 01	.....	.....
Ar Wilmington	.....	8 09	3 21	.....
	P. M.	A. M.	4 25	5 50

TRAINS GOING NORTH

	No. 23 Daily	No. 24 Daily	No. 25 Daily	No. 41 Daily
Lv Florence.....	A. M.	P. M.	.....	.....
Lv Fayetteville	9 50	7 40	.....	.....
Lv. Selma.....	12 45	10 43	.....	.....
Ar. Wilson.....	1 50	10 12	.....	.....
	2 35	11 31	.....	.....
No 102 ex Sun Lv Goldsboro.....	5 14 am	.....	.....	.....
Lv Wilson.....	5 50 am	.....	.....	.....
Ar Rocky Mt.....	6 15 am	.....	.....	.....
Ar Tarboro.....	7 04 am	.....	.....	.....
	.....	.....	P. M.	A. M.
Lv Wilmington	.....	.....	7 00	9 45
Lv Magnolia..	.....	.....	8 31	11 30
Lv Goldsboro..	.....	.....	10 43	12 30

Lv Wilson.....	P. M.	A. M.	P. M.	P. M.
Ar Rocky Mt.....	2 30	11 31	10 35	1 15
	.....	12 07	11 35	4 53
Lv Tarboro.....	12 21	.....	.....	.....
Lv Rocky Mt.....	3 30	12 07	.....	.....
Ar Weldon.....	4 12 P.M.	A. M.	P. M.	.....

*Days except Monday. †Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3 35 p. m., Halifax 4 15 p. m., arrives Scotland Neck at 4 55 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 37 p. m. Arrive Pamlico 9 10 a. m. and 4 00 p. m., returning leave Pamlico 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 51 a. m., arriving Smithfield, N. C., 8 20 a. m. Returning, leaves Smithfield, N. C., 9 00 a. m., arrive Goldsboro, N. C. 9 20 a. m.

Trains on Nashville Branch leave Rocky Mount at 9 30 a. m., 3 40 p. m., arrive Nashville 10 a. m., 4 03 p. m., Spring Hope 10 43 a. m., 4 25 p. m.

Returning leave Spring Hope 11 00 a. m., 4 55 p. m., Nashville 11 22 a. m., 5 25 p. m., arrive at Rocky Mount 11 45 a. m., 6 00 p. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11 30 a. m., and 4 15 p. m. Returning leaves Clinton at 7 20 a. m., and 3 50 p. m.

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

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AK —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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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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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.

ELDER P. D. GOLD, DEAR BROTHER:—I have for some time desired to write a few lines to you concerning the dealings of the Lord with me, if indeed he has dealt with me at all. This being my first attempt I trust you can bear with me in my weakness.

The 2d Saturday in Feb. 1897 I hope the Lord showed me I was a lost sinner. That day being the regular meeting day at the Old Mill meeting house they all went to preaching, and came home and told me that there would be preaching at Terry's School House that night. I wanted to go very much, but it so happened that I did not go. I retired early that night, and was thinking how disappointed I was because I did not go, when something seemed to say to me, what good would it do you to be up there with those good people, when you have got to die and go to torment? Tongue nor pen can ever express my feelings. Then for the first time in my life I tried to pray. I asked God to spare me until morning, and I would live a better girl. Morning came and I was no better. I did not know what was the matter with me. I thought I was going to die and be lost forever, and prayed to God to have mercy on me; but it seemed to me it did no good. Instead of getting better I grew worse every day, and would get the bible and try to read in it,

but every word I read seemed to condemn me. I would put it down and say I would never read it again.

One day I was feeling badly, and went off up stairs, and lay down, and had not been up there long. I do not know whether I was asleep or not; but turned and looked to one side of the bed, and saw two men sitting on a bench, and one asked me what side I was on? I told him that I was on the Lord's side, and he got up and came to me and tied my feet and hands, and I could not move nor speak. I tried to call father. I knew he was down stairs, but I could not speak. Then I turned and looked to the other side of the bed, and I saw the Lord standing there, and when I saw him the other one disappeared; and then the Lord disappeared. By that time my sister had come up there, and asked me what was the matter. I told her nothing more than I was dreaming a fearful dream. I did not know what to think of what I had seen or dreamed. It troubled me, for I did not know what it meant. I went on in this way week after week, begging the Lord to have mercy on me a poor sinner, and if it was his will to take that great trouble from me and let me be happy with my dear people once more. I could not think it was the Lord's dealings with me. I thought it was imagination, and I would

wear it off my mind and go on and enjoy myself as before; but oh I could not. No where I would go was any pleasure to me, and no body was any comfort to poor me. I felt like my father and mother had forsaken me, I had no friends on earth, and none in heaven, and thought surely there was nobody in the world like poor sinful me. I will never be able to tell how much trouble I was in, and oh what could I do but beg the Lord to have mercy on me. So many times I would go in and sit down at the table and look at my dear brothers and sisters, and think how soon I had to die and leave them, and oh I loved them so well. I would leave the table, and tell them I did not feel like eating and would go off somewhere and try to pray. I felt like if I just could ask father and mother to pray for me that I would feel better, but I did not want them to know how much trouble I was in, and felt like it was a sin for me to try to ask God to have mercy on me. I wanted to go to preaching, and sometimes I would go, and wish I had remained at home.

Brother Johnson was the first man I heard preach after I was struck under conviction, if I ever was, and it did seem to me every word he preached was to poor troubled me, and thought surely he knew my condition. I could not keep the tears back, and lots of times I would stay at home on that account, for I did not want any one to see me shedding tears.

One morning I went out in the peach-orchard, and was standing looking at the trees in full bloom, and thought I would never see them in bloom any more, and broke off some blooms and pinned them on, and went back to the house, and went in where mama was, and she said to me you have on a large bouquet I told her yes, I thought I

would never see them in bloom any more. She said she had felt that way. I turned away from her, and thought to myself she did not know how much trouble her dear child was in.

On Sunday evening we had a lot of company. I could not stay where they were. Oh such a miserable creature I was.

I went out to help mama cook supper, and was setting the table and papa came in with a new LANDMARK, handed it to me and said that there was a good piece in it that a young girl had written, and said he wished he could see me write some good pieces like it. I told him that I could not write any good enough for that good paper. I took it and finished setting the table as quick as I could, and oh I wondered how came he to tell me such a thing. I thought surely he had found out my troubles, and I knew I had not told any body. I did not even feel good enough to have the LANDMARK in my hands. and on Tuesday after that Sunday was the 13th of July. They all went off and left me to cook dinner. I tried to sew that morning, but I could not. I quit sewing went off up stairs and fell down on the floor, and tried to ask God to have mercy on me, and got up and went down. It was time I was about dinner, but I could not cook. I would walk the floor and beg God to have mercy on me. I thought my time had come. One of my brothers came in and commenced talking to me, I could not talk to him. He asked me what was the matter with me? I told him nothing more than I was not feeling well. He soon went out to his work, and I went to the door and looked at him go off, and thought I would never see him any more, and started in the smoke-house to get some corn meal for dinner, and thought as I went on in

there if I died in there they would find me. As I got in there I thought I would pray once more to God to have mercy on me. I fell down beside a barrel. I do not know how long I remained there, but the first thing I knew I was praising the Lord, and my burden was gone. I came out and looked around, and everything seemed to be praising God. Oh I loved every body and thought what a beautiful home I had, and thought if mama and papa were there I would tell them what a great Saviour I had found, and thought I would never see any more trouble. Mama and papa returned home that evening, and that night mama was sitting in the door and I asked her if she did not think the moon shone brighter than she had ever seen it? She said it shown very bright. The next morning I felt like I was deceived and it was all imagination, and oh, I was glad I did not tell mama nor papa, and thought if I had told them I would have deceived them. My prayer was then, if I am deceived oh Lord undeceive me; and that has been my prayer ever since. I wanted to join the church. I loved the old Baptist people, and thought if I just could have a home with them; for I believed the old Primitive Baptist church was the only true church under heaven. I enjoyed being with them and hearing them talk, but I was afraid to join for fear I would deceive the dear people of God. I felt so little and unworthy I didn't feel fit to be among them, and would go to meeting and think I would join, and came back more troubled than before; and oh, I did not know what to do. I had never told any body what I had passed through, and kept it all to myself. I prayed to God to show me in some way whether I was fit or not, and if I was that some old Baptist preacher might ask me

about a my little hope, and one day brother Walton came to my house, and just as soon as I saw him it struck me that he was going to say something to me about it, and sure enough he did. That gave me a little ease, but oh that did not satisfy my poor troubled heart. I wanted to be with them for I loved them the best of all people I had ever seen, but the greater trouble with me was do I love them with the right kind of love? It troubled me so I could not work, nor sleep. Oh I was in so much trouble about joining the church I thought I could not live, and stay away from them any longer, and on Thursday night before I joined on Saturday I dreamed I was at the old Mill meeting house and brother Walton gave out the dear old familiar song,

"Jesus lover of my soul,
Let me to thy bosom fly," &c.

I thought I knew the song so well that it was no use for me to find it in my book. I thought I was helping them sing, that it was no trouble for me to sing, and before they got through singing the first verse I was up among them, and they stopped singing and never sung but one verse, and on Saturday, that being the 13th of Feb. 1898 I went with mama and papa to meeting. I never thought of joining that day, and when brother Walton got through preaching, the door of the church was opened, and he said all that wanted a home among them should come forward and tell what great things the Lord had done for them, and then he gave out the song I dreamed of, and commenced singing, and oh I could not stay away any longer. I went forward with fear and trembling, and told what I hope has been the Lord's dealings with me, and was received and baptized on Sunday following by brother T. N. Walton.

I have received much comfort by joining the church, and feel that I have done my duty. Oh may the Lord be with me and help me on through this life: and if I am one of God's dear ones I am the least of all. I have so many doubts and fears, and dark seasons that sometimes I feel like the dear Lord has forsaken me, and I have caught the shadow and missed the substance, and I think surely if I am a child of God I would not have so many doubts and fears: we know we have passed from death unto life because we love the brethren; and if I am not deceived, and know my own heart, I love all of God's dear people.

Brother Gold, I have written more than I thought I would write when I commenced, so I will close asking you to pray for me that the Lord may lead and direct me in all I do if it should be his will. Your little sister I hope,

LIZZIE A. CHANEY.

Halivania, Va.

ELDER P. D. GOLD, VERY DEAR BROTHER:—Probably you remember receiving a short letter from me about two years ago.

I had been and was at the time of the writing in a great deal of trouble on account of being so backward in expressing my feelings, while every one else seemed to tell of the dealings of the Lord with so much ease and comfort. Oh, it seemed to me that I was one to myself. I greatly feared that I was not one of his children, but after writing my mind felt at ease for a short time, and when it was mailed to you I prayed with all the fervor of my heart that if I was one of his God would put it in your heart to publish it and make some comments. I wanted you to tell me plainly whether you saw anything

in what I had there expressed that you could fellowship. The dear brethren and sisters by whom I was then surrounded seemed to have the utmost confidence in me, as also at this place where I was first received into their sweet fellowship; and though a mere stripping girl and almost a stranger they received me with open arms, and when the right hand of fellowship was extended, one precious old sister with some of the brethren invoked the blessings of God on me so solemnly sweet that I—oh I felt at home and at rest for a while until this ceaseless unrest invaded my heart from the thought, "if they could hear what little I have to tell as a christian experience they could not and would not have the same feeling they had always manifested toward me." "Oh perverse generation that seeketh after a sign." Now I was seeking for a sign.

Dear brother, I fully realized the perverseness of my heart in asking of God this sign.

Then for four long, weary months I was waiting and watching, and nearly given up in despair, for I had never asked for anything with more earnestness or faith, and now I thought surely God had shown me plainly that I was not one of his children.

Oh, the bitter, weary days of watching! But when we received the LANDMARK for March 15th I began to look through as I had done so many times before. I saw at a glance that the first piece was the long looked for letter, and I turned anxiously to the end for your remarks and there, oh precious brother, I read your words of such sweet encouragement as to make my heart leap for joy and cry "The Lord, he is thy God, he is my God."

I thought now that I should have no more doubts, for had not God

answered my prayer when none but he had heard? I felt such a burning love for you and all God's children that I wanted to tell you of it, and ask you to help me to thank and praise him. I felt sure it was an alwise God working in you that gave you those precious words of comfort when you did not even dream of the joy they would bring to my poor, famishing soul; but I am so neglectful, and ah too soon doubts and fears began to arise and I to feel so lonely, that like the servant of Elisha I felt to cry out:

"Alas, master for it was borrowed,
Why is my heart so far from thee,
My God, my chief delight?
Why are my thoughts no more by day,
With thee no more by night?" &c.

Thus the greater portion of my time is spent in the wilderness, but does it not make glimpses of the promised land more sweet?

As I have never felt satisfied for not writing to you when I was so overjoyed with love and thanksgiving, I submit these few scattering thoughts for your perusal, hoping to satisfy my mind, and feeling sure that out of the abundance of your heart you will feel charitable towards me.

When you feel the spirit of prayer, pray for me that I may ever be found walking in the footsteps of the meek and lowly Jesus.

Yours in much affliction but with a few joys that are as unspeakable as they are wonderful.

AGNES MANN HARDY.

Idalia, N. C.

DEAR BROTHER GOLD:—Your favor of the 19th was duly received. I do not blame anyone for the omission in printing my letter but myself, for I wrote the closing paragraph on the other side of the last sheet. Below find that part of my letter which was omitted, beginning with the last sentence which you

published.

"And right here a field of thought seems to be open to my mind, which if I had the mental capacity to embrace it, and the physical strength to explain it, is wonderful. How the Egyptians, comparable to our former sins, which so burdened and distressed us while under conviction for them; and their dead bodies, comparable to those sins after we have been delivered from them, which we see sometimes floating around on the sea, which causes us both shame and sorrow, but of which we are not now afraid; and of those enemies, (the Canaanites, Midianites &c.) comparable to our present sins, which will dwell with us as long as we live; and how we are promised that they shall be tributary to us in our obedience, and how we are told that we shall be tributary to them in our disobedience, and how the earthen pitcher must be broken before the light can shine forth to the glory of God who gave it, and many other things I would love to talk about, but my physical strength is exhausted and I must stop."

All before and after the above was correctly printed. I am too feeble to write more now. Can't you come some time? I would be delighted to have you spend a day and night with me and hear you talk. Farewell dear brother.

W. R. WHICHARD.

Whichard, N. C.

DEAR BROTHER GOLD:—I have delayed sending the money for the renewing of the LANDMARK, hearing that you would come down to our union meeting at Conoho church. I thought it would be as well then to hand it to you. I am sorry to say the weather was so snowy that there was no preaching only on Friday. I was sadly dis-

appointed, for I dearly love to go to meeting and be with the dear brethren and sisters, and hear them sing and rejoice in the name of the dear Redeemer who has been so good as to shed his precious blood for his Father's dear believing children. If I am not one of them I love to be with them, and hear of his goodness and tender mercy to them, for the world is growing darker and darker to me in my declining years. I want to draw nearer my God if it was his will that I could, but it seems as if the way is so dark to me sometimes that I only can see but a short distance before me, but I am thankful for that. I often pray for more light to walk more upright in his sight, for I feel as if I am one to myself, amidst trials and temptations. But when Jesus is with me all is well. So let me not mourn nor fret, for all things work for good to them that love God. I find great comfort in reading the LANDMARK, as I am deprived of going to many churches on account of ill health and weakness of mind. May the Lord bless you in your good work, and all the dear household of faith.

I often go back to when I was in my trouble about conviction. Then it was so dark to me, and now I can go back in mind, and what a great joy it is to me to think how wonderfully wise God was in keeping all hid from me that in his good time he would make it all for his glory, and none to me. Human nature wants to have something to boast of; but God will not have his children to boast of saving their souls, for he plainly shows them just what they are by nature, and they see so much corruption in their works that they are then willing to give all the glory to him who has done so much for them.

I well remember a sad mistake I would have made if I had been al-

lowed to go my way while in my troubles. I dreamed of being carried around a great city, and was told that that day Jesus was born the Saviour of sinners. I wanted to be saved, and went in a great hurry to the manger where the blessed babe was born lying in the stall. I shall never forget how he looked to me, so pure, so holy. I tried to go in and put my hands on the holy child Jesus, but not so, for at that time I was ready to say swelling words, that I had put my hands on the Son of God: but his dear mother stood by the door and wept, and asked me not to go out and betray him, and let the enemies know where he was, for they would kill him. Her words came so heavy upon my poor aching heart that I awoke. Oh the sorrow I felt for two long years to think I was an enemy to Christ. But thanks be to God for the same infant babe came back after two long years, and bid me come and follow him. O how great was my joy. Then I could give praises to his name, and give all the glory to him, a dear Redeemer.

CHLOE A. BURNETT.

Remarks.

I was also disappointed in not reaching the Union meeting at Conoho. I went down in the neighborhood on Friday evening, but the snowy weather blocked the way, so I did not reach the place.

How good to read the above letter from our precious sister Burnett. How good too to be with God's dear people at the feet of Jesus.

P. D. G.

DEAR BROTHER GOLD:—Brother Atkinson and myself were blessed to fill every one of our appoint-

ments as they were published in the LANDMARK of November 15th.

Several of our brethren and sisters requested that when we got home we should write to them concerning our trip, and thinking others would like to learn something of it too, I take this method of writing to them all at once through the LANDMARK.

As we went down to Wilmington on an excursion train we had quite a lively crowd, and sometimes I would almost forget where I was going, and what I was going for; and when we got there it was night, and I was feeling discouraged but as soon as we landed across the river we met brethren Little and Brown, and were soon at the house of brother Little, and made to feel as much at home as human kindness could afford.

During our stay at Wilmington the brethren manifested all the kindness and christian courtesy that heart could wish.

They took us out on buggies to see the ocean, and did all they could to make us feel welcome and comfortable. They had made arrangements for us to preach there on Thursday night, and we were surprised with happiness to find so much love and friendship as well as christian fellowship manifested in that congregation.

From there we took the train to Holly Ridge, where we met brother Hynes waiting to take us to his house, and to Stump Sound church, and so all the way round we had no trouble in getting conveyance to our appointments.

Our congregations were generally small, but interesting. At old Union we had a large congregation, and we found a large membership in that church, and it being the time of their quarterly meeting it was our pleasure to administer the bread and wine to more than one

hundred members. It was here that we met with sister Zilpha Whitley whose writing is so popular in the LANDMARK.

We were favored with the spirit of the gospel the most of the time, though some days we could not preach much; but we must say in behalf of the church at every place that the same oneness of mind, and the same spirit of humility prevails that makes the Primitive Baptists of every country the same people.

We cannot tell where our lot may be cast in the future, but we have no idea of ever seeing all those kind people any more in this world: but we wish to extend our best wishes to all, and would have all to know that their deeds of kindness are held in high esteem, and their memory will long linger upon our hearts.

We had several warm, lively meetings in which we were made to rejoice, and which will long be remembered by us.

We returned home and found all well, and after fireside conversation we proceeded to read a chapter, and all bowed and tried to pray: but behold our prayer was turned into praise and thanksgiving, and we were made to realize with the prophet that surely goodness and mercy have followed me all the days of my life, and I shall dwell in the Lord's house forever. I would highly appreciate a letter from any of the brethren or sisters.

A. M. DENNY.

Dale, Surry Co. N. C.

DEAR BROTHER GOLD:—I am gratified to be able to send you three new subscribers for our good paper "ZION'S LANDMARK," while there are none here who read it but myself. I've prevailed on others

to subscribe for it, and I am glad they like it; for I've long regarded the LANDMARK as one of our best periodicals for several reasons, one of which is the course it pursues is free from extremes, its object seems to build up and not divide our people. It seems to me we need more experimental and practical preaching, more brotherly love and forbearance, we need to be more tender and forgiving; less self and more godliness, more ready to look over the faults of others and less proud to parade the defects of our brother to the public, less inclined to place burdens on others and relieve ourselves. Why so many unkind and unbrotherly thrusts at those who differ from us. We do well if we bear reproach for well-doing, but if we be reproached for evil doing we need be ashamed. Do we put forth the claim that we are the followers or church of Christ? We should show our claim to be true by walking worthy of our vocation. May our heavenly Father abundantly bless and sustain you in your labors for the cause of our blessed Redeemer.

A. B. MORRIS.

LaFayette Springs, Miss

DEAR BROTHER GOLD:—I was blest to go to the association and enjoyed the preaching very much, and have been made to wonder to myself how is it that some brethren find fault of an association, when we have such good preaching at them, and the good Lord sends his ministers so far to meet in an association capacity, and enables them to preach so richly the gospel of Christ, which is the power of God unto salvation to every one that believes, and which is drink and feed to the hungry and thirsty soul. What a wonder that some would grumble at this.

I hope you will pardon me for

my negligence, and pray for me and mine, that the Lord will enable me to get out among my brethren. I have not been able to do the least amount of any labor for twelve months and what I am to do the Lord only knows. Yet I know he is good, kind and merciful to me, a poor lost ruined and helpless sinner, and enabled me to enjoy the passing moments of one more new year, and I hope and pray it his will it will be one of more peace, love and friendship, and especially prosperity in Zion than the old one was. Hope this will find you and yours well. Your little brother in hope.

JAS. S. CORBETT.

Grimesland, N. C.

DEAR BROTHERN AND SISTERS IN CHRIST:—I with pleasure write to inform you that I have returned home and found my family well. If I know myself I feel thankful unto the good Lord for his many and wonderful blessings. I desire to return thanks unto the brethren and sisters for their favors unto me, and desire those that received me to remember me in their prayers. I feel like the good Lord has been with me on this tour. Yours in hope of eternal life.

S. F. BASS.

ELDER P. D. GOLD, DEAR BROTHER:—I feel willing to offer remarks from Heb. 6 : 1-6. (see text.)

I do not understand this scripture to mean that the church is to lay down or preach and believe this doctrine.

But I understand it to teach that a church is only made perfect in this glorious doctrine by her obedience to Christ and his laws, and right here I want to sit and talk.

Many years ago I was led by the spirit to believe that God required me to go and preach the gospel in

a section of the country where Primitive Baptist churches had died out as a result of their disobedience to Christ: Her disobedience furnished room for Modern Missionaryism, and was known to be death to the churches. For many years I labored under a sense of duty, and could not know how to perform the work. But I will say for the benefit of others at the right time the Lord led me in, and gave me his spirit to guide me, and I being in the way was led of the spirit of God in South Carolina, from the sea shore to the mountain, and in Sumpter County I found a church that had not died out, but was almost asleep respecting church duty. In Kershaw Co. S. C. I found two churches that were standing on the principles of the doctrine of Christ, but had fallen away. Right here I want to give the readers of the LANDMARK the true meaning of the 4th, 5th, and 6th verses of this chapter as God gave it to me. I truly feel that God was with me, and I was made strong in him, and I felt truly that it was my work to renew them again to repentance, to get them to put away all uncleanness from them, and that God would own and bless them again, and I labored two days at each place, and on my way to the home of the old pastor and Elder of those two churches I was arrested wonderfully by the Spirit of God, and these scriptures were given to me after I had stopped and was looking towards the church. "For it is impossible for those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, If they shall fall away to renew them again unto repentance, Seeing they crucify to themselves the Son of God afresh, and put him to an

open shame." I here saw that God had removed the candle-stick from them, and I could not renew them to repentance.

I went on to the house of the old preacher, and learned more of their spiritual condition, and found they were in fellowship with drunkards and adulterers. The pastor himself was living in adultery, and here is the solution of the above scripture. It does not apply to any individual, but to a body of members who might be staid on the doctrine of Baptism, and of laying on of hands, &c., and not keeping the commandments of Christ, by which a church shows her love for Christ and his doctrine. Now to all the churches I will say, let us go on to perfection. Put on thy strength O Jerusalem Put on thy beautiful garments. Without these garments the glorious doctrine of Christ is to us a sounding brass and tinkling cymbal.

There is more responsibility resting on pastors and deacons than any one else, for the perfection of the church, that is to more plainly state gospel obedience in which we are comforted, encouraged, reprov'd, corrected and instructed in righteousness. But where much is given there is much required.

Brethren, I am in favor of associations for more reasons than to hear and enjoy preaching. But that is one of the best reasons for myself.

Each and every church is an independent body, and carries on her own government, whether it be carried on right or otherwise.

The assemblage of churches in an association from all over the country does better enable us to know each other, and their church order, and doctrine, and as a consequence know whom we ought to fellowship and whom we ought not to. Acts 15:6. Yours in love of

the truth.

THOS BELL.

Wampee, S. C.

DEAR BROTHER GOLD:—Enclosed please find a copy of a letter written me by brother W. W. Basham that I would like to see in print if you think it worthy a place in your noble paper, as Mr. Basham is personally known to many of your readers. I will state that he is not a member of the church militant, but we have reason to hope and believe that he has been made to hear the voice of the Son of God. Though he cannot yet realize his responsibility to the allwise and ever merciful Redeemer who says, "If ye love me keep my commandments." He zealously defends the doctrine of the Old School Baptists. He invites the ministers to his house to preach for his loving wife (my sister in the flesh and I hope in the Spirit) who has long been an invalid, and a lover of the truth as it is in Jesus, and to those of his neighbors and friends who will go in to hear them.

N. A. McMANAWAY.

Stewartsville, Va.

MRS. N. A. McMANAWAY, DEAR SISTER:—In your letter to my wife we find a great number of quotations of scripture which I also feel inclined to say a few words. One of which reads thus, "Verily, Verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." I think this is the key to nearly all of the rest of your quotations. If you will notice, it is the dead that shall hear the voice, and shall live. This must imply a certain dead. For if it means every one of the Adamic family that was living at that time, and would live to the end of time, the Universalian doctrine

is right. For the dead shall hear and shall live.

Your next quotation is, "Marvel not at this, For the hour is coming in the which all that are in the graves shall his voice, and shall come forth. They that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Those that have done good are the ones that have been made to hear and live. For the tree must be made good before the fruit can be good. And those that have done evil have carried out the nature that they have received from Adam. We cannot tell why they did not hear, unless we admit that the voice was never directed to them. Consequently they never heard. For the declaration is they that hear shall live. When we look at the case of Saul we read of one that we have the right to believe had heard Christ speak in the flesh, and it was the voice of the Son of God to him. But on his way to Damascus he was made to hear the voice of the Son of God, and made alive, and could truly say, Lord what wilt thou have me do? And was in a condition to hunger and thirst for righteousness, then he felt the need of being filled. It is just so with all that are made alive. None hunger for righteousness until they have spiritual life. Dead things never hunger, thirst, or come to anything. Dead things cannot ask for life. So when you find hunger, thirst, knock or come you know the living must be addressed, for no others can act. The dead cannot act, but it is the dead that shall hear and live. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. And you hath he quickened who were dead in trespasses and in sins. Wherefore he saith "Awake, thou that sleepest

and arise from the dead, and Christ shall give thee light." So you see Christ speaks of their coming in a spiritual sense, he means that those that have heard the voice and been made alive. For they that hear shall live. It is only the living that can believe. All believers in Christ in a spiritual sense are those that heard the voice of the Son of God, and have been made alive. It is the spirit that quickeneth. The flesh profiteth nothing. For the carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be. The natural man receiveth not the things of the spirit of God. Neither can he know them because they are spiritually discerned.

A certain Scribe came and said unto him, "Master, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air nests. But the son of man hath not where to lay his head." Now I can't see that Christ had any disposition to make this Scribe live. For he has mercy on whom he will have mercy, and whom he will he hardeneth. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, follow me, and let the dead bury their dead. And when he was entered into the ship his disciples followed him. So you see that those that have life have to follow, and do what he bids them, for Christ speaks and it is done, commands and it stands fast. Only those that have heard the voice of the Son and have been made alive can repent. For those that are dead to spiritual life do not feel any need of repentance in a spiritual sense. They may have been sorry for what they have done to a friend or neighbor, and in that sense repent. For all men have natural life and can have natural

joy and sorrow. The Pharisee could boast of what he had done. That he prayed three times a day, and gave tithes of all he had. When I hear people talking of what they have done I can't help thinking of the Pharisee. But the Publican smote upon his breast and said, God's be merciful to me a sinner. He had been made alive to his condition, and could plead for mercy. And I think that is what saves all that are saved. For it is not by works of righteousness which we have done, but according to his mercy that he hath saved us. We cannot be saved by anything but mercy, and the living are all that can ask for mercy. The dead Pharisee wanted to be saved by his works; but we have no account of his ever receiving mercy. I don't expect ever to be saved only by the mercy of God, and if that is ever bestowed on me it will be without work or merit on my part. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them." After mercy is bestowed or life given then good works follow. Christ said other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. That shows they are to be brought. And Christ says he must bring them. He commanded Peter to feed the sheep and lambs. I can't find any where that Peter was to make or bring one. But his business was to feed and comfort them. And this is all that any preachers can do. They can't give life to the dead, eyes to the blind, ears to the deaf, nor an understanding heart to the sinner.

You spoke of certain persons saying that he is hard, but without the shell. I am sorry that he is without the shell. Oh that we all had the shell to protect us from all harm. The protection of Jesus is what I would like to have. I would rather be soft and have the shell than hard and be without it. Oh may he throw his protecting arm around us if it be his will. Such expressions as hardshell have been thrown out to stigmatize the Primitive Baptists ever since I can recollect. But if they really have the shell they need not mind them. They will only last while on earth, and do no harm here. If they have heard the voice of the Son of God and been made alive, they will hear that welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ in his sermon on the Mount when speaking to his disciples said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn for they shall be comforted," and so on to the eleventh verse. Re-joice and be exceeding glad. For great is your reward in heaven. For so persecuted they the Prophets which were before you." You see he was addressing his disciples, those that had been made alive and could hunger and thirst after righteousness, and feel their own need of being filled. I have never found where any of the unawakened have been hungering and thirsting after righteousness, but those that Christ was addressing were to rejoice when persecuted falsely for Christ's sake. I appreciate your kind sisterly letter to me very much. May the Lord bless and save us, if it is his will, is the desire of your unworthy and afflicted brother.

WILLIAM W. BASHAM.

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.

HOW IS IT?

Recently a copy of a pamphlet styled the "North Carolina Baptist Historical Paper" for Jan. 1899, was sent to me. In examining it I find a plea for Missionarism. The Missionaries claim that they are older than the Primitive Baptists. Let us look at facts. This paper stated that the Baptists organized a Missionary Society in England in 1792. Its founder was Andrew Fuller, and his Biographer states it was the first Missionary Society organized.

Now what were the Baptists before that time? Did you have any Missionary Society before they organized this their first one? No, certainly not. Then what were they before that time? They were not what they were after that time. They were not Missionary Baptists.

Fuller their founder states he met with much opposition to him in such arguments opposing as the

Primitive Baptists now offer. This paper also states that the Kehukee association organized a Missionary Society at Windsor, N. C. in 1805. This was the beginning of these societies among Primitive Baptists in N. C. Then how were the Baptists before that? The Kehukee Association was constituted in 1765, and from then until 1805 they had no Missionary Society. Now which is older the Kehukee Baptists Association before 1805, or the one after that time?

In N. C. there were contributions made to Missions after this, and in 1814 they organized a Triennial Convention. Up to 1820, they had had no paid agents to collect money, and as yet there was no sign nor trace of disaffection, the writer of this paper states. But he stated that in 1821 they made a radical change of plan.

Agents were then appointed at salaries. Robert T. Daniel was appointed agent to travel and beg for money at a salary of \$40 per month. This writer admits this was a radical change.

Then strong opposition was manifested among the Baptists, and a division followed.

We suggest that the introduction of these new measures caused a division, and that those who withdrew from these Missionaries are the older or Primitive Baptists, because they hold what was held generally by the Baptists before the introduction or formation of Missionary Societies.

This writer finds pleasure in calling up Elder Joshua Lawrence. It

reminds me of the witch of Endor calling up Samuel for Saul.

He says Elder Lawrence was a destructive. He means that Elder Lawrence, instead of building up, was tearing down and destroying. Well his preaching and other labors were as Jeremiah's prophecy tear-down, uprooting and destroying wrong things, but planting and building good things, bringing down strong holds of wickedness, and edifying saints by building on the true foundation.

Elder Lawrence's grave is on Fishing Creek, in Edgecombe Co. N. C. On his tombstone is the inscription Rev. Joshua Lawrence. An enemy inscribed this. The Elder opposed and fought against such titles as Rev. D. D. &c., while he lived. These were some of the things he aimed to destroy.

Suppose we should open a bible and find this, Reverend Simon Peter D. D? What would we think? No doubt the Rabbis and Doctors would be so glad, but the people would know it is not a true bible.

What does D. D. stand for? Doctor of Divinity. Well the divinity of those that hold such titles sadly needs doctoring, but these men have no medicine that will heal it.

Elder Lawrence held that the Modern Missionary plans were founded on love of money, were a denial of the power of God, were a departure from the old paths, were a denial and repudiation of the doctrine of the bible, and fostered a worldly, corrupt spirit. His arguments therefore were destructive to the Missionary measures. But his

labors were for the upbuilding of God's people on the true foundation of Jesus Christ. He held that preachers should feed the flock of God taking the oversight not for filthy lucre, but of a ready mind.

He had deep insight into the craft and corruption of designing men. He knew that false doctrines would be popular and flourish in the world, and that the Missionaries would become very numerous, proud, conceited and lifted up. He knew that the Primitive Baptists would be very unpopular, and would be hated of all men for Jesus' sake. If you will see the animus of this writer's mind and his spirit, together with his boastful statements, you will see all these things illustrated.

He claims that the Old Primitive Baptists, whom he styles anti-nomians and anti-missionaries, manifested a very bitter spirit in the days of the division, because they would not fellowship the false gods set up by these new-comers and intruders. Was Moses bitter in Spirit because he would not tolerate the golden calf worshippers? Was Nehemiah a man of bad spirit because he would not dwell with the Ashdodites? Was Jesus unfaithful because he drove money changers out of the temple? Would the true wife be unkind to the household if another woman of a lewd spirit should claim the affection of her husband, and the obedience of her children?

P. D. G.

A friend requests my view of Gen. 4 : 17-18 and 1st Thess. 5 : 23-26.

"And Cain knew his wife; and she conceived and bare Enoch," &c.

The scripture does not say that Cain found his wife in the land of Nod, or that he married her there. Some people think that Cain married a woman not a daughter of Adam, not his own kinswoman, that he found after he went out from the presence of the Lord in the land of Nod. But we are told that Eve is the mother of all living.

"And Cain knew his wife." That does not mean the same as first finding her, or first seeing her, or marrying her. What does the scripture mean in Gen. 4 : 1, when it says, "And Adam knew his wife; and she conceived and bare Cain?" Adam had seen Eve before that, and the Lord had given her to him for a wife before that time. We should consider the sense in which the scripture uses a word.

The 15th verse sets forth the generations of Cain which are wicked. They are sharp, enterprising, aggressive and inventive men.

Cain himself built the first city, and honored his son with its name. His sons are leaders. One is the father of such as dwell in tents and own cattle. Another is father of musicians. Another is the father of cunning work in metals. By the word father here is meant the leader, beginner first inventor, or discoverer. So we see the generations of Cain were leaders in the enterprises of this world. They are the

children of this world wiser in their generation than the children of light.

How fair their daughters are too. Their inventions are so tempting to the sons of God. How they steal the hearts of God's people often who will take to themselves wives of all such as please them.

The Sunday School is a very handsome and fruitful daughter of man, and many a son of God marries one of these fair creatures,

Music is such a charmer. The denominations have organs, harps, dulcimers, choirs, oh so many fascinations of this sort to attract a large crowd, and often the sons of God are captured by them.

Cain's generations are religious in their way bringing the fruits of the earth, or their own works as an offering to the Lord. They also manifest a spirit of persecution even to murder, or to the killing of those that do not suit them.

This wickedness has multiplied in the earth until in these last days perilous times are come, and the wicked principles of Cain, or natural self love, ambition, false zeal, hatred and malice are rampant in earth.

1st Thess. 5 : 23-26,

"And the very God of peace sanctify you wholly." &c.

This is the opposite of the generations of Cain, or that which one obtains by his own works. When Cain was born Eve said, I have gotten a man from the Lord. This was what she had done. How different

when the gift all is of the Lord "Of him are ye in Christ Jesus, who of God is made unto us wisdom," &c. "Of his own will begat he us," "Born not of corruptible seed, but of incorruptible seed by the word of God," "Born of God."

Such declaration set forth the holy origin of God's people. This is the chosen generation of the Lord Jesus Christ; a seed that shall be counted to him for a generation.

Are they not sanctified and holy? The apostle prays that the God of peace sanctify them wholly, and that their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that called you who also will do this. Then these people thus called were by nature children of wrath even as others. As sons of Adam they are yet in the flesh, but as sons of God they are without fault in Christ Jesus. The kingdom of heaven in them is the unleavened bread of sincerity and truth, and this blessed leaven of truth will leaven the whole lump. God's people are sanctified by God the Father, preserved in Jesus Christ and called. The grace of God is sufficient for them. While they feel they are sinners, and in their flesh dwells no good thing, and they are a poor people abhorring self, no inventor, for they wish to abide in the doctrine of God, and add nothing to it, nor take anything from it, but dwell in Christ Jesus, and abide steadfastly in the apostles' doctrine and fellowship, as eunuchs in the kingdom of God they have no

power of increase: nor do they wish to hold malice or revenge, nor to slay and devour, but are lovers of peace. When they are reviled they revile not again.

They love one another, and pray for their enemies. They speak the truth every man to his neighbor, and thus greet one another with a holy kiss, with unfeigned lips they utter their words. Let your yea be yea, and your nay be nay.

They do not abuse their bodies with drunkenness, nor defile them with whoredom, but bring their bodies under, and present them a living sacrifice. Thus they are sanctified as the bible sets forth.

P. D. G.

EMPTY.

"Come, see the place where the Lord lay,"
Matt. 28 : 6.

It cannot be said even of David, or of any other prophet, that his grave is empty. Peter said on the day of Pentecost, David is not ascended into the heavens, but his sepulcher is with us to this day. The dead are yet in their graves—still the grave is not full. It never says enough. But as the whale vomited up Jonah Jesus shall be the plague of death.

The grave is the receptacle of corruption. It holds the dead in a state of corruption. It is not empty, but holds its victims with a grip so strong that no power of earth can wrench them from its clutch.

The dead are the lawful prey of the grave. It holds them all. But it could not hold Jesus. The devil found nothing in him. He knew no

sin. He saw no corruption. Death had no power over him. He triumphed over it openly, gloriously. The grave for the first time was empty in his resurrection. The angel said he is not here. He is risen.

Come, see the place where the Lord lay. These were the grave clothes, evidence he had been there, but folded away, the evidence that death is gone, and now there is peace and rest in the resurrection.

He is risen. He is alive forevermore, and arose for us, and because he lives we shall also live.

It is good to behold the lowly place where the Lord lay. Jesus has made the grave a place of peaceful rest to his weary people.

Then we able blest to come and see the place where the Lord lay. Surely he is meek and lowly. Thy dead men shall live. Together with my dead body shall they arise. Awake and sing, ye that dwell in the dust.

P. D. G.

WITHOUT SPOT,

The offering of Jesus was without spot. He was himself without blemish. His body answered to the lamb without blemish. He was not of the earth earthy. While he was in the likeness of sinful flesh, he was without sin. He felt all the plague of sin, and bore the guilt of his people, yet he was without sin in his nature. Such was his nature that he could meet all the demands of the holy law, and bear all the guilt of the transgressing people

without defilement. He is equal to all the demands of the divine law—

He was made perfect, or manifested and shown to be perfect in his sufferings unto death. Nor was there any defilement found in him, his conduct in life, nor any in death. In death he saw no corruption.

He offered himself without spot to God. He loved God with all his heart. He loved the holy law of God. Such was his love that many waters could not quench it. He offered himself without spot to God. This is the one offering that hath perfected forever them that are sanctified or chosen by God the Father, and given unto him.

When Jesus is revealed unto a sinner vile and distressed in himself, how great and wonderful is the mercy and grace, and how happy that soul as he feels that in Jesus he is holy, or that Jesus is his righteousness.

P. D. G.

QUESTIONS AND ANSWERS.

Brother John P. Chapman of Ark. wishes me to answer the following questions:

"I thought to ask you if you believed the souls and bodies of men would re-unite in what is termed the resurrection, but I see you say in the LANDMARK that it is not a bible doctrine; therefore I will not ask for quotations in proof, but I would be glad to know where you understand the scriptures to teach that the spirit goes after death?" Ans. The Master said to the thief, "This day shalt thou be

with me in Paradise." He made no division of the thief into soul, spirit and body, neither did he authorize anyone else to do it, therefore in whatever sense any part of the thief was in Paradise the whole man was there. How this could be I do not know, but I believe it, even as I believe that when the Son of man was here in the world he was nevertheless in heaven (John 3 : 13) and being in heaven he is, as the Christ, nevertheless in the earth as he is in his people the hope of glory, and is with them even unto the end of the word—Lazarus died and was carried by the angels to Abraham's bosom, and the rich man died and was buried and in hell lifted up his eyes and saw Lazarus in Abraham's bosom. I do not use this as referring to the resurrection, but to show that Christ did not divide men as men are wont to do. Christ said: "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. It seems from this that in whatever sense any part of Christ was in the heart of the earth every part was, even as every part of Jonah was in the whale, and as any part of Christ is now in heaven every part must be there, and as he has promised to be with his people always in this life even unto the end of the world, surely he will be no less with them in the life to come. When done with this life we hope to be caught up to meet the Lord in the air and so to ever be with him. I can't see that

I am authorized to believe otherwise than if we are one with him here, we are even so with him there, and that therefore where he is, there we are, for whether we live, we live unto him; and whether we die, we die unto him; therefore whether we live or die we are his, and are with him.

It seems to me that however far off the resurrection may be with us while here in this life, if we are the children of God, it will not appear so to us in this life to come, but to our brethren, whom we leave behind, it will appear with respect to us as to how it is with us and how it shall be with them: as we now wonder how it shall be with us and how it is with the brethren gone on before.

We are subjects of and have the resurrection in its virtue from the time Christ is revealed in us the hope of glory until our vile body is changed and fashioned like unto his glorious body, all of which is a mystery, which we hope to know when we shall know as we are known. Then we shall see him as he is and be like him, and be satisfied with his likeness.

"Do you understand that we of this age of the world are living under the new covenant?" Yes. "Ye are no longer under the law, but under grace." The subjects of the new covenant are born from above, of the Jerusalem, or covenant which is from above and is free, and which is the mother of us all—that is of all the children of God.

"Is not that which Paul calls the

earthly house of our tabernacle the first covenant?" Yes, in the sense defined elsewhere as "the body of this death," or the power the law by reason of sin which so applies to us as that we must be dissolved, that is, we must die, but there is a power by reason of righteousness, the reign of which is before, above and beyond the reign of sin, and which so applies to us through Christ as to finally, fully and forever deliver us from sin and all its consequences and bring us into its everlasting fullness as into a house not made with hands eternal in the heavens."

"Was it those who were under the first covenant to whom Paul was speaking when he said: But ye are come unto the Mount Zion &c?"

Yes, but those who had been brought from under the law, even as we are delivered from the power of darkness and translated into the kingdom of the Son of God.

I have thought the apostle is primarily addressing the Jews, but that the same in effect applies with equal force to the Gentiles, and therefore to us.

"Are there any other seeds spoken of in the scriptures with respect to the righteous and wicked except the seed of the woman and the seed of the serpent as in Gen. 3:15?" Yes, the seed of the woman there referred to is Christ, and is the only seed of the kind. He was made of a woman and not of a man, being the seed of a woman and not of a man, and is therefore the only procreation of the kind or order in existence. The next is the seed of

Christ, which is the seed of a man, and joy of heaven.

even the man Christ Jesus, which are we, we hope, according as we were created in him, "He shall see his seed." Isa. 53 : 10. These are also spoken of as the seed of Abraham, which by faith are the children of God, even as Christ according to the flesh was the seed of Abraham or David, but was nevertheless the Son of God according to the Spirit.

To speak of Adam and his multiplication in the strictest sense, there is naturally but one seed which is man in the original and simplest idea of the term, but from that time man was put forth from the garden of Eden until now he has been dead, or has not shown forth the true man that he was, but has been seen only as in the likeness of the characteristics primarily of one of two other seeds, one of which is the seed of the woman as of God and the other is the seed of the serpent as of the devil.

John speaking to a certain class of men said: "Ye of God little children," and Jesus speaking to another class of men said: "Ye are of your father the devil, and the lust of your father ye will do." John says the children of God are manifest as being born of God, whose seed remain in them, and therefore they cannot sin, and the children of the devil who being of their father the devil do unrighteousness, and I conclude can do nothing else and therefore can no more escape the damnation of hell than can the righteous come short of the liberty

P. G. L.

THOUGHTS.

The gospel ministry does not consist of a number of men called preachers, but in the functions of the new covenant—the ministration of the things of life—into which men are put by the Great Testator of eternal life—by whom they are made able ministers of the new testament, for the ministration of the things which accompany salvation, for the edification of all according to the mutual faith of each.

The Lord put Paul into the ministry by putting the ministry into him, by revealing His Son in him, having called him by his grace. Therefore, Paul's preaching from the first was in full evidence that sinners are saved by grace, and are called to the knowledge of salvation by grace, and that by grace men are called to preach the gospel of salvation.

The Lord delivers the gospel form of doctrine unto his servants by delivering them into it, therefore one is as ready to preach the truth as he is willing to preach—and the root of the matter is clearly shown to be in him whether by few words, or by many. Men are ordained to the work of the ministry not to make them preachers, but because they are preachers. It is probable that men are sometimes set apart to the work more upon the assumption that they will make preachers than upon the present assurance that they do now

preach, and hence are preachers. That men preach the gospel is the best and only evidence that they are called of God to the work—We know one preaches the truth when he preaches that which we have before known to be true, not withstanding we may never have before entered into the sweetness of the assurance of it as we do now—as Elder Thomas Dickens once remarked after Elder Gold preached: "I knew that, but I didn't know that I did know it."

P. G. L.

ORDINATION.

A Presbytery consistion of Elders Isaac Webb, Amos Dickerson, Q. D. Weeks and myself met with the church at Indian Creek, Floyd Co., Va, on Saturday before the 5th Sunday in October 1898 and ordained brother Asa Harris to the full work of the gospel ministry.

P. G. L.

NOTICE.

I suppose the Union meetings will be held at the same places the 5th Sunday in April. If otherwise determined, they will please inform me. I will publish the changes.

The nearest depots to Contentnea of the Black Creek Union are at Lucama and Wilson. I think our next session will be held at Contentnea. The deep snow prevented our having one in January.

P. D. G.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. If is 1 July 99, it is paid to that date. This is to explain what we mean by dates after names.

P. D. G.

NOTICE.

Please, when you wish a change made in your Post office, state the one you wish it changed from, as well as the one you wish it changed to.

P. D. G.

One new subscriber secured by every old subscriber will enable me permanently to keep the LANDMARK at one dollar. See what you can do.

P. D. G.

OBITUARIES.

JOHN R. WARREN.

At his home near Falkland, Pitt Co. N. C. Oct. 29th 1898, brother John R. Warren departed this life. He lived 62 years and left a record of a life well spent. He was frugal, industrious, honest and successful, a devoted husband, an affectionate father, and best of all, a faithful follower of our blessed Saviour.

He was married in 1863 to Miss Alavana Higgs of Scotland Neck, N. C. and with the aid of this prudent and devoted helpmate he amassed a comfortable fortune and raised a family of industrious and intelligent children, who were kind and obedient to their parents. They were both members of the church at Tysons, having joined in the year 1874. He had been clerk of the church for the past 6 years.

Four years ago the first great sorrow darkened his happy home: his beautiful

ZION'S LANDMARK.

baby daughter Pattie left him to live in Paradise. For 13 years she had been his pet, the child of his old age. Since her death his health has gradually failed, his heart almost broken. He visited her grave daily, often spending hours in sweet communion with his Saviour in the quiet resting place of his beloved child. It was here that he was made willing to wait patiently for his summons to the Land of Rest, where freed from sorrow and heart-break, to meet with loved ones on Jesus' breast." To the bereaved wife, and weeping children our heartfelt sympathy is kindly extended. You too, will be enabled by God's grace to watch and wait until the angel of peace spreads his white wings above your earthly forms from out his dazzling majesty bids you be not afraid, come home and live with loved ones to worship Jesus around the great white throne and to sing loud hosannas with the happy band of saints who have passed through much tribulation and washed their robes and made them white in the blood of the Lamb.

MRS. D. G. GILLESPIE.

L. C. GODBEY.

At the request of sister Susan Godbey I make the feeble attempt to write a short sketch of the life and death of her late husband, who was born in Pulaski Co. Va. Sept. 28th 1821. Brother Godbey, like all of Adam's race, was born in sin and grew up a man of the world. Of his early life I know nothing, but sometime in early life he embraced the Pharisaic religion, and attached himself to the Campbellite church. How long he lived a consistent member I do not know, but when I first knew him in 1862 he had broken over as they call it, and being an extra good fiddler, and fond of wild, wicked company, he was having and enjoying what the world calls a gay time. About this time he became acquainted with cousin Susan Jane Nunn, and on the 23 day of April 1866 they were married, but he still kept up his wild career, going far and near to play his fiddle and drink and carouse in, and for all kinds of society parties; but still claiming the power of obedience and of obtaining salvation by works, and seemed to have an utter abhorrence of the doctrine of predestination and electing grace, opposing and denouncing the Primitive Baptist church collectively and individually; but God will not be mocked, nor suffer his purpose frustrated by the puny arm of man. Some-

time in the year '85 or '86 it pleased him to arrest brother Godbey in his wild career, and show him how far he was from God and how weak was his puny arm, and when he had thoroughly convicted and purged him of his sins, it pleased him to speak deace and pardon to his sinsick soul, and enable him to see a beauty in holiness, and to receive and endorse the doctrine of salvation by grace, and turn him right about, and cause him to love the things he once hated, and hate the things he once loved, so that on the 11th of June 1887 he came before the church at Pilgrim's Rest and told what great things the Lord had done for him, and was received and baptized the following day by Elder Isaac Webb. From that day to the day of his death he lived a very different life. He threw away his fiddle, and discarded his bottle to the extent of total abstinence, was always on hand at all his meetings, and associations, when not providentially hindered, and never seemed so happy as when listening to preaching, or when engaged in conversation with brethren and sisters on the subject of religion, and speaking of the goodness and mercy of God, and of his own sinfulness and unworthiness. I think I can say of a truth that his life in the church was worthy to be imitated by all lovers of righteousness. He lived honestly, soberly and righteously, ever ready to help in every good cause in the church, to look after his pastor, to entertain the brethren and strangers, and always seemed happy, and made the brethren and sisters feel happy when they visited him. But we will visit him no more in this world of sin and sorrow, but I believe those who shall be favored to reach the climes of immortal bliss will there meet with brother Godbey, where sickness and sorrow are strangers. About 3 years ago brother Godbey had an attack of LaGripp, which settled on his lungs, and went into consumption and gradually drug him to the grave. For the last year or so he has been past going to meeting, and seemed to be sorry of it; but the preaching brethren would go to his house and preach for him occasionally, which he seemed to enjoy very much. On the 1st Saturday and Sunday in June Elder J. M. Wyatt, of N. C. came and preached for him in an apple grove near his house, and although he was too weak to walk or talk but very little he seemed almost enraptured, and when singing for dismissal he joined in and tried to help

sing. When his countenance shown almost angelic, and I believe he was then enjoying a foretaste of heaven. He lingered on until the 20th of June 1898, and then fell asleep in the arms of Jesus in the triumph of faith, and without a struggle at the good ripe age of 76 years, 8 months and 27 days, bearing his sufferings without a murmur. He leaves a wife, two brothers, and one sister, and many friends to mourn his loss, but not as those without hope. May the gracious and almighty God comfort and sustain sister Godbey through her declining years, and help us all in the path of obedience, and finally take us home to rest.

J. R. ODELL.

—Messenger of Truth please copy.

APPOINTMENTS.

J. D. VASS (OF VA.)

Beulah 1st Sunday in March
Upper Black Creek Monday
Memorial Tuesday
Aycocks Wednesday
Nahonta Thursday
Goldsboro at night
Brother Cavenough's Friday
Sand Hill Sat and 2d Sunday
Muddy Creek Monday
Cypress Creek Tuesday
Maple Hill Wednesday
Harris Creek S. H. Thursday
South West Friday
Bay Sat and 3rd Sunday
Wards Will Monday
Yopps Tuesday
Stump Sound Wednesday
Wilmington Thursday night
Will brother Cavenough meet him at Wallas on Friday before 2d Sunday. He will need conveyance.

J. E. ADAMS.

Chest Grove near brother J. R. Young Friday before 2d Sunday in March
Burlington Saturday night and 2d Sunday
Sandy Creek Tuesday
Mt Tabor Wednesday
Pleasant Hill Thursday
Suggs Creek Friday
White Oak Spring Saturday
Cotton Creek 3rd Sunday
Lawyers Spring Tuesday
Watsons Wednesday
Union Grove in afternoon at four o'clock
High Hill Thursday
Philadelphia Sat and 4th Sunday
Mill Creek S C Sat and 1st Sun in April
Gills Creek Tuesday
Mt Pleasant Thursday
Black Creek Sat and 2d Sunday
Some one will please meet him at Mullens Saturday morning

T. N. WALTON & J. B. DALLAS.

North Fork (Va) Sat and 2d Sunday in March
Camp Branch Monday
River View Tuesday
Center Wednesday
Gobintown Thursday
Spoon Creek Friday
State Line Sat and 3rd Sunday
North View Monday
Buffalo Tuesday
Ridge-way Wednesday
Good Will Thursday
Cascade Friday
Mt Ararat Sat and 4th Sunday

J. M. WYATT.

Beulah 1st Sunday in March
Pine Level Monday
Smithfield Tuesday
Middle Creek Wednesday
Raleigh at night
He will need conveyance.

B. L. STULTZ,

Shiloh Feb 25 & 26
Pleasantville 27
Sardis 28
Pine Forest March 1
Saints Delight 2
Bunker Hill 3
Abbotts Creek 4 and 5
Walnut Grove 6
Hillsdale 7
Wolf Island 8
Liek Fork 9
Dan River 10
Cascade 11 & 12
He will need conveyance. Elder R. W. Dix will be with him part of the way.

E. E. LUNDY,

Bethany Sunday Feb 26
Tysons School House 27
Jerusalem 28
Lawyer's Spring March 1
Smith's School House 2
Liberty 3
High Hill 4
Union Grove 5
Watson 6
Crooked Creek 7
Meadow Creek 8
Clark's Grove 9
Jones Hill 10
Howard's Chapel 11
Freedom 12
Liberty Hill 13
Bear Creek 14
Mountain Creek 15
He will need conveyance.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Psa. 41 : 1.

Proverbs are sharply expressed observations and experiences of wise men that index history of individuals and nations. They are so full of truth when uttered that like coin that represents the value of wealth they embody as apples of gold in pictures of silver the true value of the toil and wealth spiritually of all the Lord's people at all times. They are the conclusion of the whole matter—what the winter tries as the ripened fruit of summer. Jonah's exclamation was, salvation is of the Lord. Paul's was,

By the grace of God I am what I am.

P. D. G.

A GOOD MEDICINE.

Stop before you proceed any farther. Good health proceeds from a good stomach. If the digestive organs are in fineworking order sickness is out of the question, good health can be regained and retained by taking Bragg's 4 B. B. B. It cures indigestion, constipation and biliousness, and tones up the whole system, so you will feel that life is worth living. Put up in capsules 60 in a box 30 days treatment for 75 cents, 6 boxes \$4. H. C. Bragg, Sole Manufacturer, Connersville Ind. For sale by P. D. Gold Wilson, N. C. at above price.



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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 2546	him, into the ark, because of the waters of the flood.	CHAPTER VIII.	1 The water abode, 2 The ark resteth on Ararat 3 The rain and the dew, 11 Noah, being commanded, to go forth of the ark. 30 He buildeth an altar, and offereth sacrifices, 31 which God accepted, and promised to curse the earth no more.	Before CHRIST 2511
	8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,		AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark:	• ch. 16. 39. Ez. 2. 54. 1. 10. 1.
	9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.			

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Cond. Schedule—SOUTH BOUND.

DATED Jan 15 1899	No. 23 Daily	No. 35 Daily	No. 41 Daily	No. 49 Daily
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 50	9 45	.....	.....
Ar Rocky Mt.....	12 55	10 50	.....	.....
Lv Tarboro	12 51	.....	.....	.....
Lv Rocky Mt.....	1 00	10 35	5 40	11 52
Lv Wilson.....	1 55	11 31	6 20	2 40
Lv Selma.....	2 55	11 57	.....	.....
Lv Fayetteville	4 30	1 05	.....	.....
Ar Florence .	7 35	3 15	.....	.....
Not a daily	P. M.			
Ar 42 bus.				
Lv Tarboro.....	6 00 pm			
Lv Rocky Mt.....	6 45 pm			
Lv Wilson.....	7 10 pm			
Ar Goldboro.....	7 50 pm			
Lv Goldboro.....		A. M.	P. M.	
Lv Magnolia.....		7 04	3 81	
Ar Wilmington		9 45	4 25	
	P. M.	A. M.	P. M.	
			5 50	

TRAINS GOING NORTH

	No. 23 Daily	No. 35 Daily	No. 41 Daily	No. 49 Daily	No. 48 Daily
Lv Florence.....	9 50	7 40	.....	.....	.....
Lv Fayetteville	10 45	8 35	.....	.....	.....
Lv Selma.....	50	30 15	.....	.....	.....
Ar Wilson.....	4 35	31 3	.....	.....	.....
No. 104 ex 500					
Lv Goldboro.....	5 15 pm				
Lv 1000.....	5 25 pm				
Ar Rocky Mt.....	6 15 pm				
Ar Tarboro.....	7 00 pm				
				P. M.	A. M.
Lv Wilmington				7 00	9 45
Lv Magnolia.....				8 31	11 10
Lv Goldboro.....				9 45	12 30
Lv Wilson.....	P. M.	A. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.....	4 35	10 02	11 35	1 53	1 53
Lv Tarboro.....	12 21				
Lv Rocky Mt.....		11 07			
Ar Rocky Mt.....	1 30	12 50			
	4 20	11 31	A. M.	P. M.	

Days except Monday. Daily except Sunday. Except on Scotland Neck branch Road to Weldon 3:35 p. m., and 4:15 p. m., arrives Scotland Neck at 5:05 p. m., Greenville 6:57 p. m., Farmington 7:35 p. m., Richmond 8 leaves Farmington, 7:50 a. m., Greenville 8:22 a. m., arriving Halifax at 11:15 a. m. Weldon 11:35 a. m., daily except Sunday.

Trains on Washington branch leave Washington 5:30 a. m. and 2:15 p. m. Arrive Farmville 9:10 a. m. and 4:00 p. m., returning leave Farmville 9:35 a. m. and 4:30 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 5 a. m. 11:00 a. m.

Train on Midland, N. C. Branch leaves Goldboro, N. C., daily, except Sunday, 7:15 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 9:30 a. m., 1:40 p. m., arrive Nashville 10:10 a. m. and 4:03 p. m., Spring Hope 9:45 a. m., 4:35 p. m.

Returning leave Spring Hope 11:00 a. m., 4:55 p. m., Nashville 11:24 a. m., 5:25 p. m., arrive at Rocky Mount 11:45 a. m., 6:50 p. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, 7:21 11:40 a. m. and 4:15 p. m. Returning leaves Clinton at 7:00 a. m. and 3:44 p. m.

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Zion's Landmark.

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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.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

FRAGMENTS.

DEAR BROTHER GOLD:—I have heard it said that it is a bad wind that never shifts. I have never written anything (as you know) for the LANDMARK, but have concluded, the Lord willing, to gather up a few fragments for your approval or disapproval, and for the LANDMARK if thought worthy. That which I wish to set forth is some thoughts that I have had upon a miracle that our blessed Jesus did while on earth. It is recorded by all the evangelists. It is the feeding of five thousand men, besides the women and children. Here is Jesus to bless, the Disciples to distribute, and the people to enjoy it. What a blessing is realized when each, the servants and the people (brethren), is obeying the words of their Master. We are often shown how far a little will go, as on this occasion: but the Disciples soon forgot that wonderful display of his power; and we are no less faulty: but have to be reminded time and again of His great power. So we trust we know something of his long suffering to usward. I will now come more directly to what is written concerning the incident referred to above. The twelve seem to think that it was best for Jesus to send the multitude away that they might go into the villages and buy victuals: for, say they, this is a desert place. There was much that these disciples had

not learned at that time, because Jesus was not yet glorified or risen. The idea of sending people away from Jesus to buy for themselves is no doubt yet taught in the world by many. These disciples did not thus teach after his resurrection, neither did John the Baptist in his preaching, for he pointed sinners to Jesus, and so does every one in whom Christ is the hope of glory. We often feel that where we are is a desert place, but Jesus can turn it into fruitfulness, as on this occasion. Jesus said unto them, They need not depart; give ye them to eat. This very much surprised them, as they had such a small quantity at hand, and the people so many. Are we not at a standstill often when we feel that there is so much commanded us, and such a little to begin with? What they had was only five loaves and two fishes. Jesus said, Bring them hither to me; and so they did. This, for aught I know, is to set forth the principles by which the gospel is preached and the people fed by it. No doubt the preacher often feels that which he has (if anything,) is so little, that is his text or subject, that it won't go around. But remember Jesus said, bring hither to me. And he commanded the multitude to sit down on the grass. They are now to get into a position, by the direct command of Jesus, to partake of that which he blessed;

and the disciples hand around. What does sitting down on the grass mean, (if anything?) Perhaps it is to show that men will not be entertained or fed by Jesus or his servants until they sit down on man or his works, i. e., in the sense to crush or condemn, for surely the people is grass. And again, cursed is man that trusteth in man, or maketh flesh his arm (power.) This sitting down is in submission to Jesus, and may also indicate that we must be still to know that he is God, as they on that occasion learned more by sitting and waiting for the Lord than they would have done by running around or going about: For some, saith Paul, being ignorant of God's righteousness are going about to establish their own righteousness.

And Jesus took the five loaves and the two fishes and looking up to heaven, he blessed and brake, and gave to his disciples, and the disciples to the multitude: and they did all eat and were filled. The five loaves may represent the five links that make up the golden chain of God's adorable doctrine, unto which David's five smooth stones point, that he took from the brook to meet Goliath with, namely, foreknowledge, predestination, holy calling, justification and glorification. Now when the Lord blesses any (or all) of these to our use, it is an easy matter for us to distribute to others. And the two fishes (as fish is meat), may represent the flesh of Jesus, for saith he, my flesh is meat, my blood is drink; or more directly, the two natures in one, the divine and human; so he is the Son of God and our brother at the same time. Now Brother Gold, if this is not good fish for the poor, hungry sinner (if I should so call it,) I am at a loss to know where to direct him.

I now wish to speak a little of the

increase of that which was blessed by our Saviour. Where did the increase take place? In the hands of Jesus or in the disciples? I believe it was in theirs, or in their giving out to the people. It is true that Jesus must first bless, or there will be no increase. There is no indication that they went to him but once for supplies, for when he blessed and brake he gave to them, i. e., the loaves and fish, all of it no doubt; and perhaps the disciples did not discover the increase until they began to give out to the multitude. This seems to be more in line with our experience: Oh, how good it is to obey, although but a little in the beginning. If they had refused to hand around on that occasion there would have been no need of any increase. So the poor servant now. He don't need to know about the increase until he begins to speak, though he may want to. But the one thing needful is that he goes to Jesus with the little that he has for him to bless, and then do according to the command that he has received of him, (that is, preach the gospel), and O what a fullness. When the servant begins to pour out, filling all the vessels, and yet the oil stays, like it was with the woman in 2nd Kings 4th chapter. Of course she had not noticed the staying of the oil until she began to pour out. No doubt the disciples were somewhat surprised to see that the little they had to begin with went so far, or rather fed so many; and O how the servant of God does tremble at times with fear because of his insufficiency for these things; but in obedience the blessing is the better known. Faith is here necessary for the servant that he may trust in the Lord, with whom all things are possible. I've no doubt but what many of God's servants have felt at the end of their discourse that they would not be so backward the next

time that they may have to go forward, because of such an increase, there being more in the end than in the beginning. It is pleasant to speak at such times. The labor is easy. The brethren can enjoy such occasions, and inasmuch as they do, and can understand that it is because the Lord has blessed the text or subject in the minister's hands.

I now wish to say a word to them, for they have a command from the Lord also, though in a different way. Paul in 1st Cor. 9-11 says, If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Paul treats very largely on this subject of duty in this 9th chapter, and it is easy to be understood by the most faithful of the brotherhood. But there are some who undertake to explain the truth of it away, by saying it is to be spiritually understood. But suppose you were to ask a minister to serve you as a church, and he was to agree to it, and two or three meetings were to pass, but your preacher did not meet with you, perhaps the next time you saw him you would want to know why he had not been to preach for you, and he was to say, Oh, I was with you in spirit, that's the sense in which I meant to serve you. How would you like such spiritualizing as that? But on the other hand, he does visit you every meeting year after year, how can it be that there are so many members of that church that never seem to think to give him anything as a token of their love to him? But inasmuch as some will excuse themselves because of poverty, I wish to mention a little circumstance that may be some encouragement to you. In 1st Kings 17th chapter, the Lord said unto Elijah, "Arise, get thee to Zarephath, and dwell there. Behold I have commanded a widow woman there to sustain thee." Now

this woman was not only poor, but it was in time of a famine. So when Elijah called on her and made his request, she put in her complaint by saying, I have not a cake, for he had already asked for water and bread. She told him that she had but an handful of meal in a barrel, and a little oil in a cruse, "And behold I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, fear not, go and do as thou hast said; but make me thereof a little cake first, and bring it unto me; and after make for thee and thy son." Then comes in the promise that the barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth. Now the use I wish to make of this is somewhat like that of the other in its application to the ministers, only this is a woman which received the command, in reference to taking care of the prophet, which may agree in a figure to the church.

Now, brethren, you saw in the other case how the preacher was blessed in obedience. Now notice this also, for by this woman's doing as commanded, she soon saw that it was impossible to get all the meal out of that barrel, therefore in her doing the meal increased. The same quantity no doubt remaining in the barrel all the time. Is not our God wonderful in his mercy to us poor sinners? Perhaps it is too much the case with many that they want the barrel full of meal that they might give of their abundance, and not miss it. The widow did not miss it, did she? But a handful is best because you can tell better of its staying. Of course if one is rich he may give of his abundance, but would hardly know whether the Lord blessed him in a special way or not; but when poor it looks as

though you are departing with your last when duty calls to you, as in case with the woman. No doubt it looked to her that there was no use to go back to that barrel, but that was her only resource, with the bit of oil. So go she must. Now this was a natural feeding of the man of God. How those are blessed who obey their Lord and Master. So it is not the forgetful hearer, but the doer of the word that shall be blessed in his deed. Now if any should say that I would give something to my pastor if I was only able, or that he is better off than I am, and is more able to give to me, therefore I feel under no obligation. I ask you to just think of the woman, think of the command, think of the promise. One is just as able as another in this Bible sense to do their duty. Without you should make it appear that you are not a Bible Baptist.

With these few fragments I will close, lest I worry the readers. May the good Lord work in us all to will and to do of his own good pleasure, and that prayer may be offered up for the peace of Jerusalem. The disciples took up twelve baskets full of the fragments that remained, but whether I have covered the bottom of one will be for some one else to say.

G. D. ROBERSON.

Robersonville, N. C.

Write oftener, brother Roberson.

P. D. 3.

GOD'S CHILDREN ARE BLEST.

DEAR BROTHER GOLD:—I am inclined to write you a few lines to dispose of as you think best. Jer. 17: 7-8:

"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, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

When the Lord required this prophet to prophesy to Israel—1st chapter, 6th verse: "Then said I, Oh, Lord God, behold I cannot speak, for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord." Abraham was one that believed the Lord, and it was accounted unto him for righteousness. He would have offered Isaac as a burnt offering had not the Lord stayed his hand. The Lord provided the Lamb for the offering, and Isaac was released. It seems to me that this lamb and the one Abel offered and many others were figurative and pointing to the Lamb of God, that blessed Son, the Lord Jesus Christ. What a great task or undertaking it was to the prophet to prophesy to Israel, feeling that he would be rejected and cast off and put into prison, and even in the dungeon. What a sad feeling! But go on Jeremiah, I, the Lord, will be with you, and will bless you, and deliver you from all your enemies. What a great blessing to this man of God. But Israel was rebellious, and was carried away as prisoners from Jerusalem and Judah into Babylon. It would have been much better to have trusted in the Lord, and served him.

King Saul failed to trust in the Lord as he should and to obey him, and for that reason the kingdom was taken from him and given to David, a man after God's own heart, one that feared the Lord and trusted in him. God made David a captain as well as a king, over hundreds and thousands: and all that were discontented, and in debt, and in distress fled to David, and he became a captain over them, for they trusted in the Lord, and when they

went forth at God's command, those that did not fear the Lord fell before them. For that reason Saul was angry with David. This song was sung saying, Saul had slain his thousands and David his tens of thousands. David was altogether trusting in the Lord when he slew Goliath, and Israel was delivered. The three Hebrew children trusted in the Lord, and feared him much more than they did man; for that reason they had to be cast into the furnace of fire. Did not the good Lord go in with them and loose their bands, and walk around with them in the furnace? The king saw they were blest, for he said, The fourth is like unto the Son of God. Daniel trusted in the Lord, and feared him more than he did the king, so he had to go into the den of lions; but God went with him.

These dear children of God were like trees planted by the water side that spread out their roots by the river, and shall not see when heat cometh, but her leaf shall be green. The garment of salvation is shining, flourishing, running out into the water of life, bearing fruit, no matter how great the drought or famine may be. Why? Because they trust in the Lord, and are yielding the peaceable fruit of righteousness.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night."—Psalm 1:1-2. "Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalm 2:11-12. "The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord

is good. Blessed is the man that trusteth in him"—Psalm 34:7-8.

Dear child of God, what a wonderful blessing it is to be guided and protected by the angel of God. The angel of God stood before Balaam with a sword drawn in his hand; and when Balaam saw it he fell to the ground on his face with great fear; insomuch fear that he could not curse Israel.

"How shall I cursed whom God hath not cursed, or how shall I defy whom the Lord hath not defied. For from the top of the rocks I see him, and from the hills I behold him. Lo the people shall dwell alone, and shall not be reckoned among the nations. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them."—Numbers 23:8, 21.

It seems to my mind that Jacob represented the church, and Israel the Lord's children, the ones that fear God and trust in him. The fear of the Lord is the beginning of wisdom. The Lord draws Israel by his love.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption."—1st Cor. 1:30. "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."—1st Cor. 2:7. God's children must be born of the spirit of God, for as many as are led by the spirit of God they are the sons of God.—Romans 8:14.

How marvelous this doctrine is to anti-Christ when they hear God's children talk about the second birth, and salvation by God's grace, and having hope in God, and living by hope in Christ!

"And there appeared a great wonder in heaven: a woman clothed

with the sun and the moon under her feet, and upon her head a crown of twelve stars."—Rev. 12: 1.

The end of the law had come, the gospel had been ushered in, Jesus is born, clothes the woman with the garment of salvation, chooses the twelve apostles to bear testimony to his mighty acts and deeds performed on those that trusted in him—Jesus.

"Children of the Heavenly King,
As ye journey sweetly sing;
Sing your Saviour's worthy praise,
—Glorious in His works and ways."

Dear child of God, when we are made to bathe fully in the river of life, clear as crystal, proceeding out of the throne of God and of the Lamb, where there will be no curse, could we wish any more? Then blessed is the man that trusteth in the Lord, whose hope the Lord is.

AMOS DICKERSON.

Floyd, Va.

DEAR BROTHER GOLD:—Thirty years ago, or more I hardly know which, I saw an old rotten, weather-beaten looking house. This house was myself. And a bad looking one it was. I went into this house, I cannot tell why I did. For it was a desolate looking one within a few steps of the road where I was. It was low to the ground, only one step, only one door to go in at, and none to go out at. This made it the most miserable place I ever went into, old as I am. For it was death and ended in death to me. But let me come back and explain this house better. Now in my sleep in a vision of the night my dear husband and myself were going on a three days journey. I did not know why, or when we started on this journey, but found we were walking on together, on a level road but not a very pleasant one. We walked on day and night without stopping, went no where, saw no

one, spoke to no one, not so much as to each other as I remember. We neither eat or drank anything the whole three days and nights. But after a while I found we were going back home. I didn't know when we turned back, but we were almost in sight of home. And it was almost dark. I looked on my left hand and saw a very old, bad-looking, rotten, moss covered house almost ready to fall, within four or five steps of the road where I was. I wondered why I had never seen this house before. Without saying a word to my dear husband, I left him standing in the road and went to his old house, thinking I would go back to him in a moment or two, but never did, nor saw him anymore. I stepped in, put my hand against the door. It swung open so easy I went in, as soon as I did the door shut behind me, and locked. I heard the click so plain, and a whispering voice, No go back, no go back, no go back. This was alarming. A mighty fear, a trembling began to come over me, and great sorrow for leaving my husband and going in there. I looked about the room. It was empty as a hull. Not so much as a stool or chair, string or straw could I see. Then I saw a partition or middle door, and it was partly opened all so. I put my hand against it. It swung open so easy: as soon as I cleared the door it shut behind me, and locked as the other. I heard the click as before. I looked about the room, it was like the other, empty as a hull. Then great tribulation and sorrow, such as I had never felt before, fell upon me. I saw it was death and no way of escape. Then I saw steps to go up. I looked up. My trouble was so great my fear was gone. I went up two rooms as below, and a middle door which was also partly open. I put my hand against it, and it

opened. I stepped in and it shnt, and I heard it lock behind me as the others. Then oh the trouble, misery and pangs of death were more than I can express for leaving my husband and coming in that place. For then my hope was lost and I was undone forever.

Brother Gold, many times I have thought I would tell you, my children and friends of this revelation of my death and suffering in this world. But thirty years have passed and gone and I have said nothing about it. But the time has come when I have no rest in my mind, if I do not write it. I know of a truth that this old house is my old mortal body, a place for my immortal soul to live in until this old house shall fall. Then the Lord will receive my soul, and keep it until he gives it another body which will be an immortal body, for the immortal soul to live in. Then we will see Christ and be like him. Now in this old house I was shut up as in a prison that no earthly power could deliver me from. There was no way of escape. After awhile I saw a narrow door on one side the room which gave me a little hope. But alas! This door was only death for my mortal body, but life was my immortal soul, as I believe. Now when I opened this door it opened to me, and all the others opened from me. Now I looked out and saw a little porch. This increased my hope a little. But as soon as I stepped out on the porch it shook and trembled under my feet. Which set my whole body shaking, tottering and almost falling. Then I saw in front of me two posts as it might be a door. With great difficulty I reached one of them, put my hand on it. It swung off as a leaf on a tree. I looked and it was rotten and broke off. Then I took hold of the other; it also broke off. The old steps had all fallen down in

a mouldy ruinous heap together, which I now know is this old body that will soon moulder in the dust. Now brother Gold, and children all, if there ever was a time that I prayed to God and poured out my whole soul to him it was then. It seemed to me if he ever gave me power to call on him it was then. For I could call on him from the depths of my soul. No relief at that moment, but in a few minutes my soul was delivered from this old house and gone. But heaven and judgment and punishment never occurred to my mind. Then I saw a large field in front of me full of people all coming towards me and looking up as if they would help me if they could. Mortal eyes could see me. But mortal hands could not help me. Then one man stepped up near as he could to me and said, Yonder comes a carriage for you. Then I looked the way he did and saw an old gate banging down by one corner. It was wide open, and crowds of people coming into that yard, together with an old, tattered carriage come rolling in. No team. No driver, but soon it was gone and I saw it no more. Then another spoke and said, Mrs. Ham, yonder comes the carriage for you. Then I saw a new and shining carriage come rolling up to that old porch where I was standing. The outward color I do not remember, only it was new and bright, but the inside of it was white as a wall. Two bay horses were hitched, each having a white spot in their foreheads. Two men were sitting in the carriage, one low, the other tall. They were very neat and genteel looking in their dress and appeared to be natural men. They drove up near as they could and stopped, the tall man sitting on side next to me. He looked up and said to me in a loud voice, All will be right. He got out,

turned to take something from the carriage, but could not, dropped it three times. Then the low man laid down the bridles, and helped him take it out, and laid it on the ground. It was a coffin lid. Then the tall man turned and looked to me, and stretched both his hands toward me and exclaimed with a loud voice, All is right. Then in a moment I saw my soul leave my body. It was about the width of my hand from my breast when I saw it. It was about the size of a grain of corn, and white as snow. It went straight off from my breast or face. It went neither up nor down, but level and straight as a line far as I could see it. I stood and looked, and said repeatedly, Yonder goes my soul, but here stands my old body. Then when I saw it no more I looked at myself, and said my soul is gone, but here is my body, and it and the floor under my feet were still as a stump or stone. Now my troubles were all gone. All my sorrow, all my crying, all hurtful things were gone, and I was as free from every trouble as if I never had been born. Then all was right as the tall man said. Then I turned to walk off, and saw something behind me. I turned and looked and behold it was myself, my very self from the top of my head to my feet, my very face, eyes, nose, mouth and all the members of my body, and another body, a new body, standing within one step of the old. Here is something I can't explain, that is the thoughts of the two bodies, if they had any. These thoughts are almost unbearable sometimes. That the mortal body should see the immortal body, Oh what a wonder of wonder of wonders. That God should allow the mortal and immortal to meet together and see each other. It seemed to me that the new body had the most blessed expression on its face

I ever thought about. It looked straight in my face all the time in one step of me. It looked innocent, harmless, loving and kind. How long we stayed together I can't tell, but not long, and without speaking a word to each other. I awoke, and oh how solemn was the remembrance of what I had seen.

Brother Gold, give me your thoughts on these things that I have told you of. I believe I shall know my children, your children and all other children that I have known in this world in the spirit land. For I believe as mortal knows mortal, so immortal shall know immortal, but no love for one more than another. For the love of the flesh is not in heaven. I did not love the new body more than the old. For the love of God is enough for all that shall inherit the kingdom of heaven. Then my dear children, why shall we be so much concerned about knowing each other in heaven. There is no earthly love or knowledge in heaven. For a spiritual love and a spiritual knowledge is as different as day and night. But let us be more concerned whether we ever reach heaven. There is but one way to heaven. Jesus is the way, then let us fall at his feet as dead and helpless and undone forever, and he will have mercy on us, and raise up at the last day. Oh may we all meet in heaven, see Jesus as he is and be like him. Then we will not want to be like we were in this world. Children, some of you are being more troubled about my departure from this world than I want you to be. Weep not for me when I am gone more than you can help. But weep for yourselves and your children. These are the words of Jesus. While on the cross he said, Mothers weep not for me, but for yourselves and your children. Has your dear mother forgotten his dying words? No.

Do they not abide with me always? Are they my daily companions? Yes. How often have I wept and prayed and groaned with groans that I could not utter for you all, and your children and all people. And I believe that God has heard my prayer for the comforter has come and comforted my soul, many be the times.

Many years ago one night my soul was lifted to God in prayer for you all. The spirit said unto me, All thy children shall be taught of the Lord, and great shall be the peace of thy children. This was spoken to me as natural man speaketh. My joy and thanks to God were more than I can express, so I leave you with the Lord. At another time about twelve months ago, when sleep had departed, in sweet communion with God, I heard these words, If God give you Christ, will he not more freely give you all things. Then quick as thought these words were added, If God has pardoned your sins will he not also pardon your children's? No use to try to tell you of my joy and hope, for it was a heaven below for the comfort that I had received. And another time when I thought my time had come to depart from this world, the Spirit said to me, Though you live you live unto the Lord, and though you die you die unto the Lord, and though you live or die you are the Lord's. All these things comfort my soul for myself and for you all in hope of eternal life. But some of you are saying, How can we live in this world without mother, and have no one to pray for us? But let me tell you, I hope God will make you able to pray for yourselves. It is a prayer of power, and a secret prayer too. It brings us down from the housetop to the closet, and makes us shut the door of our hearts against the world, where no eyes can see us but

God's for that is all we want. It breaks the stony heart and makes us fall on our knees to God. It makes us love God and his people. It makes us love our brethren, our neighbor, even our enemies and every body else. It makes us love God and his righteousness and hate our own. I can't tell you but little about this prayer or power, though I have felt it, and believe you have all felt the power of it too. I hope in the day of God's power upon you you may all be willing to say, Lord thy will be done. I can't write as I would write, for the half has never been told nor ever will. For my words, nor your words do not amount to much. They are like bubbles on the water, because there is no power in them. You may all listen to mother, but yet you say mother, we know all these things and read our bibles, so you do, but what do you read your bibles for? If you read for Christ's sake in hope of eternal life then read on, if not read it no more, but worship God unseen for the works of man are vain. Don't worship idols. Don't worship your children or make idols of them, for God will not not bless you or them either if you do, don't make appointments for God will surely disappoint, don't say you will do anything only as the Lord will, for you will be sure to do that you would not do. Don't oppress the poor, for the cries of the poor reach the ears of th Lord. Don't pull down your old barns to build greater, for you all know what the Lord said to that poor fool. It seems to me sometimes that we are all fools. But as the poor man said when he bought the corn, a thousand words don't fill the bushel, for I cannot tell you half I want to tell you, but think on what I have said, and may the Lord have mercy and save us all with an everlasting salvation. But don't forget to weep for yourselves

and your children, but weep not for your dear mother. I hope to meet you all in heaven. So farewell my dear children till we meet again. Your mother.

PERCY HAM.

Remarks.

Sister Ham is now about 84 years old—has been a Baptist about 60 years—a most precious woman. She is writing on a sweet and profound mystery. That there is a heavenly body as well as an earthly body we cannot question, if we believe the scripture, 1st Cor. 15 : 40-45. There shall be a resurrection both of the just and the unjust. But what we shall be doth not yet appear. We shall know as we are known. How are we known? We can ask questions that we cannot answer.

P. D. G.

DEAR BROTHER GOLD:—I have been shut in by the snow for several days, can't do any work, and can't get my mail, as I live 4½ miles from my post office. I would occupy some of my time writing to some of the brethren with whom I correspond, but I can't tell when I can mail my letters. I would read the bible, but it is (most of the time) a sealed book to me; so while I am shut in by the snow, and feel so lonely I wonder if there is any one like me?

I have been preaching or trying to preach for about 10 years, but it really seems to me I have had more doubts as to whether the Lord has ever called me to that work for the last month than ever before, and perhaps have preached less in that month than at any time since I began to try. But it does seem

to me that there is a growing desire within me to get out and see how the brethren do. I know I love those that I believe to be christians, and most always find in my heart an uprising of gladness when I meet one of them. I mean one who loves and trusts in Jesus, the way, the truth and the life of his people; and that does strengthen me some, and cause me to hold on my way. I sometimes go to preaching feeling very dull and low spirited, but when I meet the brethren and their faces seem to be aglow with love I at once feel inclined and encouraged to speak of that God who dwells with his people in love. Nothing has ever afforded me half so much pleasure as to speak in his name, and especially so when I seem to see and feel that the message is not mine, but his that sent me, (as I hope I sometimes do,) and to feel in my heart that the gospel being preached by this worm of the dust is savory as the body and blood of Jesus to the dear people of God who have been made to love the very name of Jesus, to reverence it above every name, and to fully trust in him as their complete and eternal Saviour.

Brother Gold, notwithstanding I have at least some cause to believe that the brethren of this county love me and enjoy my preaching, you must know I sometimes feel lonely and sad when I remember there is not a Primitive Preacher in 30 miles north of me, and not nearer than 25 east of me, and nearly so far in other directions, and yet there are not less than 16 or 18 Primitive churches near enough for me to drive to from home Sunday morning. Of course most of them are served by other brethren, but I am trying to attend four of them once a month, and am the only scrap of a preacher in the Smithfield Union. So you see I begin

the year with the understanding that I am to attend a church meeting (if not providentially hindered) every Saturday and Sunday with comparatively no means of support for myself and family, except by farming and that badly neglected. But such has tendency to wean me from the things of this world, and to cause me to feel sometimes that it would be better for me to depart and be at rest. I have thought and still understand the scriptures to teach that when the Lord has made one of his children to be a servant for the rest, and given it to them to expect and require his services that he has made it their duty to care more for him than many of our people do. But many of our brethren say it hurts their feelings to hear a preacher mention his financial condition, or their duty to him in the way of providing any part of support for himself and family. Therefore I do not often refer to it, for I have often felt like if I did not do my brethren any good I did not want to do them any harm, and especially I do not want to hurt any of their feelings, for I feel much better when I am in a good humor and feel like every body is in a good humor with me.

But would it not be adding sin to sin for me to complain at my surroundings when I remember how wonderfully the Lord has blessed me all the days of my life, while I have been through many sore trials and afflictions, and have sometimes seen the barrel of meal and cruse of oil seemingly almost exhausted? I am reminded of what David said, I have been young, and now am old, yet I have not seen the righteous forsaken, nor his seed begging bread.

One thing I believe I desire above all others, and that is that I might be found doing what is my duty, and that I might be found ever

pressing toward the mark for the prize of the high calling of God as it is in Christ Jesus, whether it be to preach the word, or to reprove and rebuke with all long suffering and doctrine, that in the end I might be able to feel and say I have fought a good fight, I have kept the faith, and to feel that there is a crown of glory laid up for me, if I could I feel sure the end would be more glorious than all the race. Then in the place of the horrid death that we sometimes think of, it would only be entering into life eternal. What a blessed time it would be if each one of us could feel that we had a duty to perform, and be found in duty. I love that brother that counts himself nothing, and feels in his heart that the life he now lives he lives by the faith of the son of God who loved him and gave himself for him; but such life will not lead to bar rooms, and places of worldly entertainments. But I often fall short of duty myself. I fear it is presumptions sin for me to reprove or rebuke my brethren. I know it is my duty to study to show myself approved unto God, and to be an example to the flock, if I have a duty at all: and may God so bless us all that we may live for each other, and be fellow-helpers to the truth, and that we may be found unto the praise of his glory. Affectionately.

W. J. STEPHENSON,
Smithfield, N. C.

Remarks.

Ah! brother Stephenson, according to the pattern we must endure hardness as good soldiers. The kingdom is not of this world, and the reward is not of this world. The consciousness, the witness within of the spirit bearing witness with our spirit, that whatsoever we do is unto the Lord, and not to men,

that we have freely received, and do freely give, the laying up treasure in heaven, the being able to say, "I have coveted no man's gold, or silver, or apparel"—the love of Christ constraining me so that though the more I love you the less I be loved, is a motive and reward the world knows not and seeks not.

Yet the brethren should remember their pastors, and minister to them of their carnal things; and not do it grudgingly, but of a ready mind, for God loves a cheerful giver. If your pastor has ministered to you in spiritual things is it a great matter that he should reap of your carnal things? Do you love him? Then help him along. Encourage him. Show him that you appreciate him. Remember he has a family to provide for as well as you. Think if you had to lose several days in every month, and lose the use of your horse also from your farm that it would cause considerable loss in your business.

Now a true preacher like brother Stephenson is not preaching for money. Would you not rather help such a one along than one that just preaches for money? A true pastor will serve a church if they do not give him one cent. But how much does a church love a pastor that would allow him to do that?

P. D. G.

O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me.
—Psa. 7 : 1.

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.

PARABLE OF THE TARES.

Sister Clyde Green wishes me to write upon the parable of the tares. Matt. 13 : 24-30.

"The kingdom of heaven is likened unto a man." &c.

We will first note that it is the kingdom of heaven that is being likened, and that it is likened unto a man. Again we notice it is not the world that is being likened, neither is the good seed, nor the bad seed being likened, nor is the kingdom being likened unto seed either good, or bad, nor is it likened unto a field into which these seeds are sown, but that the kingdom of heaven is likened unto a picture in which we first see a man, then we see he has good seed which he sows in his field, at which sowing the field is brought to view, then there was a period of time in which men slept, and the enemy of this man came and sowed tares in the same field; but the servants knew not of this last sowing until the blade sprang

up from the two kinds of seed which had been sown, and brought forth fruit, then for the first time appeared the tares, which appearance must have been in and by the fruit rather than by the blade.

The servants of the household seemed to be astonished at what they saw in the field and made inquiry as to whether the Master did not sow good seed in his field. And they found that he did, but that an enemy had sown tares in the same field also. The servants wanted to root up the tares, but the Master said, "Let them all grow up together till the harvest—the end of the world and my reapers, the angels will gather the tares in bundles and burn them and the wheat they will gather into my barn.

Christ says he is the one who sows the good seed, who is the one to whom the kingdom of heaven is primarily likened. When the God of heaven set up a kingdom, which he established forever, he set up his Son and gave him a name which is above every name, therefore the fullness of Christ is the existence, power, virtue, grace and glory of the kingdom of heaven. This is the name whereby he shall be called, The Lord our righteousness.

As "in the ages to come," we have a further development or manifestation of the kingdom as set up through and by sowing wherein the fullness, power, virtue, grace and glory of the King is again revealed by name as, "This is the name wherewith she shall be called, The Lord our righteousness." The good seed is Christ, even Christ in you

the hope of glory, which was that seed which John referred to when he said, "For his seed remaineth in him," which is the fundamental life entity of the child of God. We ordinarily speak of the man including Christ in him the hope of glory as the child of God, but primarily, virtually and vitally the Christ in us the hope of glory is essentially the child of God, which is the treasure we have in earthen vessels, which vessels are we. But in considering the child of God, neither the man, nor the Christ in him can be left out, the one cannot be when the other is not.

In this parable is set forth the development and disposition of all that concerns the people of God either of Godliness, or un-godliness.

There is a wonderful sense in which the one is not known only as the other is revealed, or the one cannot be considered without the other. If there had been no other image it seems it would not have been said: "Let us make man in our image," and if he had not been thus made no other image would have been known to exist. It seems to me had there been no Christ there would have been nothing to the contrary. If man had not been created or formed in the image of Christ in a figure the existence and imagery of the devil would not have appeared, but so soon as the Lord made man in His image Satan came forward and implants within this same man his image. The base image in which man has since been

by reason of sin, and the glorious image which he should bear by reason of electing grace were neither known in their real existence and character until in the fullness of the times God sent forth his Son into the world, made of a woman, made under the law to redeem them that were under the law, at which time Christ and anti-christ were brought to view in the law, or legal heaven, called the first heaven, and the great battle was fought, and the victory won. The son of man lay down his life—sowed himself thereby into the earth—and in taking this life again is wherein it seems to me he sows the seed into the world even as he chooses and calls his people out of, or among the world, which is revealing himself to and in them as the Christ, fulfilling in them his gracious promises wherein they are made partakes of the divine nature. Now in making known unto the children of God the virtue of that commandment by which he lay down his life and obtained eternal redemption for them, the commandment comes unto them, and sin revives and they die, and from that time forward they are the only conscious people of the existence of either sin or righteousness, and henceforth know trees by their fruit. They know in themselves what are the fruits of the flesh and the fruit of the Spirit, being made subject to vanity, not willingly, but by reason of him who has subjected the same in hope. They would get rid of sin or the fruit of the flesh but the Spirit which is given us and which minis-

ters to us the things of the kingdom will in the end make the glorious separation whereby we shall be delivered from the body of this death.

Then and not until then shall the righteous shine forth as the sun in the kingdom of their Father.

God has ordained that the fullness of the mystery of iniquity, that man of sin, shall be fully developed, and finally, fully and forever destroyed, and that the perfections constituting the infinite fullness of Christ shall be finally, fully and gloriously revealed to the praise of the glory of his wonderful grace, and to the infinite delight of his children who, when he appears, shall appear with him in glory. And the development of the fullness of the mystery of Christ, and the development of the fullness of the mystery of iniquity must not only be consummated, but they must be so developed in and to the knowledge of the people of God that they shall fully and perfectly know all there is to be known of either. Hence the necessity not only that these two adverse seeds should be sown in the same field, but that they should grow there together until the harvest, at which time the crop of each shall be fully developed and ripened to be gathered and disposed of by the husbandman as it shall please him.

It seems to me that the world here spoken of is the man, the subject of redemption. Man does not know he is a sinner until he sees the Lord, and so soon as the Lord appears to him in and by the fruit of the Spirit, the seeds of sin germi-

nate and the fruits of the flesh appear, and that, too, to his great astonishment. No doubt Paul thought he was full of good fruit only, but soon he found other fruit in him, that is in his members, and he besought the Lord that this obnoxious fruit might be removed, but the Lord reconciled Paul, in a sense, to the state of affairs by reason of these conflicting elements in him, and he remained both a saint and a sinner to the day of his departure, when the ministering Spirit of God, which was in him, no doubt made the glorious separation.

I have only hinted at some thoughts which, if they shall furnish food for profitable thought to Sister Green and our readers generally, it will be enough; however, they may have to read strictly within the bounds of charity.

P. G. L.

"But any woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven."—1st Cor. 11:5.

Paul says, I suffer not a woman to teach, nor usurp authority over the man, but to be in silence.—1st Tim. 2:12. Does this contradict what Paul declares here? In the verses preceding he states that the head of every man is Christ, and the head of every woman is the man, and that every man praying or prophesying having his head covered dishonoreth his head. He also tells us it is a shame for a man to wear long hair; but a woman's hair is her covering.

We consider even now that a man is reproached who wears long hair.

He is a sorry man; and that it is no honor to a woman to wear her hair short. This is to teach the place of each. The man is the head. In that sense the woman is not to teach or usurp authority over the man.

But does this teach that the woman is not to pray or prophesy? We consider that when Paul wrote that every woman when she prayeth or prophesieth with her head uncovered dishonoreth her head, he meant that she was not forbid to pray or prophesy if her head were covered. However, to teach is not the same as praying or prophesying in the sense that he forbids her teaching.

Is it true according to the Bible that woman has no place of service in the church? Can she speak or pray or minister to the Lord's people? What does the Bible teach? Did holy women of old ever serve the Israel of God? What of Miriam and her colleagues in her thrilling responses to Moses and his companions? What of Deborah, the prophetess and leader? What of Hannah and the women in David's day?

Shall we remember Mary that washed the Lord's feet? Did the woman at the well meet with repulse by Jesus? Did she do right in bearing a message to her people to come out and see the man that told her all things she ever did? When Jesus told the two Marys to bear the wonderful tidings of his resurrection to his disciples, shall they be reproached for obeying?

Women followed Jesus and ministered unto him. Paul commends

Phebe, who was a servant of the church; also Priscilla with her husband he commends as helpers in Christ Jesus. See Rom. 16th chapter, where Paul names several sisters as helping the apostle and others.

How often sisters, both in their conversation and with gifted pens, bestow labor that is helpful and minister to the brethren? Their words and labors are truly refreshing.

These labors are rendered with long hair or covered head, in token that they are not to teach or usurp authority, but to be in subjection.

The woman was made for the man. She is an help-meet, and serves as an handmaid. Jesus is the head of the church which is the body, and the woman sustains that same relation to the man, and so she is for the man. Her service with her veil over her face, or her covering on her head in token that she does not teach nor usurp authority, but is in submission, in that she prays and prophesies is one of usefulness in the church, and is helpful.

Every one abiding in his lot where God placed him is useful to the church. So women in their place, and it is a good place, are very helpful in the church.

How full of love they are, how patient and enduring, how true to attend their meetings, how they enjoy preaching and understand it too, how sweet their words of encouragement are, and how their labor of love encourages us.

We do not consider that any

Baptist is faithful who never serves the Lord in his people. There is not much danger of any of us doing too much in our service to the brethren.

P. D. G.

Sister Pyron requests my view of Solomon's Song, 2: 11;

"For, lo the winter is past, the rain is over and gone."

Winters have their blessings locked in chilling blasts, frost, rain, snow, hail, storms, bleakness, benumbing weather, sterility, constant consumption—as the lean kine—of the productiveness and plenty of summer, a strain on the powers of endurance of the frail and feeble, and calling for laborious exercise of the powers of endurance of man. We do not so readily see or feel the blessings of such weather.

In the winter of our discontent, in the days of the cold north wind, and the snowy blasts that almost freeze us is when we see no fair promises, nor taste any luscious fruits of joy and peace, and we pine and cry, Oh why are my winters so long; and why are the sweet fruits of autumn so soon to be devoured, and we wonder if the Lord's mercies will ever be restored to us, if the sun of righteousness will ever arise with healing in his wings?

To such souls how sweet and gracious the words of Jesus, "My beloved spake, and said unto me, Rise up my love, my fair one, and come away. For lo the winter is past, the rain is over and gone." Then this fair one, bright and joy-

ous, in the sunshine of her beloved, comes away from her winter gloom, her chilliness, her despondency and mourning. The flowers of spring, joys, put forth their beauty. New life appears as the joys of salvation are restored and appear on this animated, gladdened earth. The birds warble their gladness in songs of praise, the forests are melodious with these songsters. Let all that is within me praise his holy name. The peaceful voice of the dove is heard in our land. Then we do not have to go abroad for joys, for we have a feast at home in our own land. For the figtree putteth forth her growing, healthy figs, and the vines with tender grapes give a goodly smell, Surely here is plenty of summer. How different from snowy bleak winter. Such are some of the wonderful changes the Lord's people feel.

One of the mysteries of almost daily occurrence to me are the changes in the weather and their effect on man, from a high to a low temperature, from light to dark days, from calmness to strong winds. Where and how do such changes come about? Men jest about them, or murmur. The weather prognosticators attempt to divine these changes. Yet man has no more to do with causing these changes than he has in causing the rising or setting of the sun.

The Lord is not ruling this world just to please vain man. There is wisdom in the icy winter, but it is locked in a mystery. There is plenty in a fruitful summer and this is more apparent. However

there is danger lurking in the luxuriance of summer, and purging in the sternness of winter.

We are to beware when in the day of summer prosperity we are joyful. We are to hope in the cheerless gloom of winter which tries our strength, and toughens us to endurance. Both are needful in christian experience. The Lord sends both. Winter freezes out the sickening vapors of self indulgence that summer's plenty begets, and prepares us better to relish the return of summer, and the more wisely to enjoy its pleasant fruits.

Also she desires my view of Rev. 7 : 14. (See Rev. 7 : 14)

This is the answer of one of the Elders to John. Twelve thousand of each tribe of Israel are sealed; and after this a great multitude which no man could number of all nations, and kindreds, and people, and tongues stood before the throne and before the Lamb clothed with white robes and palms in their hands, and cried, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Surely they had known what winter or tribulation is, what sorrow is, what persecution is. But as the rain which cometh down from heaven, and the snow which mantles the earth in spotless white, covering and hiding all its darkness and filth, fail not to water the earth making it fruitful, so God's word never fails to do his holy will. Though our sins be as scarlet, and we be guilty and foul unto death, yet shall we

be whiter than snow, and greater warmth than wool shall animate in immortality.

These people have been in great tribulation, and are come out of this great tribulation, and have washed their robes, and made them white. How? Is it by their works? Do they sing that we have saved so many souls, and therefore shall have such starry crowns in heaven? Do they sing or shout that we have done many wonderful works? No. It is the blood of Jesus that has washed their robes and made them white. God gave them their robes, but they cannot even keep them clean of themselves: It is the blood of the Lamb that washes these robes and makes them white. It is that blood that washes our works, that washes our robes, that makes us white, that cleanses us from all sin. Those make no mistake that ascribe all their salvation to God that sits upon the throne and rules, and to the redeeming Lamb.

P. D. G.

INSTITUTIONS.

WHY WE AS PRIMITIVE BAPTISTS OPPOSE THEM.

Knowing, perhaps, that I was once among the Missionary Baptists, many from different states have written me asking concerning the issue dividing the Missionary and Primitive Baptists, and upon what ground I condemned this or that: This together with the fact that several brethren have requested me to give our reasons for opposing Masonry, constrains me now

to attempt to explain why, and to what extent, we oppose all outside institutions.

In the first place, we are not anti-Missionaries in the bible sense; but in that sense in which the accepted term or phrase "Missionary Baptist" in contradistinction from "Primitive Baptist," implies missions; or as originated and directed separate from the church. Neither, I presume, would the Missionary Baptists admit they were not primitive save in the sense implied by "Primitive Baptist."

But the moral and religious institutions that comprised the issues and effected a division more than half a century since, were not only not features or characteristic principles of the Baptists originally, and for centuries after, but were most obnoxious to their principles of doctrine and repudiated by their practice according to their own accepted historian—Orchard—as well as others. And just as they—the true Baptists—did through the ages, and at the division, so they do now, and as still claiming the same scriptural line of defense as that the church of Jesus Christ built, organized, established and regulated as to law and order and made complete in all things in, and by himself, supercedes the necessity of all other institutions to its membership—forbids fellowship with any other. For it is a kingdom, not of this world, composed of members called out of, and separated from the world, or as it were, denuded of the world and clothed and made complete in Jesus Christ, (John

17 : 6-16) and by his law thoroughly furnished to all good works, (1 Cor. 1 : 10.) Moreover as bought by him with a price, and translated from the kingdom of darkness, they are bound to him as obedient subjects. While as born of God they are born into, as heirs of, this kingdom, and bound to him by relationship. Therefore as lacking neither life now law—home nor heritage, they are bound to love, honor and obey him alone. And this kingdom is as Mount Zion set on a mountain in Jerusalem—a higher plane—and commanded to worship God alone, and within the gates of Jerusalem—that whatsoever she does to do all to the glory of God; (1st Cor. 10 : 31.) And she is positively forbidden to have fellowship with—as working with the unfruitful works of the world. (Eph. 5 : 11.) What? With Mount Zion, the beauty of the whole earth, for temple, Jesus Christ for law-giver, God for teacher, and the Holy Ghost for guide, to go back—descend down to the world that a Masonic Lodge may induce you to deeds of charity? or a Temperance Society may save you from drunkenness?—a Christian Aid Society help you walk with Christ?—a Theological School qualify you to preach Christ? If this were a necessity from the inefficiency of the kingdom I would say, shame on the kingdom that professes to save men from the world and then send them back to world for salvation. But not being true, I would shame on the man who would thus deny and dishonor his King and kingdom.

But, it may be asked, in thus

opposing Institutions do you not oppose and fail to perform their many good works? For instance, in opposing Masonry do you not ignore all benevolent, charitable works—the object and essence of Masonry? Right here you misapprehend us; we do not ignore or discourage, or to the least extent make void the obligation to do deeds of charity and benevolence in forbidding our members to become masons; we do not object to such deeds, but to the name in which done. When we join the church we solemnly and sacredly subscribed to the law of Christ which—to repeat—commands that whatsoever ye do do all in the name, as unto the Lord, to the glory of God; we are commanded to do deeds of charity too, but we do them as disciples of Christ:—we do them as christians and not as Masons;—we do them as church members under the law to Christ, and hence in his name; and not as members of Masonic fraternity under law to the Lodge, and hence in the name of Masonry. And thus the honor and glory goes to Christ and not to the Lodge. Nor do we oppose Masonry as a worldly Institution for worldlings. But members of the church of Christ must do all things in the name and to the honor of their Lord.

Just so as to temperance and Temperance Societies. We have been maligned as drunkards, encouraging drunkenness because we will not allow our members to belong to Temperance Societies. But it is false. The law of Christ to

church members is not deficient in any sense, or any line, but looks to every relative position in life—covers the whole moral scope and regenerates all the outward conduct or walk; and hence there is a law against drunkenness. Thus we would live sober as unto Christ, and not unto a Temperance Society—as christians in honor and obedience to the law of Christ, and not a worldly society. For one to say that the law of Christ, and influence of the Spirit cannot keep him sober, but a Temperance Society can, is to place Jesus and his church below it; and the man guilty does not love Jesus, nor is worthy of membership in his church. This is not to ignore or denounce temperance, but to place it on a higher plane; nor is it to oppose Societies of the world, but to hold Jesus and his church above them.

So to religious Institutions (so-called) we condemn such as enjoin good or gospel works upon the same principle, or as not in the works in the abstract, but in the name in which done. All the good works you do as members of a worldly Institution we would do as members of the church of Christ. You glorify Institution, we Christ; and his church, the only institution he established or recognized—the sole depository of his law—the sole place on earth where God has set his name, the sole source whence flows his glory and all acceptable works.

We have been called, "Do-nothingers" because we abide in the house of the Lord, nor scatter our

works all over the world in fellowship with worldly societies. But come into the house—the church—come into our private life as professed christians, and we are not afraid of comparison.

A Theological School we condemn in name and works; To qualify men to preach the gospel! This reminds me of an attempt to go beyond or improve upon Christ and the Holy Spirit. In brief support of which I read, "All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished to all good works." 2d Tim. 3:16. This "man of God" is the preacher. And this passage shows the literal scriptures have a great scope of usefulness; first in correcting and instructing this preacher till perfect as such (will the school carry him beyond this?) And then thoroughly furnishes to all good works, will he go to school to repeat, or learn other kind? These furnished scriptures corroborating any given point are witnesses, in the mouth of two or three of which every word or position in declaring the gospel, may be established. (If these establish the gospel truths, what need of a school to do more?) According to which Timothy—answering to all gospel preachers—was commanded to study the scriptures, not to appear approved unto men but unto God. 2d Tim. 2:15. In this same line was Paul when, in speaking of his manner of preaching, he said that "not in the words

which men's wisdom teacheth but which the Holy Ghost teacheth, comparing spiritual things with spiritual." 1st Cor. 2:13. But it is said that one educated can better preach the gospel. But Paul said the God that wrought "mightily" in him was the same that "wrought effectually in Peter" to preach to the Jews. Gal. 2:18. (Can the school prepare more than effective?) Peter's sermon to Cornelius was effective as Paul's preaching. Beside, Paul said in substance several times that it was not with the excellency of man's speech or wisdom that he preached; "Howbiet" headed, "we speak wisdom to them who are perfect, yet not the wisdom of this world." Beside all this as with the voice of God the preacher is commanded to preach the gospel "with the ability God giveth." We have gospel precept or example where one called conferred not with the flesh but went directly to the work. If God wants an educated man, as Moses and Paul, he can have them educated before the call. But not any wise men after the flesh; not many mighty, not many noble are called." 1st Cor. 1:26.

As to Sunday Schools, we cannot patronize them from the fact that to do so would be to subscribe to the erroneous principle upon which based. They are to the church what a nursery is to an orchard: at the proper age they are taken up root and branch and transplanted in the orchard or church. We believe there is but the one stock, so to speak, in the Lord's vineyard or church; and that every member as

a branch must be cut off from the natural and grafted into Christ the spiritual; and never transplanted. Beside, every admonition the training of children is given direct to parents, which they may not delegate without sin. Here again we do not object to the work, but approve it, but to the manner and name in which done.

R. A. P.

BROTHER GOLD:—Please give notice in the LANDMARK that the church at Conoho in conference on last Saturday agreed to ask and request that the next Skewarky Union meet with that church which will be on Friday, Saturday, and 5th Sunday in April 1899. And also that Elder Samuel Moore preach the introductory sermon and Elder W. B. Strickland be his alternate. The weather was so disagreeable at the time of our last Union that we only met on Friday. Yours in love.

M. T. LAWRENCE.

REQUEST.

I am much in need of money to pay the expenses of publishing the LANDMARK. Some brethren, sisters and friends have kindly sent me some subscriptions. But quite a number are behind. If such cannot pay all, if they will pay a part it will help me much. Also send me all new subscribers you can.

MARRIED.

On Feb. 12th, at the residence of the bride's father in Person County, N. C., L. H. Hardy Jr., to Minnie F. Frederick by L. H. Hardy.

OBITUARIES.

LUTHER H. WILSON.

Little Luther H., son of Wm. T. and Emma J. Wilson, was born June 1st, 1895, and died August 26th, 1898, making his stay on earth 3 years, 2 months and 26 days. He was an obedient and affectionate child, and it is hard for them to give up one so near and dear to them by the ties of nature, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord, and they should bow in humble submission to this dispensation of his divine will. His sufferings were great, and all that loving parents, physicians and kind friends could do, could not stay the hand of death. The Lord has called him from this world of pain and sorrow to a brighter world, there to reign forever at the right hand of the Father, for He has said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." May the God of all grace comfort the bereaved parents in their affliction is the prayer of

A FRIEND.

MARTHA J. KEY.

Martha J. Key was born in Surry county, N. C., September 21st, 1857, and died May the 19th, 1898, making her stay on earth 40 years, 7 months and 27 days. She was married to L. J. Key on the 30th day of April, 1885. Six children were the fruit of this union. Three died in infancy, 3 daughters aged 12, 8, and 5 years are left without a mother. She joined the church at Union about 11 years ago and was baptized by the writer of this note, and continued a faithful, humble and peaceable member till death. She was a kind helpmeet, and filled her place as a wife, mother, neighbor and member of the church with much faithfulness. For several years before her death her health began to fail, yet she continued to fill her seat at her church meetings as often as she reasonably could. She was of unblemished character both in church and world.

In January '98 she had the measles, and while confined her only son James Crisp, a bright little boy aged about 2 years died with measles and croup, which was a hard trial to her, and from the effects of measles general debility and trouble she never fully recovered; but got able to go about

some till May the 1st when her health grew worse and her suffering was such that notwithstanding she bore her sufferings with much patience, yet she seemed to have lost all of the charms of this world, and wanted to go home to rest to be with her mother and her son Crisp and Jesus. Notwithstanding the kind treatment of the best doctors of the land, and with the attendance of her husband and many friends, she grew worse, seemed to enjoy singing better than anything else. About three days before she crossed the stream of death she asked those around her to sing they did not understand what, but she sang this verse,

"Afflictions may try me, They cannot destroy,
One vision of hope turns it all into joy,
And the bitterest tears that flow from my eyes,
But shorten my journey to rest in the skies."

Singing the above verse was her last words above a whisper till she passed away to the home she so much desired and left all her suffering behind her. Just as she sang the last verse paralysis struck her, and the rest of her time she passed with but little suffering. She was my oldest child, and to me the loss is great. For several years she had been almost a mother to her brothers and sisters. Her husband and children miss her place at home. Her seat in the church is vacant, but why weep? Since she has gone where no farewell tears are shed, though lost she is lost to earth alone. In heaven her immortal soul is singing the song of redemption waiting for the resurrection of the body. May the Lord be with all, and enable us to bear our sad bereavement, and may the Lord sustain and guide the bereaved husband and cause him to lay many Godly examples before his children, and in the end bring him and them home to be with Jesus as well as she is.

M. G. HARBOUR.

Moser, N. C.

MRS. ARBERTHA HOWELL ALLSBROOK.

Mrs Arbertha Howell Allsbrook died at the residence of her daughter Mrs. G. W. Andrews Sept. 7th 1898, aged 69 years 8 months and 8 days. Her health has been bad for several years, having chronic bronchitis which did (as we feared from first) develop into consumption causing

her to suffer, oh so much. She was almost an invalid for two years before she died. Though at times would strengthen so she could get around and divide her time with her children. She was married to J. J. Parker about the year 49 or 50, he died in about two years. She was afterwards married to Newsome Allsbrook, who died Feb. 11th 77, leaving her in declining years to fight the battle of life alone. She joined the church at Lawrences in Edgecombe Co. and so far as I know was a member in good standing at Spring Green in Martin Co. at the time of her death where her membership was moved after her last marriage. She was devoted to her children and would often say, my only pleasure in this life is being with, and doing for you. How we do miss her sweet face and sympathetic words. My heart calls for her now in anguish of soul just as a babe would cry for its mother. But the Lord called her, saying, Well done thou good and faithful servant, enter thou into the joys of thy Lord. I feel that I can say truthfully she was a christian woman, so many times have I been awakened at midnight hours by her petitions to God aloud for strength and imploring him to care for her children. Verily I believe those prayers have been answered to each one of us.

Her many virtues and unselfish nobility of soul so far eclipsed and utterly obscured her faults from us who knew her best we blush to try to think of them. One scene in my childhood which forcibly impressed me is the following: A short time after our father died, mama seemed so troubled, the barn was not so well filled as she had been accustomed to having it. One night as she lay awake studying and praying, I suppose, The Sun of Righteousness shined in her heart saying, "There is Joseph in Egypt that has corn to sell and you can buy it." The next morning she told us about it and seemed not to have a doubt that it was true, in a few days a sufficient quantity, for the time was there, and so many evidences of this kind assured me to know she had been with Jesus. On Thursday before she died the following Wednesday a. m. I heard her singing:

Ho, every one that thirsts,
Come ye to the waters and drink.

MRS. A. M. RIDDICK.

APPOINTMENTS.

J. D. VASS (OF VA.)

Bay.....Sat and 3rd Sunday in March
Wards Will.....Monday
Yopps.....Tuesday
Stump Sound.....Wednesday
Wilmington.....Thursday night
Will brother Cavanaugh meet him at Wallas on Friday before 2d Sunday. He will need conveyance.

J. E. ADAMS.

Mill Creek S C.....Sat and 1st Sun in April
Gills Creek.....Tuesday
Mt Pleasant.....Thursday
Black Creek.....Sat and 2d Sunday
Some one will please meet him at Mullens Saturday morning

E. E. LUNDY.

Flat Creek.....March 16
Toms Creek.....17
Big Creek.....18
Suggs Creek.....19
White Oak Spring.....20
Pleasant Hill.....21
Rock House.....22
New Shepherd.....23
Mt Vernon.....26
Centerville Hall.....(night) 26
Will Mr. C. T. Pope meet him at depot at High Point on 25th at 12 o'clock p. m.

J. C. WILLIAMS & W. R. HELMS.

Crooked Creek.....March 6
Clarks Grove.....7
Meadow Creek.....8
Bear Creek.....9
Salisbury at night.....10
Flat Creek.....11 & 12
Mountain Creek.....13
Howards Chapel.....14
Freedom.....15
Liberty Hill.....16
Jones Hill.....17
Conveyance needed.

GOOD MEDICINE.

Stop before you proceed any farther. Good health proceeds from a good stomach. If the digestive organs are in fine working order sickness is out of the question, good health can be regained and retained by taking Bragg's 4 B. B. B. It cures indigestion, constipation and biliousness, and tones up the whole system, so you will feel that life is worth living. Put up in capsules 60 in a box, 30 days treatment for 75 cents, 6 boxes \$4. H. C. Bragg, Sole Manufacturer, Connersville Ind. For sale by P. D. Gold, Wilson, N. C. at above price.

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Cond. Schedule.—SOUTH BOUND

DATED Jan 15 1899.	No. 31 Daily		No. 37 Daily		No. 41 Daily		No. 40 Daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 50	9 43	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.....	12 05	10 30	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.....	1 00	10 35	5 40	12 52	.....	.....	.....	.....
Lv Wilson.....	1 58	11 31	5 20	2 47	.....	.....	.....	.....
Lv Selma.....	2 55	11 57	.....	.....	.....	.....	.....	.....
Lv Fayetteville	4 30	1 05	.....	.....	.....	.....	.....	.....
Ar Florence..	7 25	3 15	.....	.....	.....	.....	.....	.....
No 102 daily ex Sun.	P. M.	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	5 00 pm	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.....	6 45 pm	.....	.....	.....	.....	.....	.....	.....
Lv Wilson.....	7 10 pm	.....	.....	.....	.....	.....	.....	.....
Ar Goldboro.....	7 50 pm	.....	.....	.....	.....	.....	.....	.....
Lv Goldboro..	.....	.....	A. M.	P. M.	.....	.....	.....	.....
Lv Magnolia..	.....	.....	2 01	.....	.....	.....	.....	.....
Ar Wilmington	.....	.....	5 00	3 21	.....	.....	.....	.....
.....	.....	.....	9 10	4 45	.....	.....	.....	.....
.....	P. M.	.....	A. M.	5 50	.....	.....	.....	.....

TRAINS GOING NORTH

	No. 79 Daily		No. 37 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 50	7 40	.....	.....	.....	.....	.....	.....
Lv Fayetteville	1225	.....	.....	.....	.....	.....	.....	.....
Lv Selma.....	1 50	10 42	.....	.....	.....	.....	.....	.....
Ar Wilson.....	2 15	11 3	.....	.....	.....	.....	.....	.....
No 102 ex Sun	.....	.....	.....	.....	.....	.....	.....	.....
Lv Goldsboro..	5 15 am	.....	.....	.....	.....	.....	.....	.....
Lv Wilson.....	5 55 am	.....	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.....	5 55 am	.....	.....	.....	.....	.....	.....	.....
Ar Tarboro.....	7 04 am	.....	.....	.....	.....	.....	.....	.....
Lv Wilmington	.....	.....	.....	.....	P. M.	A. M.	.....	.....
Lv Magnolia..	.....	.....	.....	.....	7 00	9 45	.....	.....
Lv Goldsboro..	.....	.....	.....	.....	9 31	11 10	.....	.....
.....	.....	.....	.....	.....	9 45	12 30	.....	.....
Lv Wilson.....	P. M.	A. M.	P. M.	P. M.	.....	.....	.....	.....
Ar Rocky Mt.....	2 31	11 31	10 35	1 16	.....	.....	.....	.....
Lv Tarboro.....	2 30	12 07	11 35	1 53	.....	.....	.....	.....
Lv Rocky Mt.....	12 21	.....	.....	.....	.....	.....	.....	.....
Ar Weldon.....	1 10	12 07	.....	.....	.....	.....	.....	.....
.....	4 12 P.M.	A. M.	P. M.	.....	.....	.....	.....	.....

Trains on Scotland Neck Branch Road leaves Weldon 1 35 p. m., Halifax 4 45 p. m., arrives Scotland Neck at 5 08 p. m., Greenville 6 47 p. m., Kinston 7 55 p. m., Return 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 5 20 a. m. and 2 30 p. m. Arrive Parmele 9 10 a. m. and 4 00 p. m., returning leave Parmele 9 15 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 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 6 5 a. m. and 11 00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7 51 a. m., arriving Smithfield, N. C., 8 20 a. m. Returning, leaves Smithfield, N. C., 9 00 a. m., arrives Goldsboro, N. C. 10 24 a. m.

Trains on Nashville branch leave Rocky Mount at 9 30 a. m., 1 40 p. m., arrive Nashville 10 10 a. m. and 4 05 p. m., Spring Hope 10 40 a. m., 4 25 p. m.

Returning leave Spring Hope 11 00 a. m., 4 55 p. m., Nashville 11 22 a. m., 5 25 p. m., arrive at Rocky Mount 11 45 a. m., 6 00 p. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily, except Sunday, at 11 40 a. m. and 4 15 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.

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Zion's L

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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R. ANNA PHILLIPS, CORRESPONDING EDITRESS,
MACON, GA.

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

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DEVOTED TO THE

DEAR BROTHER GOLD:—The apostle Paul, in closing up one of his epistles, uses a short expression, on which I propose to offer some comments. It is this:

"I have fought a good fight."—2nd Timothy 4: 7.

It will be interesting, and I hope profitable, to examine what kind of a fight it was of which it could be claimed that it was a good fight. There are many wars and fightings in the world, and in almost all the organizations among men, but they are not good fights. They only come of evil. In his exhortation to Timothy he speaks of this fight as "the good fight of faith." This qualifying term must be kept in view if we learn what it was that characterized and distinguished it from all those wars and fightings that are everywhere condemned. It is not fought with carnal weapons, but with weapons that are provided for the christian soldier, and without which the fight of faith will not be fought.

Several weapons are named, which together constitute a complete armor. The sword is called the sword of the Spirit. But neither the world nor the flesh furnish any portion of the armor. It is all spiritual. The conflict may be all embraced under the single head of testimony. The words of the Lord is testimony of him. This testimony has its own spirit. Those who have

...loved
...his children, and
...ated him. He told them his
dreams, and they hated him the
more for his dream. He dreamed
again, and his father rebuked him,
but observed the saying. His brethren
went to Shechem to feed their
flocks, and on to Dothan.

the Spirit sent him to see if it was
spirit and them, but when they saw
testifies of the they agreed to slay
declaring the testimony one another:
persecutors, declare, "they cometh."
"And we are his witnesses. They
things, and so also is the many
Ghost, whom God hath given
them that obey him." The sharp,
two-edged sword that the Redeemer
uses proceeded out of his mouth.
It was the word which he spoke,
but it was testimony of that Spirit
which is life. It was witness to the
truth, and hypocrisy and deceit
were consumed before it.

He bore witness to the Spirit and
life that his people had, and as his
word found a response between the
hearts. These constitute the armor.
As did not fight with carnal weapons, hate,
but they overcame through the
blood of the Lamb and the witness
their testimony. This testimony
the Spirit burns among combustible
matter like fire among stubble. But
it is all the armor required. The
poet has it:

"Furnished their tongues with wondrous
words,
Instead of shields and spears and swords."

The spirit of the word was
them so that they were living
amples and illustrations of coming
word was with power, wicked and
a place in the heart, both their
that heard it. An angel, Cornelius,
knowledge of the truth, he clothed
faith. A work that is witness to send

the Spirit of God needs no fighting for to uphold it. It does not depend on our efforts for support. We,

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should I notice it or admit that it is debatable? Am I not putting myself on a level with him? Have I no better business than noticing and refuting his silly and senseless arguments? It looks to me like carnal weapons, and instead of winning to a knowledge and love of the truth tends to stir up prejudice and alienation. Foolish and unlearned questions avoid, knowing that they do gender strife.

But the servant of God must not strive, but be gentle unto all men, apt to teach, patient. The apostle never apostatized. He never deserted his post. When arrested and tried for his life, he met his accusers and his judges with the simple rehearsal of his experience. Let that be his defence. It was the cause of God and truth. He never compromised the truth with enemies, nor shunned to declare it to escape persecution or reproach. He stood mainly on the defensive, so far as enemies were concerned. If people do not know any better than to cherish error and falsehood they are rather to be pitied than blamed. Believers should never hold disputations with them, nor indulge in harsh words or unkind feelings. I have seen people soured and embittered in their feelings by the harsh and proscriptive spirit with which they have been met, and on the other hand I have seen them won from strong prejudices to be lovers and admirers of the truth, and of truth loving people when, to all appearance that I could see, the effect was produced by the spirit manifested toward them. There is a kind of talent possessed by some men, and some good preachers, among them a capacity to hold up error and the advocate of it to ridicule. I would suggest whether or not this kind of fighting comes under the head of using carnal weapons. It strikes me that it does. He earnestly contend-

ed for the faith, always showing his confidence, that it rested upon the wisdom and work of God, but always in love to the people, and an earnest desire for their good. Nothing should be done by partiality. It is as good to me and the cause of truth to win one as another. Zealous advocates of error may become just as zealous advocates of the truth, and joy rejoice in it.

The time has been when fierce debaters were common. Men acquired a notoriety by the intense bitterness of their controversies. My observation has been that as a man sows so shall he reap. If he sows to the flesh with fleshly seed it will take root. There is always some carnality about folks. And heated, angry discussions will produce their like. The works of the flesh more readily and rapidly take root and spread than do the fruits of the Spirit. A minister devoting much of his time and labor to heated controversies will ere long find that he is growing a crop of thorns. People do not debate what is plain and readily understood, but undertake to be wise beyond what is written, and to explore what the wisdom of God has not seen fit to reveal. The apostle's fight was more with the flesh than with either the world or the devil. He had probably more to fear from his own fleshly passions.

In love and fellowship,

E. RITTENHOUSE.

State Road, Del.

DREAMERS AND THEIR OP- ONENTS CONTRASTED.

A dream is the state and act of the soul during sleep. Trance is being rapt into vision. Vision is that which is seen otherwise than by the natural eye, supernatural, prophetic, spiritual instruction, revelation and inspiration. Jacob dwelt in Canaan, and Joseph, when

seventeen years of age, was feeding the flock with his brethren, had occasion to bring to their father an evil report against them. Jacob loved him more than all his children, and they hated him. He told them his dreams, and they hated him the more for his dream. He dreamed again, and his father rebuked him, but observed the saying. His brethren went to Shechem to feed their father's flocks, and on to Dothan. His father sent him to see if it went well with them, but when they saw him afar off they agreed to slay him. They said to one another: "Behold this dreamer cometh," and proposed to murder him. They stripped him of his coat of many colors which his father had made him, and cast him into a pit where there was no water, and sat down to eat, but seeing a company of Ishmaelites, they drew him up and sold him to them, and took his coat and dipped it into the blood of a kid to deceive their father, that he might think some evil beast had destroyed Joseph, and the blame should not attach to them.

Here is the difference between the dreamer and his opponents. As then, so now. Here murder, hate, lying, cruelty, deception, unrighteousness, wickedness and sin were in their hearts. But Joseph's dreams came to pass, and their sins found them out, and they remembered them with sorrow. A promise was given in a dream to Jacob, that in his seed, Jesus Christ, the families of the earth should be blest, and the Lord said: "Behold I am with thee and will keep thee in all places whither thou goest." A wonderful dream, and verified by the coming of the Messiah. The wicked and unbelieving may sneer, both their teachers and the taught. Cornelius, in a vision, saw one in bright clothing stand before him, who told him his prayer was heard, and to send

to Joppa and call for Peter at the house of a tanner, who, when he come, should speak unto him. Peter being a Jew, had not yet understood the calling of the Gentiles, had to be prepared of the Lord and made willing to go. The Lord in a trance convinced him that he was no respecter of persons, and to arise and go, doubting nothing. He went, preached, and when they manifested their belief, he ordered them baptized. Saul saw in a vision one Ananias, a disciple, coming in, and laying his hands on him. The Lord also appeared to Ananias in a vision and informed him of it, removed his fears and sent him. He went to him and called him Brother Saul, and putting his hands on him he received his sight, and arose forthwith and was baptized. Through these mediums communications from heaven are made to the children of men, to make them wise unto salvation. For Christ said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Job says, "In a dream, in a vision of the night, when deep sleep falleth upon men in their slumbers upon their bed, then he openeth the ears of men and sealath their instruction to turn man from his purpose, and bring his soul back from the pit." There are filthy dreamers spoken of, they are the opposite character, and like Lucifer, the king of Babylon, called Son of the Morning, Light Bringer, Illustrious Prince, a name erroneously given sometimes to the prince of darkness. Lucifer said in his heart, "I will ascend into heaven; I will exalt my throne above the stars of God." But he was told that he should be brought down to hell. Those who mock at God given dreams, visions, revelations, trances, prophecies and inspirations, think to ascend to heaven to a higher seat than those to

whom this faith is given through visions of the Holy Ghost, and depend on their filthy dreams, such as vain, visionary schemes, which conceit and sin, blind zeal and idle fancy make, with wild imagination and vain expectations, claiming that they know, which deny both faith and hope, by which we are saved. It makes some of our good brethren and sisters afraid to tell that part of their relation of faith connected with a dream, which left out cripples their experience. But brethren we have a cloud of witnesses on our side, knowing from the prophet Joel 2:28-29, how these dreams come about. For the Lord says, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants, and upon the handmaids in those days will I pour out my spirit." Who ever opposes the outpouring of God's spirit in a gospel day which causes the old and young to see visions and dream dreams, are climbing up some other way.

This was to take place in the gospel day, after the crucifixion of Christ, when the sun was to be darkened, the earth to quake and many of the dead come forth. Brethren, dreamers, happy are we that we are on the Lord's side, for such enter through the gates into the city, whither for us the forerunner has entered. Sons and daughters, cheer up. Old men and young men, fear not, for he that is for us is far greater than he that is against us. These opposers are of the world, and greater is he that is in you than he that is in the world. Bring all the tithes into the storehouse, the church. Come home to your friends, the church, and tell them what the Lord has done. Fear

not little flock, for it is the Father's good pleasure to give you the kingdom.

The more I consider our cause and standing, the more secure I see it. For who should defy the armies of the living God? The word, the faith, the salvation, and the joys are ours.

Yours to serve,

ISAAC WEBB.

Snake Creek, Va.

DEAR BROTHER GOLD:—I have been thinking for sometime I would try to tell what I hope to be the dealing of the Lord. I will relate back to about the age of 12 years. I would have serious thoughts about hereafter. I went to Sunday School with the boys and girls around the neighborhood, but for some cause, I knew not what, I could not believe in it, so I quit going. Near where I lived the colored people had a meeting house, it was Primitive Baptist, and they had seats prepared for the white people. I would slip off to hear them preach. At first I wouldn't go in, but would stand outside at the window, and I was made to love those people, and love to hear them preach. The first time I heard them preach I thought it was the truth. The preachers were Peter Coley and Jonah Williams. Peter Coley is dead, and I believe he is at rest. I was ashamed for the young people to know I was going to hear the colored people preach. They would say to me, you won't go with us to Sunday school, but would go and stand out there to hear the colored people a half a day at the time. So when they would pass I would go on the back side of the house so they could not see me. After they would pass I would come back to the window. Some of the members would ask me in the house. After a while I went

in, and it seemed like they told me everything that I had ever done. I would be crying before I knew it, and thought I would never go again. I would go in the woods and stay until all were gone. Then I would go home feeling like I was the worst sinner that ever lived. Though it would wear off at times, and I would try to throw it aside, thinking it was nothing. I thought that the singing was so pretty. I would hear them sing and would cry. I asked my father to get me a hymn book. One of the songs they sang that I thought was so pretty is 503. I got so I could sing and the young people would say that I would be an old Baptist preacher, and would say, I sang like they did. During this time I had a dream, and thought I was in the stand preaching, and brother Wm. Woodard was in the stand with me though I did not know him at that time. The first time I ever saw him was at a sale. I asked my father who he was, and he told me it was preacher Billie Woodard. I did not speak to him, but would look at him and think how I loved him, for I knew he was the man I saw in my dream. At this time I was about 17 years old, and I went on in this way until I was about 20; and it seemed to me my sins were so great that the Lord knew nothing about me. I tried to do good. I went to the mourners's bench. They told me if I would go and let them pray for me I would feel better; but I found no relief there. I would try to pray, but all I could say was, God be merciful to me a sinner. My father was not a member of any church. My mother died when I was 6 years old, so I felt like I did not have a friend on earth or in heaven.

Brother Gold, I cannot tell you how low down I was brought. If not deceived I did love you people. I

would look after you when I would see you going to your farm, and say to myself that if I was as good as I thought you were I would give the whole world if it were mine. I would go to hear you and others preach, and after preaching they would open the door of the church, but I felt like I could not go, and how I suffered for not obeying. These words were on my mind, go home to your friends, and tell them what great things the Lord had done for your soul. I would promise the Lord if he would spare me till the next meeting I would offer to the church, whether they received me or not. I remember the time that I met you at sister Mannings's. You asked me how I came on, and I replied just common, and your reply was, if common you belong with common people, such as we old Baptists. I had no idea of offering to the church that night. Though a few nights before that I thought I went before the church and was received, and heard them singing hymn 201; and to my surprise that was the one they sang when the door of the church was opened, and I began to talk almost before I knew it; and I was received and they sang the same song I heard a few nights before. That was Wednesday night. I was baptized the Sunday following. While they were singing I looked on the bridge and saw the old colored brother coming up that I would slip off to hear preach when I was a child. He came up crying and when I came out of the water he took my hand and said, your work is not finished, for I shall hear you preach before I die. And so he did hear me try. Brethren, I felt that my troubles were gone. I could say peace on earth, good will to man. I went on in this way for some time. The impression of preaching was gone. I was so glad there was

nothing that troubled me for about a week. One day I was coming from the field behind the hands. It seemed to me that something said to me, All power is in my hands, go ye therefore and preach to every creature, baptizing them in the name of the Father, and the Son and the Holy Ghost. I am with thee always. I had to sit down. I could not walk. This was about 12 o'clock in the day. I replied Lord, I can't preach. The words that came to me were open thy mouth and I will fill it, for it is not ye that speak but the spirit of your Father that speaks in you. I can't tell you how I felt, I went on to the house crying. Some of the family asked me what was the matter with me? I replied nothing. This impression followed me where ever I went, and when I retired these words, go, preach, and when I would wake the same words were there. The brethren would ask me to open meeting, but I would refuse. I went on in this way for about 3 months. I would say to myself that I never would preach, I was then about 21 years of age. This impression grew heavier and heavier with me all the time. I went so far as to say to myself I would die before I would preach. I felt that I was no christian, and the idea of my trying to preach; so I tried to select some one that I thought would fill the place of a preacher for me, so I selected brother Warren Woodard, and these words came to me, If he tarries till I come what is that to thee, follow thou me. I came to the place that I thought I was going to die if I didn't go and preach. I lay down one night and my strength was all taken from me. I could not move hand or foot, or speak, and these words were on my mind, Will you go now? I said Lord, I will go. My strength was renewed.

I raised up with these words on my mind, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes.

I have told you a part of my experience. I have been trying to preach ever since that time. I saw myself in the water baptising, and it was a lady, and the first person I baptized was an old lady about 75 years old. It has been my lot to baptize a good number, most of them were women. But I feel just as dependent on the Lord as I did the first time I ever tried. I get so low down at times I feel like I can't ever preach again. Though I feel that the Lord has blest me, and has given me strength to go and feed his flock. Sometimes it is dry to me, and then again I love to speak of the love of God to sinners. The Lord must prepare us to preach. We can't prepare ourselves. He also must prepare the hearer; so it is all of him, and not of self. For he says, without me ye can do nothing; for every good and perfect gift is from above. So if I am saved it is of grace, and not of myself. Brother Gold, do with this as you think best I remain as ever your brother in Christ.

J. B. BASS.

Wilson, N. C.

Remarks.

Brother Bass is one of our active, loving, useful young preachers and the Lord is blessing his labors.

He is a member of the church at Wilson.

P. D. G.

DEAR BROTHER GOLD:—I have felt since Sunday that I would be glad to be with you, but it does seem to me that you are so Christ-

like that I am not worthy to even try to entertain you. Your sermon Sunday just filled my heart to overflowing. I feel like I want to visit some of the little lambs that are yet wandering outside of the fold, and give them a comforting word, and tell them of the great love that is manifested to the obedient child of God; but it seems that my mouth is always sealed, so that I can never express myself as I wish to. I often feel like the church has no confidence in me. They have never heard an experience of grace from me, and I don't know why they took me in. I saw lots of trouble about it after I was baptized, but I now feel if it was the Lord's will for me to go all is well.

Brother Gold, I want to tell you what a pleasant dream I had Christmas eve night. I thought you preached the loveliest sermon I most ever heard. After meeting closed you called me, and told me to help you sing the 44th hymn. I don't remember ever seeing the song before. In my dream I felt just as the song reads, and I feel now that divine love makes the sweetest feasts. I feel like I must be different from others. Before I joined the church I thought that all christians had a feast of rejoicing after being baptized. Brother Gardner would tell me if I would go home to my friends that I would go on my way rejoicing, but not so with me. I did not feel like I expected which caused me to have more doubts and fears than ever. I felt like I had certainly deceived those good people I loved so much. I think for the last two months I have had the richest feast of my life, almost every night in my dreams I have sweet communion with God's people. Sometimes I feel like saying, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green

pastures, and leads me beside the still waters." It is so good to have those feelings, but we cannot expect to live on the mountain top always.

Brother Gold, my mind is so often led to write to you and brother Gardner, and still I feel like that neither of you has the time to bother with such as I. I will close with best wishes.

LULA WORSLEY.

Rocky Mount, N. C.

DEAR BROTHER GOLD:—Your letter of the 27th ult has been read and appreciated. From it I learned that our minds had been running in the same channel, or at least on the same subject. I had been thinking of the 10th chapter of Romans, and while reading the 9th, 13th, 14th and 15th verses my mind was carried back to our conversation between Greensboro and this place, the exercise of mind that followed, my own death to unbelief, (if I died to unbelief) and my baptism. Notwithstanding the many doubts and fears that have intervened, I look back to that week as being the most joyful of my life, and regret that I cannot always feel as confident that I truly believe that God hath raised the Lord Jesus from the dead, as I did then, but how can one so vile as I, be thus blessed? For a few days after baptism I felt that sorrow and distress would no longer be my daily companion, but when I was carried into the wilderness everything seemed changed and draped in mourning. My Father had withdrawn his peaceful presence, and again viewed me with an angry countenance. After once having been blessed with his presence, how desolate and barren the wilderness seemed to me without him, and the only door of hope given me was the "valley of achor"

till my mind was directed to Isaiah 54: 7 where I found comfort and peace again. Oh how good and merciful the Lord is to poor unworthy me! Just here I find myself writing my feelings to you, with that freedom of mind which I so much enjoyed before my poor little letter appeared in the LANDMARK.

Brother Gold, I do feel that if I am a child of God, I am the least and most insignificant one in my Father's house; this causes me to shrink from publicity and criticism. You whose productions seem to come from under "the pen of a ready writer," can't realize how it is with one who feels as weak spiritually as I do. I write to you that I may feed from your replies, so you see that with all my other faults I am selfish also.

We are glad you are thinking of paying us a visit in the Spring. The time seems long since we saw you. Pray for me. Affectionately.

E. A. BURTON.

Winston, N. C.

DEAR BROTHER GOLD:—My first approach to the knowledge of the truth seems to have been of a negative character. I became dissatisfied with the doctrine and practice which prevails in the world, long before the true doctrine and order of the gospel were made known to me. And that is the way the Lord always brings his people to the knowledge of himself. He makes them know that it is "not by works of righteousness which they have done," "not according to their works," before he shows them that it is "according to his own purpose and grace which was given them in Christ before the world began." He makes waste the mountains and hills' of human excellence, and

"dries up the herbs" of man's merit on which they fed, and the pools of human wisdom from which they drank, and makes them blind to any way of salvation for sinners, and then brings "the blind by a way that they knew not" unto "the mountain of the Lord's house."

Even since I was made to know the way of salvation by grace, and to grow, as I hope I have, in the knowledge of spiritual things, my first approach to the knowledge of any portion of the word has been often, if not always, by being made to question and dispute the generally received understanding. An incorrect view of any scripture will never give any real and abiding help and comfort to a quickened soul, while the true understanding, which only the spirit of truth can give, always supplies some felt need, comes just in time, neither too soon nor too late, but "right early," and is felt with power, not as a subject for debate or speculation; but as an "enduring substance" in the soul, and thus becomes "a solid comfort, when all other comforts fail."

Sometimes it has been a long time after I had been unable to receive any view of some scripture which I had ever heard, before the true meaning (in my view) was made known to me. I have desired to wait for such things the Lord's time to reveal his own truth; and when I am persuaded that the truth has been made known to me I wish to present it with such ability as the Lord may give for the consideration of living souls, expecting no consideration for it, except as it is commended to the conscience and experience of every man in the sight of God. 2d Cor. 4:2.

Among the portions of scripture which for years had no substantial meaning for me, is the parable of the prodigal son, as it is called. I

could not regard the elder son as a gospel character, as some have thought. If there ever was an obedient, stay at home christian, who was jealous and angry when a wandering brother came back humble and repentant, I could not feel that the Saviour would present such a mean, despicable character as one of the two men in such a wonderful parable as this. I could see no meaning in the parable according to that view. But there never was such a christian. The one time when the spirit of Christ will be manifest in every soul who has it, is when the erring brother comes back to the church, humbled and repentant, "feeble and sore broken," acknowledging his fault, telling how the world is a dead and desolate place to him, and begging to be forgiven and taken back into their fellowship, if possible, and given the lowest seat among them. If I should ever see or hear of one who remained cold and unsympathetic at such a time in the church, I should conclude that either he was the eye of the church for that occasion, who had seen hypocrisy in the professions of repentance as has been the case within my knowledge, or that he had not the spirit of Christ.

I think I was given to see the spiritual meaning of this parable by reading my own experience in the history of the Younger Son. "A certain man had two sons." Luke 15:11. This man cannot represent the Eternal God as I think, first because the Lord Jehovah is never represented by a type in the bible, although the Saviour is so set forth; second because it cannot be said of the Lord that he has two sons. He has one only Son, and all the "many sons" whom he brings to glory are sons in Christ. But we read that "Abraham had two sons," the one by a bond woman, which is

Agar, which means the legal Jerusalem, and the other by Sarah a free woman, which is Mt Zion, the Jerusalem which is above (the law,) the gospel church. Gal. 4 : 22 26.

Now by nature all are alike, and the children of the free woman are first seen as under the law, children of the flesh, as the others are, and are manifested as "the children of promise," who are counted for the seed, by an experience like that of the Younger Son. This manifestation of the sons of God is not in the sight of men, nor is it according to the wisdom of men, but it is to the faith of God's elect, and in a way that agrees with the scriptures of truth.

The younger son asked for his portion of his father's goods and the father divided to them his living. This shows a third important objection to the view that the Lord is here represented by this Father. The Lord cannot, as I regard it, be said to have ever "divided his living" unto his sons to use as they please, but it is true of Abraham as the representative of the fleshly covenant. It is to be remembered that two covenants were made with Abraham, one in his flesh, and the other established in the promise of God. In the covenant of promise he is the father of them that believe. In Abraham's fleshly, or legal house, where the two sons are first seen together, are all the commandments, and the rites and ceremonies of the law. These belong to the children of the flesh, who are his heirs in that house. While the two sons are together under the law there is no way in which they can be distinguished from each other. They are both at work in the legal field. It was the same with the ten virgins. While they slept no one could tell the wise from the foolish, for it could not be seen which lamps had oil in them, until the

time came to light them.

But when the Lord's time comes to call his people out of the house of bondage he makes them dissatisfied with their condition, and they want to improve it. The younger son asks for his portion of goods. He wants to work on his own account, so as to increase his wealth. We do not read that the elder son asked for his portion, or that he ever wanted to quit the legal field. He liked the work. The legal character is older than the gospel character, as they appear in this world, and is so presented here and elsewhere in the bible in all the types and figures.

The younger son, with the legal goods which the first covenant gave to him, took his journey into a far country. The one whom the Lord has quickened can no longer be satisfied with the forms and ceremonies which satisfy the natural man, and which furnish all the righteousness that he desires. The quickened soul begins to want a righteousness which this worldly covenant cannot furnish, yet he knows no other way to obtain it except by the works of the law. He feels however that the works which will mend his righteousness and improve his condition must be better works than he has ever yet performed. So he takes hold on his own account, and with the special purpose of increasing his wealth by trading his legal goods for righteousness. But he makes bad bargains every time, as every quickened soul will, and gets poorer instead of richer. He is sowing to the flesh in all his works, and of the flesh he reaps corruption. This is the journey which every one of the Lord's people must take "into a far country"—to the ends of the earth.

The wasting of "his substance in ridiculous living" shows how a poor sinner learns how vile he is. His

efforts to make himself better only appear to make him worse, for they show him in true state and condition as a vile sinner, already condemned. Instead of becoming better clothed in the sight of God, he finds that the best clothing which his works can buy are but filthy rags.

When all his goods are spent, wasted, and he is at the end of the earth, then he has such a hunger for righteousness as he never had before. He now realizes a mighty famine in the land, and joins in the enterprises and works of the world, as a last resort, trying to do some good in the way of religious works for others, with the faint hope that he may get into the favor of God by that way. But he cannot have any confidence for himself in the religious systems with which he is joined. He does not see any truth or value in what he is teaching to others. It is only husks to him, and will not feed his soul.

This is the time when all his works end, and all hope of salvation ends with them, and the cry for mercy begins. The poor soul turns back to the legal covenant, for he knows no other. He turns back to Abraham, not hoping to ever be even as righteous as he was before, much less to be a great deal more so, as he had expected to be when he started out for himself. He does not now expect to be received as a son, but he wants to be in that house again where the true God is worshipped, though he cannot be allowed to join in that worship as a son of Abraham. He has lost that right, for he is a sinner. But he has come to love the things that tell of God that he wants to serve those who belong in that house while he lives. This is mercy. He asks for nothing more, because he sees no way in which he can be other than a sinner condemned.

This was the publican's condition as he stood afar off in the temple. He knew nothing of the gospel way. He only knew of the law. He turns back to Abraham, and cries for mercy. The Pharisee has no such feeling of self abasement. He is contentedly working in the field, the legal field, and is satisfied with his place and prospects as a son of Abraham. He tells the Lord as the elder son tells his father Abraham, he has always been obedient, and has never at any time transgressed his command. He contrasts himself with great self-complacency with the poor publican.

What christian, obedient in the church of God, ever was so left of the Spirit as to talk to the Lord in his own soul about himself as the elder son talked to his father? But that is just the way the Pharisees have always felt and talked. They see themselves as righteous, and as entitled to every distinguishing favor which the Lord has to bestow upon anyone. And when there is an especial attention paid to repentant publicans and sinners, they are angry. They cannot understand upon what principle those who acknowledge they are vile should be the recipients of such favor.

It is to Abraham that the poor sinner comes to God as revealed in the legal covenant, crying for mercy, praying that the just sentence of the law may be in some way, or in some degree, averted. It is Abraham who receives them, but he does not receive them into the legal house from which they went out, but into the family of Sarah among the children of the gospel covenant, the heavenly Jerusalem, where there is music and dancing, and where the gospel blessings and treasures are; the best robe, the robe of righteousness which is of God by faith in Jesus Christ; the gospel shoes; the ring that binds in

the heavenly marriage, and the fattened calf. These are spiritual blessings, and are not seen in the legal house, except as they appear in the types of the faith of God's children. The younger son did not expect them, and is lost in wonder when they are bestowed upon him. The Publican did not even ask to be justified, for he saw it was impossible. It was indeed impossible with men, but not with God, and "he went down to his house justified." The younger son did not ask to be any more a son, (of Abraham,) for he knew the unchangeable law of that house would make it impossible; and while in that far country he had come to love that house, and to desire the honor of his father, whose goods he had so sinfully wasted. But he was received into a far more glorious place, and given what he never knew about before, and would never have asked for.

The elder son did not want these things, but was jealous and angry that any favor should be given to this miserable disgraced brother that seemed to have been withheld from him. He seems to see himself as much the more worthy and deserving of any special demonstrations of favor and rejoicing. So the Pharisee compared himself with the publican, and Simon wondered at the Saviour's regard for the weeping Mary, and the pharisees were offended because Jesus received publicans and sinners, and ate with them. Luke 15 : 2. This appears to have called forth from him this parable.

The elder son acknowledges he was never given a kid that he might rejoice with his friends. This is not true of any child of God. Each of them has had at least one time of joy though it may have seemed short, which he will never forget. But the elder son has never needed it, and

never asked for it. He had enough, for all his father Abraham's goods were his. The Jews are the children of Abraham after the flesh and are ever with him under the law, and all of the riches of that worldly tabernacle belong to them. But those things will never satisfy one who has been made alive unto God.

The one whom God calls takes a far journey away from Abraham's legal house to the ends of the earth; is lost; dies to all those things of the law; and then comes back; is found; is made alive again; and is received by Abraham as "the father of all them that believe," and comes into the gospel inheritance as Isaac did, as "received again from the dead." These are the true "seed of Abraham, and heirs according to the promise;" and they are now in that house where the children of the free woman are, in that heavenly Jerusalem, where Abraham was when he rejoiced to see the day of Christ, and was glad. It is a long trying road that the younger son must take, from one of the Abraham's houses to the other, but it is the only road that has ever been found from the law to the gospel. In the house where the younger son was brought, and where he was given the rich blessings of the gospel is where all the returned and restored outcasts are when they are manifested as children of faith, and are blessed with faithful Abraham. The elder son, or those whom he represents, have never gone in there. They have no ear for gospel music and dancing. To rejoice over sinners that have not done any good thing, but on the contrary acknowledge they are vile and undeserving, and to bestow favors upon them, looks to the elder son as unjust, and makes him angry.

But Abraham, speaking for and through the new covenant of grace, as the father of them that believe,

always tells to the objecting pharisees the simple story of salvation by grace: "It is meet that we should make merry and be glad; for this thy brother was dead and is alive again; and was lost and is found."

SILAS H. DURAND.

Southampton, Bucks Co. Pa, Jan: 26 1899.

REQUEST.

I am much in need of money to pay the expenses of publishing the LANDMARK. Some brethren, sisters and friends have kindly sent me some subscriptions. But quite a number are behind. If such cannot pay all, if they will pay a part it will help me much. Also send me all new subscribers you can.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. If is 1 July 99, it is paid to that date. This is to explain what we mean by dates after names.

P. D. G.

NOTICE.

Please, when you wish a change made in your Post office, state the one you wish it changed from, as well as the one you wish it changed to.

P. D. G.

One new subscriber secured by every old subscriber will enable me permanently to keep the LANDMARK at one dollar. 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 XXXII.....No 9.

WILSON, N. C., MARCH 15, 1899.

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

EDITORIAL.

FRAGMENTS.

Brother M. R. Willis writes as follows, "Should be glad to hear you state your call to the ministry. How is one that feels the solemnity, and at an unexpected time his soul is filled with a sweet peace causing the tears to flow down his cheeks, at the same time these words are applied, "Blow ye the trumpet, blow?"

When a youth I did not like the company of preachers, for I was afraid of them. I felt there was and awe and solemnity about them dreadful to me. It never entered my mind that I would be a preacher.

I read law and entered on its practice when about 24 years of age. But in a few years my ambition as a lawyer was blasted, and I was brought near death's gate, it appeared to me, and such darkness and wretchedness of soul as cannot be described seized me. In this misery I found in me a willingness, I hope, to submit to God's do-

minion, and an impression to serve the Lord. (I had been for a few years a professor.) But it was such a cross to my flesh that it was at the point of the sword of death that I felt constrained to confess the name of Jesus, and to preach his name.

From the backside of the wilderness, or the far off land of desert, I have been brought I hope to the land of Canaan. For years I have no such joy in any service as in that of the Lord Jesus. If ever one has been turned up-side down, inside out, changed right about, loved the doctrine he once knew nothing about, loved the people he once hated, and has no pleasure in things he once delighted in, gladly suffering the loss of all things to win Christ, I am of that number. Yet I am beset with every temptation and lust of the wilderness of sin, and none need grace any more than I do.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." The gospel preacher is typified by one that blows the trumpet thus. Rams' horns also prefigured preaching. The Silver trumpet sounding the year of Jubilee also symbolized the same.

Notice the trumpeter created nothing. He proclaimed authoritatively what was truth.

The alarm of the trumpet gives warning to the living, and manifests who are the living.

One impressed with the weight of the ministry cannot rest in any other service—nor does he rest in the flesh in this; but in his con-

science or spirit he has peace in obedience to the Lord.

To blow the trumpet in Zion and to sound an alarm in God's holy mountain requires a trumpeter alive to the solemnity of such a warning. He must himself first be a partaker of the fruit and must be sensible of the danger of disobedience to the Lord.

DEAR BROTHER GOLD:—I now according to my feelings attempt to write you a few lines concerning a christian's duty. When a person is born again, and has a desire to unite with the church it is his duty to do so and be baptized. When he discharges his duty that way he feels relieved of that duty, and it is so of all other duties. When one is baptized he is baptized in the name of the Father and of the Son and of the Holy Ghost. It seems to me this represents fellowship in the church, and partaking of the Lord's supper and washing the saints' feet I am young in the cause, and do not feel to know much about the duty of a child of God, and do not want to trample on any of the older brethren's feelings who have been so faithful to the cause of Christ. I want to treat them with respect, and to show forth to them the love and sympathy I have for them. Brother Gold, please give me your views on John 13 : 8. Your unworthy brother.

A. A. GARNER.

Newport, N. C.

Remarks.

Jesus washed his disciples' feet just before his crucifixion—not after it. Jesus knowing the Father had given all things into his hand, and that he was come from God and went to God,* riseth from supper,

and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet.

That Jesus who came from God and went to God, and who was one with the Father should stoop to wash his disciples' feet was such a condescension as men have never known. But to lay down his life for them and reconcile them to God by his death, was still so far greater a humiliation that none can measure it.

He foreshadows that act by washing the feet of his disciples.

They did not know what he did. They knew he was washing their feet, yet Jesus said, what I do thou knowest not now, but thou shalt know hereafter. For Jesus said except I wash thee thou has no part in me.

Literally Jesus washed the feet of only the twelve or the disciples then present. Now if that was necessary in order that they should have part with him in his salvation, then none but those disciples were saved.

The fact that they knew that Jesus was washing their feet, yet did not know what he was doing, proves that there was a meaning in feet-washing they did not then understand.

As an example of serving one another Baptists should wash each others feet. Jesus said, If I then your Lord and master have washed your feet, ye ought also to wash one anothers feet. By the literal act of washing each others feet we

show humility. Our service to each other generally too should be in the spirit of washing each others feet, and not in throwing dirt or mud on each other.

P. D. G.

Mr. Lester:—Please give your views through the LANDMARK on the 24th to 29th of the 7th chapter of Matt.

J. C. RICE.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock." &c.

The lesson taught by this parable seems to me to be a practical one, that is, it applies to those who are alive from the dead in and by Jesus Christ and are such by faith as those whom Paul addressed when he said: "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." Whether there are some brethren who do thus work their own salvation and others who do not is a question, it seems among our people. It would seem reasonable that where exhortations and admonitions are given that there is a probability and hence a liability of one's coming short, in some sense, or other, through failure to comply with the scriptural injunction. Therefore, our differences may not grow so much out of the teachings of the scriptures as they do out of our application of their teachings.

In the text by the great Teacher from heaven who spake as never

man spake and taught as one having authority, two men are presented, one as a wise man who heard the sayings of the Master and did them, the other as a foolish man who heard his sayings, but did not do them. The difference was not in the hearing, for they both heard, neither was it in the building, for each built his house: but it was in the character and manner of the erection of the building, with respect to the foundation upon which each built, the wise man building his upon a rock, and the foolish man building his upon the sand. The building upon a rock answers to hearing and doing the sayings, and building upon the sand answers to hearing the sayings and doing them not. They both do a work, but the one amounts to doing something, and the other amounts to doing nothing. If one does a piece of work so as to meet the requirements of such a structure he shows that he had previously purposed and planned it, and thus shows himself to be a wise man; whereas, if one rears a structure of some kind, and afterwards it is found insufficient to any purpose, it shows that he has worked without previous purpose, or plan, has accomplished practically nothing, except to show himself to be a fool. But for those elements in nature called weather endangering the comfort, health and life of a man he would need nothing to protect him from them, but he finds protection necessary and this protection is called a house. If a man therefore does not consider the

force of those things from which he wishes to protect himself and make his protection superior thereto, his work is in vain and he is put to shame. So it is with regard to our confessions, if they are not unto salvation which is of God through Jesus Christ our Lord they amount to nothing, and we are without defence, and are confounded.

Our salvation which is in Christ Jesus our Lord is based upon and grew out of the foreknowledge, predestination, foreordination and election of God, and the confession which we make unto this salvation must also reflect this impregnable foundation. The Lord said behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation and he that believeth on him shall not be confounded."

And the Apostle Paul says: "Other foundation can no man lay than that which is laid, which is Christ—And this is the foundation upon which every one is to build, but let him take heed how he builds thereupon, for his work shall be tried as by fire." Building upon this foundation, it seems to me, consists in the child of God confessing Christ to be the way, the truth, the resurrection and the life, and by a good profession taking upon himself the ordinances of the church and by a life consistent with a denial of ungodliness, putting off concerning the former citizenship, the old man, which is corrupt according to the deceitful lusts, being renewed in the spirit of his mind, putting on the new man which after

God is created in righteousness and true holiness and live as becometh righteousness and holiness.

To make the final personal experimental application of the text, I instance two men each of whom has been taught of God, and has learned of him, and has come to Christ and learned experimentally that salvation is of the Lord, and that Christ is made of God unto them wisdom, righteousness, sanctification and redemption, and who is in them the hope of glory, and each of them being given to see that there are trials, conflicts and afflictions in the way laid out before them begin to cast about to see wherein they shall hide and find protection in stormy days; one looks upon the evidences of his hope and finds it sure and abiding, and resolves to build up it, and therefore he goes to the church and relates the gracious dealings of the Lord with him, confesses his sins, and unworthiness and the sufficiency of Christ, and his hope in him, and is received into the fellowship of the church, and receives the ordinances thereof and thus runs into the name of the Lord and is safe and secure, and rests freely and sweetly in all the privileges and comforts secured to all the faithful in Christ Jesus, guaranteed to the visible church through the covenant relation which the people of God in the church sustain toward each other as brethren, and toward him who is head over all things to the church, and toward their God who is above all, through all, and in them all.

And the other goes to work to get himself ready to enter into these things and builds up structures only to be beaten down and destroyed at the time he most needs shelter. He goes to preaching, listen, hears, understands and believes that salvation is of the Lord, and will not deny his hope, but instead of building upon it, he builds upon himself, or instead of confessing the sufficiency of his hope wants to confess himself which he can never do to his protection and comfort. I am of the opinion that my friend Mr. Rice has tried the way last described, and now if he will act the part of the wise man by doing as first instanced he will find that in keeping the commandments there is great reward.

P. G. L.

THE TEN VIRGINS.

Brother Long of Floyd Co. Ga. asked my views especially of the virgins in the parable:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom; and five were wise and five were foolish." Matt. 25: 1-2

The different parables represent the different phases of the kingdom. Notice, this parable says "Then shall the kingdom" &c; making it in the future tense, and at a particular time when the kingdom of heaven will be likened to these virgins. Jesus has just told his disciples of the destruction of Jerusalem which in itself represented the end of the world; when or then shall the kingdom be

like these ten virgins; as that then will come the final and decisive test of the claims, so as to speak, on which they rely to enter into the marriage; and a separation of the "precious from the vile," or of those born of God and the mere nominal professor. For also notice that they shall then be likened to the kingdom, not as waiting at home or any time save as when they took their lamps and went forth to meet the bridegroom. This throws the whole weight of meaning on their hopes or means upon which they rely to give them admittance. That they were equal in number, or were five foolish as well as five wise; and that they were all alike virgins, was to show them equals as to natural strength and attainments; and hence make apparent that not for any advantage in this line were the wise admitted, or the foolish rejected. And this throws the whole discriminating weight off themselves and on to their lamps according to the parable,* or that the kingdom of heaven was likened to their taking their lamps and going forth, &c. And since lamps are but vessels to hold oil; and without which they were of no service whatever—entirely useless; brings the tes to the oil. And that the kingdom of heaven in this likeness is confined to this particular time or act of their going forth with their lamps; and in which the one only difference between these virgins was that the wise had oil, and the foolish had not, corroborates and confirms the test reduced to the oil; and hence, upon which alone

hinges their fate, so to speak. Therefore the wise, comely and assured, not ashamed to meet the guest, as clothed in virgin purity, were yet solely by virtue of their oil entered unto the marriage; while the foolish, despite their virgin robes were refused—shut out solely for lack of oil.

"But especially, in what sense were they all alike virgins?" asked brother Long. Why in that they were all alike good as to outward conduct; had all alike observed the ordinances and all the external forms of their profession; and hence were like Paul before as well as after conversion were blameless as touching outward form of law; so that no mortal eye could see any difference in this respect—all were virgins, or pure in outward deportment. But in the hidden internal heart the wise had grace; the foolish had not. They all had hearts with hopes and desires;—they all had lamps doubtless with wicks trimmed. But apply a blaze to the wick of a lamp wherein is no oil, and it will flare up brightly for a moment and go out forever; apply to the wick of a lamp with oil in it and it will burn with a steady continuous light. Those with oil or grace, or those born of God are given the hidden wisdom of God; and are "wise unto salvation." Jesus as their life is their light that shines brighter and brighter unto the perfect day. And that they live virgins—preserve their body harmless, or maintain good works is because they have oil, and not to buy it; and this disposal proves they do

not depend upon these, but on their hidden spirit life and light to guide them forth to meet and find access to the bridegroom in that dark hour of death—this midnight preceeding the dawn of this perfect day, when they too shall be in likeness of the kingdom. While the foolish, as only wise in the things of nature, depend on their virgin purity or good deeds done in body as proven by the fact that while they thought of their lamps, they had given no thought to the necessary oil, nor realized its need nor lack till the decisive hour came and they found them gone out as void of oil. And even thus proved themselves in nature's night—as foolish, in not discerning eternal life is by gift—grace, and not to be purchased; and placing them in position with like representatives when they said "Lord, Lord open to us, have we not cast out devils and done many wonderful works in thy name?" thus proposing to buy oil in the last great emergency. But the Lord shut those and these out saying "I never knew you." Think of those foolish virgins as come to the last hour holding their eternal destiny with every outward preparation—every legal perfection—in name? "thus proposing to buy oil in the last great emergency." But the Lord shut those and these out saying "I never knew you." Think of those foolish virgins as come to the last hour holding their eternal destiny with every outward preparation—every legal perfection—with all things else save the one only thing needful, and as still fool-

ish, in darkness and confusion and hurried effort as still depending on works to buy this one essential oil for their lamps! How awful when death comes to just then realize this lack. Oh that the lesson Jesus taught the good, rich, the virgin young man that came to him with this same delusive trust asking "What good thing must I do to inherit natural life?" might sink deep in the hearts of all such. Jesus told him he lacked this one thing, and to go sell all he had and give the proceeds away, and come follow him (in regeneration) which was as good as to say reduce your all to nothing. Legal righteousness is never counted loss in any other way. Such as depend on works for heaven have always the burden and terrifying dread of works just ahead—always something still to do, and like these foolish virgins they find them momentous in the end, and alas too great for fulfillment.

In the end of this parable Jesus makes it personally applicable, and in the hour of death which is the end of the world to us personally, when he adds "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh;" that is, as the Bridegroom when we must go forth to meet him, and make this samelikeness for the kingdom of heaven in that then, the hour of death—the end of the world to us, we go forth to meet God. If with the life and light of Jesus, it glows the brighter for the darkness of this midnight hour and manifest as born of God; and such are welcomed and shut in, while all else

the lusts of the flesh, &c., are rejected and shut out: thus "separating the precious from the vile" even as likewise will the militant kingdom of heaven, or the church of Christ on earth, in the end of the world separate the righteous from the wicked and in shutting in the righteous will shut out the wicked as the all things that offend.

Yet how many to day are depending on their good works for eternal life and salvation? and who feel so rich they readily say, and boasting ly that they have oil in their lamps, or grace in their hearts. Oh that all such, especially those fair virgins, so comely and lovable, and so praise worthy, in a sense, and who could so well adorn true riches, might realize their deplorable poverty and delusion as having all things else, yet lacking this one thing needful—the oil—belief, faith in Jesus; and also that not the hands but heart must take this prize.

P.

Macon, Ga.

UNION MEETINGS.

The next session of the Toisnot Union will meet, the Lord willing, with the church at Moore's in Wilson Co. N. C. on Saturday and 5th Sunday in April. Yours in hope of life eternal.

A. J. MOORE

The Mill Branch Union is to convene with the church at Black Creek Saturday and 5th Sunday in April.

The next session of the Eastern

Union will convene with the church at Concord, Washington, Co. N. C. Friday, Saturday and 5th Sunday in April. Brethren, come to see us then.

N. W. AMBROSE.

The church at Macon, Ga., Bethlehem, has decided the Lord willing to hold a Union meeting Friday, Saturday and 5th Sunday in April. A general invitation is extended. It is my desire to attend if the Lord will.

P. D. G.

The prospect Hill Union is to be held Saturday and 5th Sunday in April at Surl, Person Co. N. C. Will our ministers attend? A general invitation is extended.

JAMES K. DUNCAN, CPk.

The Dutchville Union will be held, if the Lord will, at Durham, Saturday, and 5th Sunday in April. A general invitation is extended.

G. C. FARTHING.

ASSOCIATIONAL NOTICES.

DEAR BROTHER GOLD:—By request of the members of Town Creek church and our Moderator I write you that our Association will commence in the Pig River District at Town Creek, on Tuesday before the first Sunday in May, '99 and days following. You will publish same in LANDMARK and oblige those who wish to visit.

GEO. C. KING, CPk.

Brother King, Do passengers stop at Alumine?

The Fisher's River Association is appointed to be held on Friday, Saturday and 4th Sunday in April, at Pilot Mountain, N. C.

MARRIED.

Married Feb. 23rd 1899, Mr. T. B. Pettigrew to Miss Kate G. Burton, at residence of Mr. J. H. Burton, in Caswell Co. N. C. by L. H. Hardy.

lar meeting for business the 4 h Saturday in February. 1899.

P. G. LESTER, Mod.

A. G. HERNDON, Cl'k.

OBITUARIES.

ELIZABETH ABIGAIL PASLEY.

Elizabeth Abigail Pasley was born in the state of Indiana in the year 1831, December the 20th. She was the daughter of James and Elizabeth Pasley.

Resolutions adopted by the church in memory of a father in Israel who departed this life Feb. 17th 1899.

Whereas, it has pleased our Heavenly Father to remove from our midst by death our beloved brother, B. Farmer, to the enjoyment of that inheritance reserved in heaven for all his people. Therefore be it

They moved to Fayette Co. Ill. when she was small, where they remained till her death on April 14th 1861. She was united in the bonds of matrimony to Mr. Henry T. Nave of the same county (her parents died a few years after her marriage in 1870.) In February or March she with her husband and family went to Johnson Co., Ark. and in July or thereabout she and her husband professed a hope in Christ as their Saviour (which hope she held firm to the end.) In April 1871 they moved to Benton Co., Ark. Her husband's health not being good, they moved back to Johnson Co., Ark. where they lived before. In the year 1872 she and her husband went before the Old School or Primitive Baptist church called Pleasant Grove on April 13 and related some of the dealings of the Lord with them, and were both received for baptism, and were both baptized by Elder B. Griffin in Johnson Co., Ark. in what was known as lower Horse Head Creek, on the 14th of April 1872, and in 1873 they drew their letters and went into the constitution of the church called Sulphur Springs; of the same faith and order, (it being more convenient,) and in Jan. or Feb. 1875 they drew their letters to come to Oregon, and came across in wagons, undergoing the hardship, more especially she did, as the children were not large enough to help much, and her husband was sick a portion of the time, and had to lay over several times as he could not stand the jolt of the wagon. So they did not reach Oregon till sometime in October. It being too late in the season to cross the mountains they stopped in Baker Co., Oregon till next fall and landed in Scio, Linn Co., Oregon about the 6th of Oct. 1876, and in 1877 they united with the Scio church of Old School or Primitive Baptists, where her membership remains.

Resolved, That we the members composing the church at Little Flock, Anderson Co. Ky., acknowledge with heartfelt thankfulness to the giver of every good blessing, that in the devotion of brother Farmer to the cause of Christ we were truly blessed, he being always ready and willing to give counsel and encouragement to us, his younger brethren, for he was certainly an able counselor never departing from the faith once delivered to the saints, but the Lord has seen fit to take him to himself. May we be enabled by grace divine to bow in humble submission to his divine will, for we feel assured that our loss is his eternal gain. Be it further

Resolved, That we tender our heartfelt sympathy to his bereaved companion, sister Farmer, and his children in this sore bereavement. Be it further

Resolved, That these resolutions be spread upon our church book and a copy sent to the Signs of the Times and ZION'S LANDMARK for publication and a copy sent to sister Farmer and his children. Done by order of the church at its regu-

She lived a devoted christian for about 23 years, and for nearly 27 years a consistent Primitive Baptist, always trusting in Jesus as her Saviour. She was to me a help-mate indeed. She was always ready to lend a helping hand to those in need. She fell asleep in Jesus Jan. 1st 1899 at 40 minutes past 10 o'clock p. m. leaving 5 children and her husband to mourn their loss. Having buried two boys in Ill., she leaves 2 boys and 3 girls. They are all of age, one boy and one girl remain single and make our house their home. We greatly miss her, but knowing our loss is her eternal gain, we cannot sorrow as those who have no hope. Her funeral was preached at Fern Ridge school house (where she had washed the saint's feet,) the 4th day of Jan. at about 10 o'clock a. m. 1899, by Elder Amos Horn to a large concourse of people. After which her remains were laid to rest in the Fern Ridge Cemetery to await the glorious resurrection morn. Written by her sorrowing husband. Yours in christian love,

HENRY T. NAVE.

Lacomb, Linn Co. Oregon.

FANNIE V. SMITH.

Fannie V. Smith wife of E. S. Smith was born May 29th 1863 and came to her horrible death Jan. 20th 1899. She had been afflicted with fits for 18 years, and during her 18 years of affliction her sufferings of body and mind were indescribable.

She was the mother of 8 children. The day preceeding her death she was alone in the house, except two of her smallest children, and was taken with a fit. She fell in the fire and was so badly burned that she lived only about 18 hours. Oh! how sad. Surely all who witnessed the scene will bear me out in saying that it was the saddest case they ever beheld.

The doctor was summoned, all was done for her that could be. But none could stay the hand of death. She could talk strong until about four hours before she died, although she was not conscious of her sufferings except a short while. She said she was gone and would beg the Lord to have mercy upon her. At first I thought it was more than I could feel resigned to. But thanks be to God who doeth all things well, I feel sure her warfare is over. Her afflictions of body and mind are ended. I feel that our loss is her eternal gain. While she never made an open profession of faith in our Saviour, yet she was a contender for

the doctrine of salvation by grace, and my dear old afflicted mother says she is fully satisfied about her as she was so forcibly comforted by the following revelation a short while before she died, as a hope of her dear child:—

It's the voice that Jesus sends,
To call the child above,
He whispers over the weeping friends
Tis all the fruits of love.

She leaves a husband and 7 children, mother, 3 brothers and 1 sister, besides friends to mourn her loss. We desire the prayers of all in our faith in this our affliction, and may she hear the glad sound of, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world, is the prayers of the unworthy writer.

B. J. POLLARD.

Marines, N. C.

MISS SUSIE SCOGGIN.

The subject of this notice was born in Person Co. N. C. September 22d 1843 and died June 22d 1898. She was the daughter of James J. and Susan N. Scogging. She died at the residence of her sister Mrs. W. H. Brooke where she was attended with the greatest of care. She never united with any church, but believed in the Primitive Baptist doctrine. I certainly believe she is sweetly resting under the wings of Jesus to await the coming of the resurrection morn, where sickness, sorrow, pain nor death does exist. She bore her afflictions with the greatest of christian fortitude, seeming willing to go at the Lord's command. Her sufferings were very severe though being confined to her bed but about 10 days. She proved to be a kind and devoted aunt to her sister's children and was a kind and loving neighbor, always trying to do her task to the afflicted when in her power to do so. We extend our heart felt sympathy to the family and relatives, and ask the dear Lord to abundantly bless them and prepare us all to meet in a better land where parting and sickness is no more, but where all is peace and love.

ELLA A. WASH.

APPOINTMENTS.

W. B. WILLIAMS.

Memorial.....Friday before 1st Sunday in April.
 Goldsboro.....Saturday
 LaGrange.....1st Sunday
 Sandy Bottom.....Monday
 New Beaver Dam.....Tuesday
 Sand Hill.....Wednesday
 Muddy Creek.....Thursday
 Cypress Creek.....Friday
 Maple Hill.....Saturday
 South West.....2d Sunday
 North East.....Monday
 Wards Will.....Tuesday
 Yopps.....Wednesday
 Bay.....Thursday
 Stump Sound.....Friday
 Wilmington.....Saturday
 Conveyance needed.

W. T. BROADWAY.

Mountain Creek.....March...25
 Howards Chapel.....29
 Freedom.....30
 Liberty Hill.....31
 Jones Hill.....April 1
 Jerusalem.....2
 Tysons School House.....3
 Lawyers Spring.....4
 Bethany.....5
 High Ridge.....6
 Mountain Spring.....7
 Liberty.....8
 High Hill.....9
 Union Grove.....10
 Watson.....11
 Crooked Creek.....12
 Clark's Grove.....13
 Meadow Creek.....14
 Bear Creek.....15 & 16
 Conveyance needed.

L. H. HARDY.

Pleasantville.....Monday after 3rd Sunday in April
 Sardis.....Tuesday
 Hillsdale.....Wednesday
 Near brother B. F. White's.....Thursday
 Friday, brother Bolden may arrange
 Abbot's Creek.....Sat and 4th Sunday
 Mt Vernon.....Monday
 Centerville Hall.....Tuesday
 Saints Delight.....Wednesday
 Bunker Hill.....Thursday
 Reidsville.....Sat and 5th Sunday

E. E. LUNDY.

Flat Shoal.....Tuesday after 4th Sunday in March.
 Volunteer.....Wednesday
 Cedar Hill.....Thursday
 Union.....Friday
 Franklin.....Saturday
 Lanesburg.....1st Sunday night in April
 Will brother Joel G. Southron meet him at

Walnut Cove on Monday morning after 4th Sunday in March?
 Coleman.....Monday after 1st Sunday in April
 Crab Creek.....Tuesday
 Zion.....Wednesday
 Union.....Thursday
 Antioch.....Friday
 Sparta.....2d Sunday
 Brethren arrange for.....Monday
 Fox Creek.....Tuesday
 Saddle Creek.....Wednesday
 Independence.....at night
 Rock Creek.....Thursday
 Cross Roads.....Friday
 Meadow Creek.....Saturday
 Good Hope.....3rd Sunday
 Conveyance needed

J. E. ADAMS.

Mill Creek S C.... Sat and 1st Sun in April
 Gills Creek.....Tuesday
 Mt Pleasant.....Thursday
 Black Creek.....Sat and 2d Sunday
 Some one will please meet him at Mullens Saturday morning

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Wilson, N. C.

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Plain sheep bind ng, single copy, by mail 60 cents, Per dozen, by mail \$6.00. Morocco binding, plain edge, single copy by mail, \$1.00. Per dozen by mail \$9.00. Morocco binding, gilt edge and gilt cover, single copy by mail \$1.25 Per dozen, by mail \$12.50. No less than half dozen will be old 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 Alvin CLARK, local and general agent Wilson, N. C.

GOOD MEDICINE.

Stop before you proceed any farther. Good health proceeds from a good stomach. If the digestive organs are in fine working order sickness is out of the question, good health can be regained and retained by taking Bragg's 4 B. B. B. It cures indigestion, constipation and billiousness, and tones up the whole system, so you will feel that life is worth living. Put up in capsules 60 in a box, 30 days treatment for 75 cents, 6 boxes \$4. H. C. Bragg, Sole Manufacturer, Connersville Ind. For sale by P. D. Gold, Wilson, N. C. at above price.

Brother B. Farmer was a famous Baptist of Kentucky. It could be said of him, he did what he could. His standard of conduct was exalted, his integrity unquestioned, his love burned with pure fire for the right, and it was consuming to what was wrong. With vehement zeal he strove for what he held as good, and with equal indignation he resisted what he held as wrong. He was a bold man in defense of the right, and in condemnation of the wrong—and he proved his faith by his works. His love for the cause led him to give freely of his labor and his money. He was noted for his hospitality and generosity. Far and near his name was a household word on the tongues of the people of Kentucky.

P. D. G.

WILMINGTON & WELDON R. R. and Branches. & A. C. L. R. R. Co of South Carolina.

Cond. Schedule.—SOUTH BOUND

DATED Jan 15 1895.	No. 21 Daily	No. 35 Daily	No. 41 Daily	No. 49 Daily
Lv Weldon	A. M. 11 50	P. M. 9 43	A. M.	P. M.
Ar Rocky Mt.....	12 55	10 30	.....	.....
Lv Tarboro	12 21	.....	.....	.....
Lv Rocky Mt.....	1 00	10 35	5 40	12 22
Lv Wilson.....	1 58	11 34	6 20	2 40
Lv Selma.....	2 55	11 57	.....	.....
Lv Fayetteville..	4 30	1 05	.....	.....
Ar Florence..	7 25	3 15	.....	.....
No 103 daily ex Sun.	P. M.			
Lv Tarboro.....	6 00 pm			
Lv Rocky Mt.....	6 45 pm			
Lv Wilson.....	7 10 pm			
Ar Goldboro.....	7 50 pm			
Lv Goldboro..	P. M.	A. M.	P. M.	
Lv Magnolia..		7 00		
Ar Wilmington		8 09		3 21
		9 10		4 25
		A. M.		5 50

TRAINS GOING NORTH

	No. 28 D. L.	No. 39 Daily.	No. 40 Daily.	No. 48 Daily
Lv Florence.....	A. M. 9 50	P. M. 7 40	.....	.....
Lv Fayetteville..	1223	10 19	.....	.....
Lv Selma.....	1 50	11 7	.....	.....
Ar Wilson.....	2 35	.....	.....	.....
No 102 ex Sun				
Lv Goldsboro.....	5 14 am			
Lv Wilson.....	5 50 am			
Ar Rocky Mt.....	6 55 am			
Ar Tarboro.....	7 04 am			
Lv Wilmington		P. M.	A. M.	
Lv Magnolia..		7 00	6 45	
Lv Goldsboro..		8 31	11 70	
		9 42	12 30	
Lv Wilson.....	P. M.	A. M.	P. M.	P. M.
Ar Rocky Mt.....	2 21	11 31	10 55	1 10
	2 30	12 07	11 35	1 53
Lv Tarboro.....	12 21	12 07	.....	.....
Lv Rocky Mt.....	3 30	12 50	.....	.....
Ar Weldon.....	4 12 P. M.	A. M.	P. M.	.....

†Daily except Monday. ‡Daily except Sunday.
Train on Scotland Neck Branch Road leaves
Weldon 1 35 p. m., Halifax 4 15 p. m., arrives Scotland
Neck at 5 05 p. m., Greenville 6 57 p. m., Kinross
7 55 p. m. Returning leaves Kinross 7 50 a. m.,
Greenville 8 58 a. m., arriving Halifax at 11 18
a. m. Weldon 12 35 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 25 a. m. 11 00
a. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 7 50 a. m., arriving
Smithfield, N. C., 8 10 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 9 30 a. m., 1 40 p. m., arrive Nashville 10 10 a. m.
4 03 p. m., Spring Hope to 4 30 a. m., 4 25 p. m.

Returning leave Spring Hope 11 00 a. m., 4 55
p. m., Nashville 11 22 a. m., 5 25 p. m., arrive at
Rocky Mount 12 45 a. m., 6 00 p. m., daily except
Sunday.

Train on Clinton branch leaves Warsaw for Clinton,
daily, except Sunday, at 11 40 a. m. and 4 15
p. m., Returning leaves Clinton at 7 00 a. m. and
3 15 p. m.

Train No. 78 makes close connection at Weldon
for all points North daily, all rail via Richmond.

H. M. EMERSON, General Pas. Agt

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

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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.

EXPERIENCE.

The following are the experiences of two precious young sisters of the same name.

P. D. G.

MISS FANNIE MOORE, MY VERY DEAR SISTER IN CHRIST:—You asked me to write off my experience for you, and I have enjoyed reading yours so much, which was received sometime ago, that I feel it my duty to send you mine, (if indeed I have one,) as I promised to when I wrote to you last; but I am such a poor one to express myself I can't write, nor tell it as it is, and when I have finished I feel that half has never been told, yet I will do the best I can. If I had as good and bright an experience as yours and others I have read, I feel that I could express it better than I can, but where little is given, little is required, so such as I have I give unto thee.

I can't remember when I first felt the burden of sin, for as far back as I can remember I would have serious thoughts about death and eternity, and was afraid I would die and be lost; for I felt or believed that there must be a change in me before I could be saved, and was in great trouble for fear I would die without that change, and if I did I felt that hell would be my doom: so I tried to pray to the Lord to change me, and to lead me in the

right way. I can say with you, that if the Lord ever did begin a work in me it was when I was very young, and I was in so much trouble that I never enjoyed the pleasures of the world as other young people seem to, for I was too heavily burdened with sin to enjoy their company. I never cared to attend any worldly amusements whatever, and my sisters would try to persuade me to go sometimes, and seemed to get worried because I wouldn't go more, and often tell me that I wasn't like anybody else, but was one to myself, and I did feel to be one alone; but I would go to picnics and parties sometimes to keep from being odd, because other young people went, and thought it would be expected of me to attend such things: still I didn't enjoy them at all. I would often dream of judgment day, which would frighten me very much, and tried to pray to the Lord to change me before that day.

I went to hear the different denominations preach, but was blind as to preaching, and could'nt tell or see the difference in them, nor did I understand preaching anyway, and thought they were all alike, not any difference at all, only in the Primitive Baptists, and I didn't know the difference in them, couldn't understand them any better than I could the others, yet I felt like there was a vast difference, and I tried to pray to the Lord to show me the difference, if there was

any, and to lead me in the right way, for I felt that there was a mystery in the Baptists, and was afraid I would never understand them, for I believed the Primitive Baptists to be the right church, and wanted to believe their doctrine, but was afraid I never would; and would often pray to the Lord to open my blind eyes, and enable me to see and understand them, and that I might go to preaching and enjoy and feast on it as mama did. I have always had great respect for the Baptists, and have never hated them (as some do,) for I thought they were the people of God, and wished many times that I was one, but never expected to be; for I felt to be too vile and sinful to ever live with such good people as I thought them to be. I never expected to have a home with them, although it was my greatest desire to join the church, yet felt too unworthy to think of ever offering to any church, especially the Primitive Baptist, for I didn't think they would receive such a sinful creature as I felt to be. I was in such a condition that I didn't know what to do, for I knew that I couldn't do anything to save myself and felt that I would be finally lost, for I felt to be so far beneath God's notice, and too great a sinner to ever be saved: so I was in a miserable condition. While feeling thus, and feeling to be one alone, for I felt like I didn't have a friend, and was without God and without hope in the world, and felt that there was a chance for everybody but me, and I had given up all hopes of ever feeling any better, or ever receiving a hope in Christ. These words came to me so forcibly just as if somebody had spoken to me, "You know you have passed from death unto life, because you love the brethren;" and they seemed to bear on my mind so forcibly and so long that I didn't know

what to think, for I had never felt the impression of words like that. yet I knew I loved the Baptists, so I thought the brethren meant the Baptists. But why those words were spoken to me, and stayed with me so long I didn't know? I tried to get rid of them but could'nt, and I thought it was a warning of my death, so it caused me to shed tears, for I thought if I died I would be lost forever; and if those words didn't mean death I didn't know what they meant to make me feel so strange, and then I couldn't get them off of my mind. I thought they were in the bible, although I had never seen them, yet I felt that it was scripture, and they stayed on my mind so long that I asked mama if she ever had any words to get on her mind that she couldn't get off, and she said yes, many a time; but why? and then I told her, and asked her if those words were in the bible, and she took the bible and found in John these words, "We know that we have passed from death unto life, because we love the brethren;" and then she told me that was a good hope for me, and she seemed to rejoice over it, but I didn't feel like I could claim it for a hope, yet after finding it in the bible, and knowing how it was spoken to me, as you know you have passed from death unto life because you love the brethren, instead of we. I felt that it was the Lord speaking directly to me, but I didn't feel that forgiveness, or that my sins were pardoned as I desired to. A few days after that when all alone these words came as forcibly as the first, "Your life is hid with Christ in God," and then I felt that my sins were pardoned, and that Christ was my Saviour, and for the first time in my life I then felt like shouting, felt that I had a hope in Christ and how could I ever praise him enough, and

couldn't help saying, "O how I love Jesus, because he first loved me." I can never tell how happy I felt, and I wanted to be baptized right then. I felt then that I would give anything, the whole world, if it were mine to give, to be baptized, but after a while I concluded that it was all imagination, and that I had deceived mama by telling her what I did, so I was in great trouble about that, for I didn't want to deceive anybody, and I was so sorry that I ever told her anything about my feelings; and one day while grieving about it, and feeling that I was deceived and had deceived her, these words came to me with so much sweetness,

"Fear not, I am with thee.
Oh be not dismayed,
I am thy God, and will still give thee aid,
I'll strengthen thee, help thee, and cause
thee to stand,
Upheld by my righteous, omnipotent
hand."

So I was again made to rejoice, for I felt that the Lord was with me, and I had nothing to fear with such a promise as that.

I can say that if I ever received a hope it was something I felt and not something I saw.

I can't tell the day nor the place as some can when I received a hope, nor when I first felt to be condemned for sin, for it was like unto this, "The wind bloweth where it listeth, and thou hearest the sound thereof, but can'st not tell whence it cometh nor whither it goeth;" and neither can I tell from whence it cometh and whither it goeth. I can only tell the year and season which was in the fall of 1833, and I stayed out of the church nearly two years, and expect I would have stayed out until now if I could; but I felt like the day that I joined, that there was a stronger power than myself that compelled me to go to the church, for I had felt strongly impressed to join the

church ever since I received a hope, and felt that I would never be satisfied until I did join or offer, for I doubted whether they would receive me or not, so I put it off for sometime, or just as long as I could until I felt that I was committing an unpardonable sin by staying away; but I wanted to know whether I was a fit subject for baptism or not, and prayed to the Lord to let me know in a dream if it was my duty to be baptized, that I might dream of being baptized, and I did dream one night that I was baptized to see or know if I would be afraid, and I saw myself baptized and felt just as I did when I was really baptized, was just as happy in the dream as when I was baptized; so after that dream I felt that it was my duty to join the church and went to the church several times to offer, but would feel too unworthy to do so and would put it off from one meeting to another until I just couldn't rest, and when I did join I felt this way,

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

I did feel like that day I joined that if I stayed away until another meeting I would die, and that was my last opportunity, but I didn't go when they opened the doors for the reception of members, and they were singing the doxology and nearly ready to close when I went, but I felt compelled to go just when I did, and told them I didn't feel like staying away any longer, and when they received me I felt that I had at last gotten home, and had found a resting place, and I can't describe my feelings the morning that I was baptized, for it was the happiest time I ever saw or felt, and it was the brightest and prettiest morning that I have ever seen.

I have never regretted joining

the church, and wouldn't be back with the world for anything, for I feel there is nothing for me to go back there for, and though I have many doubts and fears, yet "I had rather suffer afflictions with the people of God than to enjoy the pleasure of sin for a season," and I do believe that the Primitive Baptists are the people of God, and the only true church. I read the bible through to see or understand any other doctrine, but I couldn't and the more I read it, the more I believed the Baptist doctrine, and it seems to me that it is plain enough for anybody to see, although I know it is called a hard doctrine by the world, yet it is precious to me, and grows more so every day; for I know that there is no other way that I can be saved only through and by the grace of God, and not by anything that I have done or can do, for if it had been left with me I know I would have been lost.

Sometimes I feel like my experience is a very poor one, and then again it seems like a great one for such an unworthy creature as I feel to be, and feel at times that it is worth more than all the world. I wouldn't give it for the world, and often when in darkness, doubts and fears I am made to go back to my little experience and to the time when I was delivered of my sins, when I felt so happy, and then I find comfort and can rejoice in my hope in Christ, and can say with you, my dear sister, that although mine is not so great or good a one as others, yet it is a wonderful gift to me, and I thank the good Lord for it, and sometimes think it is too great a gift for me. I feel that this is written in such a rambling way that you can't understand it, for I told you in the beginning that I couldn't express myself as I wish to, but have done the best I can. With much love. FANNIE MOORE.

MISS FANNIE MOORE, OLD SPARTA, N. C.—My dear sister in Christ, you asked me to give you a reason of my hope, and I will do the best that I can. If ever the good Lord began his good work in me it was when I was very small. Just as long ago as I can remember I was in great trouble, and tried to live a good life, and feared Satan. It seems that he was always troubling me in some way. I used to think that old grey headed colored men were old satan, and when I would see them it would frighten me, almost to death; and at night when I went to sleep I would dream of satan being after me, and thought it was because I was so mean, and when I got up I would think that I would do better, and would not do anything wrong all that day; but it would not last long; the first thing I knew I was doing something that I ought not to do.

Another time I dreamed of him being after me, He was in the shape of a man and his head was like a ball of fire, and no tongue can tell how I was frightened, and a pretty little man came and took me by the hand, and said, fear not, I am with you; and all my fear was gone; but when I had to leave him I felt that it was more than I could bear, and he said to me, that if I go not away the Comforter will not come; and then he vanished away. I went on this way for a long time, did not know exactly what was the matter with me, and it came to me that I was a sinner, and had sinned against God, and if I died torment was my doom. O the trouble I was in. I tried to pray to the good Lord to have mercy on me a poor sinner, and went to church and the preacher would tell me how vile I was, and I thought some one had told him all about me, and I got so I would not even go to meeting at all. I did not want everybody to

know how bad I was, and if I kept going they would learn what they did not see, for the preacher would tell them; and I stayed away about three years. During that time I joined the Methodist church. I was in so much trouble I did not know what to do, and they (the members of said church) told me if I would join them I would get better satisfied and I joined, but instead of my getting better I got worse. I attended most all their meetings, and the preacher wanted me to join the choir, and so I did; and wanted me to be a teacher in the Sunday school, but I never would do that, for I felt like I wanted to be taught myself.

When the revival started and I went, mama would ask me what sort of meeting we had, and I would tell her, and I would find fault of them, and she would tell me that I did no more believe in them than she did, and I did not either: but I would not let her know it.

One day I was in so much trouble I could not help from saying out loud, Lord have mercy on poor me, and she asked me what was the matter with me! I said I was very sorry that Mr. Rose was going to leave, and it was a story. I had scarcely thought of him; but I did not want her to know what was the matter with me; and that would add to my trouble, because I told my dear mother a story. I would ask the Lord to forgive me my terrible wrong. Sometimes my trouble would be worse than at others. I would be compelled to go off and pray, and would seek a lonesome spot where I thought no one would see me, and pour out my feeble cry to the good Lord to save me from the horrible place. For I dreamed one night of being over the bottomless pit with but one small string to hold me, and I thought if that broke I would be gone forever:

but his will be done, not mine. He came to me and said, I have chosen you out from among the world, and how happy I was then. When I woke old Satan said it was all a dream, and there was nothing of it. Then I was in as much trouble as ever, and all that I could say was, Lord have mercy on poor me. It was my cry day and night. Sometimes I would go to mama and think I would tell her some of my troubles, and when I would meet her she would say something to cut me off, and I would go away and say there was no comfort for me.

Everytime I went to Stantonsburg church it seemed that I would die before service would close, and one night during the last protracted meeting while I was a member a calm voice said to me, come out from among her my people, and I promised my Maker that if he would forgive me I would never be guilty any more, and I wrote to the pastor to erase my name from the church-book, and I thought then I would not join any church, but that if I was a christian I would be just as good out of the church as in it. But it was not long before I saw a beauty in baptism, and I was not satisfied out of the church. I loved those people and wanted to live with them if they could bear with me.

One night I dreamed of telling papa to get a preacher, that I wanted to offer to the church, and something said to me what have you got to tell when you go to the church? That gave me a great deal of trouble, for I had told papa to get a preacher, and had deceived him. Well I did not know what to do, and a sweet voice said to me. where there is but little given but little is required, and I became satisfied. I went on and joined the church, and one Sunday papa and I were going to Wilson church, and I told him

my dream. Well when we got to meeting papa told brother Gold of it, and after preaching he came to me and said, your father told me your dream. If he had shot me it would not have stung me any worse. I was dumb for a good while before I could say a word, and after most of the people had left the church I told him that papa had deceived him. I said I did not mean when I told papa the dream that I would join the church. I left that church in as much trouble as any poor creature could be, not only then but the whole of the next week.

Not long after that brother T. N. Walton came around and preached at Wilson, and at White Oak, and I went to hear him, and if I ever had my feelings told he did that day, in telling his experience he told me mine. He told it better than I can tell it to-day. O how I wanted to talk with him and shake his dear hand, but I did not talk with him much, and the last word he said to me was to do my duty, and I promised him that I would if I knew what it was.

I went to church the 4th Saturday in March and thought it may be I would offer to the church, but I could not. The reason why is unknown to me, and I came home in the most trouble to be sure, and I went up stairs to pray to the Lord one more time before I died, and these words were spoken to me, Comfort ye, Comfort ye my people, speak ye comfortably unto Jerusalem, cry unto her that her warfare is accomplished, and that she has received at the Lord's hands double for all of her sins. My dear sister, I felt like shouting aloud praises to the good Lord. I was the happiest child to be sure that ever was. I got my bible and found those words and read the whole chapter, and saw more beauty in it

than in all the reading that I ever read.

Well I thought I would offer to the church the next day if mama would go, but she would not go, but I did not tell her what I was going to do, for fear that I would deceive her, and after she said that she could not go I put it off until the first Thursday. Brother S. H. Durand was to preach there. When the invitation was given I could not keep my seat. I was up there the first thing I knew and was baptized the next Thursday with two others.

When you feel like writing yours I would be glad to get it. I don't feel like mine is much compared with some of the others I have seen, but it is a wonderful gift to me. Your unworthy sister.

FANNIE MOORE.

TEMPORAL AND ETERNAL SALVATION.

DEAR BROTHER GOLD:—This subject is on my mind, and I do not know any better way to get it off than to write it, and send it off; but I am not able to explain the subject as it should be. I often get some relief of mind when I have a subject to speak or write about by using it and do the best I can with it, though do not know until I try what I can say or write.

I read in the LANDMARK the writing of some brother who said there was some trouble in his country about temporal or time salvation. I do not think we need have any trouble about those words. To my mind it is about like two persons in conversation about what they had seen or heard, and one of them said I was affrighted, the other said I was afraid. Now because they did not use the same words to confess their feelings there is no reason in saying, as is too often said, how

can two walk together except they be agreed? Then both of them go among the brethren telling of the difference between them, sowing the seed of discord, which is an abomination unto God, Prov. 6:19. Now I must say that if I am not deceived I believe both in temporal and eternal salvation and all is of the Lord, and by the Lord God of heaven, the Creator, the preserver and wise disposer of all things, and will do all his pleasure. He created Adam of the dust of the ground, he call him the first Adam, his son he calls the last Adam, who was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual, 1st Cor. 15:45-46. Now here in the first Adam we are given natural, temporal, seen, time life, as the apostle says the things which are seen are temporal, but the things which are not seen are eternal, 2d Cor. 4:18. The children of the temporal, time and seen Adam throughout all generations have received the benefits of temporal or time and seen salvation, which I hope to be able to prove to the satisfaction of the church by the word of God. Eternal, spiritual salvation is seen only by an eye of faith. That God gives to his children only in the regeneration of their hearts and the renewing of the spirit of their minds. In this they realize the power of God's foreknowledge, his predestination to be conformed to the image of his Son, and when they feel the power of his justification that he has redeemed them from the curse of the law that condemned them to death, but that Christ came to them with such love and power as to remove their fear of death, make himself known unto them as their Saviour; while a few minutes before this they could not control their sorrow as they felt to be sink-

ing under it; but when the change came unexpectedly they then cannot control their joy, being filled with the Holy Ghost, the spirit of truth, that Jesus is my Saviour. This is the comforter that shall remain with them forever, and take of the things of Jesus and show it unto them. Often has it come at a dark cold time as at first, in an unseen and unexpected time, but when it brings the things of Jesus it is a sweet comforter to them. Every time he comes it gives one more evidence, adds to their strength for a while, so they can only look for such blessings through faith in the word of his promises, that he shall come, When his children come together to worship they can't find any better way to worship him than to tell each other how great things the Lord has done for us. Not how great things they are doing for the Lord, for they are prepared to say that while they are doing all in their power to escape death and torment by their cries and prayers for mercy, and all failed to save them, then they learned the truth of the words of Jesus, without me ye can do nothing: but when delivered came by the Lord and adoption into his spiritual kingdom, they are prepared to enjoy the benefits of the kingdom in which God has placed them, and give him all the glory.

Now to the subject of temporal or time salvation of this temporal or time world which has been saved from dissolution now near six thousand years, and we see in the word of God it is appointed to man once to die, which means to be dissolved, also the earth kept in store ready to be dissolved by fire which shows to my mind the truth of temporal or time salvation. Now when Adam sinned the execution of a just law would not have saved him, but God in his mercy saved him,

and I believe he saved him with an eternal salvation, but that was first which is natural, after that which is spiritual, so I can say, I know that he is saved naturally and believe God saved him eternally, because he clothed them with coats of skins when they could not clothe themselves. This shows such a nice type of his clothing with his robe of righteousness. He calls guilty sinners who come to him confessing their sins as Adam and Eve did. The woman is saved in child-bearing, the child is saved as long as it is God's will to enjoy the kingdom in which it is born. So we notice an account of many births and many deaths, so we see Cain, the first, Abel the second. Abel was a keeper of sheep, but Cain was a tiller of the ground. In process of time it came to pass that Cain brought of the fruits of the ground an offering unto the Lord, and Abel also brought of the firstlings of his flock and the fat thereof, and the Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect; and Cain was very wrath, and his countenance fell, and Cain talked with Abel his brother, and it came to pass when they were in the field that Cain rose up against Abel his brother and slew him. I can't write it all, but to my mind the field spoken of represents the world at large, the two worshippers, and the two worships represent the spirits of worships now in the world. Cain represents works of flesh—the fruits and the works of men's hands for salvation. Abel shows it is by a crucified Christ—that his people are saved, it is acceptable with God. The Lord by the mouth of the apostle said that Abel by faith made an acceptable offering by which he obtained witness that he was righteous, God, testifying of his gift, Heb. 11:4. Also by John he said, not as Cain

who was of that wicked one and slew his brother, and wherefore he slew him because his own works were evil, and his brothers righteous. Notwithstanding all these things the Lord had mercy on Cain, and saved him with a temporal or time salvation. We notice that when the Lord pronounced his curse upon him, telling him what he should be, Cain said unto the Lord, my punishment is greater than I can bear, being driven by the Lord from his face to be a vagabond upon the earth, and it shall come to pass that every one that findeth me shall slay me; and the Lord set a mark upon Cain lest any finding him should kill him; so we see the Lord saved him temporally from being killed; also his seed after him as he has given us account of them up to the flood. I can't tell you all about it; read for yourselves, and if you find my little scanning conflicts with the truth of the word write me a scorching letter, so I will not do so any more, but I believe I will say that I do not know how long God saved Cain from death, as there are so many things I do not know whether he was killed, or how he died or at what age. He and his offspring were under a curse, and if he did not die in the 1655 years before the flood I think we would be safe in believing that he was drowned. But the world of mankind became so wicked that God sent a flood of water upon them to destroy them, yet Noah found grace in the eyes of the Lord. The Lord tells us by the apostle that by faith he was moved with fear, and prepared an ark to the saving of his house. This was nothing more than temporal or time salvation. We notice the most ravenous beasts went in with him, and the Lord shut him in to save him, and all those things with him from death in the flood. We can see that he saved them temporally,

but that he saved them Noah and all his house with eternal salvation we do not know. The flood being ended the Lord made a covenant with Noah and all flesh and every beast that he would not destroy the earth any more with water, and set a bow in the clouds as a sign that man may look upon it and remember that the earth is saved from another flood, but we see the bow colors of both destroyers of the earth, and water and the other fire. I must leave so much that could be said about the tongues, and different languages.

Now to the generation of Shem which embraces Abraham, Isaac and Jacob, and all the children of Israel. We read many good things of Joseph. He said in his making of himself known to his brethren be not angry at yourselves, the Lord sent me before you to preserve life. In this we see that the lives of the Egyptians were preserved as well then, up to the time when Israel reached the Red Sea, they could not escape death as they could see. The Lord commanded them to stand still and see the salvation of God. Here is temporal or time salvation, which is to be seen, for Israel was to march across on dry ground, and the Egyptians to be drowned by the water that stood as a wall on either side to save Israel, and must come together and drown the men and the horses of Pharaoh's army; and when Moses and the children of Israel could see the horse and his rider drowned in the sea they could sing a song, saying the Lord is my strength and song, and he is become my salvation. Here is an account of a glorious temporal or time salvation by the Lord that his people could see and feel and praise him for; but we hear of their believing not, and went into idolatry, and God after saving them temporally destroyed them; but Israel must

possess Canaan, though but two men that came from Egypt ever suffered to reach it, Caleb and Joshua. Moses was not allowed to cross Jordan, but he had the power to bless all the tribes of Israel, and say to them, The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy before thee, and shall say destroy them, Israel then shall dwell in safety alone. The foundation of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou oh Israel, who is like unto thee, a people saved by the Lord, the shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. Now the above subject is not upon eternal salvation at all, but temporal or time, and they are to tread upon their temporal high places, such high places as Jericho, Ai and others. So we see Israel all saved from the great heap of water that stood above the river, Achan with them, but when Jericho fell into their hands that they should tread upon their high places according to the words of Moses; but Achan disobeyed God, and took and hid the goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight. When he saw them he said then I coveted them, and took them. Now for this deed, him, his sons and his daughters and all he had were saved up to this time; but then must be brought to the valley of Achor and be stoned with stones and burnt with fire, so we see the wicked is saved temporally, yet must be destroyed for their wickedness. We see an account of Rahab the harlot being saved, and her father's house from death, with the Jerichoites. We have no ac-

count of any but temporal or time salvation for them, though we see all these things, yet nothing will prevent Jesus from saving his people with eternal salvation, which is spiritual, and cannot be seen with the natural eye. The above is in part the fruit of my mind, and I do hope it will not offend any one, and all I charge for it is for some brother to take the subject and explain it more connectedly, and intelligently. I feel like I can say to all mankind farewell in peace. I want to trust in the Lord.

JAS. A. BURCH.

Burlington, N. C.

is also in better health. She goes with me most of the time. It is hard on her to have to ride in a buggy over the rough roads so much, but the Lord has been so good to us we feel that we owe all that we have and are, to him and we know not how to serve him except to go to the call of his people and minister as best we can to their necessities. Pray that we may be directed by his spirit to serve him the remainder of our lives, and finish our course with joy. May the Lord continue his blessings to you and family. With much love to you all I am I hope your brother in Christ.

S. T. BENTLY.

Economy, Ga

Remarks.

DEAR BROTHER GOLD:—We have passed through (at least I hope that the winter is passed,) the coldest weather on record in this section. It has been so far a very peculiar year. The prospect is now that we will not see a peach bloom this year, a thing never known before in this country by the oldest inhabitants. We know not what is in store for us in the future, but we do know that the Lord rules, and that our lives are in his hands, and he will give to us such things as will be for our good, and will give us strength equal to our trials; "As thy day so shall thy strength be." The churches in our association appear to be in a healthy condition, so far as I know; and much interest is manifested by some in spiritual things. I think we have great cause to be thankful to the Lord for his goodness and mercy to ward us as a people. We certainly would have been consumed but for his tender care.

I have been serving five churches for the past two years, and am going to try to serve them again this year, (D. V.)

My general health is better than it was several years ago. My wife

Brother and sister Bently love the Lord and show it in loving and serving his people. We know we have passed from death unto life because we love the brethren. The Lord blesses the labors too of brother Bently and others of like faith and spirit.

P. D. G.

DEAR BROTHER GOLD:—I received a letter on yesterday from Elder Peter Corn of this city asking me to give my views on Rom. 5 : 19, which reads thus,

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Elder Corn asked me to answer through the LANDMARK, or I should not bother you with my scribbling upon the subject. But I leave what I write for your disposal. He asked me if the apostle had all or only a part of Adam's race under consideration, when he said by the disobedience of one many were made sinners. If we look at the 12th

verse of this chapter we are bound to come to the conclusion that as the first man Adam was the common father or head of the human race, that the many who were made sinners by his disobedience were all that he represented, or the whole Adamic race. For says the apostle, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." I think this without any further testimony settles the matter as to who were made sinners. The one man by which sin entered evidently refers to Adam, who was of the earth, earthy. So his seed must be earthy. Hence it seems to me that being thus, they were sinners. The leaven that was in that natural head or progenitor leavened the whole lump hence all his race were or are sinners. Nothing pure or holy could proceed from that source; hence the many in the first clause of the text represent the whole race of man—that dwell upon the face of the whole earth. Nevertheless this one man Adam was the figure of him that was to come, which evidently was Christ. Adam is or was the head of all his family. Christ is the head of his family, which is the church that he purchased with his own blood. And she (the church) is the many who shall be made righteous. We must recollect that it does not say they were righteous, but shall be made righteous. Now consult 15th verse, "But not as the offence so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many." All who were embraced in the covenant of redemption. Again, "And not as it was by one that sinned, so is the free gift: for the judgment was by one to con-

demnation, but the free gift is of many offences unto justification," (16th verse). Here the apostle shows clearly that the grace was not by the one that sinned, for the reason that sin and the gift of grace could not dwell in the sinner by which judgment and condemnation came not only upon him, but also upon the many which he represented, which must be all his seed; "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (17th verse.) Here it seems to me the apostle shows plainly that they over which death reigned by the one man's offence were the many of which he speaks in the first part of the 19th verse, and must certainly embrace all the Adamic race; "Therefore as by the offence of one judgment came upon all men to condemnation; (all men of his race); even so by the righteousness of one the free gift came upon all men unto justification of life." (18th verse) What! the same all men upon which the judgment unto condemnation came! Nay verily. Each man or each personage represents their entire families. The first man represents all that were born of him. This is Adam. The second one represents all that were chosen in him. This is Christ. It seems to me that before the advent of Christ that Solomon in his prayer at the dedication of the temple, shows that Paul was right, or was speaking of the whole race, when he speaks of the many who were made sinners, For he (Solomon) says, "For there is no man that standeth not, 1st Kings 8: 46. Evidently he looked upon the world of mankind as being a race of sinners. But I think the apostle in his letter to the Ephesians places the matter in a clear light. After showing

that these people the Ephesians and no doubt intending to include all who were of like precious faith with them had been quickened from death, he goes on to affirm, "That by nature they were children of wrath even as others." Eph. 2 : 3. Evidently he shows that all were dead in sin by nature or by their relation to their earthly progenitor, Adam. There was no possible chance for any of Adam's many children to receive life from the dead from him, for he was involved with all his posterity in the same death in sins. And as the father and all his family were thus involved one could not help another, all helpless, all lost to all intents and purposes; unless we can find one able to bring the dead to life, to recover the lost. In vain we may look on earth to find one who is able to deliver. But to the praise, honor and glory of the great I am, there was one dwelling or living in his bosom who was not involved in this great transgression, one who was harmless, undefiled and separate from sinners, who possessed life in himself, and could impart life to the dead, who could die himself and yet live, one who could quicken the dead to life, and who would give life to many, yes even as many as were given to him. Who is he? Answer, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgement, and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. Isa. 9 : 6 7. This is he that was born of a virgin.

Strange as this may seem, none other had power to give life. The promise runs thus, "And she shall bring forth a Son, and thou shall call his name Jesus: for he shall save his people from their sins." Matt. Now read the 23rd verse, "Behold a virgin shall be with child, (wonder of wonders) and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us." Notice the shalls in this passage. And then read 1st Tim. 3 : 16. "And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world (not by the world) received up into glory. How marvelously wonderful are the ways of God. Now turn back to the 5th of Romans, 19th verse, and I think we will be able to see that while many (all) were made sinners by the disobedient one, that Christ the obedient one could make many who were his people righteous. For he is the Lord our righteousness. Now as all the race were made sinners by relation to their earthly head, it took one who was God before the world was, God when he created the heavens and all the hosts of them, and the earth and the fulness thereof, God when he gave man his law in the garden of Eden, God when he drove man from the garden, God when he placed the Cherubims to guard the way of the tree of life, God when he brought the flood upon the world of the ungodly, God when he called the prophets to testify of him as the I am that I am, and that he would do all his pleasure, God when he devised the way by which his chosen people could be justified by or in him, God when he told the angel to make known that the virgin should bring him forth, God

when he overshadowed her with the Holy Ghost, God when he was conceived in the womb of the virgin, God when he was born in the manger, God when in the arms of Simeon, God when he said upon the tree it is finished, God when he rose from the dead, God when he ascended to heaven, and God while he has all power both in heaven and earth. If this is so he will be God when he comes to make up his jewels at the last day. This being the case we can but believe that he declared the end from the beginning. And that being the case, is it unreasonable to believe that he could not and did not choose out of the many, sinners. Many that he would make righteous, and own them as his bride, for he had redeemed them by his blood, saved them by his life, and though it is his pleasure to endure, who shall question his right? "What if God, willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath, (non elect,) fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Even us, whom he hath called, not of the Jews only, but also of the Gentiles." Rom. 9 : 22-24. Those whom he had prepared unto glory, I think are his elect people, and constitute the many who shall be made righteous. Now why he did not prepare all the race unto glory he has been pleased to keep to himself. And no man has the right to say what doest thou? I feel that if I am embraced in the number of the favored ones, that I should fall upon my knees and praise and adore his blessed name for his wonderful goodness and mercy bestowed upon me, rather than to enquire why he has not embraced the whole Adamic race. For I know that it is because

of his mercy and grace that I have hope. For if justice without regard to mercy was dealt out, all must have perished. When we can tell why God hated Esau and loved Jacob, then we may be able to tell why he has elected some to glory, and did not elect all; for all were children of wrath according to Paul's gospel.

Brother Corn, I do not know that this will be satisfactory to you or any one else. It is such as I have. I hope if you and brother Gold see anything in this letter that is contrary to sound doctrine you will discard it. For I sincerely hope that nothing that I write, say or do, shall ever be hurtful to the family of God. But I am so vile and full of sin that I am often afraid I am not embraced in his family. Very truly yours,

J. C. HALL

Gogginsville, Va.

REQUEST.

I am much in need of money to pay the expenses of publishing the LANDMARK. Some brethren, sisters and friends have kindly sent me some subscriptions. But quite a number are behind. If such cannot pay all, if they will pay a part it will help me much. Also send me all new subscribers you can.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. If is 1 July 99, it is paid to that date. This is to explain what we mean by dates after names.

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.

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EDITORIAL.

ALL THINGS OF GOD.

Sister Clyde Green requests me to give my views on the above subject.

Whatever may be the number, character and variety of those things which are of God, and whether all things in an universal sense are of him, or whether anything whatever is of him can only be of vital importance to us as we are able to regard them as things which accompany salvation and are, therefore, of God even as salvation is of him. If there is anything of which we are made sensible through whatever faculty of sense, or by whatever apparent agency in which God's hand does not likewise appear we are not authorized to say of whom, by whom, nor whence it came. If we see salvation in it, we see God in it and know whence it came, but if we say it is of God upon an accepted theory that all things are of him we but speak words without knowledge, not-

withstanding that something may in due time be so revealed to us as that God's gracious hand shall be clearly seen in it and we be given to know most assuredly that it is of him.

We only know things as by an experimental knowledge, therefore, that which does not now appear in our experience, as individuals, we know nothing about it, and in the absence of such knowledge it would be the part of wisdom in one to say nothing about it. I very much doubt where any one individual knows it to be experimentally true that all things are of God, granting that the saying is true to the inclusion of absolutely all things whatsoever. John says we have an unction from the holy one, and we know all things. Paul says, "We know that all things work together for good to them that love the God," but he does not say I know it. David says, "The Lord will perfect that which concerneth me." He will develop, and show his hand in all things which vitally concerned David and make them all show forth his salvation to the praise of the glory of his grace. And so will he perfect the things which are of vital interest to you and to me, and to each one of his little ones, so that in the end, I dare say, we shall see nothing which, together with all other things has not been by our Lord so turned to an account as to have worked together with all things for our good.

We do not know how long these all things may have to work to-

gether before the good designed by their thus working, is realized, and therefore, each individual does not know how things concerning himself are going to turn out in every detail, but we know if God be for us none can be against us, and Job said, "I know that my Redeemer liveth," and so does every child of God know the same, therefore, he trusts in the Lord and waits upon him, and in due time has his heart strengthened of the Lord and sits down in a heavenly place in Christ Jesus and is satisfied.

At the time my dear sister requested me to write on this question she was in great trouble and could not see how the cause, thereof, could in any way be of the Lord, nor could be for her good. At that time I could not take hold of the subject, neither do I feel sufficient now, but I have a mind to present such thoughts as I have, and it may be that sister Green has by this time been so reconciled unto God as to find in her heart the fullness of that blessed saying, "Thy will be done in earth as it is in heaven."

Is not this an expression of the absolute sovereignty of God over heaven and earth and all deep places, and a true recognition of the same and reconciliation thereto!

The claim that all things are of God does not imply that all things are of him as an issue from him, as done by him through and by his spirit, or that in themselves they are necessarily approved of him, but that the fulfilling of his infinitely wise, holy and eternal pur-

pose, according to the good pleasure and after the counsel of his will requires all these things, and that in the great aggregate of all things each one was as minutely and infinitely determined for and unto the great end designed as was the aggregate, but that this is not to be and cannot be so considered as to authorize the claim that man has done aught that is good, nor that God has done aught that is not good.

It should be noticed that the term "all things" as used in the scriptures only applies to all things under consideration by the one using it, and at the time he uses it. It seems to me we might safely say that some things are embraced in one saying which are not in another. For instance, where Paul speaks of the gathering together in one all things in Christ, both which are in heaven, and which are on earth, even in him. These are the all things which he works after the counsel of his own will, and these are the all things which are ours, which is our inheritance, we being predestinated thereto according to the purpose of him who worketh these things, that we should be to the praise of the glory of his grace.

Now whether God works anything not herein embraced each one should determine for himself according as he sees God's hand in the thing not included in the above saying. It seems to me we might readily conclude that there is nothing of an evil nature gathered in Christ and that, therefore, the

above only implies to good things, made so of God, even as God works them. In that place where Paul says, "We know that all things work together for good to them that love God." &c he does not say that God works them, but that they, the things themselves work, and so work together as that good is the result.

If we notice the things which the apostle mentions as being under consideration in this instance we will find some things in themselves not so good, and which gave Paul much conflict and affliction, but which together with certain good things mentioned they work for his good. His argument is not to show that good things work together for good, such would not be necessary because good things can but bring good, whereas, evil things do not, except they are so turned, directed and controlled as to produce such an effect, working in conjunction with good things to a good end.

Let us notice some scriptures with reference to all things—"By him were all things created, that are in heaven and that are in the earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him and for him: And he is before all things, and by him all things consist."

If there be anything in all the universe of our God which is not included in this saying, neither the Apostle, nor Solomon has told us what it is. See Col. 1 : 16, 17: Eph. 3 : 9-13. Paul (in 1st Cor. 8 : 6 says) But to us there is but one God, the

Father, of whom are all things, and we in, or for him; and one Lord Jesus Christ and we by him.

And in Rom. 11 : 36, he says: "For of him, and through him, and to him are all things: to whom be glory forever.—Amen.

The scriptures say that the Lord created, made and formed all things, that he knows all things, works all things, judgeth all things, subdueth all things, gives his people all things, is in all things, and that he has made a covenant ordered in all things and sure, by virtue of which covenant we hope we have obtained mercy, even the sure mercies of David—and have of him in our hearts that charity which beareth all things, believeth all things, hopeth all things, endureth all things—"

The point of contention among our people in considering this subject hinges upon whether, or not God is the author of sin. Those who believe in the doctrine of predestination of all things do not believe, nor mean to say that God is the author of evil in any sense, by whatever name or in other words that he influences man to do that which is evil in his sight. The only way that God could influence man, consistent with our idea of influence, would be to work in him, or upon him by his spirit, and we have no account in all the scriptures where he has so influenced, or affected, or worked in one of his creatures to any other effect than to will and to do that which is well pleasing in his sight as a work of righteousness, and I dare say, there is not a

child of God in all the world that believes otherwise of our God.

I think I can join with those of our brethren who believe the doctrine of the predestination of all things and say with them, "We believe it," and I can just as readily join with those who think they do not believe the doctrine and say with them, "But we can't preach it." When we consider the fact that inspiration found only three occasions in the entire scriptures to use the word predestination, those who are disposed to insist upon and persist in the frequent and continuous use of the word might sometimes appear to be zealous (?) and faithful (?) to a fault in contending for the doctrine, and when we read such sayings as "Have fervent charity among yourselves," "Let brotherly love continue," and "Consider one another to provoke unto love and good works," the zeal with which those who with equal readiness insist upon and persist in opposing it might be found subject to the same character and per cent of discount. As it is in the mouth of two or three witnesses that every word is to be established it would seem that if a man has but one point of doctrine which he feels bound to preach, it thereby appears very questionable whether the Lord has required even that at his hand, and when one feels called upon to preach almost exclusively against that which he claims not to believe, instead of preaching that which he claims to believe, it, thereby, appears almost certain that he has not been called to preach anything.

Whatever may be the understanding of the children of God concerning the character and extent in character of the decrees, of our God, there is surely not one in all the world who believes that anything takes place by mere chance, or that anything which God may have purposed, before the world began, to do, or that should be done shall come short of being thus done to the smallest detail, and that, therefore, all his elected, predestinated, called, justified and glorified people shall ever be found to the praise, honor and glory of his wonderful grace.

P. G. L.

MR. P. D. GOLD, DEAR SIR:—Will you please give your views (through the LANDMARK) on the parable of the talents recorded in Matt. 25th chapter, 14th to 30th verse. Yours respectfully.

R. B. WILLIAMS.

Remarks.

It is my desire to write the truth that shall be for the edification, exhortation and comfort to the household of faith. I am dependent on 'he Lord for the ability to do this.

The parable here refers to the kingdom of heaven. Jesus goes into a far country to receive a kingdom and to return. On his departure he calls his servants, commits unto them gifts, and tells them to occupy till he should return.

He calls his own servants. Let this be remembered. For it is his own servants he gives these talents to, according to their several

ability. Nor did any mistakes occur. There were not too many talents given to one, nor too few to another, but it was according to each man's ability that they were given.

Talents answer to that with which a man does business—his capital, or stock in trade, or the gifts with which one serves. If it is a merchant, money is his capital, if a professional man his knowledge in his business, or his qualifications for service, if a servant of Jesus Christ it is the gifts the Lord bestows on him.

It is his Lord's money, gifts or talents, and does not belong to the servant. It is also a case of trust wherein each is expected to be faithful and diligent, serving according to his ability.

We see that this is so. The Lord Jesus has gone into heaven where he must remain until the restitution of all things spoken by God's holy prophets since the world began. During this time the Lord commits unto his servants various gifts or talents which are needful for the perfecting of the saints, or edification, feeding and instructing the body of Christ. We look for him to come again, and reckon with these servants, and give to each man as his work shall be. When he will come we know not. Therefore we should watch as well as pray.

When he comes to reckon with these servants each one must appear and answer, whether his gift or talent is preaching, prophesy, exhortation, prayer, singing, or whatever it may be, he must receive

a reward according to his work, whether good or bad. The accountability of the servants of the Lord is most reasonable and just. God is a merciful, wise and righteous judge, and will render unto every man as his work shall be.

Those that have done well receive approval, and enter into the joys of their Lord. We see this illustrated some what now, in the conduct and enjoyment of the obedient. In one day we notice that obedient servants receive a present comfort in the answer of a good conscience toward God, in increased boldness in the faith, and in confidence in the Lord; or they grow in grace, and in the knowledge of the Lord Jesus. Their comforts and joys also increase, and they have an abundant entrance into the kingdom of heaven.

After the faithful people of God have visited the sick, clothed the naked, comforted those in prison of the Lord's people, they receive the blessed entrance into the joys of their Lord.

The beginning of this is realized here in time by all that are faithful to the Lord in using the talents or gifts he has bestowed upon them.

But at the coming of our Lord all those that have waited for his coming in the obedience of faith shall equally enter into the joys of their Lord, and reign with him. The servant that had received two talents and was faithful entered as fully into the joys of his Lord as did the faithful one with five talents.

But what shall be said of the

servant to whom one talent was given, and who made such a defense of his slackness as accusing his Lord of being 'a hard man, reaping where he had not sown, and gathering where thou has not strewed?'

Do we have such a spirit in us, or do we see it elsewhere? Is there ever in me a murmuring, disobedient spirit accusing the Lord by saying, It is pretty hard for me to serve the Lord, or be required to do so and so, when I have no fitness nor mind for this. How can anything be gathered here when there has been no sowing. If I could preach, pray, exhort or serve as others who have such gifts then it would be reasonable; but for me that have nothing to be required to serve is a hard thing.

Or, here is one that confesses there has been something done for him not after man, he does not feel or believe as he once did, but it is so little, so poor, and I am so vile it is too much to expect for me to go to the church, and tell them this and live unto the Lord. It is gathering or reaping where there has been nothing sown. It is too close a place to go to the church, I will not be able to overcome. Yet such an one has a hope laid up in a napkin or hid, and he cannot throw it away, still he does not commit it to the exchangers. He keeps this and owns it is the Lord's money, but he does not trade with it. He does not go to the household and tell them what great things the Lord has done for him. He will say I am not fit to go to the church, I am

too great a sinner. The Lord has not done enough for me. It is hard to gather fruit of me when the Lord has not sown in me.

Some will keep out of the church as long as they can, for fear of having to labor in public in some way. They have an impression to pray, exhort or speak in the name of the Lord; and in order to keep from doing this they will not unite with the church.

Or one may join the church and be baptized, but after this become negligent, indifferent, and fail to be obedient to the Lord as he ought, and thus bury his talent in the earth, all the while acknowledging he has some impression to serve the Lord; yet he has hard thoughts of the Lord as being a hard man to serve, and one that requires too much of him, he fails to enter into the joys of his Lord through unbelief and disobedience that follow.

Out of his own mouth he is condemned. If one is sensible he is withholding more than is meet in hiding his Lord's money, or concealing and putting under a bushel, or wrapping up in a napkin, which represents death, that precious talent the Lord has given him, under the pretence or plea that the Lord is a hard master; that is proof of this man's wickedness. The more we accuse the Lord or distrust him the greater our guilt. Our own words and conduct will condemn us.

The disobedient dwell in a barren land now, and are cast out into outer darkness or into the world,

where there is weeping and gnashing of teeth to all that forget God.

There is no salvation but in the Lord, nor any true joy except in him. When we deny the Lord he will deny us, and we are cast out into great darkness and distress.

P. D. G.

Friend N. L. Davis requests my view of Rom. 13 : 2.

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

The powers that exist are of God. Political governments, the laws of the land, or the powers that be, are ordained of God. Men choose their rulers who enact laws for their government and protection. Carnal men see and own nothing in this but the work of men, and often resist the law. But this is God's way of governing men politically, or as nations or states; for these powers that be are ordained of God. They are for the praise of those that do well, for the protection of the obedient, and for the punishment of the disobedient.

Are the people of God that are under the law to Christ subject to these powers that be, and should they obey the laws of the land? Certainly they should set an example to others in obeying the law. They should pay their taxes and just debts, abstain from doing what the law forbids, and obey its commands.

What of the man that resists the law? What shall be the result if a believer or an unbeliever shall re-

fuse to obey the law? Such set themselves up against the powers that be, or resist the judgment, for they oppose the powers of the government, and they shall be punished, or they resist to their own condemnation.

The word damnation embraces the judgment or punishment of the law violated; hence he that resists the law does it to his own condemnation or damnation. For there is no respecter of persons. He that obeys receives the approval of the law. He that transgresses receives the condemnation or damnation of the law.

Happy is every man that obeys God in all that he does. Whatsoever we do, whether we eat or drink, or whatsoever we do we should do all to the glory of God.

Baptists should strive to give no offence to any, by so acting as to give no occasion to the adversary. Let each one of us so cheerfully obey the law in what it commands, and shun the doing of whatever it forbids, that all may see that our standing is not in the wisdom of men.

P. D. G.

UNION MEETINGS.

The next session of the Country Line Union will be held, the Lord willing, with the church at Surl on Saturday and 5th Sunday in April 1899. Brethren in the ministry especially requested to attend.

L. H. HARDY.

ASSOCIATIONAL NOTICES.

The next session of the Pig River Association will be held with the Town Creek church, Franklin Co.

Va. to commence Tuesday before the 1st Sunday in May 1899, and continue three days. The nearest depot is Henry on the Roanoke and Southern R. R. one and a half miles away. I shall expect you. Baptists are generally invited. Yours in hope.

Z. T. TURNER.

Figsboro, Va.

The Bear Creek Association (Spring session) will convene with the church at Clark's Grove, Stanly Co. N. C. on Saturday before 1st Sunday in May 1899 and be in session three days. An invitation is extended to all lovers of the truth to attend.

J. W. JONES, Cl'k.

White Store, N. C.

OBITUARIES.

MARTHA A. KNIGHT.

According to the request of her dear niece, Mrs. Mollie E. Hobgood, I send you for publication the notice of the death of our dear sister (and by marriage) my dear great aunt, Martha A. Knight.

She was the daughter of William and Winnie Phippen and was born on the 28th of March 1825 and died July 11th, 1898.

I do not know the date when she was united in marriage to my great uncle Peter E. Knight but they lived very happily together for a long time and had, I think, 2 children born unto them, both of whom died young and died sometimes during the war and left a widow, and by her industry and perseverance she accumulated considerable property. I think she was the most industrious and energetic woman I ever saw and her business capacities and judgment were superior to most men. She would go on her farm and attend to it herself and was very successful as a farmer. She took Mrs. Hobgood when she was 7 years old and raised her and was a mother to her and also a great help to her other brothers and sisters. Her sister Mrs. Drew also lived with her and died a short time after she did. Mrs. Hobgood writes me that she is much grieved at her death and

feels her loss sadly. I do not know the date when she united with the church, but remember distinctly that she was the first person I ever saw baptized and the impression it left on my mind I have never forgotten. She was baptized into the fellowship of the church at Cross Roads by Elder William F. Bell and was at the time of her death a loving and consistent member of that church. The last time she ever went anywhere was to her meeting, for she loved her church, and her seat was never vacant when she could help it. When a boy the unworthy writer boarded at her house and went to school, and she always felt like a mother to me. In her death the church sustains the loss of one of its most useful members and the community one who was abundantly serviceable as a neighbor and a friend to the poor and helpless. She bore fruit even in old age, and it is pleasant to remember such dear ones, and may those loved ones to whom she was so dear strive to imitate her noble example and find strong consolation in the hope of the blessed Jesus who was precious to her in life and in whose likeness we feel she will arise. Affectionately yours.

M. T. LAWRENCE.

Hamilton, N. C.

ELDER JAMES CAVENAUGH.

Brother Cavanaugh was born Jan. 1st 1816, and died March 10th 1899, in Duplin Co, N. C. His membership was at Muddy Creek church.

He was a member many years and a preacher a great while. His life was spotless, his spirit gentle and lovely, simple and child-like. He had no fellowship for wrong doing, but was a lover of good men, a lover of the Lord Jesus and his doctrine. He was a man that if you knew him you would have no fear about his doing wrong. You would not expect anything of him but to do right, and you would not be disappointed. He never sowed discord among the brethren. He willingly labored as long as he was able to serve churches, going far and near. His death makes a big gap in his county. His people will miss him much. But he is gone home to be with Jesus which is far better. We shall miss his noble example.

He was sick in bed eight days and passed off easy and in peace.

Brother Cavanaugh was endowed with an excellent gift in the ministry which he

used fully to glorify the Lord and benefit the brethren.

P. D. GOLD.

JULIA HIGGINS.

By request I write for publication the obituary of sister Julia Higgins. She was born in Harnett Co. N. C. May the 20th 1854, was united in marriage to brother W. H. Higgins Dec. 20th 1878, and departed this life Dec. 4th 1898, received a hope in Christ in 1882, joined the Primitive Baptist church at New Hope, in Harnett Co. N. C. July 1897, and was baptized by the writer. She leaves a husband and 4 children to mourn their loss, and a goodly number of relatives and friends; but we believe that their loss is her eternal gain. I could not say any more of her than that her orderly walk was made manifest to all who knew her, for she was an humble, good member, and a kind neighbor, making many precious friends wherever she went, and they manifested the same to her in sickness. What a blessing to have such a friend and neighbor in sickness and distress? She knew her time had come when taken sick, and so expressed it. She said that a doctor could not do her any good, but consented for the doctor to come for the consolation of her husband. Her sufferings were only a few days. In her last hours she became quiet and passed off in sleep. 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. Precious in the sight of the Lord is the death of his saints. May the Lord of all grace bless and comfort the bereaved husband and children with the spirit of reconciliation to his all wise purpose, and will. For the Lord giveth and the Lord taketh. Blessed be the name of the Lord.

J. T. COATS.

Tarlington, N. C.

EMILY DOVE.

On the 16th of Feb. 1899, died sister Emily Dove, at Goldsboro, N. C. She was about 66 years of age. Her membership was at Goldsboro.

I have known her for many years, almost 40 years, and loved and esteemed her as one of the Lord's humble and tried children. Her conduct was good and upright. Her mother before her was an excellent Baptist.

Sister Dove leaves a daughter and her

husband to feel their heavy loss. May the Lord guide and bless them with his presence. While they mourn her absence, they feel that she is with the Lord which is far better.

P. D. GOLD.

WM. W. EDWARDS.

Wm. W. Edwards the subject of this notice was born the 17th day of Nov. 1845, and departed this life Jan. 1899.

He was married to Susada Barnes, Mar. 26th 1877, by whom were born to them one child, that he leaves, together with a loving wife, three brothers and two sisters to mourn their loss. We believe their loss is his eternal gain.

He united with the Free Will Baptists in 1876, and he became dissatisfied in a short while, and said he thought that baptism was essential to his eternal salvation, and said he knew nothing about a new birth by the spirit. About the date of 1890 he became alarmed about his salvation, and began to seek some where to find rest to his soul, but the more he sought the heavier his burden was. His wife said she had heard him many times in the woods praying to the Lord for relief, and also he has knelt at her knees and prayed for his relief. He went on from time to time under a load of guilt and condemnation, until he felt that the Lord spoke peace to his soul. He expressed himself many times to the brethren of the Primitive Baptist faith how he believed that he was delivered from the burden of guilt and sin and brought to the knowledge of the truth. He seemed to love the doctrine of salvation by grace, and would go and take a seat among the Baptists, and receive the words spoken by the ministers, and often said he got as big a share as any one.

He seemed to manifest great desire to join the church, but for some cause he never did. He was a man thought much of by his neighbors, and those who knew him. He would provide for his house and would welcome his friends.

On the 2d day of January 1899 he went to a sale near his home as well as usual and went home and was taken while eating supper in a peculiar way. His tongue became stiff so as to change his voice, and he could not be understood by his wife and others. He continued getting worse all the while. The doctor was called to

see him. He pronounced it congestion of the brain and stomach. His funeral was conducted by Elder James I. Ambrose. A very large company of friends and relatives attended his funeral.

A. M. AMBROSE.

Cherry, N. C.

Friday.....Wards Will
Saturday.....Bay
5th Sunday.....Southwest
Monday.....Bethel
Tuesday.....Maple Hill
Wednesday.....Cypress Creek
Thursday.....Muddy Creek

E. E. LUNDY.

Friday Saturday and 4th Sunday in April
Fishers River Association.

Snow Creek.....Monday
Buffalo.....Tuesday
Sardis.....Wednesday
Pleasantville.....Thursday
Reidsville.....at night
Wolf Island.....Friday
Lick Fork.....Saturday
Pleasant Grove.....5th Sunday
Moons Creek.....Monday
County Line.....Tuesday
Arbor.....Wednesday
McRays.....Thursday
Lynch's Creek.....Friday
Prospect Hill.....Saturday
Wheeler.....1st Sunday in May

ISAAC JONES.

3rd Sunday in April.....Wilmington
Tuesday.....Bear Creek (Chatham Co)
Wednesday.....Big Meadow
4th Sun. and Fri. and Sat. before, Fishers
River Association.....
Monday.....Ton's Creek
Tuesday.....State Line
Wednesday.....Snow Creek
Thursday.....Wilson Grove
Friday.....Sodom
Saturday.....Pleasantville
5th Sunday.....Wolf Island
Monday.....Pleasant Grove
Tuesday.....Harbor
Wednesday.....Harmony
Thursday.....Mt Lebanon
Thursday night.....Durham
Will brother Hillard meet me and my
youngest daughter Monday evening at Rich-
mond depot. Will need conveyance for my-
self and little girl.

J. J. HALL.

Friday before the 1st Sun. in May, Dutehville
Saturday and Sun.....Cedar Grove
Monday.....Scho-I House known as Neuse
Tuesday.....Sa'em
Tuesday night.....Clayton
Wednesday.....Middle Creek
Thursday.....Willow Spring
Thursday night.....Sister Bettie Williams
Friday night.....Raleigh
Saturday and 2d Sunday.....Chestnut Grove

NOTICE.

Remember the price of the
LANDMARK is one dollar a year.
Please help us to obtain some new
subscribers. Old subscribers can
pay back dues at one dollar a
year.

APPOINTMENTS.

W. B. WILLIAMS.

Memorial.....Friday before 1st Sunday in
April.
Goldsboro.....Saturday
LaGrange.....1st Sunday
Sandy Bottom.....Monday
New Beaver Dam.....Tuesday
Sand Hill.....Wednesday
Muddy Creek.....Thursday
Cypress Creek.....Friday
Maple Hill.....Saturday
South West.....2d Sunday
North East.....Monday
Wards Will.....Tuesday
Yopps.....Wednesday
Bay.....Thursday
Stump Sound.....Friday
Wilmington.....Saturday
Conveyance needed.

L. H. HARDY.

Pleasantville Monday after 3rd Sunday in
April
Sardis.....Tuesday
Hillsdale.....Wednesday
Near brother B. F. White's.....Thursday
Friday, brother Bolden may arrange
Abbott's Creek.....Sat and 4th Sunday
Mt Vernon.....Monday
Centerville Hall.....Tuesday
Saints Delight.....Wednesday
Bunker Hill.....Thursday
Reidsville.....Sat and 5th Sunday

J. E. ADAMS.

Mill Creek S. C. Sat and 1st Sun in April
Gills Creek.....Tuesday
Mt Pleasant.....Thursday
Black Creek.....Sat and 2d Sunday
Feathery Bay.....Monday after 2d Sunday
in April
Monday night Mt Tabor at brother Brown's
Tuesday night.....Sanford
Wednesday.....Simpson's Creek
Thursday and at night.....Conway
Sat and 3rd Sunday.....Pee Dee
Tuesday after.....Pleasant Hill
Thursday.....Bethel
Friday.....Ocean View
Saturday.....Pireway
4th Sunday.....Mill Branch
Monday night and Tuesday.....Wilmington
Wednesday.....Stump Sound
Thursday.....Yopps

LOYD'S PRIMITIVE BAPTIST HYMN BOOK—PRICES.

Plain sheep binding, single copy, by mail 60 cents. Per dozen, by mail \$6.00. Morocco binding, plain edge, single copy by mail, \$1.00. Per dozen by mail \$6.00. 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 old 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 Alvin CLARK, local and general agent WILSON, N. C.

GOOD MEDICINE.

Stop before you proceed any farther. Good health proceeds from a good stomach. If the digestive organs are in fine working order sickness is out of the question, good health can be regained and retained by taking Bragg's 4 B. B. B. It cures indigestion, constipation and biliousness, and tones up the whole system, so you will feel that life is worth living. Put up in capsules 60 in a box, 30 days treatment for 75 cents, 6 boxes \$4. H. C. Bragg, Sole Manufacturer, Connersville Ind. For sale by P. D. Gold, Wilson, N. C. at above price.

NOTICE.

Please, when you wish a change made in your Post office, state the one you wish it changed from, as well as the one you wish it changed to. P. D. G.

WILMINGTON & WELDON R. R. and Branches. & A. C. L. R. R. Co. of South Carolina.

Cond. Schedule.—SOUTH BOUND

DATED Jan 15 1890.	No. 21 Daily	No. 15 Daily	No. 41 Daily	No. 49 Daily
	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 50	.....	.....	.....
Ar Rocky Mt.....	12 55	10 30	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....
Lv Rocky Mt.....	1 00	10 35	5 40	12 52
Lv Wilson.....	1 55	11 14	6 20	2 40
Lv Selma.....	2 55	11 57	.....	.....
Lv Fayetteville	4 30	1 05	.....	.....
Ar Florence..	7 25	3 45	.....	.....
No 103 daily ex Sun.	P. M.	.....	.....	.....
Lv Tarboro.....	6 00 pm	.....	.....	.....
Lv Rocky Mt.....	6 45 pm	.....	.....	.....
Lv Wilson.....	7 10 pm	.....	.....	.....
Ar Goldboro.....	7 50 pm	.....	.....	.....
			A. M.	P. M.
Lv Goldboro..			7 04	.....
Lv Magnolia..			7 09	3 31
Ar Wilmington			9 10	4 45
	P. M.		A. M.	5 50

TRAINS GOING NORTH

	No. 10 Daily	No. 21 Daily	No. 41 Daily	No. 49 Daily
Lv Florence.....	A. M. 9 50	P. M. 7 40	.....	.....
Lv Fayetteville	12 25	.....	.....	.....
Lv Selma.....	1 50	10 00	.....	.....
Ar Wilson.....	2 35	11 20	.....	.....
No 102 ex Sun	.....	.....	.....	.....
Lv Goldboro.....	5 14 am	.....	.....	.....
Lv Wilson.....	5 50 am	.....	.....	.....
Ar Rocky Mt.....	6 15 am	.....	.....	.....
Ar Tarboro.....	7 04 am	.....	.....	.....
		P. M.	A. M.	
Lv Wilmington		7 00	9 45	
Lv Magnolia..		8 31	11 30	
Lv Goldboro..		9 45	12 30	
	P. M.	A. M.	P. M.	P. M.
Lv Wilson.....	2 31	11 31	10 25	1 16
Ar Rocky Mt..	2 30	11 07	11 35	1 53
Lv Tarboro.....	12 21	.....	.....	.....
Lv Rocky Mt..	1 30	12 07	.....	.....
Ar Weldon.....	2 12 P. M.	A. M. 12 25	.....	.....

Days except Monday. Daily except Sunday. Train on Scotland Neck Branch Road leaves Weldon 3 35 p. m., Halifax 4 15 p. m., arrives Scotland Neck at 6 05 p. m., Greenville 6 37 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 31 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a. m. and 2 31 p. m. Arrive Farmville 9 10 a. m. and 4 00 p. m., returning leave Farmville 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 10 05 a. m. 11 00 a. m.

Train on Midland N. C. Branch leaves Goldboro, N. C., daily, except Sunday, 7 55 a. m., arriving Smithfield, N. C., 8 10 a. m. Returning, leaves Smithfield, N. C., 9 00 a. m., arrive Goldboro, N. C. 10 15 a. m.

Trains on Nashville Branch leave Rocky Mount at 9 30 a. m., 1 40 p. m., arrive Nashville 10 10 a. m., 4 03 p. m., Spring Hope 10 40 a. m., 4 25 p. m.

Returning leave Spring Hope 11 00 a. m., 4 55 p. m., Nashville 11 22 a. m., 5 25 p. m., arrive at Rocky Mount 11 45 a. m., 6 00 p. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11 40 a. m. and 4 15 p. m. Returning leaves Clinton at 7 00 a. m. and 3 06 p. m.

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

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

P. G. 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.

ELDER P. D. GOLD, DEAR BROTHER:—I have felt inclined for several months, and at times a burning desire, to speak to my dear kindred in Christ and companions in tribulation, if indeed I have such relatives through your precious paper, ZION'S LANDMARK. But for the past two and a half years my cup has been so often run over with the bitter wine of astonishment and sorrow that I have feared to attempt it, lest what I should say might tend to discourage rather than comfort, but knowing that "out of the abundance of the heart the mouth speaketh," we can but speak of the things which we have seen and felt, and which our hands have handled of the word of life, whether we be taught in the low dark prison, or on the sunny mountain of freedom. The first five years of my pilgrim journey were smooth and easy, compared with what I have passed through since. When it pleased God to take from me my dear brother the mighty floods of sorrow and deprivation began to rush in upon my frail bark, and have continued to flood me day by day in such torrents that had it not been that he who gave command to the sea saying, Thus far shalt thou go, and no farther, was holding me by my right hand, the proud waves would have long since swept me away. "The Lord hath chastened me sore, but he hath not given me over unto death." But oh how "my soul

thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." It is very unpleasant to suffer from thirst, and at the same time know not where nor how to obtain water, a sore chastening, yet an evidence of life. He hath not given me over unto death. The dead know not anything. They neither hunger nor thirst, or get weary. If we suffer these things it is because of life in us, and while these deprivations are unpleasant to us for the time being, yet these things which seem to be against us, often serve to strengthen the weak hands and confirm the feeble knees, because we do know when we hunger, we know when we thirst, and are weary of sin, therefore we glory in tribulations, knowing that tribulation worketh patience, and patience experience, experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Oh glorious hope of perfect love, how mysteriously hast thou borne my fainting spirit up through many fiery trials, difficulties, assuring my soul that "though I walk in the midst of trouble thou wilt revive me." Yea, my companions in tribulation, have we not in very truth in the midst of trouble when every earthly prop had fallen felt this reanimating power from the presence of the Lord fulfilling his gracious word, that "they that

wait upon the Lord shall renew their strength." If we never grew weak and faint there would be no need of a renewal. But since "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," the apostle has well said, "think it not strange concerning the fiery trial which is to try you;" for he hath ordained that those who follow him should suffer with him, and like him learn obedience by the things which they suffer, being thus drawn by suffering to his dear feet in humble obedience to wait on and before him. Like Daniel the servant of God, they realize that there remains no strength in me, but according to his word he renews their strength. "They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." "Behold I have refined thee, but not with silver, I have chosen thee in the furnace of affliction."

It has been my sad duty during the past two and a half years to watch over and care for my dear afflicted mother, who for the past sixteen months has been, and is yet as helpless as an infant, cannot feed herself, or draw on or off the lightest cover, cannot lie in any position save her right side, has been able to sit up but very little, and that in bed, is seldom taken off. Being compelled to lie in one position so much of the time has produced a dreadful bleeding sore, from which she has suffered untold agony, to say nothing of the dread disease, inflammatory rheumatism which bound her energetic limbs that have so long toiled for the good and comfort of herself, her family and every one that she had the chance to care for. I have often thought that she was the most patient, untiring, self-

sacrificing person I ever saw, often waiting upon those who were more able to care for her, enduring hardness without a murmur, and robbing herself of that which was most precious to her soul for the good of others. Judging from a natural standpoint, it would seem impossible that one could suffer all that she has and yet live. I have never witnessed such suffering, yet the dear Father of mercies and God of all comfort has graciously clothed her with a robe of patience and endurance, enabling her to trust his grace for life and immortality. I have never heard a murmuring word escape her lips concerning her suffering, but often say, it is all just, and express a desire to be resigned to the will of the Lord. But her spirit often sighs for rest, to depart and be with Jesus. I have often heard her exclaim, "O that I knew how long that I must suffer here, if I knew the hour of my departure it seems to me that I could rejoice at the thought."

I do not speak of her lovely character because it is my mother, and that she is so dear to me, but because I know it is true. Oh that I could be to her the child that she has been to me as a mother. Sometimes I am so overwhelmed with a sense of her suffering and hearing her express such anxiety to leave this sin-stricken world that I am made willing since it would be for her good, to give her up to enjoy that rest prepared for them that love him. But Oh beloved in the Lord, these feelings are only momentary. The question so often occurs to my mind, how could I get along without dear mama. It seems to me now that this is the only tie that binds me to earth, and this has so many times seemed to be almost severed that I believe I have realized the anguish of such a moment.

The first fourteen months of her

confinement there was not a night that I could lie down and rest through the night. I would have to be up from one half to a dozen times during the night, during which time I have often felt so worn out with anxiety and fatigue that I seemed to be sinking under its pressure, and while thus circumstanced my poor heart could but cry unto Israel's God for strength and patience sufficient for my day, and I do believe my dear companions in tribulation, that in answer to my pleading I have felt a supernatural power seize my sinking soul, impart fresh life and strength for the furtherance of the journey, so that my poor heart has been revived and made to rejoice even while walking in the midst of trouble. It has pleased the dear Lord to choose the furnace of affliction for the dwelling place of many of his loved ones, where much of the dross is consumed, thereby causing the pure gold to shine with such purity and brightness that it can easily be distinguished from the mixed metal which sometimes shines very glaring for a time, but unlike the pure gold, when cast in the heated furnace suffers loss. While it takes the same omnipotent power of God to support and uphold each of his fearing, trembling ones, yet I do believe that those of that number whom he has pleased to shut in from the glories and beauties of nature by the crucible of trial realize more of the glorious presence of that power, for being humble and child-like they appreciate their heavenly Father's loving and tender care, therefore are more watchful and sensible of his gentle touch, even though it be in obscurity. It is not because they have more to be thankful for than we who are blest with health and strength, for such above all people have the greatest

cause to be thankful, when blest also with a precious hope through the blood of Jesus. But because they are blest with stronger, clearer eyes to behold his goodness, and a heart that has been warmed and mellowed by the gentle reign of his grace to receive his blessings with thanksgiving and praise. If it were possible that we could read the mind of many of God's sorely afflicted ones as they lie on their beds of languishing, thinking upon his name with such faith and trust, it would indeed be marvelous in our eyes; but while we cannot understand each other, or even our own hearts, how comforting the thought that our glorious high Priest who is easily touched with a feeling of our infirmity, understands the very groanings of our poor hearts, goes down in the valley of weeping with them, makes their bed in sickness, and at last says, they shall be mine in that day when I make up my jewels.

During my mother's close confinement my poor heart has often been filled with wonder and surprise at the manifest love of Jesus toward her. I have many times while lying by her suffering form been awakened in the solemn watches of the night, when all was silent, by her singing aloud. Sometimes she would sing several verses of a favorite hymn just as correctly in word and tune, as at any time in her walking hours. At other times she has aroused me shouting glory to God. When I would speak to her she would say that she was so much refreshed in a dream that it almost seemed that she was in a new world. I have listened to her feeble voice when all else was hushed to silence, and imagined that it sounded as strangely sweet as did the singing of the apostles when moved to sing praise to God in prison at the hour of midnight,

being assured that each was actuated by the same spirit. I feel that the dear Lord has greatly blest her in many ways during her sore afflictions, and poor unworthy me also. For while we have been deprived of the privilege of meeting with the dear saints in church worship, yet their frequent visits to us have brought many comforting and encouraging thoughts to our poor hearts, especially our dear pastor Elder J. T. Rowe whose faithfulness together with others, I can never forget. He never failed to come to see us when he paid a visit to the church, and his visits were always very comforting to us. It was indeed a great trial to dear mama to know that he must go so far away from us. While doubtless the whole church feel that we have lost much in his move, being blest with the leadership of one so kind and faithful for so long a time, now left so destitute as to preaching, yet I feel that she as an individual has lost more, being shut in as she is with but little hope of ever being able to go abroad for joy. Oh may the good Lord send his ministering servants in our poor land, for it does look like a sore famine is coming upon us. There has never been a time until now since I have loved the precious gospel of Christ, near nine years, but that we could look forward to a time when he would come to us in the fulness of the blessing of the gospel of Christ. He has indeed been a father to many at this place, especially to myself, being left an orphan it pleased the dear Lord to speak through him many comforting and encouraging words to my troubled heart.

After I received a hope he was first to encourage me to be baptized, administered the ordinance, and all along through my infantile state up to the present, watched over me with a tender father's care,

for which I feel thankful, first to my God and then to him, his servant. I can never describe my feelings in regard to the church during the first five weeks after he took leave of us. I could not understand how I could be reconciled to the change. But I do believe that the dear Lord gave me a heart to pray for his reconciling grace, that he answered that prayer by giving me a dream which may appear very simple to others, but it made me feel so free and easy that I now feel assured that the good Shepherd of the sheep will feed his flock in the way that is best for them, and to the honor and glory of his great name.

In my dream I was walking all alone on a straight and narrow road which led through a wilderness land. I was tired and sick at heart, and became very much discouraged as I looked down the long dusky road and saw several evil looking people loitering on the roadside. As I drew near they grinned and mocked at me, and one said, pointing to a deep but narrow ditch that led across the road, you cannot cross that. Many have assayed to do so, and have gone down to rise no more. There was only a narrow atrip on which to cross, and I thought they meant to push me in if I attempted to cross. I was filled with fear, but had no mind to go back, and I could not stay with those people for I was afraid of them, and beside the road on the other side looked smooth and light leading through a field of growing corn. It had no ears thereon, but its foliage looked green and beautiful. I paused but a moment then passed over unharmed, my strength was then revived and the way seemed pleasant. After passing through the corn the road led through a beautiful peach orchard, the trees grew on either side of the road and were so heavily laden with

the most perfect looking fruit I ever saw, so that the boughs rested on my head as I passed along, though it was not quite ripe. I marched on quickly knowing not whither I went. Very soon the road led to a beautiful enclosure well shaded by tall green trees, in the midst thereof was a large dwelling in which was assembled a congregation engaged in gospel worship. I was not afraid of this people, but their looks made me glad, made me feel at home where I was permitted to sit down and rest at the end of a long, tiresome journey, and Oh how sweet was that rest. When I awoke my prayer was turned into praise, and so great was my peace, that I felt like adopting the language of David, "Though I walk through the valley of the shadow of death I will fear no evil." O that I could ever thus feelingly trust his grace.

Mama joins me in warmest christian love to the dear household of faith, desiring to be remembered in your petitions to the throne as often as you may find it in your hearts to pray for us in our state of deprivation and affliction. We would so much appreciate a word of encouragement from any of you, so often feel that such letters as I used to get would do me much good. But since I am deprived of writing I find that I do not get many letters, can't expect them, yet I thank you dear ones for past favors, especially dear sister L. A. Edwards who has so many times remembered us when I could give nothing in return.

Dear brother Gold, I have written the foregoing amidst confusion and interruption. Should you feel like giving this a place in your paper I hope the dear readers may be enabled to cast the mantle of charity over its imperfection. If each could know my surroundings doubtless they would be better prepared to

do so. Yours in tribulation but sweet hope.

SADIE D. LIVERMAN,
Columbia, N. C.

DEAR BROTHER GOLD:—I send you a letter of Elder Durand which was of much comfort to me. I have not his consent to publish it, yet feel assured should it comfort any of God's little ones Elder Durand will not object, but thank God and take courage. Love to all. Your brother I hope.

E. V. WHITE.

Leesburg, Va.

ELDER E. V. WHITE, MY DEAR BROTHER:—Your very kind response to my letter proposing to visit you is underserved, but is medicine and food to me. Your confidence that my appointment is of the Lord seems to me to give the Devil a poor chance of success in his efforts to make an infidel out of you. Infidels are not talking about the Lord, and his doings, and his will, as you do. The Devil will have to get a firmer hold of you than he ever has yet, or ever will, before he removes your confidence in the Lord. There is a sense in which you may cast away your confidence, which hath great recompense of reward, for a time, but Satan, with all his legions, has not power to get it away out of your heart. I know both of these things by experience, and know by bitter experience what it is to live after the flesh and die, and to sell ones birth right for a mess of pottage, and to be cast into outer darkness,—all these bitter things I know in measure. And I know also that these with other chastenings of the Lord, though not pleasant but grievous at the time, "afterward work the peaceable fruits of righteousness in them that are exercised thereby." It is the exercise, the

moving about of the soul, like soldiers in a drill, which does the good. The one that is really dead is not exercised, not emptied from vessel to vessel, not tried and harassed by those things that distress the one who is dead and knows it; whose body is dead because of sin, because Christ is in him. He feels that he is so dead that he can not do a spiritual act, cannot do one thing righteous in the sight of God. But such a one will find that when moved by the Spirit of him who raised up Jesus from the dead his works are accepted of God. They are the works of the risen Jesus, who has "condemned sin in flesh," so that we "are not debtors to the flesh,"—do not owe the flesh one thing. And really those who are risen with Christ do not owe any debt any more, except to love one another. Your brother unworthily.

SILAS H. DURAND.

Southampton, Buck Co., Pa. Mar. 5th 1890.

DEAR BROTHER GOLD:—I was not able to get you a new subscriber this time, but I hope you will be enabled to publish your paper for one dollar per year. I hope the Lord will bless you and yours to the comfort of his saints all around.

At times I can read after you and others and feel comforted thereby, at others all in me is dark and vain and wild—and I am now in some region of darkness so that I can't enjoy the things that pertain to the kingdom of God. If I could feel that such conditions are good it would be a comfort to me—and no doubt have been a comfort to Israel had she known that her journey through the wilderness was for her good. She was often thrown in a strait which taught her to closely observe.

The coldness which often hangs over us is disagreeable indeed, but

we are often called upon as Elder Hardy says to "explore these regions of darkness."

I hope to see the day dawn and the days star arise, for it seems that I have been in gloomy doubts and fears a long time. May the Lord bless you and all the household of faith is my prayer. Yours.

JOHN P. TINGLE

Grantsboro, N. C.

DEAR SISTER PHILLIPS. Your good letter like an everbearing tree, yields me comfort with each new reading. This evening I have read it again, and an impression I cannot describe lingers in my mind from repeating its closing lines: "Yes, I have daily died, so that I am alive to but little of this world. My sun of life is low down the western shore of time—almost touching—and over there—not here, my eyes are looking with heart often longing to pass over." It chanced that I had read to day the closing of Israel's journey in the wilderness, when they too were to pass over a literal Jordan into the promised land.

I was struck with the coincidence and thought their feelings may in a way have run parallel with yours. Forty years meandering over sandy plains and flinty paths; the beating down of a daily sun, relieved at intervals with the shade of rock or tree, a bursting spring or cooling breeze, make no weak emblem of the pilgrim's experience in this sin-stained world. Have you not thought of that typical, tangled journey from the house of bondage to a land of freedom, dotted with so many camping places—so many graves—made wonderful with miracles, and safe with the unwearied Angel to lead them on. Shall we pity their wanderings, apparently so aimless and unfruitful, marching and counter-marching for

two score years over the little space between the Red Sea and the river Jordan? Or shall we not see in that strange life, a picture of our own, whose many years, after all, have done little more than take us from the cradle to the grave? At least with many and I am sure with me, there seems little else to remember than simply going from station to station. Alas! what have I to show above the infant whose birth and death had only a step between them, and no doubt the best and most useful of all God's servants can testify that their ways have been inclosed with hewn stone and their paths made crooked. Even Solomon whose every desire was fulfilled, was made to say at last, that he hated all his labor that he had taken under the sun.

And so it is, when we have realized our impotency, our crushed hopes, our unsatisfying labors; when the years draw nigh that we must say we have no pleasure in them, our eyes turn as yours have done to time's western shore, and our hearts long to pass the dark river as the only way out of the wilderness. From Beulah's land we have had a glimpse of something so much fairer and better than anything we have seen in this turbulent world, that we are no longer at ease. The words seem echoing in our years; "Arise ye, and depart; for this is not your rest, because it is polluted." Our hearts are thrilled with excitement as we read the events that marked the escape of Israel from Egypt, but O what sweet emotions fill our minds when years and years of wandering have brought them in open sight of Canaan, and we see them ready to enter upon their own inheritance. The vine clad hills, the figurative streams of milk and honey; the fertile plains, the gushing springs, and above all the promised rest;

these were joys they had never known before. How solemn then, and soul-satisfying is the little waiting period of the christian, when he realizes that his work such as it is, has been completed; when like God's prophet he stands upon the watch-tower to watch and see what the Lord will say unto him; when he can say, I have finished my course, I have kept the faith, I am ready to go. May the dear Lord bless all your musings upon the life that is slipping away, and enrich your heart-longings that go out toward the Jerusalem to which you are bound, and whose Maker and Builder is God.

Do not because I have spoken of life here as a poor, empty thing, do not for that, think I fail to revere and love and honor the Lord's useful-servants. Their lives and their teachings and their labors, are dear to me. As I think of such men as Elders Mitchell and Respass and Hassell and Gold, and many more that are in my mind, I could wish that if it were God's will we might have them with us in all the vigor and strength of the antediluvians doing good to Zion nine hundred years. This would be selfish I know. If this is not our rest we should not wish that they endure it. Let us rather pray that their works may remain and speak to God's children in years to come.

I shall fail in answering your good christian letter. Let me at least thank you for it. We rejoice that the lines have fallen to you in pleasant places, and I already love the friends who are so kind to you. The dear Lord keep you all as in the hollow of his loving hand, for he has said he will turn his hand upon the little ones. And may the gracious Saviour be in your hearts the hope of glory. God bless your hostess for bringing good to you.

Sincerely yours brother.

S. B. LUCKETT.

Crawfordsville, Ind.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—If I am worthy to claim such high relationship. For some time I have had the impression of mind to write something for your consideration concerning my travel from nature to grace, although I often feel so unworthy that I am fearful it will not be comforting to any of my dear companions in hope, but if there should be nothing comforting, nor edifying in what I write, I humbly ask you to pardon me for making the attempt to address God's people, for I am one that is desiring their instruction and prayers of them. But I am trusting in my Saviour Jesus Christ, who by his tender love and care has led me through paths of life that I had never trod before, and directed my footsteps to the old Primitive Baptist church, and to enable me to write what I hope he has done for the welfare of my soul. From my earliest recollection I have had serious thoughts of death, and tried to obey my parents from my youth up, remembering the Scripture that my father read to me when I was very small which was, "Honor thy father and thy mother, that thy days may be long upon the earth." It was in June of 1897, that I became deeply interested about the welfare of my soul, and on this wise, I had a little brother whom the Lord gave us for his own glory and purpose in 1891, but to our loss and his gain in 1894. His little race on earth was run, and he was taken home to his Father and to ours in hope. So the 8th of June, 1897, we had been separated three years, and the day grew sad and brought tears to my eyes when I remembered how earnestly he looked and pointed his little finger up

toward heaven the third time a little while before his death, and I fell into a deep study about that little one, and wondered if I ever would be worthy of meeting him in heaven; but had no lasting impressions, although I would very secretly try to say my prayers at night, and try to be a christian; but could realize no change in me. I would often wish to know the true way of religion, for it was my desire to live a christian life. But to my surprise in October of 1897, I fell into deep trouble, but for the cause I didn't know. Of all sinners I felt like that I surely must be the worst. I could see nothing good that I had ever done in life, and my sins hovered around me as though they would sink me into everlasting ruin. I could see myself just as I was, a poor lost sinner, if not saved by the mercy and grace of God. I found that all I could gain of this world was nothing but sin and vanity. Oh, what a miserable condition, and what was I to do? So I earnestly began to try to beg for mercy, but my heart seemed harder than stone, and all my begging seemed to be of no avail, and I was in this condition for about six weeks. So my burden of sin became so grievous that I could not sleep. Before I would lay down at night, the only comfort for me was searching the holy scriptures to see if there might be a chance for me to escape that awful torment which seemed to be my doom, and these words seemed to speak comfort and hope to my poor burdened soul, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."—Matt. 11: 28-30.

O precious words, I shall never

forget that gave me comfort and hope. But yet they didn't remove my burden. But finally I lay down one night and dozed sweetly, but it didn't seem to me that I was naturally asleep, and yet I wasn't awake, although I could not tell my condition; anyway it seemed to me that I was traveling a little path, and as I went the sun went down; but yet it was light, and it seemed that the light of the whole earth turned red. I looked up to the sky to see what caused the light to look so red, and I saw the moon in the shape of a sword, and as red as fire, and it seemed that I went on in a hurry, wondering what that could mean; and as I went the light got redder, and I looked up again and saw seven swords, and they had come half way down to the earth from where I saw the first one, and it seemed that I was scared and began to run. I ran on a piece and stopped and looked up again, and I saw twelve swords, and they had come down to the earth, and then I understood what it meant. It seemed to me that they had come to destroy the earth, and I was frightened, and so afraid that I would be destroyed I didn't know what to do. I ran on a few steps further and fell down on my knees and began to beg for mercy; and when I came to myself I was badly troubled, and was troubled for a good while after that, but I didn't understand what all this meant, nor didn't take it as a warning; so it finally wore off, and I had forgotten it, and returned back to enjoying the pleasures of life, until April of 1898, when I was struck down in that same trouble and sorrow again, felt like that I was cut off from all of my friends and pleasures that I had on earth, and couldn't enjoy anything in the world, and it didn't seem to me that life would ever be any more enjoyment to me on earth, for I didn't

feel like that I had a friend at home. I was in such a sad and lonesome condition that I didn't enjoy company. I preferred to be alone, pondering and crying over my condition, or begging for mercy, and would often try to beg to my Lord, if it was possible for such a sinner as I to escape torment that I might die and leave this world of sin and trouble, for I felt to be one alone in a land of loneliness, without friends or hope. But finally I lay down one night and was in the same condition that I was at first, and again it seemed to me that I was traveling with my mother on a pretty graded road covered with grass. It seemed to be the prettiest place I ever saw, and as we went I looked down below us and I saw another old, dry, dusty road, that ran in the same direction with the one we were traveling, but it was lower down and without a blade of grass, and it seemed so lonesome and desolate that I stopped and looked on that road, and when I looked I saw a pile of old, rotten, dusty logs on the other bank, and as I looked at them it seemed to me that that was a comparison of my soul and body, that my soul should be walking in a home of Paradise, while my body would return to its mother earth; and it seemed to me that that pile of logs was my body after death, while my soul would be at rest; and O, when I came to myself I was happy indeed. I felt like my sins were all forgiven, and I would never see any more trouble on earth, so then I felt it my duty to join the church and be baptized, but when I began to study about joining the church I would think to myself, how do I know what church to join, for there are so many different denominations, and I don't know which is right, but I studied my condition daily, and I would study about the different denomi-

nations, and go to hear them preach. Finally I decided one day that I would join the Baptist church, for it seemed from their spiritual conversation that they had traveled the same road that I had, and I said that I would join them, but I begged the same day if I was wrong that I might be taught better, so I could take the right way, and I lay down that night troubled, and before I went to sleep I wondered to myself if I joined the Baptist church if my soul would be saved, and I was awakened by a loving voice which said, The choice thou hast made is right. O, when I came to myself I was joyful indeed to think that such a poor mortal as I had found the true church of God, and made the right choice. So then I vowed that I would go to Snow Creek the fourth Saturday in June and offer to the church. But alas, before that day arrived, I began to fear and doubt, and some something began to say to me, You have nothing to tell, and they will not receive you. I turned aside in disobedience, but O how I regretted it. My burden came back on me again, so then I said I would go the fourth Saturday in July, but I turned aside again, and went to stay awhile with my only sister in the flesh that was married in December, 1897, and moved about fifteen miles from home, though I felt very sad and wished myself at home again, for I felt very sure that something was going to befall me for my disobedience, but I didn't stay two weeks before I was taken sick. I thought that my last opportunity had passed of ever discharging my duty. On Friday before the 4th Saturday in July I viewed myself a corpse, and saw my coffin, and Saturday I viewed my little brother robed in white, on the graveyard where he was buried. Then I could see no possible chance of ever recovering any

more, and began to feel sorry because I hadn't been baptized, for I felt like I hadn't done my duty; but I was willing to die, for I felt sure that I would have a happy home where sin and trouble could never follow me. I sent for my people and told them that I would never be at home any more, though not to grieve for me, but to love one another, and try to meet me in heaven, for I was satisfied that I was going home in peace to dwell with my little brother. But my father wanted a doctor at once, but I told him that a doctor could not help me, and I didn't wish to be punished with medicine; though for their satisfaction I told him to send. But he didn't do me any good. I grew weaker every day, and all their hopes were lost. I selected the preacher that I wanted to preach my funeral, and the place that I wanted my body laid, for I saw no possible chance of ever recovering any more, nor didn't want to recover, for my mind was not upon this world at all. But by the grace of God I was made to believe that I would recover. Though I was fifteen miles from Snow Creek, I had a vision of myself at that place with the dear moderator and members, and it seemed that I was glad indeed to meet them again, and they were greatly revived to think that I was going to join them. So when I came to myself I could say of a truth that my Lord never began a good work and left it unfinished, that my wishes of baptism would be accomplished. So then it was my whole desire and prayer to see brother E. M. Barnard, our dearly beloved moderator, for I had the impression of mind if I could only talk with him awhile that I would be relieved. So I sent for him, but he had to attend a baptism and could not come immediately. I didn't improve, but waited with

patience for his appearance, believing with all my heart that I had selected the right physician. For I believed that he was a christian and a chosen vessel of God to comfort and edify his children, and though I was a disobedient sinner, yet he was a good man, and would not neglect me. So the next day, the fifth Saturday in July, he made his arrival at my humble bedside. But alas, I was speechless, but only for a short time, when my tongue was loosed, and I could talk again. O my beloved companions and friends, words nor pen can ever express what great relief I received after relating my travail to him. He has the honor of being blessed with the power of Christ to heal where medical physicians had failed, for I was healed inasmuch that I have never been speechless since, and in a week I was able to start home. I never shall forget his kindness for visiting as poor, broken-hearted a sinner as I felt to be. So I went to the church the 4th Saturday in August, and was gladly received according to my vision, and was baptized on Sunday by Brother Barnard, and although I meet with many sorrows, I find it a sweet comfort and peace to live as near in obedience to my Savior's command as I can. So I have a great sympathy for those that are desiring to come, but letting Satan turn them about until they are brought to the bed of afflictions as I have been. O if it be God's will, may he help them to confess their sins and follow our Saviour, is the prayer of your unworthy sister in hope,

FANNIE NAPIER.

DEAR BROTHER GOLD:—It is with a feeling of much unworthiness that I attempt to write you what I hope the Lord has done for me

It was in my fourteenth year that I first felt to be a sinner against the

Lord. I did not know what was the matter with me. I continued on in this way until the autumn of 1894 when the association was held at Newport. I had been there visiting my uncle who lives there, and when the time came near for my father and others friends to come it seemed as if I could not meet them. I felt like they would all turn from me and not speak to me, for I thought that all my friends had turned enemies and that everybody hated me. I went to church that day with a weary heart. Everything looked so bright and it seemed as if all were enjoying themselves but me. I felt to be one alone. When I met my father he seemed to be very glad to see me, and so did my friends, and amidst the pleasure of seeing them my trouble seemed lighter. Sunday morning I went to church feeling very bad, and about 12 o'clock I went to my uncle's house and lay down, for I was sick with trouble and did not wish to see anyone. I was glad when they all left me alone with my trouble which was getting worse and worse all the time. I lay there an hour or more when my burden left me and I felt better. I arose and was preparing to go back to the association grounds when papa came to the house and asked me how I felt, I told him better. He told me you were going to preach and he wanted me to go and hear you. I went but do not remember anything that you said. Everything was so bright and beautiful, I loved everybody. I loved the old Baptists and I always had believed them to be the right church. I suppose it was because I had always been brought up among them. My father was a member and my mother though she never openly professed religion, was an old Baptist at heart. My stepmother was a member too. On

Tuesday morning after the association we started home in an open skiff. The wind blew hard and the boat dipped water several times, but I was not afraid of being turned over, for I thought God would take care of us.

Thus time past on until the next spring when Elder John R. Rowe asked me if I did not love the Primitive Baptists. He told me he loved me as one and here again my trouble arose high in me; for I thought I had deceived this good man when I did not wish to deceive anyone. It seemed as if everything bad I had ever done, and I could not think of anything good I had done, came before me. I felt to be a greater sinner than ever before. All that summer my prayer was, "Lord be merciful to me a sinner." "Lord save, I perish." I could not see how he could justify such a sinner as I felt myself to be. I would cry unto the Lord, "If my soul was sent to hell, thy righteous law approves it well." I dreamed one night that I was at a large meeting house and it was filled with people, one end of the house was very bright but where I was it was very dark. I thought the Lord was in this bright place and Elder John R. Rowe and some others I did not know were with him. Elder Rowe came to the dark place where I was and took a man close by me and started to the light with him when the man pointed to me and said, "There is one, are you not going to take her." He said, "No, we do not want her." I wanted to go with them very much, but they passed on and left me. I awoke from this dream in a great deal of trouble because I thought the Lord had cast me off from him forever, but before I arose from my bed my trouble was all gone I did not know where, and joy and peace reigned in my heart. Everything

was bright and beautiful and I was happy. I wanted to join the church and be baptized but did not feel worthy, and I was so young I did not think they would receive me. I would ask the Lord to give me brighter evidence of a hope and if it was my duty to be baptized to show me a sign. I went on in this way until the 20th of May 1896. I went to sleep that night and dreamed that I was going to Cedar Island to church. When we were nearly there I was looking over the edge of the boat at the water and noticed how clear the water was, I could clearly see the shells on the bottom. The boat turned over and as the water was shallow, it took me nearly to my waist, but we walked ashore.

As I came ashore where the people were I did not feel ashamed of my wet clothes but I came up rejoicing. Next day these thoughts were uppermost in my mind.

"I'll go to Jesus though my sin,
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose." &c.

On Saturday before the 4th Sunday in May 1896 I went before the church and was received and baptized Sunday morning by Elder John R. Rowe, although it was raining the water was smooth and clear and some what like it was in my dream. Brother Gold, if you see anything in this worth publishing do so, if not lay it aside and all will be well. Your little sister,

SARAH T. HARDY.

Idalla, N. C.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. If is 1 July 99, it is paid to that date. This is to explain what we mean by dates after names.

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.

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WILSON, N. C., APRIL 15, 1899.

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EDITORIAL.

A friend requests my view of Rom, 13 : 2.

"Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

The higher powers named in the preceding verse mean the laws of the government under which you live, the laws of the land or country of which you are a citizen, or that any one resides under. They are the powers that be and are ordained of God, in the sense that they are for the protection of the obedient, and for the punishment of evil doers. Wicked men may be the legislators or law makers, and wicked men may be the executors or officers chosen or appointed to carry out and enforce these laws. The laws themselves may be oppressive and severe yet every soul, every one under those laws, every citizen in the country, should submit to the law and obey it.

For instance suppose the Revenue law requires every man to faithfully report all his taxable property.

Should he not do so? Yes. The mother of Jesus even upon the eve of her giving birth to her first born, obeyed the power or decree of the Roman government—a government hated by the Jews—that required every one to go to his place of nativity to be taxed. The hand of God used this Roman emperor thus in order that Jesus should be born in Bethlehem according to prophecy.

Suppose one should attempt to resist the law because it is objectionable to him? Suppose one should violate the law in distilling his grain or fruit, and secretly run what is known as "a blockade still?" That is wrong, for it is a violation of the law. But did not the Hebrews resist the law when they refused to bow to the image of Nebuchadnezzar in Babylon? Yes, and they did right. Why? Because God had forbid the Jews to worship idols. Now if God has commanded you to distil your fruit or grain into brandy or whisky, and the law of the land forbids your doing this, then you should obey God; for whether we should obey God or man judge ye. God has not only not commanded you to convert your fruit or grain into brandy or whiskey, but he has condemned drunkenness which comes of excessive drinking such intoxicants.

I think if one distils whiskey or brandy he should be very careful in obeying the law, and I am sure in the eyes of all soberminded people he will not be blamed if he does not distil his grain or fruit,

though it is not a violation of the law to distil liquors, provided one does this as the law requires.

If we were under a law that required a man to do what the law of God forbids, as if the law of the land required each one of us to have two wives, when the law of God authorizes only one wife, then it would be sin for us to obey this law of the land. He that resists receives to himself damnation, or the judgment due such offenders. Laws have penalties. Whoever transgresses the law must receive the punishment. That is the damnation or judgment.

P. D. G.

DEAR BROTHER GOLD:—Is it lawful for a church to fellowship a brother or sister who repeatedly visits and takes interest in public barbecues and dances, and goes on the platform and insists on their neighbors' children dancing? When a church takes up a case of a member who is overtaken in a falsehood and tries him before the church, and by a brother withdrawing the family connections the facts were concealed, and that member retained in the church; but afterwards the facts became known to some of the brethren, and they become dissatisfied, now is it lawful for them to call up this case again and deal with said member?

Please give your answer through the LANDMARK, with such advice or admonition as you may feel in your mind to give. Your unworthy brother if one at all.

A. MEMBER.

Remarks.

We consider it a disorder for a church member to encourage dancing at public gatherings, at private

houses, or anywhere else. We consider modern dancing as contrary to the spirit of the religion of Jesus Christ. There is no example in the bible of male and female among Israel dancing together.

As to attending feasts with them that believe not I refer you to 1st Cor. 10 : 27, "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you eat asking no question for conscience sake." So I do not consider it wrong to go to a feast of people that believe not, provided you behave yourself there as well as you ought to do any where else. If I were invited to a feast and thought there would be drunkenness, dancing &c at it, I would not attend. But Christ ate with sinners, and mingled among men, but he was Christ there. If you are invited to a place where you have to deny your religion in order to partake, do not go.

It seems to me that in the second case presented there was not a full and fair trial and final decision in the first trial. There was corruption in the withholding evidence. The whole truth should have been told and brought out. If one is guilty of lying no member should endeavor to conceal this. Every member that is right will desire the right to prevail. Those who fear God will have no fleshly favorites, from kinship or otherwise, that will cause them to shield the guilty.

How could the church, on finding that any of her members have attempted to hide the guilt of one of

the members, feel as they would like toward such members? In order for brotherly love to continue each member should abide in faithful and righteous conduct and conversation. You have no trouble if you love the truth to fellowship all that walk blameless in Christ Jesus.

A trial of an offender is held in order to put away guilt—either by the offender's confessing his wrong and departing from it, that is repenting, or if that is not done by putting him away. One must be put away—either the transgressor's wrong deed, or himself. But in a trial where the truth is suppressed or withheld, but afterward brought to light, neither is put away; but the church is still burdened with the transgressor and his wrong. Nor can he or his friends take advantage of their wrong act to plead a former trial which was not remedial.

If the church is bound by such a trial, and cannot correct a wrong when brought to her knowledge, where is her remedy? If I as an individual discover my mistake should not I correct it? Shall not a church have the same liberty?

P. D. G.

RECEIVE US.

"We have wronged no man; we have corrupted no man; we have defrauded no man." 2d Cor. 7: 2.

The apostle Paul said this—it seems to me—as an assurance that all such should, and only such would, be received, not into church membership, but into perfect confidence and love of the brother-

hood, where we all want to live, yet how few do. And that we had ever sharply rebuked wrong whether found in a brother or church; and had unmistakably denounced every departure from gospel faith and practice whenever and wherever found, and that without respect to persons, shows that this phase of wrong &c, was included in the above; that is he had wronged man in condoning his errors: or as courting fleshly favor, or not willing to risk making an enemy or offending a beloved brother by rebuking him for faults, or for any cause had evaded or failed to rebuke and correct error. So we may say he had wronged no man by this neglect.

For thus to wrong a brother is, in so far, to wrong the cause, corrupt the morals and defraud the church in general character. Also, and as certainly, in so far, for one to thus wrong another is to wrong himself, corrupt his mind and defraud his conscience of the perfect peace of Jesus that comes with perfect obedience to the letter and spirit of his law. So much for the wrong of omission.

On the other hand and by comparison to show the depths and direful consequences of the acts of commission, we will instance the seemingly least and most secure from the charge of personal guilt as that of a nod,—a wind,—a look,—any invoiced assent to disparaging words of another against an innocent brother: even though the words be truth in themselves as that "brother A. is no better than he

should be;" yet as recognizing and giving this assent to their ironical meaning, is to wrong that brother—is to have borne false witness against him as though you had in so many words formulated and sworn to it in open court, although you may in a literal sense say, "I never said a word against that brother in my life." And thus wronging the brother, you have wronged the cause; and in so far corrupted and thus defrauded its good name of perfect purity; and thus yourself as connected with that cause. But this is a nothing compared to the rebound of that unspoken assent on your own personal head, wronging your own soul and corrupting your own morals,—as evil communications always do—and as defrauding you of that conscience void of offense that accrues to such as wrong no man, corrupt no man, defraud no man, and give you access to the perfect confidence and love of the brotherhood, and to that grace wherein we stand and rejoice in God.

Then if this mere assent to false charges reproachful to a brother is of such far reaching evil to others, and so terrible in rebound on the head of the perpetrator, what is it to often and freely speak evil of a brother? For to thus wrong a brother, it seems that corruption and defrauding inevitably follows to some one in some sense. What is it to corrupt one—perchance your children or young Baptist by example and precept in defrauding an innocent brother in business transactions? What is it to de-

fraud a brother of dollars and cents and then to speak evil of him, or bear false witness against him? It is just simply awful; not so much in wronging corrupting and defrauding, as in rebound coming down in four fold weight on the head of the perpetrators; as he that digs a pit for another shall fall therein himself.

Then how careful should we be in every word and act concerning others. How many Primitive Baptists can say today with Paul "I have wronged no man, corrupted no man, defrauded no man in word nor deed?" I think such as can say, or that even desire to so say so in truth, are such as most frequently desire to live in the spiritual heart and affection of the spiritual in Christ Jesus, because there abides Jesus.

P.

THE ROD IN MOSES' HAND.

"And the Lord said unto him, What is in thine hand? And he said, A rod."—Ex. 4:2.

This was the answer of Moses to the Lord.

A rod is the symbol of authority, embodying power of protection for the upright, and conviction for the guilty. The rod is appointed of God, and is to be loved and feared. The rod of punishment to the guilty becomes as the staff, a comforter and a support, to him who loves the Lord and obeys him. To kiss the rod is proof of its faithfulness in healing.

Iniquity is bound up in the heart of the fool, but the rod of correction will drive it out. However great

may be the folly or iniquity of the guilty the rod of God can stay it.

We find in the history of the rod in the hand of Moses wonderful displays of divine and therefore glorious power.

When God commanded his servant Moses to go to Egypt to deliver Israel, Moses greatly plead his unfitness, and felt that he could not go. The Lord said to him, What is in thine hand? His answer was, A rod. Now this was to be the symbol of his power. With this he was to smite Egypt, or the enemies of Israel.

When he threw it down on the ground it became a serpent, and Moses fled from it. When God commanded him to reach forth his hand and take it by the tail it became the rod again in his hand. That is in his hand it was the rod, the emblem of protection and power, on the ground or cast down to the earth it became a serpent or the sting of death. The law in the hand of Jesus is holy, but when transgressed we receive the poisonous, deathly bite of sin. By the knowledge of the law is sin, and by sin comes death.

The law came by Moses. There is a power in the law to condemn sin. The rod in Moses' hand destroys Egypt, and is answerable to the power of holiness in the law to curse us as sinners. For our sins enslave and destroy us.

What strange and fearfully glorious power was in the rod in Moses' hand whether stretched over Egypt, or over the Red Sea, or smiting the Rock in the wilder-

ness? Did it ever fail of working a miracle? Did it ever smite an Israelite? It was for the defense and salvation of Israel, and the destruction of his enemies. If Israel sees affliction by the rod of God's wrath it is for his good, and we are to fear the rod, but not to despise it. Whatever it smote in Egypt was to curse Pharaoh, and therefore to bless Israel. Did it turn the sweet water of the Nile into blood, or dust into lice, or cause the air to breed sores on man and beast? It all was for Egypt's destruction, and Israel's salvation. Did Moses stretch his rod out in the desert—it was to smite the Rock in order to bring water for thirsty, murmuring Israel to drink, Ex. 17:6.

We are told by Paul in 1st Cor. 10 that Rock was Christ that followed them all through the wilderness, and gave them the water.

Now the law came by Moses who brought Israel out of Egypt, but in whose hands that law was not fulfilled by the people, and so Moses himself failed in one point to observe the law, though the meekest man that ever lived, and not only could not bring the people into the promised land, but could not enter himself because he did not sanctify the Lord before the people. In the book of Exodus it is said that (see Ex. 17:5-6) the Lord commanded Moses to smite the rock and it gave water. But in Numbers 20:8-12 God commanded him to speak to the rock, but Moses smote it twice with the rod, and then it gave water to the people; but that the Lord told Moses he could not

enter the promise land himself because he spake unadvisedly with his lips, and did not sanctify the name of the Lord before the people. And Moses told the people that for their sakes he could not enter the promise land.

We have typified in this the justice of God set forth in the law smiting Jesus the Shepherd of sheep, "Awake O sword against my shepherd and against the man that is my fellow, saith the Lord of hosts. Smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones." This shows the justice of God smote Jesus who was the true and good shepherd of the sheep; for as the shepherd he stood related to them, and all their sins and guilt were laid upon him.

In the hands of man, even such a man as Moses, man's righteousness falls short of the righteousness of God. In both the letter and spirit of the law he is a failure, and the law was weak through the flesh, and could not make the comers thereunto perfect.

While God is never disappointed, nor does his word ever return unto him void, yet man is manifested as a failure; and he comes short of the glory of God. Moses as a servant is faithful as a pattern. For their sakes he cannot enter the promise land. In the type he bears their guilt and he speaks unadvisedly with his lips. Still he does what God commands, or is faithful. In Moses we have a figure of justice smiting and also of the rock smitten. For as Moses lifted up

the serpent in the wilderness, even so must the son of man be lifted up. Jesus must bear the guilt of the people. Thus by a holy birth, a holy, spiritual life, and a holy death he who knew no sin must be made sin for the people. The rod must not spare the only well beloved Son of God. Thus all the enemies of Israel are slain forever, and all Israel are delivered. One dies for all. He was delivered for our offences, and raised for again for our justification.

The living water hence flows from Christ. As the rock in the wilderness followed Israel, and supplied them with water after it was smitten by Moses, so Jesus crucified and risen is the water of life for all the host of the Lord. As the smiting of the rock showed the rebellious nature of Israel so the crucifying of Christ showed the exceeding guilt of the people under the law of God, and the unbelief of their wicked hearts. As Moses failed through unbelief to sanctify the Lord God before the people, but the rock must receive the smiting, so the law is not of faith, but the law worketh wrath, and therefore under it Jesus must be smitten, so salvation is by grace, not through works of man, but by grace through faith which is the gift of God.

This is a flowing, living fountain, the perfect rock. He that drinks of the water shall never die.

In the gospel the rod and staff are found together. The rod is for reproof of wisdom, the staff of experience for support in our weakness. We lean upon our beloved.

The rod is a precious corrector, and a gracious protector. In the hand of Jesus this rod never fails, nor falls to the ground. In the hand of Jesus we see the law magnified. We love the law of God in Christ Jesus in whom the law is fulfilled. The Lord is our lawgiver, our judge, our king who will save us. The end of the commandment or law is charity out of a pure heart, a good conscience, and faith unfeigned.

The power or rod of the devil rules to sin, and those under that dominion put forth their hands unto iniquity. But the Lord graciously and most mercifully delivers his people from the rod or dominion of the devil. "For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity," Psa. 125 : 3. God will not suffer his loved ones to be provoked by the devil to their utter dismay, but he will with the temptation make a way of escape. For the Lord rules his people with the silken cord of love. His yoke is easy, and his burden is light. It is a scepter of righteousness, and blessed are all those that obey him. Love is the bond of unity. He loves his people as he loves himself.

Do not you love the members of your own body? So Jesus loves the church, his own body, as he loves himself. His rod is to defend his church, and correct them in loving kindness.

Moses took the serpent by the tail and in his hand it became the

rod. Things must be handled according to the word of the Lord.

The poison of the false prophet is in the tail. That is the false prophet is the tail or last. The stings of the scorpions are in their tails.

The law must be handled lawfully. It must not be the head. Christ is the head and must be so honored. When the law is used lawfully it is a safe rod or rule by which when it is in the hand of our spiritual Moses or head we receive strength and comfort.

In the resurrection of Jesus we see death swallowed up in victory. The sting of death is sin, and the strength of sin is the law, but thanks be unto God that giveth us the victory through our Lord Jesus Christ, in whose hand are all the deep places of the earth.

P. D. G.

EXPERIMENTAL RELIGION.

When we say we believe in experimental religion we mean we must be so brought or lead by the Spirit of Christ, and in such manner, as that by faith we are made partakers together with him of his sufferings, and of the consolations which come thereby. Christ learned obedience by the things which he suffered, and this obedience having been established in knowledge through suffering it must be impossible for him to forget what he learned, and how he learned it. This obedience of Christ consists in a perfect knowledge of the will of his Father, and an infinite delight in doing it. It is neither theoretical,

methodical, nor theological, but is experimental. Man cannot obtain it, yet it is his to possess. He cannot approach unto it, and yet he is found in the midst of it. He cannot by searching find it out, and yet there are those who know it altogether. It being something that is learned it therefore cannot be performed. The heirs of this inheritance are put into it by being baptized into it as into the sufferings of Christ, according as they are buried with him by baptism into his death, that like as he was raised up by the glory of the Father, even so they walk in newness of life. If one man could teach another what constitutes the actual resurrection, the operation in effect of Christ, then he could teach him not simply how to walk, but the teaching itself would be the actual, practical, experimental walking in newness of life. This walking is the teaching, and to thus walk is being taught the obedience of Christ, and this is experimental religion, and this is what is preached when the gospel is preached. To preach experimental religion we must preach a religion which is both the experience and effect of the experience of some one who has been perfected therein and thereby. Christ having learned obedience by the things which he suffered, and having been made perfect through sufferings, this experience and his only is that which we are required to preach. The experience of Christ revealed in us is our religion and is experimental. When one preaches the experience

of Christ he preaches that of which his own experience is in kind and character a part, but he does not preach his own experience. We do not determine the truth of the scripture by our individual experience, but we know our experience is genuine when it is found to be in accord with the scriptures. No one individual of us is capable of an experience equal to the full requirement of the scriptures, but the experience of the entire church is equal to the fulness of all scripture. It takes all the church to know the workings of all things, and thus all things are experimentally known by all the church.

P. G. L.

UNION MEETINGS.

The next session of the Briants Chapel Union (col.) is appointed to be held with the church at Mt Arrarat, near Mildred, N. C. Saturday and 5th Sunday in April. A general invitation to brethren is extended.

Richard Lawrence, CPk.

The next session of the Black Creek Union is appointed to be held with the church at Contentnea, N. C. Saturday and 5th Sunday in April.

ASSOCIATIONAL NOTICES.

The New River Association will be held at Conners Grove, Va., and will commence on Friday before the 1st Sunday in June.

NOTICE.

Any Primitive Baptist preacher going from Wilson to Buffalo, or vice versa—is invited to preach at

Prestonville, Stokes Co. N. C. half way between these churches.

R. H. Terrell.

Round trip tickets will be sold on the Atlantic and Yadkin Valley R. R. at reduced rates from Fayetteville, Mt Airy and intermediate points to Pilot Mountain, on account of the association which convenes here on April 21st. Yours in hope.

O. J. Denny.

The church at No Creek, Davie Co. N. C. met according to appointment. By request of the church Elder J. M. Harris and Elder J. A. Burch were present and formed a presbytery with deacon of said church to examine brother W. T. Broadway as to his qualification for the full work of the ministry. Finding him sound in the faith and of good report, Elder J. A. Burch and Elder J. M. Harris laid hands on him. Brother W. T. Broadway is now ordained to the full work of the ministry to exercise his gift wherever he may if the Lord will.

Elder J. A. Burch, Mod.
J. A. Forrest, Church Cl'k.

OBITUARIES.

JOHN B. SURLS.

John B. Surls departed this life March 2nd 1899, aged 22 years two months and 24 days. He was in born Johnston Co. N. C. and died in the 2nd Division Hospital near Marion, Cuba. He volunteered in the 1st North Carolina Regiment, Aug. the 8th 1898. He leaves a father, 4 brothers and 2 sisters to mourn their loss, but we hope, while it is their loss, it is his eternal gain. He lived a moral and obedient life, and was loved by all who knew him. As a soldier he was obedient to all his superior officers. His captain said when he heard of his death that he was the only good boy he had in his company, but he could not keep him. His disease was acute gangrene. One of his

brothers and myself were by his bed when he passed away. The last words he said were, I am going home. The physician and nurse did all in their power but the cold icy hand of death came over him and he passed away calmly and peaceably. It was hard to give him up, but the Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Written by his friend.

JAMES F. STEPHENSON.

Co. K. 1st Reg. N. C. Vol., Havana Cuba

GEO. W. DAVIS.

Brother George W. Davis, son of John A. and Peninah Davis, was born Oct. 10th 1867, and died in Wilson Co, near Black Creek, N. C. Feb. 8th 1899, aged 32 years. Although his health had been failing for the last six months, still his condition was not considered critical until about three weeks before he died, when the family began to realize that the end was near, and all that loving hands could do was done but without avail.

Brother Davis was one of Wilson county's most popular young men, and he will be sadly missed by the ones who knew and loved him for his many noble traits of character, and graces of spirit, which gave him at once unusual influence that will long keep his memory precious.

About ten years ago he joined the church at Aycock's and was baptized by Elder Wm Woodard, where he retained his membership until his death.

His walk was that of a loving, dutiful member, always when not providently hindered at his church on meeting days. He seemed to love to talk about heaven and his Saviour. Before he died he called all of his family to his bed side, shook hands and kissed them good bye, admonishing each to live an upright life. Oh he seemed to be so happy, perfectly resigned to the will of his Heavenly Father. Just a few moments before the end as he spoke of the beautiful light of his Saviour, and would repeat his favorite songs that he has sung so often in his church.

He spoke several times of wanting to see brother Woodard. Brother Woodard was written to come, but on account of the bad weather he could not come. He leaves a devoted father, a loving mother, three brothers and four sisters, and many relatives and friends to mourn his loss. His funeral was preached at the residence of his father by his pastor, Elder Lancaster,

with his favorite song sung that he requested to be sung, "Thou dear Redeemer, dying Lamb," and was buried in the family grave yard. Written by request of his mother.

M. E. BRITT,

ELIZA J. DUPREE.

The subject of this notice, Eliza J. Dupree, was a dear sister of mine in the flesh, but more dear in that spiritual relation to our dear Lord and Saviour Jesus Christ, as I hope she was one of the Lord's poor and precious jewels. "Precious in the sight of the Lord is the death of his saints." We sorrow not as those without hope. We believe our dear sister died or fell asleep in Jesus, and blessed are all such.

She possessed a meek and quiet spirit, was a faithful and devoted member of the church and delighted to have the brethren and sisters at her house, and especially the ministering brethren of whom she had a goodly number to stop with her. Many will remember her. We all miss her, but none so much as her dear husband, our brother Jos. Dupree. A good wife is of the Lord. He giveth and taketh away and we should bow in humble submission to his holy will and say blessed be His Holy name forever and ever. He doeth all things well and for the best. May the good Lord comfort the hearts of the bereaved and reconcile us all more and more to his righteous will in all things. In hope.

J. E. ADAMS.

ELIZA JANE DUPREE.

It is with a sad and sorrowful heart, that I attempt to write for publication a notice of the death of my dear, kind and loving wife. She was the daughter of Joseph and Tiliatha Adams. She was born Feb. 10th 1839, and died Nov. 23rd 1898, making her stay on earth 59 years, 9 months and 13 days. She united with the church at Sandy Grove, Johnston Co., N. C. on Saturday before the 3rd Sunday in April 1888, and was baptized the next day by Elder J. T. Coats. She was a good and faithful member till her death. Her disease was typhoid fever.

We were happily united in marriage the 29th day of March 1865. She was a good, kind and loving wife, a good mother and mother-in-law, was the mother of eleven children, 3 dead, eight living, 6 boys and 2

girls, and seven grand children. She left 5 sisters and 2 brothers, and a host of brethren, sisters and friends and myself to mourn our loss, but have good reason to believe our loss is her eternal gain. How sad it is to part with dear companions and friends. Oh! how much we miss her, but we all feel that our loss is her gain—desire to be submissive to the Lord's will. She said to me on Sunday before she died that she was willing for the Lord to take her and dispose of her according to His will. We feel that it was His will to take her to Himself and that she is now at rest, where there is no more death, no more parting, where all is peace and happiness, there to sing God's praise for ever and ever. O! may it be my happy lot to meet her there never more to part, but to sing God's praise for ever and ever, where we will see Jesus and be like Him, is the prayer of her bereaved husband in hope. Brother Gold and all brethren, pray for me.

JOSEPH DUPREE.

APPOINTMENTS.

E. E. LUNDY.

Flat River	Monday after 1st Sunday in May.
Stories Creek	Tuesday
Roxboro.	Wednesday
Surles	Thursday
Shiloh	Sat and 2nd Sunday
Tar River	Monday
Camp Creek	Tuesday
Dutchville	Wednesday
Cedar Grove	Thursday
Raleigh	Sat. and 3rd Sunday
Conveyance needed.	

M. B. WILLIFORD.

Autry's Creek	Sat and 1st Sun in May
Meadow	Monday
Tyson's	Tuesday
Sparta	Wednesday
Lower Town Creek	Thursday

T. N. WALTON & J. B. DALLAS.

Shiloh Tuesday	after 4th Sunday in April
Pleasantville	Wednesday
Sards	Thursday
Cross Roads	Friday
Saints Delight	Saturday
Clear Spring	5th Sunday
Flat Shoals	Monday
Wilson	Tuesday
Piney Grove	Wednesday
Northview	Thursday
Snow Creek	Friday
Russell Creek	Saturday

Spoon Creek1st Sunday in May
 SenterMonday
 Reed Creek.....Tuesday

JAMES S. DAMERON.

Lynches' Creek.....4th Sunday in April
 Wheelers.....Monday
 Mt Lebanon.....Tuesday
 Camp Creek.....Wednesday
 Tar River.....Thursday
 Dutehville.....Friday
 Durham.....5th Sat and Sunday
 Whitfields School House on Monday after
 Big Meadow.....Tuesday
 Gilliams.....Friday
 Conveyance needed.

J. M. HARRIS.

Ridgeway Va. 5th Sunday day and night in
 April
 Center (north of Horse Pasture) Monday 3 p m
 Pig River.....Friday
 Salem Floyd Co..... Sat and 1st Sun in May

Floyd C. H.Sunday night
 Elder Lester can arrange some appoint-
 ments in Floyd for a week.

W. B. STRICKLAND.

TarboroTuesday after 1st Sun in May
 Lower Town CreekWednesday
 Pleasant Hill.....Thursday
 FallsFriday
 Mill Branch.....Saturday
 Upper Town Creek2nd Sunday
 MooresMonday
 WilsonTuesday
 White Oak.....Wednesday
 MeadowThursday
 Autrys Creek.....Friday
 SpartaSaturday
 Little Creek3rd Sunday
 Conveyance needed.

"Whoever therefore resisteth the power,
 resisteth the ordinance of God; and they that
 resist shall receive to themselves damna-
 tion."



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 use-
 ful matter is in each bible to aid the
 reader in finding any portion of it. The
 binding is good, and the book the cheap-
 est I know of.

P. D. GOLD.

This shows
 actual size
 of type

<i>The beginning of the flood.</i>		GENESIS, VIII.		<i>The waters abate.</i>	
Before CHRIST 2243	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 un-		CHAPTER VIII.		Before CHRIST 2243
	toah into the ark, the male and the female, as God had commanded Noah.		1 The waters abate. 2 The ark resteth on Ararat. 3 The rains and the dews. 4 Noah, being commanded, go thou forth of the ark. 5 He buildeth an altar, and offereth sacrifice, 6 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:		4 ch. 19. 5 ch. 2. 24. 6 Gen. 1.

CONFEDERATE VETERANS' REUNION.

On account of the Confederate Veterans' Reunion, the Seaboard Air Line will sell tickets to Charleston and return at very low rates, based on one cent per mile, traveled. Tickets on sale May 8th, 9th and 10th, good to return until May 21st.

For information in regard to rates, schedules, &c., apply to Ticket Agents or address.

L. S. ALLEN, Gen'l. Pass'r. Agt
Portsmouth, Va.

REQUEST.

I am much in need of money to pay the expenses of publishing the LANDMARK. Some brethren, sisters and friends have kindly sent me some subscriptions. But quite a number are behind. If such cannot pay all, if they will pay a part it will help me much. Also send me all new subscribers you can.

**WILMINGTON & WELDON R.R.
and Branches. & A. C. L. R.R. Co**
of South Carolina.
Cond. Schedule.—SOUTH BOUND

DATED Jan 15 1890.	No. 32 Daily	No. 33 Daily	No. 41. Daily.	No. 49. Daily
	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 50	9 43	.....	.....
Ar Rocky Mt.....	12 05	10 35	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....
Lv. Rocky Mt.....	1 00	10 35	5 40	12 52
Lv Wilson.....	1 55	11 14	5 20	2 40
Lv Selma.....	3 55	11 57	.....	.....
Lv Fayetteville.....	4 35	1 05	.....	.....
Ar Florence..	7 25	3 15	.....	.....
No 103 daily ex Sun.	P. M.	.....	.....	.....
Lv Tarboro.....	6 00 pm	.....	.....	.....
Lv Rocky Mt.....	6 45 pm	.....	.....	.....
Lv Wilson.....	7 10 pm	.....	.....	.....
Ar Goldsboro.....	7 50 pm	.....	.....	.....
Lv Goldsboro..	.....	A. M.	P. M.	.....
Lv Magnolia..	.....	7 01	.....	.....
Ar Wilmington	.....	8 00	3 4	.....
	P. M.	9 10	4 2	.....
		A. M.	15 50	.....

TRAINS GOING NORTH

	No. 28 Daly	No. 32 Daily.	No. 40 Daily.	No. 48 Daily
	A. M.	P. M.	.....	.....
Lv Florence.....	9 54	7 40	.....	.....
Lv Fayetteville	10 25	.....	.....	.....
Lv Selma.....	1 50	10 12	.....	.....
Ar Wilson.....	2 35	11 3	.....	.....
No 103 ex Sun	.....	.....	.....	.....
Lv Goldsboro.....	5 15 am	.....	.....	.....
Lv Wilson.....	5 50 am	.....	.....	.....
Ar Rocky Mt.....	6 15 am	.....	.....	.....
Ar Tarboro.....	7 04 am	.....	.....	.....
Lv Wilmington	.....	P. M.	A. M.	.....
Lv Magnolia..	.....	7 00	9 45	.....
Lv Goldsboro..	.....	9 34	11 19	.....
	.....	9 45	12 30	.....
	P. M.	A. M.	P. M.	P. M.
Lv Wilson.....	2 31	11 31	10 35	1 16
Ar Rocky Mt.....	2 30	12 07	11 35	1 33
Lv Tarboro.....	12 21	.....	.....	.....
Lv Rocky Mt.....	1 30	12 07	.....	.....
Ar Weldon.....	4 12 P.M	A. M.	P. M.	.....

†Days except Monday. †Days except Sunday.
Train on Scotland Neck Branch Road leaves
Weldon 3 35 p. m., Halifax 4 15 p. m., arrives Scotland
Neck at 5 05 p. m., Greenville 6 57 p. m. Kin-
son 7 55 p. m. Return leaves Kinson, 7 50 a.
m. Greenville 8 54 a. m., arriving Halifax at 11 15
a. m. Weldon 11 31 a. m., daily except Sunday.

Trains on Washington branch leave Wash-
ington 8 30 a. m. and 3 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 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 25 a. m. 11 00
a. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 7 51 a. m., arriving
Smithfield, N. C., 8 20 a. m. Returning, leaves
Smithfield, N. C., 9 00 a. m., arrives Goldsboro, N.
C. 10 25 a. m.

Trains on Nashville Branch leave Rocky Mount
at 9 30 a. m., 3 40 p. m., arrive Nashville 10 10 a. m.
4 05 p. m., Spring Hope 10 40 a. m., 4 25 p. m.

Returning leave Spring Hope 11 00 a. m., 4 55
p. m., Nashville 11 22 a. m., 5 25 p. m., arrive at
Rocky Mount 11 45 a. m., 6 00 p. m., daily except
Sunday.

Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 11 40 a. m. and 4 25
p. m., Returning leaves Clinton at 7 00 a. m. and
3 00 p. m.

Train No. 25 makes close connection at Weldon
for all points North daily, all rail via Richmond,
H. M. EMERSON, General Pas. Agt

J. R. KENLY, Gen'l. Manager.
T. M. 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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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD :—In this day when evil men and seducers have waxed worse and worse, (2 Tim. 3:13) deceiving, and being deceived, there is much said about sanctification in the flesh by false teachers, but no christian has any idea of ever being pure in this body. We know by continual experience there is no perfection in Adam. Since he transgressed the law of God he has been a continual sinner and as continually trying to hide himself from the face of God's divine justice. But just as it was then so is it now, his whereabouts were known of God, and to-day God judgeth not by the outward appearance but by that which dwelleth in the heart.

In the name of religion every shade of crime that is known to man is committed and that by those who profess more righteousness than any of the children of God.

Listen to the loud condemnation (in word) of the religious world against the Pope of Rome, and yet every one who professes to be sanctified in the flesh is but a follower of his profession of infallibility. Thus they prove by their own profession that they are of Rome instead of the Holy City of our God. Thus also they prove themselves to be of the seven women who in this gospel day should take hold of one man saying, "We will eat our own bread, and wear our own apparel; only let us be called by thy name,

to take away our reproach."

The apparel of sanctification, holiness in the flesh or, infallibility is surely not the righteousness of faith.

When Paul looked on the side of the flesh or Adam he said, "Oh, wretched man that I am! who shall deliver me from the body of this death," Rom. 7:24. He also saw the way of escape and said, "I thank God, through Jesus Christ our Lord," 25th verse. He also testifies that Adam is still a sinner, and that his service to God is not of the flesh, "So then, with the mind I myself serve the law of God; but with the flesh the law of sin," 25th verse.

Dare any man, having the love of God in his heart, dispute the preaching or teaching of Paul? He charges the church at Galatia, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. His doctrine to the church at Rome is that he was a sinner, Rom. 7:14-19 and in the 20th verse he testifies that sin is still working in him.

The scriptures abound with proof that we are yet sinners, "For there is no man that sinneth not," 1st Kings 8:46, "For there is no man which sinneth not," 2nd Chron. 6:36. Thus Solomon declares in his prayer to God before Israel when they met for their first worship in the

house the of Lord in Jerusalem. This prayer God heard and answered by fire, consuming the burnt offering and the sacrifice, while his glory filled the house so that the priest could not enter the house of the Lord; but Israel bowed themselves upon their faces on the pavement and worshiped God, whose mercy endureth forever, 2nd Chron. 7 : 1, 2, 3.

Thus the Lord assured Solomon that he would do all he had asked and that he recognized all the expressions of his prayer, his confessions to being a sinner, being one of them. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned we make him a liar, and his word is not in us," 1st John 1 : 8-10. This language is very conclusive, and any child of God has but to read it to find the very thing which he always finds in his own every day experience. Can any christian wish to dispute the word of God and deceive himself? That is the very thing he is trying to escape, for of all things in the world he does not want to be deceived. The truth is the very thing he wants to abide in and it to abide in him. This makes him confess the truth, "I am a sinner." No child of God ever (in this life) gets beyond the publican's prayer, "God be merciful to me a sinner." How can one honestly confess his sins if he is not sensible of the fact that he is a sinner? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1st John 1 : 9.

Where there is no sensibility of sin how can there be any confession? And where there is no confession how shall we feel his wonderful mercy in forgiveness? And if we do not feel this how do we know anything of God's justice or faith-

fulness in recognizing the work of Christ for his people!

Thus one of these things precedes the other, as they are revealed in our experience, and the first for us to comprehend is our condition as a sinner.

Not only was this so in our early experience, but it is so in our every day experience. There is no child of God who has not been made sensible of the fact that he is a sinner, and as he journeys on in his pilgrimage his sins daily appear more sinful. The more of the righteousness of God one sees the more of his own depraved nature he sees also, for it is by the shining of his countenance that he sees our darkness and that we are led to hope for deliverance from our sins.

Thus the chain of God's love binds us to him more and more each day, and sets us at liberty from our love to the flesh in which there is continual bondage. Thus, instead of our nature being changed or made spiritual, it is bound and continually accused of its wretchedness. Adam remains Adam, and that which is in us to comfort is Christ which remains Christ. The one is not the other, but as distinct in their workings as the light of day and the darkness of night. Here is the old man who is always old and the new who is always new. The one is under the dominion of sin and will end in death, for he is dying daily, the other is under the dominion of righteousness and is hungering for the perfection of glory. This is she who is coming up out of the wilderness leaning on her Beloved. Not that she has come up but she cometh up. She is still in the wilderness but is coming up. If she was already made holy or sanctified she would be already come up and be ready to enjoy the glory of her Beloved, but she is only coming up. Paul no

where expresses any hope that he should have rest while he was yet in the body, nor that he should be without sin in the body. His hope was with Christ our Lord, and so is the hope of all the Lord's little ones.

Just so soon as one should become sanctified both the soul and body, why is not the outer man just as holy as the inner man, and have they not both become one? Would not this entirely destroy the difference in the natural and the spiritus? Of those who teach that this old man or our carnal nature is changed in the new birth I would ask, is not that a step towards the false doctrine of sanctification in the flesh? If it is changed by the Spirit of God (only as it is made a servant,) it must be by partaking of the nature of that Spirit, and if it is a partaker of the nature of that Spirit to that same extent it has become spiritual it has ceased from sin and become a partaker of eternal life. Then what is the difference?

The child of God knows that his nature is just as sinful as it ever was and here is his trouble. He often mourns over his sinfulness, and because of it often fears that all that there is about him is only natural and therefore sinful. He knows that one must be purged from his old sins, for this is the effect of the death of Christ on him, but he fears that he has not been purged because he is often made to say, "I am vile," "Oh my leanness, my leanness," "As for my part I am cut off," &c. Thus he mourns his stubborn will, his barrenness is ever before him. No perfection here would be his constant cry, and therefore his affection is above and he hungers to be made like Jesus, to be delivered from the flesh, strip of his carnality and clothed with the blood perfected righteous-

ness of our Lord that he may ever appear with him in peace before God. Your brother in hope.

L. H. HARDY.

Roxboro, N. C.

DEAR BROTHER GOLD:—Your precious letter came to hand yesterday filled with words of encouragement. I am very feeble, but while my afflictions are serious, and are wearing me away, yet they are not very painful. I am able to get out of my seat and walk short distances. I have what I call nervous paralysis. My whole system is in constant motion, so that I can with difficulty write or feed myself. I was taken in my left arm—have very little use of it. My right hand is in very good use yet. I feel to have been very greatly blest of the Lord, and I hope I feel to praise the Lord for his abundance of love, goodness and mercy to me and mine, and that these afflictions are for my good.

The brethren are kind to visit me, and speak words of encouragement.

Come to the next Union. I am expecting brother Woodard.

Brother Gold, I often think of you, and feel that you are wonderfully blest with the ability to speak words of comfort to the brethren. Yours affectionately.

SETH WOODALL.

Smithfield, N. C.

Remarks.

I have long felt great love for brother Seth Woodall. He has been a noted, famous man in the Little River Association. We always felt he would be in the right place, and do the right thing, because the Lord had so blest him.

A few days ago I felt like writing him a letter, above is his answer in his own words and writing.

What a precious blessing such companions are. They do add so much in ones pilgrimage.

Brother Woodall is an old man and very feeble, but his mind is yet good.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—If not deceived I have been impressed to write a part of what I hope the Lord has done for me in leading me out of nature's night into the glorious light and liberty of his dear Son.

I was born and raised a poor boy, and raised up among Sunday schools and protracted meetings, and thought they were right. I believed as I had been taught, and as it was my nature to believe it, that I could get religion whenever I wished to, and tried. So I went to work. I would go to protracted meetings, would go to the mourner's bench, stand up, bow at my seat, and such like to be prayed for, and try to pray myself; but all did me no good. As I grew older I became more conformed to the things of this world, which was my nature. I became accustomed to drinking and swearing, and delighted in it, so lost all confidence in religion.

Thus time passed on and I went from bad to worse, until the date of 1889, sometime in September, when alone at a barn curing tobacco, at an unexpected time, and in an unexpected way the good Lord showed me what a great sinner against him I had been. My mind was carried back to my past life, and as far back as I could remember I could see nothing but sin. My sins rose up as mountains before me. Oh I was such a condemned sinner. I then felt that my race was run and that eternal punishment was my doom.

I then began to try to pray to the Lord to have mercy on me a poor lost sinner. Oh I felt so very bad. I did not want any one to know anything about how I felt, and I tried to keep it all to myself, but still I could not help trying to pray to the Lord to have mercy on my poor soul. I would go from place to place, from time to time, and try to beg for mercy, but poor sinful me I felt there was no mercy for me. I felt like perhaps the time had been when I might have obtained mercy, but alas, it was too late now.

I went on in this way about two months feeling all the time that I was eternally lost. When one night after I had given up all hope and felt like I was going to die, I did not think I would ever see the beautiful sun rise again; but I felt like if I died I wanted to die begging for mercy. So I went off where I thought no one could hear me and got down on my knees. I remained there for some time, I do not know how long, but I am very sure I did not utter a word, but it seemed that every breath was, Lord have mercy on me a poor sinner. I got up and started in the house to tell my wife farewell, for I felt sure when she closed her eyes in sleep that night she would never see me alive again, but as I went in at the door my mind was led to take the bible, and open it and read the first chapter I opened at. I did so. I opened at the 13th chapter of Job, and read on down to the 15th verse which reads thus, "Though he slay me yet will I trust him, but I will maintain mine own ways before him," when all at once my burden of sin left me, and I felt so light and happy I did not feel like I would ever see any more trouble.

My mind was then led to the Baptist church, the people I once thought so little of. It seemed to me I could see them in my mind

the prettiest people I ever saw. I could then sing,

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

I felt like I wanted to tell some one how I felt, and what a change I had undergone, but I was afraid I was deceived, and would also deceive them, so I kept it all to myself the best I could; but oh I soon got in so much trouble about joining the church, but I was afraid I was deceived, and would deceive that good people, and that I did not want to do. My prayer was then, Lord if I am deceived undeceive me. I felt impressed to offer to the church, but I was afraid it was not my duty, and I tried to ask the Lord to show me in some way whether or not it was my duty, when these words came to my mind, "What more can he say, than to you he hath said," which was a great comfort to me. So I went to Mill church on Saturday before the 4th Sunday in November 1889 to offer—what I have here written for reception or rejection.

Now comes the trying time with me. I was a stranger in the flesh to all of them and they to me, and I felt I was a stranger to them in the spirit. I knew they required an experience of grace, and I feared I did not have it. This brought feelings upon me I will never be able to express. Do all I could I could not refrain from shedding tears even before I went in the house, but to my surprise the first song they sang was the one I have just referred to. It seemed that all the singing and preaching was aimed right at me. So after preaching the door of the church was opened, and I went forward, and related a part of what I have here written, and to my surprise was received without a single question, and was

baptized the next day by Elder R. W. Dix, and all the rest of that day and the day after, I felt that my troubles were at an end, but oh, I was so sadly mistaken. Doubts and fears soon set in, and I have passed through many sore trials since that time. I have had ups and downs, bright seasons and dark ones, but if I know what love is I do love the Baptists, and the one that lives the nearest right I love the most.

Brother Gold I have only hinted at what I have passed through. I am a poor sinner saved by grace if saved at all, and I have nothing to boast of, but I feel I have much to be thankful for. Remember me at a throne of grace. Your unworthy brother if one at all.

M. M. MORRIS.

Birch, Va.

DEAR SISTER BURTON:—No doubt you will be surprised to receive a letter from me, as we are naturally strangers, but I hope we are not strangers spiritually.

I read your letter to brother Gold, in the LANDMARK, and enjoyed it, and it appears from your letter that you have not many Primitive Baptists around you, this being true perhaps you would not mind reading a letter from me. I have felt inclined to write you ever since I read your letter, though if you knew me as I am, perhaps you would not appreciate it.

You spoke of feeling badly when you saw how quickly the breath left the body, and you too must be brought face to face with your Maker. Yes it is true "The wages of sin is death," and we have all sinned and come short of the glory of God, consequently we must all die, but when we are clothed and in our right mind we find a comfort in that. Where would our

rest be if we had to stay here on earth forever, where "all is vanity and vexation of spirit? Have you ever felt that you would be glad when you could see it no more? The secret of the Lord is with them that fear him. Now this is an evidence that you are one of his sheep.

You say you are vile, that is a secret that the outside world does not know. They cannot see their vileness. Who taught you to know you were vile and blind? Who taught you the way of salvation to find? Was it not the Lord? If so that must be a part of the secret of the Lord. "Blessed are they that know the joyful sound. They shall walk O Lord, in the light of thy countenance, and he will show them his covenant." Don't you think you have heard the joyful sound? If you have not, how can you love such an unpopular doctrine as you do, for "we know that this sect is everywhere spoken against, and has been ever since Paul's day and before. I think from reading your letter that if I am not deceived about knowing this secret of the Lord, you know it too. It is a secret that no human tongue can ever tell well enough to make anybody understand if they have not been taught by the same power. This proves that they shall all be taught of God, for you can make anybody understand a secret very easily if they have been taught of God, if not you might tell it all your life and they cannot comprehend. When you are brought before your Creator he will behold you in his Son. "He was tempted in all points like unto us, that he might be touched with a feeling of our infirmities."

He also knows that we are but dust, he knows our weakness, therefore he stands between us and God to make intercession for us. God who cannot behold iniquity with

any allowance looks at his children through his Son.

He lived a perfect life for us, and kept the law, and died a perfect death for us, hence he has become the end of the law for righteousness to every one that believes. If we could have kept the law and lived perfect, there would have been no need of Christ; but we are too weak. Such a life is too high for us, we cannot attain unto it, therefore we give all the glory and honor to him, for he is our righteousness, our all. He is the giver of every good gift and every perfect gift. Without him we can do nothing.

I guess you are lonely if you are surrounded by other denominations, for I feel like every Baptist who is thus situated is lonely. They do not believe in "eating things offered to idols," and that is what the world cannot understand, that is a part of the secret they cannot see into, but "the Lord knoweth them that are his" and if our gospel be hid, it is hid to them that are lost. I think you have evidence to believe, but if you could live as perfect a life as you would like to live, and have everything pleasant where would your cross be? You would not have a cross to take up, neither would you hate your own life. I think I have realized what it is to hate my own life, but if I were not like I am, and could live like I wish to I would not hate it.

I have written hastily just as my thoughts ran, and tried to write you some of the things that have been a comfort to me: but I get so few I forget this sometimes and try to find something in self, whence no good ever comes.

Excuse mistakes and think of the one who has blessed us both with a knowledge of this great truth, and gives us a taste of brotherly love. If not deceived I am yours in christ.

tian love.

DELIA A. JARRELL,
Rocky Mount, N. C.

DEAR BROTHER GOLD:—You once asked me to write out my experience for you to publish in the LANDMARK but from the time I told it to you, or a few days after, I have been in complete darkness, until the last ten days.

Now, being permitted to sit at the feet of Jesus and to hear his sweet words, I feel impressed to write something else. Indeed I am afraid to disobey the impression. For surely I have had whipping enough, but not more than I deserved.

I told you my experience here at our dinner table. I felt just then that it would be the pleasure of my life to join the church and be baptized. The thought of being baptized animated me almost to happiness, but I began just as I did before I was delivered of that terrible burden; to plan for myself, to make everything, both spiritual and temporal, suited to the occasion. Right here, I would encourage every child of God who has an impression to serve the matter in any way to obey it, considering it a precious privilege instead of a task. He says my burden is light. Yes, it is light, and how thankful I feel that it is his will for me to carry it. But back to my subject.

While I was in this darkness, I suffered so much, more than I can express. Afflictions of both body and mind, severe sickness in my family, the most terrible coldness to God's people, taking no interest in anything, either Spiritual or of an earthly nature, I saw that God was permitting every thing I put my hand to in the way of worldly matters to prosper, and oh; how I did wish I could take an interest in them, if for nothing else, for the

sake of those around me. But they were as filthy rags to me, and only tended to aggravate my almost lifeless being. My hope got to be a very small speck in the distance. I then had another faint impression to join the church, and from some frivolous, humanly devised obstacle, let that pass. I can't express the many tortures I suffered after this, real bodily sufferings. I then read a piece in the LANDMARK from brother Lester, stating that some sister had joined the church who had been in very ill health, and had so far recovered as to be able to perform some real hard work the next day. So in a few weeks after this the door of the church was opened at our church and I went forward with no other impression than to get rid of my affliction. No special pleasure, no special fear that the brethren wouldn't receive me, and in fact no real enjoyment in it. While relating my experience, I happened to glance around and I saw some of the brethren shedding tears. Oh, how condemned I felt. These words came to me, Oh; it is not any trouble for you to deceive them. Consequently my joining the church didn't work to notions any more than did all my other man-gotten up-plans.

I remained in the dark with not one glimmering ray of light, plunging head-long into every conceivable sin till I felt that if it could just be the Lord's will to take this burden of sin off me, while on my death-bed I would not mind any bodily suffering to bring me to death, nor the sting of death. Last week I was directed in some way or other to begin at the 49th chapter of the book of Isaiah and read through. I can't tell what comfort I've had since, nor how pleasant it is to sit at the feet of Jesus.

Often on retiring at night have I begged the Lord to reveal himself

to me in a vision that I might know that my hope was not all imagination. A few nights ago, I had no vision, just a little dream of a moment's duration, nothing before, nothing after. I thought I had my arms around my mother's neck and she had hers around mine. It seemed we were bidding each other good-bye when I said, "Mother I hope we will soon meet in heaven," She said, "I know you will soon meet me in heaven." It made no special impression on me till I waked, but since that I have shed many tears of joy while thinking of it. This is the only dream I have ever had in my life that gave me any comfort, though I think I've been warned in my dreams of approaching evil.

Brother Gold, it is very humiliating to my flesh to have this exposed to all the household of faith who read the LANDMARK, but I have felt the full force of the scripture which reads, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Pray for me, that such may never be my awful fate again and that God may give me faith and strength to bear cheerfully all trials and afflictions of this life. Your unworthy sister,

LOU F. HARRIS.

Reidsville, N. C.

DEAR BROTHER GOLD:—I have thought many times I would write out a sketch of my experience and travels through this world of sin and trouble, but feeling my inability naturally and spiritually I have put it off from time to time, till now I am getting old and my health is failing so fast, and my afflictions so many, I desire to write it out, and if you think worthy of space in the LANDMARK, to publish it for the benefit of my family when I am gone. When I read ex-

periences of others who become alarmed about their sins in childhood, it revives my hopes, for I feel that I can witness with them, for if the Lord ever began a work with me, it was when I was about nine years old. I became so alarmed and troubled over my condition that I thought I was going to die and go to torment. My brothers and other playmates seemed to enjoy their play, and acting rudely, but there was not much pleasure for me. I would slip away from them, or from my work, and start to the house, I would become so alarmed for fear I should die and be lost, that I would run as hard as I could to get to mother. I would not tell her what I was troubled about, but would tell her I was sick. She soon found out what kind of sickness it was, for I was a poor little sin-sick child, and knew not what to do. Mother talked to me and told me I must pray. I tried to pray the best I knew how, but I was a child, and felt so unworthy and sinful, that I felt like I didn't know how to pray, so that the mighty God who made heaven and earth, could hear. I felt like I needed some one to pray for me. I went on in this way till I reached manhood.

During this time my dear father died. (Father and mother were both Primitive Baptists.) I would hear good old people talk of their hopes, and also their doubts and fears, and Oh, how I wanted to be like them, but it was out of my power. They seemed so good and saintly, but I was still a poor sinner and unprepared to die. I was married the 28th of April 1859, and lived as happily as a convicted sinner could for nearly three years, but all the time when I could I would read testament and search for comfort of soul, but found none. At this time I had to leave

my wife and baby too, and go in the Confederate Army. Oh! it almost broke my heart to leave them and go to the cruel war and face death unprepared. How my heart would quake with fear, expecting every day to be hurled into an eternity of woe and destruction. I took my Bible in my pocket and read through the new testament and partly through again, seeking for justification, but found condemnation instead. For who, by searching can find out God? He is not found, but revealed. He is not lost and has to be searched out by the sinner, for the sinner is the one that is lost, yet not lost in the sense that God doesn't know where he is, but God searches him out in his heart and shows him that he is in a lost and ruined condition, then reveals Himself to the sinner, as the One altogether lovely. But I am digressing. All through that cruel war I went seeking justification by the deeds of the law. In the midst of storms of shot and shell I have been where it seemed nothing could escape with life. Oh! the great striving there was in my breast! No hope it seemed in this world nor the one to come. Once I was wounded by a cross fire, on the back of my head. I made my way to an old stable on the Blue Ridge Mountains, (the fight near there in Va.) I lay there in one stable, and my horse in the other, five days and nights. Dear Brother I can never tell you what I suffered here, alone most of the time, far away from my home, my wife and child, and it seemed far away from my God. Yet, how merciful. He was to spare my life through these dangers. I would look far away toward the southeast, while the tears were streaming down my cheeks, and beg the Lord to let me see my wife and child again before my condemnation was sealed. The

Lord spared me to come home to my family at the close of the war. I went on in trouble most of the time till about the date of '70. I then concluded that this was all of flesh, and had been excited to it by the alarming circumstances. I thought I would throw it all off if I could, and resorted to fiddling and dancing for about two years, as a means of getting clear of my troubles and to try to see some pleasure. But this failed me. I could continue no longer therein. One a. m., I was down a hill feeding my hogs. While leaning on the fence looking at them something seemed to say to me, "You are leaning on the brink of hell." Oh! how it pierced through my heart. I made haste to the house and kept on to my crib, when I got inside. I fell down and tried to pray with all the fervency of my soul. My trouble then grew worse, and to be continual, so much so that I became bed-ridden and had the attendance of a doctor. I took his medicine, but it did me no good, and finally he told me that I was bound to die, that he could do nothing for my case. It is like the poet says, "There is but one physician can cure a sin sick soul," and I believe that Great Physician visited me in my sleep one night, and administered grace, the great cure. Rather He revealed it to me, for like the poet, "Through many dangers, toils and snares, I had already come. It was grace that brought me safe thus far, and grace shall lead me home, I humbly trust. In my dream I heard footsteps in the yard, they entered the porch and came on into the partition door. I thought I looked upon him, for it was a man, and he said "I am the Lord, and have come after you." I was willing in the spirit to go with him, but asked him to let me stay to raise my little children.

Then He looked upon me and smiled the sweetest smile I ever saw, and turning, walked out of the house. I then awoke so rejoiced that it seemed to me the house was flooded with a brilliant light. It seemed so real to me that I got up and went to the door to see if it was opened. I then woke my wife and told her of it. This furnished me hope, joy, and peace for awhile, then gloomy doubts and fears came upon me, and I didn't know what to do. I dreamed again, and it seemed that I was buried alive, and I could hear the people leaving the grave. This caused me much meditation, till one day it was made plain to me. Something seemed to say, "You are dead to sin, but be buried with Christ in baptism. I was then made willing to join the church. I went once to offer, but a deep sense of my unworthiness held me back. I had a talk with Elder Moore Stephenson at an Association at New Hope, and he called a meeting at Clement church, Johnston Co., the next Sunday (which was first Sunday in October 1875, I think) for the purpose of receiving me into church fellowship. During the week I dreamed that the meeting had convened, and that an unexpected sister was there dressed in black, and that brother Stephenson said to the church that he had talked with me and was well satisfied, but they could ask questions if they desired. The time came, the unexpected sister was there, and brother Stephenson repeated the exact words of my dream. Myself and oldest sister were received and baptized that day by him. I have seen many afflictions and many trials in the world, but I hope I have seen salvation too. I have tried to show the best I could what seems to me the dealings of God with me, a sinner saved by grace, if

saved at all. All the Lord's works seem wonderful to me, and if revelation were taken out, all would be taken out for me.

I wish to say if any of my relatives should see this and wish to write to me, I would be glad to hear from them, also any of the brethren. My father was Joel Hines, raised in Duplin county. My mother was Julia Smith of Wayne county, N. C. I desire the prayers of the people of God that I may live humble and obedient to our blessed Master, that I may hold out faithful till the end, and at last be saved. Your little brother in hope of rest in heaven.

B. J. HINES.

Four Oaks, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—This being Sunday, and very stormy, so that I am housed, I will offer a few thoughts, on Matt. 11:5.

The blind received their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them. Luke also gives this same evidence, 7:22. John while in the presence of Christ did not need to ask if he was the Christ, but now that he is in prison he needs a rehearsal of the works of Christ. And in the words which Christ sent to John, we find all accomplished in the natural man that we can testify to in our experience.

First the blind receive their sight, and how necessary, for we never could see our condition without sight. We would continue in our former walk just as Saul did until we like as he was given sight to see who it was we were persecuting. And the lame walk. No doubt some could say of a truth, it was a lame walk, and we were constantly crying to

Jesus to lead us, to help us. We did desire to know what we could do to help or better our condition. Yes, we are beginning now to see our awful condition. We are full of sin. If we try to do a good act it seems to be sin, for when we view ourselves there is nothing good in us, and we realize that we are a corrupt fountain; hence that which we do is corrupt. Hence we are as lepers, but thanks be to God he is able to cleanse even lepers, and give hearing to the deaf, and now they that are dead to the love of sin are raised up to life. Now we can hear, we can see, we are cleansed, for when Jesus appeared as our Saviour we were made to see our righteousness as filthy rags. We have nothing to boast of, for we have learned that it is by grace we are saved, and not of works.

We realize we have done nothing, only been led in a way we knew not, led from every thing we possessed, and been made to fall at the feet of Jesus without any thing to offer but our sinful selves, and only beg for mercy. Where are our works? Where is our righteousness? Jesus, yes Jesus, is our righteousness. We have nothing to boast of, only we are saved alone by the free gift. Oh, how poor, (ourselves considered,) just such as have the gospel preached, and how they do enjoy to hear Christ exalted. For we know we have nothing to offer only a poor trembling prayer that he will enable us to live to his name's honor and glory.

Pray for me, a poor sinner saved by grace if saved.

T. E. ATTEBERY.

Julletta, Ida.

DEAR BRETHREN GOLD AND LESTER:—I have just returned home from filling my appointments you published for me. Many of the

brethren and sisters requested me to write to them through the LAND-MARK. If you will, please publish this and oblige.

Dear brethren and sisters, I returned home and found all well, for which I felt to thank the Lord for his goodness. I feel like yet the Lord sent me in your country, for the Lord said, come unto me all ye that labor and are heavy laden and I will give you rest, and there remaineth therefore a rest to the people of God, and I feel like I am enjoying that rest, for I can say I shunned not to declare all the counsel of God as he endowed me, though it was much cross to my nature to point out some of the errors of the church. Such as insurance, lightning rods, and not paying their just debts. The church is the light of the world, and the Lord said, let your light so shine before men that they may see your good works and glorify your father which is in heaven, and to do this is to follow every good work, and to keep yourselves unspotted from the world.

I desire to thank the brethren, sisters and friends for their kindness to me while I was with them, and my visits to their homes is precious in my memory yet. I would love to mention all of their names and special kindness, but it would take too much space: so this is special to all.

I would be glad to receive letters from any of you. Yours in hope of eternal rest.

J. D. VASS.

DEAR BROTHER GOLD:—If I am worthy to call you by such a relation in our precious Lord and Saviour Jesus Christ, my most esteemed brother. I feel unworthy to make the attempt to write unless I could write something that would build up or strengthen the cause of

Christ or comfort some poor hungry, thirsting soul that is seeking rest in a crucified Saviour. I feel that if I had the gift that I believe you have got to feed and comfort the lambs of God, I would not hesitate to take my pen in hand, but brother Gold, how often I am in the wilderness of sin wondering in despair, and it seems that there is no one like me, but when I think of the precious promises of our dear Saviour I am lifted up as it were, out of the miry pit, and my feet placed upon the rock of eternal ages, for his promise is if we love him and keep his commandments that he will not forsake us but be a helper in every time of need.

Brother Gold, I feel sometimes like the text that you preached from at the Falls sometime back about the poor widow and the prophet, how he told her to borrow the vessels and pour out and fill up the vessels. Sometimes I feel to rejoice and feel that my vessel is full, and then can go on rejoicing, but soon it seems that my vessel is almost empty and my lamp is all gone out and the darkness seems to be gathering around me. It seems I have taken the wrong road that leads me into the wilderness of trouble again, but oh that precious little hope that keeps us above the waves. Brother Gold, is it so with you? Sometimes I feel like my brethren can see my imperfection and cannot love me as a brother, but when I meet them that brotherly love seems to go out from one to the other, my heart seems to rejoice. Oh what a great mystery I am to myself! I think sometimes what our blessed Saviour said to Peter on one occasion, "thou knowest not what manner of man thou art." How often in the low grounds of sorrow and trouble, and how seldom I am lifted upon the mountain of salvation to rejoice, but thanks

be to God and our blessed Saviour if the cruise is full of oil it is enough. I thank my God that salvation is of the Lord and not of man, for by nature we could not be saved, for nature is prone to sin.

Brother Gold, if I understand anything about a saving knowledge of man, it is not obtained by the power of man, but by the quickening influence of the Spirit, because grace is the gift of God and also faith is, therefore it could not be obtained any other way.

Brother Gold, I did not intend writing but a very short piece, but it seemed that my mind led out upon my feelings. I hope you will pardon me for this imperfect letter and if I have written anything that does not correspond with the Primitive Baptist feelings I pray that you and all God's people will pray for me at a throne of grace that I may be shown the true way of salvation and brought to the knowledge of the truth as it is in our Lord and Saviour Jesus Christ. I pray that God may bless you in your work of ZION'S LANDMARK for it is strength to the weak, and comfort to the strong. I desire an interest in your prayers, and all the brethren and sisters in Christ. You can do with this as you wish. Your brother in hope of eternal life.

H. G. WORSLEY.

Rocky Mount, N. C.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. If is 1 July 99, it is paid to that date. This is to explain what we mean by dates after names.

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 XXXII.....No. 11.

WILSON, N. C., MAY 1, 1899.

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EDITORIAL.

DEACONS AND THEIR WORK.

(BY REQUEST OF TWO DEACONS.)

Not long since I spent a day with several brethren and sisters; among them brother Fielder—a deacon of Sardis church; and where among other things we discussed the above; and wherein I found that the deacon present carried two burdens, one on his shoulders and the other on his heart. For he said in substance; when ordained, he was told by one of the presbytery, who did not say he was authorized by the church to say so, that it was his duty to look after secular and financial affairs of the church; especially to see that the pastor receives his dues and the poor of the church were relieved. And that the church, as such, did not by expression or otherwise, have it understood that it was his duty to make demands upon the membership, or that it was their duty to respond. And that thus without a clear knowledge of the work imposed by the office, and even without the clear and full vesture of

authority, at least not as understood and acknowledged by all the membership, he said he was sent forth to do as other deacons did; that hence the work had been irregular and unsatisfactory—anything but “decently and in order.” “For instance,” said he, say I find a sister in immediate want. I ask a well-to-do brother for help; he answers that he too needs help—most everybody does; but finally he says he will go over and see about her, and see what he can do. But never goes. This is to ignore me as a deacon, and hence, the churches act in ordination; but what can I do? The church did not make plain my duty nor his. So I appeal to another, and another; and hear some excuse. And may-be one will half insinuate that I am too ready to hunt up “wants,” and ask for money. While I feel my official obligations, I realize my official province is not clear to the membership. And so, feeling more like a personal beggar than an officer doing my duty in the name of the church I turn to the “few” who so unjustly bear the monied burdens of the whole. Thus my work—not from the personal labors involved, but—from this defective system—becomes a burden to my shoulders. While the greater burden on my heart springs from the fact that the church does not hold me amenable—does not require—will not, by her order, allow me to make a record of all official work, and especially as to how much, and by whom, and how applied, all money received, and report the same to her in conference

at stated times for adoption or rejection; so as, not only to receive her correction and instruction if wrong and rejected; and her approbation, if adopted, but also to clear my official skirts from all men, and none can surmise I have kept back a part for my own private use. While I know that none would say this, and but few surmise it; yet when contributions are so small, the thought will come into my mind that deep down in their secret heart some may so surmise. And this is the burden of my heart. And these burdens and complaints are more or less those of all the deacons with whom I have conversed on the subject."

We all agreed as to the lack or defect in the present system or custom; and also as to the remedy, or as to what would be a more scriptural ordination, province and work of a deacon; and I was requested to formulate our ideas and send to the LANDMARK for general inspection.

According to which and we believe the scriptures, a church in ordaining a deacon should expressly state and have it clearly understood by all the membership that her official authority for all the practical duties thus imposed and required to be fulfilled, is thus vested in him; and that hence, he goes forth in her name, and to her honor; and that therefore all who do not recognize and respect this authority by responding to his just demands; deny and dishonor the church and him who is "head over all things to her." Also his work should be

specified: to tell him simply to "serve tables" is too ambiguous, and subject to many different constructions. It should be explained to membership and deacon, that since the just distribution of money brought into the church as donated for the relief of widows,—as inferred from Acts 6—was to serve a table, then all such like may be termed a table; and that therefore to "serve tables," is to serve in all the financial affairs of the church, and especially such as demand contribution for church purposes, or work among which, and to be clearly understood, is to pay the pastor; to relieve "widows indeed" and the indigent needy poor of the membership, to arrange all necessary conveniences for public worship and the administration of the ordinances &c. And since these include only church work and call for all the contributions required of the church, as such; then also should it be expressly stated and demanded of the membership, in this connection, that all money for these purposes be given alone into the hands of the deacons. For thus a clear mutual understanding of the relative position and duties of deacons and membership can alone result in practical order. Also it should be expressly demanded, yes, required by law, that the deacon, as the officer of the church for whom she stands responsible, should be held amenable to the church for his official work, and that therefore he is bound to keep a record of all official proceedings, and particularly as to how much,

and by whom, and to what purpose, or how disbursed, all money given into his hands, and that the same be reported to the church as read in conference once or twice annually; not only for the necessary information of the church as to her collective and individual status in this line, but in justice to the deacon who would stand approved unto all men.

Why not when any thing short of this renders the emphatic bible injunction to "do all things decently and in order," impossible? Beside, who ever heard of an officer, whether of church or state, save one deacon, who are not held accountable and required to report back to the power creating them? The very signification of the term officer, carries this with it for completion. Even our church clerks are required to report or read their record of proceedings in conference before the church will adopt it. How much more important the office and work of a deacon, whose relative position to the church is much like that of a county commissioner to his county. What would you think of a county electing a commissioner and placing the physical and financial well-being of the county in his hands with the authority to draw money and use it &c; yet not required to make any official returns or report? And the commissioner, if honest and conscientious, how would he like this responsible position and not allowed to clear his official hands? He like brother Fielder, would have a burden on hand and heart. Such

an officer in such a position cannot fulfill his work in order, and the result is a complexed complication of confusion practically, and an abiding worried dissatisfaction, mentally.

Beside, this would work well in another direction. We all know that a few liberal ones bear the monied-burden of the whole, and that often the richest give the least; this official report including how much, and by whom, would not only publicly manifest these and regulate the shares of honor for church work, but possibly induce them to do better. Think a moment of what might be under this rule. For church work—that entrusted to deacons,—is not only distinct from individual work, but, unlike that, it must be done so as to be seen and read of all men.

But will write on the duty of the membership to the deacons in next article.

P.

Sister Julia W. Potter requests my view of Job, 19:26.

"And though after my skin worms destroy this body, yet in my flesh shall I see God."

The devil said, "Skin for skin, yea all that a man hath will he give for his life." The devil worked on the skin and flesh. He could not reach the life of Job, though we do not say that Job knew of this limitation put on Satan.

The 19th chapter is a doleful description of afflicted Job's troubles. But after summing them up he utters one of the sublimest speeches ever expressed by a man in such

troubles. It is the language of faith or a faithful saying. It is a glorious prophecy. It matters not if worms devour my skin and flesh, yet I shall see God, and see him for myself, or for my good, for my vindication, and my deliverance, and this shall be at the end of this calamity—at the end of this trial.

Well, he did see God at the end of that trial, or at the latter day, and God appeared as his Redeemer. He said, 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. What a deliverance was wrought for Job. His last days were his best days. This is typical of the coming of Jesus in the flesh, and the deliverance of all his people from their sins.

P. D. G.

FIRST RESURRECTION:

Brother W. H. Giles of Va. requests my view of Rev. 20 : 6.

"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."

This declaration refers to the people of God in an epoch of time, before the resurrection at the end of the world, yet to a state of wonderful completeness to this favored number that share in the first resurrection. In the beginning of this book John utters an ascription of praise as follows, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and

dominion forever and ever. Amen." Then the saints are already partakers of the glory of the resurrection of Jesus, and already reign as kings and priests with him. Christ is become the first fruits of them that slept—(did sleep under the law dispensation by which death reigns; for there is no death in the gospel dispensation.) Ye are dead and your life is hid with Christ in God. Such are already risen with Christ. They are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, &c. For if Christ be not risen you are yet in your sins. But if Christ be risen you are not in your sins, but you are risen together with him. His resurrection proves the end of sin, and that death is swallowed up in victory, and he dies no more but lives forever, and because he lives we shall live also. Then blessed and holy is he, or every one that hath part in the first resurrection, or the resurrection of Jesus. As he died for his people they died with him—as he rose from the dead as their life they rose also as being one with him, and are therefore blessed and holy.

They are one with him, and reign as kings and priests of God and of Christ, and shall reign with him a thousand years. That is a measure of time whose duration is known only to God. It is the gospel day, or the Lord's day, and it is marvelous in our eyes. Time is not with the Lord as it is with us. This is a duration or length of time that no natural man has ever attained unto.

Methuselah, the oldest child of Adam, did not live a thousand years. Then this is a better state than belongs to any mortal man. It also denotes a state of great peace and quietness. It is the first resurrection, and is given to the church of the first born.

They die no more. The second death has no power over them. The first death is past with them, and there is to them no more death. They are quickened from the first death in Adam unto the resurrection of Jesus. The second death is the lake of fire or that burneth with fire and brimstone, into which the devil, the beast, and false prophet, and all murderers, and liars, and sorcerers, and whoremongers, and all the abominable and unbelieving shall have their part, and be tormented forever and ever.

The book of Revelation is known by revelation only. One must be in the Spirit of the Lord to know these things, and to behold them. The difference between flesh and Spirit, between true religion and that which is by the beast and false prophet, or the devil's method, is portrayed in the book of Revelation. The things herein declared included all time until the end, setting forth the mystery of Godliness and the mystery of iniquity. He that is of the Spirit or that is led by the Spirit has some true understanding of these things. But none of the wicked shall see or understand. For the filthy will be filthy still, and the unjust will be unjust still, while he that is holy will be

holy still.

How blessed will be the second coming of the Lord Jesus Christ to take his people out of the flesh, and all sorrow, and clothe them with immortality and eternal life, and they shall ever be with the Lord Jesus in glory, the bride, the Lamb's wife.

They have a foretaste of this in their reign with Christ in the thousand years, or the Lord's day. Those that are faithful, and have come through great tribulation, and have washed their robes, and made them white in the blood of the Lamb, and have overcome, do sit down and reign with Jesus on his throne, even as Jesus reigns with his Father on his throne.

P. D. G.

THE BODY COMPLETE.

My view is requested of Heb. 11: 40.

"God having provided some better thing for us, that they without us should not be made perfect.

A contrast is presented between the Lord's people that died before Jesus came in the flesh, and those that live after his appearance on earth. The preference is given to those that live after, and besides it is said that the perfect of those that live before the birth of Christ could not be attained until the perfection of those that live after, or that they without us should not be made perfect.

Then there is such unity in the membership of this one body that one must tarry for another, and the completion of one assists in the

perfection of all.

They had good things, wonderful things, but better things are reserved for us.

We read that prophets among God's people and Kings desired to see the days of the Jesus, the son of God manifest in the flesh. They did not see that day.

The point especially to be noted is that some better thing is reserved for us, that they without us should not be perfect. Then if they must wait for the coming of Christ to us before they could become perfect, must not the whole body be brought to Christ? What would you think of only half a body? Could it be perfect? Should it not wait for the other half in order to be a perfect body? The whole body must grow up together, a holy temple in the Lord. They could not be perfect without us, for some better thing was reserved for us, and when Jesus comes in the flesh and fulfils the law and dies for the body, and rises for our justification, then this redemption recovers the entire body and perfects all.

If they without us could not be made perfect, in our perfection they are made perfect, or that which makes us perfect also makes them perfect. That which God provides makes all his family perfect. All the flocks must be gathered before they are watered. The notion that Christ died for many, or any, that will be eternally lost finds its lodgment in the carnal reasons of vain man. If that be so here is a marred body, and instead of those that died in

the faith, not having received the promise (Jesus) and so not being made perfect without us, we have them still imperfect, and if there is certainly a failure of all that Christ died for coming to him, so there must be a failure of those that thus died in the faith ever becoming perfect.

But the better thing reserved for us must be given to us. Why, if a thing is reserved for one must it not be given to him? What better assurance would you want that a thing is yours than if it is reserved for you? Then many things assure this matter. One is that these all—all named in Hebrews 11th having obtained a good report through faith, yet not having received the promise—Jesus—are assured in this good report of the coming of Jesus, for they died in this hope. Well, faith cannot lie. They must be made perfect. How is this done? By the coming of Jesus and our perfection in him. All the body then must come in the unity of the faith unto a perfect man in Christ Jesus.

Instead of the long suffering of God being a sign of our being lost. We account it Salvation. The Lord is not slack concerning his promise as some men count slackness, but is long suffering to usward, not willing that any of us should perish, but that all (of the us) should come to repentance. How deeply interested then is every child of God that the whole body shall be called to the knowledge of the truth, and how wonderful is the link or tie that binds the whole

body.

Some better thing being provided for us, Jesus is what God has provided. What a wonderful thing—what an unspeakable gift!

Besides, it was necessary that Christ should die to confirm the promises of God made to the fathers and that the offering up of the Gentiles might be acceptable to God. Jesus is the Mediator of the New Covenant, as the promised one, for the redemption of the transgressions that were under the first testament, that they who are called might receive the promise of eternal inheritance.

By the law is the conviction of sin, and in the gospel is the forgiveness of sin. None but sinners need forgiveness and mercy.

The first testament is that in which there is knowledge of sin, and those that died in faith felt that law, by faith saw the promise far off, and embraced it; but Jesus had not yet come in the flesh, nor been crucified.

They could not be perfect who died before his coming, but by his coming and perfecting forever them that are sanctified. All that died before hand are made perfect with us. Thus there is blessed equality in the entire body—no schism—no one greater or smaller than another in the resurrection, nor in the general assembly and church of the first born in heaven.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—As it is time for me to send in my renewal to your paper, I will

try to write you a few lines, though feeling incompetent for the task. I should have responded sooner, but have tried to get you some subscribers. All my efforts have been in vain so far, but will try again. There are only 7 Baptists with myself, in this vicinity, and the rest are wrapped in fleshly sanctification. The Baptists plead hard times now, but probably, will subscribe later. I cannot be without your paper as long as I can pay for it, and when I fail to pay up please stop the paper. I enjoy reading the experiences of the dear saints, and would be glad to write them a word of comfort if I could. I seldom ever read one—that has not part of my own feelings. I would be glad to get a letter from any of them, though feel unworthy of their notice. When I wrote you last summer I little thought I should be gathered into the fold, with believers enrolled by this time, and must say that I have enjoyed relief of mind, and have had many refreshing showers from the dear Lord's bountiful hands, for which I hope I feel thankful to the dear merciful Saviour from the depth of my heart. Brother Gold, if not asking too much of you would be glad to have your views on Heb. 6:4,7, also 1st Cor. 9:19-23. I have never been satisfied with the meaning I have had given me, though I have asked several. I hope to be remembered in your feeble petition, also to see and hear you preach again. What do you believe to be blasphemy against the Holy Ghost? Will you please give your view of this with the others, at some leisure time and oblige. Your weak sister.

LENA B. SMITH.

Dund, N. C.

Remarks,

See Heb. 6:4-7. By stating that, if those that have been enlightened

and tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, should fall away and be lost, it would be impossible to renew them unto repentance, because it would call for another crucifixion of Christ Jesus, showing the insufficiency of his blood to atone for sin thereby, and that he failed therefore to perfect forever them that are sanctified by the one offering of himself once. The apostles show the impossibility of any of those falling away that have thus tasted of these heavenly things.

For if such could fall away it would put Christ to an open shame, by crucifying afresh the Son of God, and showing that his suffering must be repeated because it was not sufficient; it would also show that there is no love of Jesus, nor power of grace in the hearts of such persons to honor Jesus.

1st Cor. 9 : 19-23. Here Paul states that he is servant of all classes of men, a debtor to all. His glorying is that he shall make the gospel of Christ without charge. Instead of charging any thing for preaching the gospel, he preaches freely, because he is debtor to all. While he is free from all men, yet he has made himself servant to all, that he might gain the more. He is made all things to-all men that he might by all means save some.

In what sense is he to gain or save some? To the Jew he became as a Jew, that he might gain the Jews. To them that are under the

law as under law. To them that are without law as without law that he might gain them. To the weak he becomes as weak. He is made all things to all men, that he might by all means save some.

We can safely say there is no money in this, none of the modern missionary money craze in it, for he says (Verse 18.) "That when I preach the gospel of Christ without charge, that I abuse not my power in the gospel."

Nor do I understand that the power that quickens the dead was of Paul at all, but it is of God. He was all things to all men, (to all the Lord's people) that his preaching might be suited to or reach all of them. It pleased God by the foolishness of preaching to save them that believe. The gifts God bestowed on Paul reached the different conditions of the Lord's people. He could come to the condition of a Jew as under the law, to a Gentile as without the law, to the weak he is made weak, in order to come as a gentle nurse to each one, and thus gain or save some.

This did not add to or increase the number of the redeemed, but reached the redeemed and comforted, fed and thus saved them in the comforts, joys and obedience of the faith of Jesus.

The blasphemy against the Holy Ghost is what no child of God desires to commit, though many under conviction are afraid they have done so; nor do I think that any child of God does commit that sin.

What lover of Jesus could accuse Christ of casting out devils by

Beelzebub, or of being in league with the devil? None.

P. D. G.

Sister Isadora Joyner requests my view of Eph. 4 : 17-18.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind."

Gentiles without God and without hope walk or live and act in the vanity of their mind, having their understanding darkened. They are alienated from the life of God through the ignorance or darkness that is in them because of the blindness of their heart. Such are puffed up and vain, feeling they are good and having all that they wish of their own righteousness. Being ignorant of God's righteousness, they are going about to establish their own righteousness.

That is very different from our sister who feels her blindness, and deplores the darkness of her mind and laments her desolate condition. She feels like she is one alone, too vile for the company of saints, too miserable to enjoy the pleasures of this vain world. Verily she is one of God's little ones that abhors self, and adores the Lord's mercies which fail not.

The ungodly described above, being past feeling, have given themselves over to lasciviousness to work all manner of uncleanness with greediness.

But we have not so learned Christ. We desire to walk in meekness and lowliness of mind, esteeming others better than we do ourselves. Such as feel their desolation and darkness should call on

the Lord Jesus trusting alone in him, and walking in meekness in him who is able to save unto the uttermost all that come unto God by him.

P. D. G.

ASSOCIATIONAL NOTICE.

The next session of the Mayo Association is appointed to be held with the church at Axton, Va. and to commence on Tuesday after the 2nd Sunday in May, on D. & W. R. R. 30 miles west of Danville. Call for reduced rates.

OBITUARIES.

MARY ELIZA HINES.

Mary Eliza Hines, daughter of B. J. and Aultney J. Hines, was born Aug. 8th 1867, died Oct. 16th 1881, making her stay on earth little more than 14 years.

She died of typhoid fever. She seemed to be in a dying condition three days before she died, but was in her right mind and talked clearly and beautifully all the time, saying that she was going home to heaven, and she didn't want any one to grieve, for she would be so happy. At midnight Saturday night she told those sitting by her that she could see Jesus standing over her bed, and asked them if they could see him. She said he was the sweetest and loveliest sight she ever saw. She talked on that way until Sunday p. m. at sunset she passed away, I firmly believe, to be with Jesus. I wish now to state a revelation I believe to be from the Lord. None of us were able to go to see Mary buried. All were sick, and I was just recovering from the fever, and was very weak. She was buried Monday p. m. and that night, notwithstanding we had every reason to believe she was at rest, I felt to pray the Lord for a revelation to fully satisfy me, and make me able and willing to give up my child. I turned my face to the wall and went to sleep and dreamed that a neatly attired man entered the door and stood by my bed. He looked very pleasant and I

asked him where he was from. He replied, "I am just from heaven and have come to tell you about Mary. She is in heaven and is happy. I then asked him to help me sing a hymn in praise to God for his loving favors to my child. When awake I was too weak to sing, but I sang in my sleep the 5th verse of the 109th hymn in Lloyd's selection. I then awoke. Those sitting up by us said they had never heard me sing stronger nor with more perfect melody. One of my nephews said he wished I hadn't woken, I was singing so sweetly, I have never been troubled about Mary since, and have never dreamed of her since. Her father.

B. J. HINES.

Four Oaks, N. C.

SALLY A. SCOTT.

By request I send for publication the obituary of Sallie A. Scott, the beloved wife of brother B. A. Scott. She died at her home in Wilson Co. N. C. the 16th of March 1899. She was the daughter of Solomon Lamm, and was born Aug. 1853, making her stay on earth 45 years, and 7 months.

In January 1868 she and brother Scott were married, and lived happily together until the angel of death came in the home and took her away. There were born unto them 18 children, 5 boys and 7 girls survive her. Her health had been failing in the past few months before her death, but the end was nearer than the family and friends thought, as she had not taken her bed, but she often told her husband that she would soon die, and did not want him to leave her alone.

The family physician came the evening before she died at night, and before leaving he told brother Scott not to be uneasy, his wife would soon be all right. When she retired that night she told the family if the baby cried during the night not to wake her for she had not slept any in several nights.

About 12 o'clock brother Scott heard the baby crying, and going to the bed he found she was dead. Her death was caused by heart failure.

She was a kind and affectionate mother, a good neighbor, always lending a helping hand to the needy. She never joined the church, but had a hope in Christ a good many years.

There is a vacancy in the family that will never be filled, but may they be en-

abled by the divine Spirit to say the Lord giveth and the Lord taketh, blessed be the name of the Lord.

The funeral was preached the next day by Elder J. B. Bass to a large concourse of friends and relatives of the deceased. After which her body was taken to the grave and silently and solemnly laid to rest to await the resurrection morning. Thus we pass away as God has ordained. To her dear husband and children the unworthy writer desires to say, weep not as those who have no hope, but imitate the example set by your dear mother. May we all be able to bow to his will for Christ's sake.

G. W. BOSWELL.

ELDER W. H. GULLEDGE.

Elder W. H. Gulledge died at his home in Norcross, Ga. Jan. 8th, 1899. He was 74 years, 1 month and 4 days old at the time of his death.

He was baptized into the fellowship of Nances Creek church, Dekalb Co., Ga. by Elder H. D. Teet, on the 2nd Sunday in July 1857. He was ordained to the ministry May 1st, 1874 by the following presbytery, Elders W. W. Carroll, E. Webb, and J. T. Jordan.

At the time of his death he was a member of Bethlehem church, Gwinnett Co. Ga. He leaves a wife and 7 children, 4 boys and 3 girls.

The funeral services were conducted at the grave by Elder J. H. Cook, from 1st Cor. 15 : 57. He was afflicted for several years with consumption. His wife is not expected to live long. She also has the consumption.

J. W. RAY.

Hoyle, Ga.

LEVE JACKSON ALLEY.

Leve Jackson Alley was born Sept. 15th 1861, and departed this life Feb. 25th 1899. He was united in marriage to Harriet V. Terrell, daughter of Eatman B. and Mary Ann Terrell, Nov. the 1st 1882, by whom were born unto them 8 children, 5 girls and 3 boys. His wife being an invalid is left with a helpless family to mourn their loss. He died of typhoid pneumonia. All that anxious hearts and willing hands could do, with the assistance of the family physician could not alleviate his pains, much less stay the cold, icy hand of death. It is sad indeed to give up one

so kind and useful to his family and neighborhood. He was a kind and loving husband, a kind and gentle father. Their loss is his eternal gain.

He received a hope in Sept. 1893, and joined the Primitive Baptist church at North View Saturday before the 2nd Sunday in September, and was baptized Sunday morning by A. L. Moore in 1897.

The writer was present when he joined the church and was baptized. He was greatly moved by the Spirit and told a good experience. He spoke of his burden of sin and guilt even unto death it seemed, and when he was curing tobacco one night at the barn the burden of sin was taken away. He said the heavens were opened, and he saw the Saviour, and he was so happy he shouted by himself, then praised the Lord for free, rich and redeeming grace. He was led by the Saviour to a fountain of pure water. He was thirsty, and was commanded to drink of that water and live forever, and he died drinking and was satisfied.

He bore his afflictions with christian fortitude, and never murmured. Just a few minutes before he repeated the words of,

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

And said farwell vain world, I am going home. We believe he has gone home. May the Lord be a husband to the widow and a father to the little children. Written by.

R. H. Terrell.

LEVI H. BRADY.

He was born Oct. 8th 1831, was married to Harriet Davis about the date of 1853, was baptized by Elder Wm Brown, and became a member of Bethany Primitive Baptist church at Pine Level, N. C. about the date of 1875, which church he remained a faithful and obedient member of until his death, which occurred Dec. 19th 1898. His disease was kidney trouble which caused him to suffer inexpressible pain for the last few months of his life, but he seemed to bear his sufferings uncomplainingly as was his manner of life, for he had not a complaining disposition. He leaves a wife one son and one daughter, and some grand children, two brothers and one sister, together with a host of relatives and friends to mourn their loss, which we hope is his eternal gain; which hope is con-

firmed by his orderly walk and Godly conversation. Now I would say to the bereaved to ask that God enable you to say, "the Lord giveth and the Lord hath taken away, blessed be the name of the Lord."

Elder Gold, I have written the above at the request of the bereaved family, which they wish you to publish.

A. WIGGS.

APPOINTMENTS.

J. E. ADAMS.

Morattock...Wednesday after 2d Sun in May
 Brother B. Batemans.....that night
 Concord.....Thursday
 Sister Sarah Livermans.....Friday
 Bethlehem (Tyrrell Co) Sat and 3rd Sunday
 Elizabeth City.....Tuesday and at night
 Flatty Creek.....Wednesday
 Elam (Powells Point).....Thursday
 Providence (on Kitty Hawk) Sat and 4th Sun
 East Lake.....Tuesday and Wednesday
 North Lake.....Sat and 1st Sun in June
 White Oak.....Thursday
 Haskins Chapel.....Friday
 Beaver Dam.....Sat and 1st Sun in July
 Sandy Bottom.....Monday
 LaGrange.....Tuesday
 Nahunta.....Wednesday
 Goldsboro.....at night
 Conveyance needed.

J. D. DRAUGHN.

McRays.....Sat and 3rd Sun in May.
 Clayton.....Monday
 Salem.....Tuesday
 Healthy Plains.....Wednesday
 Sandy Plains.....Thursday
 Sappony.....Friday
 Falls.....Saturday
 Pleasant Hill.....4th Sunday
 Lower Town Creek.....Monday
 Upper Town Creek.....Tuesday
 Wilson.....Wednesday
 Healthy Plains.....Thursday
 Upper Black Creek.....Friday
 Memorial.....Sat and 1st Sun in June
 Chapel.....Monday
 Cross Roads.....Tuesday
 Johnson Union.....Wednesday
 Bothany.....Thursday
 Smithfield.....Friday
 Little Creek.....Saturday
 Reboboth.....2d Sunday
 Middle Creek.....Monday
 Sandy Grove.....Tuesday
 Willow Springs.....Wednesday
 Oak Grove.....Thursday
 Brother Youngs.....Friday
 McRays.....Sat and 3rd Sunday
 Conveyance needed.

E. E. LUNDY.

Clayton	3rd Sunday night in May
Saleth	Monday after
Creeches	3 o'clock in the evening
Beaulah	Tuesday
Pine Level	Wednesday
Smithfield	Thursday
Old Union	Friday
Cross Roads	3 o'clock in the evening
Chapel	Saturday
Memorial	4th Sunday
Nahunta	Monday
Elder Joush Williams can arrange an appointment for me at his church at 3 o'clock Monday evening	
Aycocks	Tuesday
Lower Black Creek	Wednesday
Upper Black Creek	Thursday
Scotts	Friday
Contentnea	Saturday
Healthy Plains	1st Sun in June

JAMES S. DAMERON.

Lynches' Creek	4th Sunday in April
Wheeler	Monday
Mt Lebanon	Tuesday
Camp Creek	Wednesday
Tar River	Thursday
Dutchville	Friday
Durham	5th Sat and Sunday
Whitfields School House	on Monday after
Big Meadow	Tuesday
Gilliams	Friday
Conveyance needed.	

WILMINGTON & WELDON R.R.
and Branches, & A. C. L. R. R. Co
of South Carolina.
Cond. Schedule.—SOUTH BOUND

DATED Apr 15 1899	No. 25 Daily	No. 35 Daily	No. 41 Daily	No. 40 Daily
Lv Weldon	A. M. 11 00	P. M. 9 43	A. M.	P. M.
Ar Rocky Mt.	12 55	10 30	.....	.....
Lv Tarboro	12 21	.....	.....	.....
Lv Rocky Mt.	1 00	10 35	5 40	12 13
Lv Wilson	1 58	11 34	6 20	2 40
Lv Selma	2 55	11 57	.....	.....
Lv Fayetteville ..	4 30	1 10	.....	.....
Ar Florence	7 25	3 15	.....	.....
No 103 daily ex San.	P. M.	.....	.....	.....
Lv Tarboro	6 00 pm	.....	.....	.....
Lv Rocky Mt.	6 45 pm	.....	.....	.....
Lv Wilson	7 10 pm	.....	.....	.....
Ar Goldsboro	7 50 pm	.....	.....	.....
Lv Goldsboro .....	.....	A. M. 7 00	P. M. .....	.....
Lv Magnolia .....	.....	8 00	.....	.....
Ar Wilmington ..	.....	9 15	.....	.....
	P. M.	A. M.	.....	.....

TRAINS GOING NORTH

	No. 78 Daily	No. 78 Daily	No. 78 Daily	No. 78 Daily
Lv Florence	A. M. 9 41	P. M. 7 40	.....	.....
Lv Fayetteville ..	12 20	9 43	.....	.....
Lv Selma	1 50	10 33	.....	.....
Ar Wilson	7 35	11 31	.....	.....
No 102 ex San	.....	.....	.....	.....
Lv Goldsboro	5 14 am	.....	.....	.....
Lv Wilson	5 43 am	.....	.....	.....
Ar Rocky Mt.	6 13 am	.....	.....	.....
Ar Tarboro	7 04 am	.....	.....	.....
Lv Wilmington ..	.....	P. M. 7 00	A. M. 8 05	.....
Lv Magnolia .....	.....	5 34	10 43	.....
Lv Goldsboro .....	.....	9 43	12 30	.....
Lv Wilson	P. M. 2 37	A. M. 11 31	P. M. 10 35	P. M. 1 10
Ar Rocky Mt.	3 30	12 07	11 15	7 53
Lv Tarboro	12 21	.....	.....	.....
Lv Rocky Mt. ....	.....	12 00	.....	.....
Ar Weldon	4 10 P. M.	A. M. 1 00	P. M. .....	.....

+Daily except Monday. Daily except Sunday.
Train on Scotland Neck Branch Road leaves
Wilson 3 35 p. m., Halifax 4 15 p. m., arrives Scot-
land Neck at 5 28 p. m., Greenville 6 37 p. m., Kin-
son 7 55 p. m. Returning leaves Kinson, 9 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 3 30 p. m. Arrive Parneto 9 10 a. m. and
4 00 p. m., returning leave Parneto 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 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 15 a. m. 11 00
a. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 7 55 a. m., arriving
Smithfield, N. C., 8 10 a. m. Returning, leaves
Smithfield, N. C., 9 00 a. m., arrives Goldsboro, N.
C., 10 25 a. m.

Trains on Nashville Branch leave Rocky Mount
at 9 30 a. m., 1 40 p. m., arrive Nashville 10 10 a. m.
4 03 p. m., Spring Hope 10 40 a. m., 1 25 p. m.

Returning leave Spring Hope 11 00 a. m., 4 55
p. m., Nashville 11 22 a. m., 5 25 p. m., arrive at
Rocky Mount 11 45 a. m., 6 00 p. m., daily except
Sunday.

Train on Clinton branch leaves Warstw 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 40 p. m.

Train No. 78 makes close connection at Weldon
for all points North daily, all rail via Richmond,
H. M. EMERSON, General Pass. Agt.

J. R. KERLY, Gen'l Manager.
F. 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.

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.

ELEER L. H. HARDY, MY DEAR BROTHER:—It has been so long since the recipient of your most excellent and highly esteemed letter, I refrain from mentioning the date. I can't tell you how much I have enjoyed it, and I have thought of answering it every day since it came. I thought you had forgotten me, or perhaps hadn't received my last letter, but you wrote me such a pretty one I can't complain at your delay, and how glad I would be if I could write one to repay you for your good one, but I can't begin to do that, so will have to write another sorry one to receive a good one in reply. I find myself anxiously waiting for another one of your good letters, for I do enjoy them so much, but am afraid you will get tired of mine and stop writing to me, for if I thought anybody enjoyed my letters half as well as I do yours it would be a pleasure to me to write them.

You spoke of last year being a year of many conflicts with you; but with me it was the happiest year of my life, for it was then I was made to take up the cross and follow Jesus into the watery grave and was baptized in full fellowship with the church of God. I felt happier after I was baptized than I ever did before or since, and felt then like I should always be happy, but I never expect to be as happy again in this world although I am better

satisfied since joining the church than I ever was before, and feel like I now have a home, a resting place, and wouldn't be back with the world for anything, but feel sometimes like that is where I had ought to be. But if it wasn't for going to preaching, meeting with the dear saints and hearing and knowing the joyful sound, I wouldn't consider life worth living. "Blessed is the people that know the joyful sound," and I feel like I am blessed to know it. I never enjoyed life like most young people and always felt to be one alone in the world. I have said so many times I was so different from other young people and while I didn't enjoy myself as others did when growing up, I have been given (I trust) eyes to see and ears to understand the doctrine of our Lord and Saviour Jesus Christ while yet young, and enjoy religion which is far better than all the worldly amusements.

Yes dear brother as far back as I can remember I was interested, and troubled about my soul's welfare, and was afraid the world would come to an end and I would finally be lost. I would try to pray to the Lord to show me the right way and open my eyes, and make me understand and enjoy preaching as mama did, but felt my case a hopeless one, feeling that I was worse than anybody else, and of course always felt sad in that con-

dition, whether I was in company or not.

I would always go to preaching but couldn't understand it, I would go to hear different denominations preach but didn't see any difference in them. I felt like there was a difference in the Primitive Baptist and the other denominations, and thought they were right, but I couldn't see it, and I would ask the Lord to show me the difference if there was any, and show me which was right, and I kept on going to preaching, and after a while I could see there was a great difference, and the Primitive Baptists were the right people and preached my feelings, and what I believed to be the truth. Now brother Hardy I can't tell the first time I ever understood preaching, nor when I first felt myself to be a sinner as some do, for it is like this, "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell from whence it cometh nor whither it goeth."

I enjoy the preaching and love the Baptists better than any people on earth, and wanted to have a home among them, and when I felt to be one alone in the world, not a friend on earth nor one in heaven, it pleased the Lord to speak peace to my soul, these words got on my mind and I couldn't get rid of them, they bore on my mind all the time, wherever I went or whatever I was doing they were still on my mind as if somebody had spoken them to me, "You know you have passed from death unto life, because you love the brethren." I read the bible right much, but had never seen those words in it, but I thought it was scripture and asked mama if they were in the bible and she said yes. I hated to ask or tell her anything about it, but I felt impressed to tell her, and after I told her she seemed to rejoice over it, and I

couldn't help crying and thought I had done wrong by telling her; for I felt like I had deceived her, and it might all be imagination, but when I was feeling that way these words came with as much force as if somebody had spoken to me,

"Fear not I am with thee,
Oh be not dismayed,
I am thy God
And will still give thee aid."

I then felt much better, and one day after that these words came to me with much force, "Your life is hid with Christ in God." I then felt happy for the first time in my life, and was made to rejoice and sing praises to His Holy Name, and felt like singing as loud as I could, "Oh how I love Jesus; because he first loved me," and I felt that he had first loved me when I was dead in sin, and without hope in the world. I then felt like I wanted to be baptized and couldn't get rid of the impression. And I was so heavily impressed to be baptized I felt like I would die if I didn't join the church, but put it off as long as I could, feeling too unworthy and unfit to be with the people of God; and how many Fridays before preaching down here I have sought some secret place and cried and begged the Lord to show me in some way (if it was my duty to join,) if it was to dream of being baptized, and sometime after that I did dream of being baptized and felt just like I did when I was baptized. I didn't know when I left home the morning I joined the church that I was going to join, but felt heavily impressed and felt to say with the poet:

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

And I did not feel like when the door of the church was opened, if I didn't join that day I would never

have the opportunity of doing so any more; so you see I was compelled to go, but stayed away as long as I could. They were singing the doxology when I went, feeling this way, "Here Lord, I give myself to thee, tis all that I can do," and I can't express my joy when the members extended to me the right hand of fellowship, and though I feel to be unworthy to be among them, I have never regretted being baptized. Your little sister in hope.

FANNIE MOORE

Old Sparta, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—For some time I have been thinking I would write the reason of my hope of eternal life for the readers of the LANDMARK, and also for my dear children to read, provided you think it worth a place in your paper. I will try to be brief, only touching on the most important part.

When I was quite small I had a dream that made a lasting impression on me. I saw in my dream the Saviour on his knees praying for me. He was clothed in white, his hair also was white, his countenance mild and innocent. I felt very tender about it at the time, but as I grew older I was wild and wayward like other children. Sometimes though to all outward appearance unconcerned, I was at heart most miserable.

In my 20th year I was married, and in the next 6 or 7 years, my father and 3 sisters, and my youngest brother died. Oh how humble I was then, and then the war began with all its horrors. People were dying with the measles, I took them and was getting a little better, when I grew worse and was sure that I would die. I thought I would pray as long as I lived. "Lord have mercy on me a sinner was my oft" repeated

prayer, Lord save or I perish, help thou mine unbelief &c." I had thus begged the Lord one night 'till about two o'clock when all at once I could pray no longer; my prayer was turned into praise and indescribable peace filled my soul. I felt willing to die then if it was the Lord's will. I spent the morning in praising my Maker for his sweet relief. I slept a little however and when I awoke I thought I never loved my companion and children so well in all my life before. I thought I could live a christian (if indeed I was one) without joining anything. Besides there were no Primitive Baptists near, and the more I heard other denominations the farther I got from them. I lived this way till the year 63, I think it was, I had been very low down, like one of old "had eaten no pleasant bread for three full weeks," I retired to rest one night. I tried to ask the Lord to take care of me, and my little children. When it pleased the Lord to remove the veil as it were, between heaven and earth, and let me hear the angel sing, oh how sweet. I cannot describe it, but much sweeter than anything I had ever heard. I listened to his heavenly choir for a short time and when it ceased I was afraid, and thought I was going to die, for I thought I had been too near heaven to live. I did not then realize that there was "joy in heaven over one sinner that repenteth &c." I felt that it was my duty to join the church, but still had a little hope that my husband would live through the war, and perhaps we could be baptized together. But alas! the Ruler of all things arranged it otherwise. My husband died the same year away from home. I had bad health at that time myself, but I was afraid to stay out of the church any longer, for fear I would be punished for it.

I went about 8 miles all alone to White Oak Grove, Floyd Co. Va. and offered myself to the church, and was received and baptized by Elder Jacob Carroll. I felt at home with Baptists then, as I have ever since and the most pleasure I ever see is when I can hear a good old Baptist sermon. I know I love them dearly, whether I am worthy to be among them, I know not.

I could write a great deal about my unworthiness, my doubts and fears, and my being too worldly minded &c., but I promised to be brief, and I fear I have written too much already. How I have labored and tried to live right in the sight of God and man, is known only to Him who rules all things, but I trusted in him, having no confidence in the flesh. I am now 64 years old, my children are nearly all married, I have had many trials and troubles, but God hath sustained me through it all. Remember me at a throne of grace. Yours in christian love.

NANCY ALTIZER.

Cambria, Va.

ELDER P. D. GOLD, DEAR BROTHER:—I have for sometime had a desire to write to you, but fearing it was not of the Lord I have put it off until I feel I am not doing my duty.

I do not remember the exact time when I began to love the truth, but when I was quite young I got so I loved to hear the Baptists preach. I thought they were the best looking people I ever saw, and often wished I could be like them, but did not think I ever could, for I felt to be the vilest of sinners, and did not see any hope for me.

I went on in this way for a long time, feeling to be the worst of sinners, yet loving the people of God more and more each day I lived. I had a great desire to be with them,

but how to get there! I loved them with all my heart, and fully thought that the Lord had shown me my sins and had a hope that he had pardoned them. But where or how, that hope came, I could not tell. I wanted to join the church, but was afraid they would not have me there, and it was a great burden to me, for doubts and fears would often come in my mind and I would think that I was deceived about the whole matter. At last I concluded I would tell some one who I thought would give me some advice about the matter. So one day I told Elder J. T. Rowe about my feelings the best I could, and he advised me to go to the church. And oh how happy I was to think that at least one thought me worthy to be there, for I could not see any good thing in myself, and felt to be unworthy to be called sister by those who looked to be so much better than I was, till I stayed away some time. But at last on Saturday before the first Sunday in November 1896, I was made willing to take up my cross and follow him. On Monday following I was baptized, and surely I had a feast of good things. I have been trying to follow him ever since, but my feet often slip, and I so often go astray, and oh I do feel so unworthy of the least of God's blessings, that surely if I am a child of God at all I am the least of all. I know if there is anything in this world I do love it is the love and fellowship of God's people. At times the love of God is shed abroad in my heart so much, I want everybody to join in praising his holy name, and I can see and feel how wonderfully he has blessed me, and can say, "Bless the Lord oh my soul, and all that is within me bless his holy name."

I fear this will not be any comfort to any one. If you think it will not cast it aside. Please pray

for me that I may hold fast to the faith once delivered to the saints. Your unworthy sister.

MARGIE ROWE.

Idalia, N. C.

THE PRODIGAL SON.

The prodigal son has been considered by some as a type of the Gentiles, who returned to God after centuries of alienation. Others say that in the return of the prodigal, the repentance of the sinner is typified. While this parable could be applied to either of the above cases, it seems to me that it also illustrates the way in which some christians backslide after conversion.

Man's mind is a little kingdom ruled by his will, which in turn is governed by motives, which in christians are diametrically opposed to each other. When his will is controlled by the heaven born desires, the motives which are attributes of the Spirit of God, he is in a state of non-conformity to the world. His chief aim then is not to please men, but to do only those things which are pleasing in the sight of God. At such a time, he basks in the sunshine of God's love and feels that he, of all men, is the most happy. He is truly grateful for what the Lord has done for his soul, and longs to engage in the service of his Master. When in such a condition, he is liable to make the mistake of supposing his old evil nature dead, and that it will never annoy him again with sin. But Adam with all his evil desires is still alive, and though now bound tight, will awake from his slumbers and cause trouble, unless close watch be kept over him.

But how does one become conforming to the world after enjoying such a blessed state of existence? Simply by indulging the desires of

the Adamic nature, and thereby strengthening the evil motives.

We say that we must work in order to provide for ourselves and family, and he that fails to do this is worse than an infidel. But often our daily work is performed from a worldly motive. The divine nature within us would have us work because Christ commands it. He also tells us that we should not worry if our efforts do not always result in success, for "the Lord giveth his beloved sleep," and wishes them to be free from worldly care. He reminds us that David said, "I have been young, and now I am old, yet I have not seen the righteous forsaken nor his seed begging bread," and that Paul says we should be content if we have only food and raiment. If we were to heed all such suggestions, we would perform our labors in worldly affairs from a sense of duty, and would have faith that God would feed and clothe us. But Adam suggests to us that we ought to accumulate something and be able to rise in the esteem of the world. "You should," says he, "try to make enough money to live in a style becoming a man of your standing. "Of course," you could get food and raiment without much effort and care, but you want some of the luxuries of life."

We act upon these suggestions, and soon we find that Adam has gained considerably in influence with us. The evil desires of which he is the father, have grown in strength as a result of the indulgence given them by us. We find that the still small voice within our bosom whispers words of warning more feebly than before, and that our acts are being ordered by Adam instead of Christ. We notice that our tempers are harder to control than they were before. We enjoy talking with our neigh-

bors about our crops more than conversing with our brethren about the dealings of the Lord with our souls. We, as it were, take our goods and depart from our father. After awhile we become so backslidden from Christ, that we are, in a measure, taken into captivity by our evil nature, just as were the Jews by their enemies. Now we find that Adam has almost complete control over our wills. Sometimes, even now, we feel impressed to do certain things, but Adam tells us not to do them assuring us that such acts would entail the loss of money or social standing. We may feel that we ought to take a certain stand which we know is right, but we fail to do it through fear of offending some influential friend. When in this deplorable condition, we walk into the church and hear the minister divide the word of truth; we see the brethren and sisters rejoicing in the Lord; but we do not rejoice; we feel cold and indifferent. If asked to sing, we have to answer that we cannot sing the songs of Zion in a strange land. We feel that our harps have been hanging on the willows of captivity so long, that "they are no longer in tune, for the heavenly music."

This is a picture of one of God's children who has fallen into a state of conformity to the world. Shall he remain in this pitiable condition? Shall a sheep that has strayed among the mountains be allowed to perish, or will the shepherd bring him on his shoulders to the fold? We believe that the Christ that died for him will lead him back to his banqueting house. It may be that he will be turned before any mishap befalls him. Or it may be that God will deprive him of the luxuries of prosperity and give him the husks of adversity. He may lose the

riches wherein he trusted, and misfortunes of a different character may overtake him. The world no longer holds out its charms to him. The Spirit of God within him begins to assert itself. He has realized where he is, and longs for his Father's house. He says with determination, "I will arise and go to my father." The smoking flax soon becomes a live coal. It is needless to say that he is joyfully received by his father, and that "the fatted calf is killed" in honor of his return.

While he is rejoicing with his Father, there is sometimes a tendency on the part of the brethren who have not gone astray to doubt his sincerity. They think probably he is mistaken, and hesitate to receive him again into full fellowship. They say that they can hardly understand how it is that they who (though great sinners) have not strayed off so far, have not had a spiritual feast for sometimes, while this one whose walk has been so disorderly now seems to enjoy an overflowing fullness of the spirit.

O. P. CHITWOOD.

ELDER GOLD AND LESTER, DEAR BRETHREN:—I have thought for sometime that I would write out my little experience of what I hope the good Lord has done for my soul, if I am not deceived, although I feel unworthy to make the attempt. There are others that are more competent to write. I have been much comforted in reading the many experiences of the dear children of God, and I hope that the good Lord may enable me to write the truth. When I was quite young I was made to believe that I was born to die, and that I had a soul to be saved or lost, and that would bear heavily on my mind at

times. At other times I would go on in sin and vanity. My parents did not belong to any church in my growing up, but were Baptist believers, and did join the Old Primitive Baptists after I was married. My grandmother Eppy was a good Old Baptist, and she would visit us often, and tell of her travail. She said to me one day, Julia I will tell you the beginning of my troubles. She said she was a school girl, and one of the other girls said to her which had she rather do, go to torment for ever and ever, or wait for a little bird to build a mountain and be released. I don't remember of her telling any more, but I remembered that well, and it caused me to study much upon the matter. I would meditate over it and pray to my dear Lord to save me from either one. I thought it would be awful to die and be eternally lost, so I would try to pray to the Lord to have mercy upon me a sinner, and when I would try to pray it seemed to me the good Lord would not accept such weak petition as I could offer. It did not appear to me my prayers were any thing. I did not know how to pray, only to ask the Lord to have mercy upon a poor condemned sinner; and then again I would go on with my associates and have our sport and fun. I would dance and play with them, but something would say to me, you know you are doing wrong. I had a check of conscience but would never let it be known. I would make promises to try and do better, and break over them, then I would feel worse than ever. I lost all confidence in self. I now thought if I ever was saved it would be by and through the mercies of the Lord God of heaven. I went on in this way until after I was married, July 21st 1864. In the winter of 1866 my husband professed a hope, and

in 1869 he joined the church at Rest Fork, and was baptized. At that time I felt one left alone. I thought he was prepared for heaven, and here was I a poor, vile condemned sinner, not fit to live, nor fit to die. My troubles grew worse and worse. I would often try to pray to the good Lord to have mercy upon me a sinner. I tried to put my trust in Christ who rules the heaven above and earth beneath, but the more I tried the worse I got. One day my husband was out at his work. I felt so low down in sin I felt I would not live to see him return, and again I thought if I died in my sins I was bound to go to torment. My little children were playing around me, and I thought I would kneel in prayer once more, and beg for mercy. While I was on my knees trying to pray to the God of heaven these words came to me, Thy sins are forgiven Thee. At this moment I arose and looked around, and every thing looked new and lovely, all was well with me then. I did not feel then like I ever would see any more trouble. I felt happy, I loved every body. Such love I never had before. I commenced singing. I wanted to sing praises to him who had delivered me from bondage. I sang amazing grace how sweet the sound. Yes, it was amazing grace how sweet the sound. It did not appear to me like it once did. The song appeared new.

"I once was lost, but now I'm found,
Was blind but now I see."

That was good.

"I was grace that taught my heart to fear,
And grace my fears relieved,
How precious did that grace appear,
The hour I first believed."

Brethren, I know I love those that I believe to be christians. I am always glad to meet them. I humbly hope the Lord has pardoned my many sins, although I have

doubts and fears, meet with trouble and trials on the way. I will now tell you when I hope the Lord spoke peace to my soul. It was the first of June 1870. The 3rd Sunday in July following I went to West Fork church, and told the church what little I had to tell. They received me, and never asked me a question, and the third Sunday in August I was baptized by brother Henderson Podd. I am now 52 years old, have been a member of the Baptist church 9 years. I am the mother of 18 children, have 5 dead, 5 married and 5 with us, and have been afflicted for quite a while with heart trouble, thinking many times that my time had come to bid farewell to this world, and all my dear ones. It may be close at hand. The Lord only knows. When it is his will to call me from here I hope to meet all the loved ones gone on before in that blessed home above where all is peace and love. A few weeks ago I awoke from sleep and by my bed seemed to stand a child about 3 feet from the floor wrapped in fine white. It was white as snow. The thought came to me, this is an angel from heaven to bear my spirit home. It remained but a little while and was gone. Brother Gold, give me your thoughts about it. I feel relieved now. I ask your prayers in my behalf. Your sister I hope.

JULIA A. VAUGHN.

This vision is better than any interpretation I can make. Sister Vaughn, you have enough.

P. D. G.

ELDER P. D. GOLD, MY DEAR BROTHER:—I feel like I must write and tell some of the things that are on my mind. I don't know whether they are worth anything, or will be of any value, but I hope it is of

the Lord, and surely if 'tis of Him, it will accomplish the purpose whereunto it is sent. My soul longs for the peace and prosperity of Zion; but how can there ever be peace, when we seem to be so divided. Christ is not divided. If I must speak the truth as my soul feels it I must say pride is the chief cause of it all. The love of money has always been the root of all evil. This pride (foolish pride) has crept into the church of God, (the Baptist church.) The shepherds have shunned to declare the whole council. Where are we? Ye have made my Father's house a den of thieves." My dear brethren, I do feel that our kind Father in heaven, is going to visit us in His fierce wrath, if we do not turn from sin, self and satan, to worship the meek and lowly Lamb of God. He said, "the birds of the air have nests, and foxes have holes, but the Son of man hath not where to lay His head." He came and laid the example for us to follow. How many of us are imitating His example? Oh! my soul how it makes me quake and tremble even as I write. It was at a church not long since, (a Baptist church), there was a large crowd assembled in the house, and there was such a roar of voices talking out loud it frightened me for I felt more like I was under a circus tent, or a fair, than in a house prepared for the worship of God. Oh! why is all this. Where is the respect much less reverence and Godly fear. "God's house is called a house of prayer, but ye have made it a den of thieves." I look up at the broad blue canopy of heaven, all is peace. I look at the vegetable kingdom, all is peace. I look at the brute creation, all is peace, but when I look at "man" who alone is made in the image of God, his Creator. All is confusion. What a shame, and what is the

matter? We are bound to confess, come down to the truth of the matter, "The love of money." Dear brethren, sister and friends, let's all stop and consider. It is but a little while here, and our God has promised to supply all our needs. We should meet together often, pray with and for one another, and the God of all grace will surely be with us for He has promised to be. There is so much envy, jealousy, all these things which are the conceptions of pride, come in amongst us. I feel the need of prayer. Oh! let us meet together and pray, and I feel assured there will be sweeter, happier, more pleasant times with us. Yes, we will have peace at home and abroad. I have written as the spirit directed, and my mind feels easier. Dear brethren one and all, I desire your unceasing prayers in my behalf, a poor sinner saved, if saved at all by grace. I am often driven to a throne of grace. Yes, on my knees and sometimes prostrate on the ground, begging the Lord for mercy upon us all. Your sister in tribulation but in hope.

BETTIE Z. WHITLEY.

Hobgood, Halifax Co. N.C.

enough. Why I should feel troubled about the matter I cannot tell, for I had but the one view at the time I used the text. The thought suggested itself to my mind this morning to write to you and ask you for your view upon the subject, as the Lord may enable you to enlighten my darkness. The text which I desire your view on is this, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2:34. What I desire to know particularly is this, In what sense is Christ set for the fall and rising again of many in Israel? Or what is meant by the fall and rising again? You will do me great favor if you will give your view upon this subject through the LANDMARK. Hoping the Lord may open up the subject to your understanding that his name may be glorified, and that many of his saints may be comforted, is the prayer of one who knows but very little, yet he knows that he desires to know the truth as it is in Christ. In hope of eternal life.

J. C. HALL.

Gogginsville, Va.

ELDER P. D. GOLD, DEAR BROTHER:—I preached a sermon last Sunday night in Roanoke City. Since then I have had much thought upon the subject. For I feel to fear that I probably failed to give a correct exposition of a portion of my text. I feel a kind of uneasy and restless fear, in regard to the views expressed, as another view of the subject has presented itself to my mind. That being the case, I have been at times anxiously asking the Lord to show me if his will which, if either view, is right, and have received for an answer, as I take it, to my prayer, that both views are right; but that I failed to go far

ELDER P. D. GOLD, DEAR BROTHER:—I this morning make the attempt to write to you; it has been for sometime that I have had a desire to write to you what I hope the good Lord has done for my poor soul. I have written at night while asleep and when I awoke it was on my mind. I finally got to the place that I feared all the feelings for the Baptists and I desired to go to the church and ask the brethren for my name, for I did not feel fit to stay with them, and something seemed to tell me if I did not write my experience that my spiritual life would be taken away from me, and I commenced wri-

ting and have written a part of what I send you. When I look over it it seems to me that it is nothing and would be no comfort to any one. I then laid it aside and thought that I would not write any more and this text came to my mind "the willing and obedient shall eat the good of the land," and I could not get rid of it; then I was willing to write what was given me.

Christ in speaking to his disciples says that he that puts his hands to the plow and looks back is not a fit subject for the kingdom. Luke 9th chapter and last verse.

Brother Gold, I have here given you my reason for writing to you for I do feel that if I am one, I am the least in my Father's kingdom, for I do know that without him I can do nothing, if he is in this it will be a soothing balm for some one.

When I was a child I had serious thoughts about dying, sometimes it seemed to me that I was frightened at the thought of death although I thought I was the best child that my parents had. I was a dutiful child, I never disobeyed my parents willfully but one time in my life. I will tell you when that was farther on. My sisters and brother had a way of saying, I hope to die. I looked on that as their asking the good Lord to take them. I thought verily he would, and I would go off into the woods and try to pray to the good Lord to spare them and not to take them because they had asked him to. "If there was any burden to be borne among the children I desired to bear it. I thought the name Jesus was the sweetest name given on earth. I would take the bible and go off and conceal myself and kiss the name, and thought I was a very good child. I was in this condition from 7 to 10 years of age and then I began to see that all the family were better than I. I

thought that there was a chance for them but none for me, and oh, my poor soul, my independent heart was now dependent and what to depend upon I knew not. I knew that there was nothing good in me and I did not think that God would have anything to do with such a one.

Brother Gold, my troubles did not come on me all at once, it was for several years that I was without hope, and sometimes felt without God in the world. Sometimes it seemed to me I could see a ray of light but it was taken away from me. I continued on in this way until I was married, thinking that when I got married I could do better. Brother Gold, here is when I disobeyed my parents and it gave me a great deal of trouble. I went on in this way until it seemed to me that my own life would be destroyed. I would go off in the forest and try to pray and all I could say was, oh Lord who has got the power in thine own hands, have mercy on my poor benighted soul, which was in two-fold trouble.

Time passed on, and terrors rolled on this poor heart of mine, it was a time when I could say, oh Lord I am left behind. I continued on in this way until about 20 years of age, then it pleased the good Lord who has got the keys of death and hell, who can open and none can shut, who can shut and none can open, to show me the salvation of God's people, which was himself, and how they were brought into the fold by the suffering and death of Jesus Christ. Now I exclaimed "through fiery trials and through grief, my dear Redeemer brings relief." I soon found that my burden was removed, I did not know the reason, and Jesus I loved, and now I wanted to go to the church and tell what I hope the good Lord had done for my poor soul, but my own an-

worthiness kept me back from time to time as there was no church near me. I would set times to go to some church at a distance of about fifteen miles, feeling sure that I would offer myself to the church that time, but my own sinful nature kept me back. I felt that if I went they would not receive me, for I did not feel that I could tell what I desired to tell, and I felt that I did not want those people to be my judge here, and I knew that they could not judge me unless they could hear me tell what I hope the good Lord had done for my poor soul, for I thought that the Primitive Baptist people were the only people in the world. I was like Naomi, I wanted to live with them, I wanted their God to be my God, I wanted to die with them, I wanted them to entreat me not to leave them. I felt sure they would if I offered myself to them, for I did not think that they would receive such a one as I. Elder Thomas Bell sent an appointment to a school house near me and now dear readers I cannot tell you how I felt to think that I had made my vow and the time was at hand for me to perform it, and how to do it was more than I knew. I did feel that it was a vow I dared not break, and when the day came I went, and when I went up brother Bell was standing by the table out of doors. I never shall be able to tell how he looked to me and when I went up and spoke to him it seemed to me that my heart did glow with love. At the close of the meeting the opportunity was given and I went forward and was received to my great surprise; he did not ask me a question, he said that he had seen the fruits. And now dear readers I thought my trouble was then ended and I wanted to go in the water and desired baptism with all my heart, but as I had to go so far from home

it was two weeks before I was baptized. I remain your little sister if one at all.

R. E. HARDEE.

Little River, S. C.

MY DEAR BROTHER GOLD:—
With the help of the Lord I will try to write some of my feelings. In the year 1890 I lost my precious little babe, the pride of our home. Then my troubles began, I felt like time was close at hand and hell would be my doom. I felt like it was more than I could bear to die and go to that dreadful place. I would wish I could have died when an infant. I would often think, Oh if I could have been a bird in the air that had no soul to be saved. I feared that the good Lord never would pardon my sins. It seemed that I had lied to God. I had made many promises to turn away from evils and failed to keep them. Before this I had thought if I would pray, God would forgive my sins. But alas my heart seemed to grow harder and harder and I could not even have a good desire. All my thoughts were evil and full of blasphemy. I felt like my sins were so great there could be no forgiveness for my poor soul, neither in this world nor in the world to come. Oh my soul how sad was the thought that I should be forever banished from God and his people whom I love so well. Oh my troubles were so great it seemed to me my heart would break. But I tried to hide it the best I could, feeling like it must be imagination. I would try to throw my troubles off and go on in my sinful ways. I dreamed I was going along thinking over my condition. I came to a house, it was a long house with two rooms in it. The first room was the second class room, and the other was the first class room. In the first room

was that old dragon and his people and in the other room was God and his angels. I went in the first room, they told me I did not belong in there but in the other room. I went to the door and looked. I saw the prettiest people I ever saw in my life sitting all around. I told them I could not go in there for I was too dirty, I felt like I was in torment and there I had to remain. I would try to pray and all I could say was, Lord have mercy on me a poor lost sinner. When I retired at night it seemed to me I never would see the sun rise any more. I would try to work, but all in vain. Oh that horrible pit. I felt like I had to go and it would be justly done. I called on the Lord for mercy for a lost and condemned sinner. I went on in this condition for a long time. I cannot tell just when my sins were pardoned. I could look back to many times when I was almost in despair and at times find my fears all gone and I would be praising the Lord. But I knew there was a change of some kind, for that which I once loved I now hate and that I once hated I now love. The love that I have for the Primitive Baptists I can not express. My whole desire was to be with them. If I am saved it will be a sinner saved by grace.

Yours in hope of eternal life.

MARY C. ROBERSON.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I feel it my duty to write you a few lines in order to show some things. I have been the beneficiary of the sound old apostolic doctrine, as published in ZION'S LANDMARK ever since August 15th '83, and many times have I read with joy its contents. While at times I was dull or slow to believe all it contained, but conscientiously say I deem it one among the soundest periodicals published

in the world.

Although a dear old minister told me that you were not a strong advocate of feet washing. But I thought then and do yet and I got it from your editorials that you were strong in belief and practice that example of the Saviour. And here I would say I would like to see your views on it in the near future.

But what I want to write is, I am heavily in debt and will have to be carried over it seems now, for about \$3.00 And I thought it best for you and me to have the LANDMARK discontinued. My time expires in Oct., and you can discontinue it. We have made two failures, or rather short crops of cotton last and this year, but plenty of corn in this Navarro county, selling at 30 and 35 cts per bushel, cotton 51, county generally heavily in debt. I pay two hundred and fifty dollars rent for 110 acres in cultivation. Oh how wrong I have done in going in debt. I humbly trust God will forgive me and I greatly desire to pay the very last mite and to be more cautious in the future. Drs. bills have also been against me, the physician has just left here from seeing my little boy that was very sick yesterday threatened with black jaundice, but the Lord that pities the poor, heeded I hope my prayer, when I thought without a change soon he would leave this world. Blood was passing freely from his bowels, but is now better for which I feel grateful to God I hope.

P. S. Farewell dear brother Gold, with many tears in love to you and all interested in the LANDMARK, and all saints everywhere. I don't feel worthy of, but desire an interest in your fervent prayers. I may never see you again, but I pray the Lord to preserve you and yours, for I feel assured that

the ground on which you stand is holy ground. Therefore dear brethren, cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins. Isa. 58: 1. And oh that God's minsters would do this and quit harboring their disposition to fight altogether the Arminian theory and not show God's people their transgressions and the house of Jacob their sins.

If there are a few words of all this letter you want to publish all right, if not dear brother I am not offended. God Almighty be with you in your labor of love, and preserve you all is my farewell adieu. But I hope to meet you in glory. Amen.

S. J. OATS.

THE FACTS DO NOT BEAR
OUT THE ASSERTION.

The Missionary Baptists of Georgia in their recent state convention presented a report on crimes and lynchings. It states that "the amount of crimes increasing."

When the Primitive Baptists say crime is on the increase, and that the world is waxing worse, we are ridiculed. It is against the claims of these denominations to admit this increase of corruption, because they have long been holding that their missionary efforts are evangelizing the world, and hastening the millennium. But we are assured by scripture that in the last days perilous times shall come, besides our own observation of mankind contradicts any claim to their improvement in the elements of integrity.

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 XXXII.....No 13-

WILSON, N. C., MAY 15, 1899.

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EDITORIAL.

REMARKS ON ELDER HALL'S
ARTICLE.

It seems to me that where brother John C. Hall hesitates I should deeply fear to enter, for who am I? In the warmest fellowship that I know any thing of I hold him and his gift. It has been to me a great favor that I have heard him preach the gospel of the grace of God, and have also much enjoyed reading his views of scripture.

Whatever the Holy Ghost reveals concerning Christ is of exceeding importance to the household of faith and is not to be withheld. Brother Hall has given freely of that which has been freely given to him. So if the Lord has given me out of his abundance I desire also to communicate, and speak as of the ability which God giveth. But who am I?

Simeon was an inspired man, and it had been revealed to him that he should not see death before he had seen the Lord's Christ. What

a gracious preparation for death.

At the birth of Jesus at the proper time they brought him to the temple to present him to the Lord. Here surely was a gift acceptable to the Lord. It was then that Simeon came by the Spirit into the temple, and took the young child in his arms and blessed God and said, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." To be sure the sight of Jesus will make one willing to depart.

It was then that Simeon blest Joseph and Mary, and said unto Mary his mother, "Behold this child is set for the fall and rising again of many in Israel." This sets forth the character and work of Jesus. No view of him that leaves out his crucifixion and resurrection presents him in his true character. No view of him that does not give him his portion and assure the salvation of his people can fully set forth the truth. Simeon beholds him as crucified and risen, and also his people following him in his crucifixion and resurrection, and the thoughts of their hearts brought to light in the deep and thorough exposure of their own vileness, and that many should, and even his mother, in that sense fall, as that sword of the Lord pierced to the dividing asunder of soul and spirit, joints and marrow, to feel their own vileness, and look on him whom they pierced, and be partaker thus with Jesus in his suffering and exaltation.

He is for the fall of many in Israel. Their sins are laid on him, and therefore he must be crucified, and delivered for their offences, and this grain of wheat must fall into the ground and die. He is the head and life, the surety of all his people. The entire harvest is in him. Therefore the one must die for the many, and hence he is for their fall; the child born, the son given unto us.

Every prophet set forth Jesus in his crucifixion and exaltation. By type and symbol or by express declaration, in figure or by prophecy, all set him forth as the one on whom the sentence of death falls for his people. Hence he is their Saviour. For he shall rise again from the dead for their justification. He is for the fall and rising again of many in Israel. He is the resurrection and the life, and enters into his glory through death and the resurrection. He is the nail on which every vessel is hung, and this nail fastened in a sure place—a certain, unfailing Redeemer—shall cut down and fall, and the burden that was upon it shall be cut off, Isai. 22:24-25. That burden of sin is destroyed. He shall make an end of sin.

As the fruit of the travail of his soul and his reward he shall see his seed and prolong his days. He shall rise from the dead, and he is the resurrection of his people, for he shall be for the rising again of many.

He shall be for a sign that shall be spoken against that the thoughts of many hearts may be

revealed. He is a stone of stumbling, and a rock of offence. What a sign he was to the Jews. How they showed their depravity and exceeding wickedness—the blindness of their hearts in their treatment of Jesus. One's true character is revealed in his treatment of Christ.

No higher excellence can one ever show than to love Jesus. No more corrupt character can one ever display than in hatred to him. Christ is the touch stone which shows the character of men. They hated him without a cause, and had no cloak for their sin.

As Jonah was three day and three nights in the deep, so the Son of man should be three days and three nights in the heart of the earth. How they said he cannot be the Son of God, for we crucified him. They did esteem him stricken and smitten of God. Blindness is happened or fallen unto them unto this day.

That the thoughts of many hearts may be revealed. See how the character or thoughts of Saul of Tarsus are manifested as he deems it his duty to persecute all that call on his name, and in madness he seeks to imprison both men and women.

But when Jesus risen and glorified is revealed unto him see how he falls to the ground, and how after this all the thoughts of his heart are revealed, and he utters his words before the Lord.

The sword that pierces through the heart, or the word of God sharper than any two edged sword that pierces the heart, and slays

and kills, and also makes alive, causes us to know our own vileness, and hence the justice of God's law, then we are cut in the heart and we fall: but it also raises us up as the Lord said to Paul, "arise." For the Lord bids us rise up and walk, and run in the way of his commandments; and then we rise from the dead and walk in the obedience of faith. Then what a wonderful revelation of our own vileness and nothingness to ourselves, and also what a beauty we behold in this holy child Jesus who is our hope.

What a blessed revelation is made in the lives and labors of God's chosen and faithful servants who speak the truth in Christ and lie not, and who labor—in the word and doctrine of God our Saviour—in the word as applied to them and received by them as that comes first, and afterwards as the doctrine is learned by those weaned from the breasts. For the word comes first, and then we learn the doctrine, as apples of gold in pictures of silver.

Every high thought that exalteth itself against the cross of Christ is cast down. The revelation of Jesus casts down every imagination and thought of man as vile. Hence the Lord's people hate their own vile thoughts, and abhor themselves, but how they love the cross of Christ and glory in that cross, by which they are crucified unto the world, and the world unto them; and they reign with Christ in his kingdom.

P. D. G.

THE SOUL DOES IT DIE?

Our people appear to be exercised about the soul. A sister writes as follows,

"Brother Gold, give me your idea on what is the soul of the body. I have my idea about it—want to hear from you."

Remarks

The soul is the occupant of the body. Let the body be likened unto a house, and the soul to the dweller in that house. The house or tent in which the occupant dwells has no knowledge or understanding, but all the knowledge, life or feeling, pleasure, pain &c., are in the person or persons dwelling in that house.

This likeness is true in a qualified sense only. While it is true that when the soul leaves the body the body is deserted as a house, becomes empty and tenantless when the occupant leaves, but the house was not alive when its inhabitant dwelt in it. Neither is it dead when he leaves, nor did the house literally receive or enjoy any of the pleasures of the indweller, nor share any of his sorrows.

But what a relationship there is between my soul and body. It too is my soul, and the soul could say, this is my body. When the young man died (1st Kings 17 : 21) Elijah prayed, "O Lord my God, let this child's soul come into him again," it proves that when one dies the soul leaves the body, and hence the body is dead without the spirit or soul, and that when the soul comes back to the body it (the body) lives again. It also proves that each soul

has its own body. One man's soul will not enter another man's body.

In this relationship the pleasures or pains of the soul are shared by the body, and vice versa. The body is the instrument or servant in and through which the soul, mind, spirit or intelligence acts. Here is a glutton or drunkard whose base appetites and tastes are gratified in debauched living. Why is that body so abused, and why is the gratification of that man found only in this abuse of his tastes? His soul delights in such things, and his body shares them. Together they act, and we judge the character of that man's life by its manifestations in these perverted tastes of this abused body. On the other hand, there is a man refined, intelligent, self-disciplined, who eats to support life, and whose body is the willing instrument or servant to do the bidding of the mind; and we behold the pleasant harmony existing between that man's soul and body. Or still another one is oppressed in mind, for anguish has seized his mind or soul, and it spreads as a leprosy to the body, and the plague is in the soul. The soul of this one is greatly distressed, and we can see conclusive proofs of that in the suffering body. This proves the intimacy between soul and body. One is not without the other. How then can there be a resurrection without the bringing up the body from the grave, and the very body which God hath given it? Not that the vile body shall be raised, but this vile body shall be changed and fashioned a spirit-

ual body, and to every seed (soul) God shall give its own body, and then the resurrection will be complete.

The life or soul permeates the entire body of a natural man, preserves it, animates it, enlivens it, gives it pleasures or sorrows. There is such a relationship between them that one is necessary to the other. The soul or life seems to be the leaven that leavens the whole lump. Adam did not become a living soul until God breathed into his nostrils the breath of life. Then that life animated him by entering into and controlling his entire body.

How is it when a man is born again? A new life leavens the lump or man, not by changing the old nature into a new nature in the sense that there is no more sin in the man and hence he could not sin any more; but by quickening the man (you hath he quickened,) so that the man in soul, body and spirit is brought into a new relationship. Now this new man has a body of death so that he cannot do the things that he would. Suppose that before this new birth he was a drunkard, he could not now enjoy drunkenness as he once did, neither in soul, nor body, nor spirit; yet there is a law in his members warring against the law of his mind. If he was a persecutor of the church he could no longer delight to do that either in his name nor with the members of his body; but now he serves the church because he loves it. His soul now delights in the law of the Lord and his body is made the willing

instrument to do the will of the mind, for the new life in him controls and directs, and the man is a believer, is baptized, goes to preaching, lives by the faith of the Lord, and lives to the Lord. The healthy times to him are when he presents his body a living sacrifice to the Lord, holy and acceptable, which is his reasonable service.

A brother also writes as follows, "The Adventists claim when Christ was crucified that he died, both soul and body, that it was all dead and lay in the grave three days." They say if it was not the case it was only a fleshly sacrifice. I would like for you to write an editorial on that.

While Christ had a body of flesh, yet it was not a fleshly body in the sense of being corrupt. It was not carnal or fleshly in that sense. There was no sin in him who was made sin for us. That holy thing born of the virgin was the Son of the Highest. What a precious mystery. Nothing that Jesus did was fleshly in the corrupt sense of that word. Nothing that he suffered was thus fleshly. All that he did or suffered was spiritual or holy.

Can a man do any thing wicked or meritorious that his mind, will, soul or heart is not in? It is the intention that gives character to our actions.

Of course as a man Jesus must have a soul. The soul that sins shall die. Jesus must have a soul in order to be our surety. The soul of Jesus was in all that he did. We enter with our soul in all that we

are deeply interested in, and our soul is in our joys or our sorrows.

When the prophet Isaiah wrote, (see 53 : 10.) "When thou shalt make his soul an offering for sin he shall see his seed," &c, he was setting forth the sacrificial death of Jesus. His soul was wholly in it. It was a whole burnt offering. The entire Christ was offered. He offered himself without spot to God. When Jesus said (Matt. 26 : 38,) "My soul is exceeding sorrowful even unto death," he declares how deeply and truly the whole man, soul, body and spirit, entered into that crucifixion. When it was said, "thou wilt not leave my soul in hell nor suffer thine holy one to see corruption," (See Acts 2 : 31.) It speaks of his resurrection. Of course there could not be a resurrection without a previous death. Jesus went down into death, and God raised him from the death. His soul went down into the place of corruption, but he saw no corruption.

There is a mystery about death no man can fathom or explain. You cannot get familiar with it. Think of it as much as you may it is still an enemy, and its mystery is locked within its vaulted chambers. None tell us what the condition is. The dead know not anything. Yet we feel that it is a place of rest to the redeemed. Jesus is a perfect Saviour, and was made perfect through suffering. Therefore he must die. The wages of sin is death. When sin is finished it brings forth death. Jesus made an end of sin in death. By means

of death he destroyed the devil.

Jesus must therefore taste death in his soul. He came to drink the cup of death his Father gave unto him. Thus he delivers them who through fear of death were all their lifetime subject to bondage.

It was as a man that Jesus died. The god-head left him, forsook him. He finished his work. He commended his Spirit into the hands of God. He gave up the ghost. He died.

When a child of God dies his spirit is received by the Lord Jesus. The soul or man made alive unto God through Jesus Christ, or quickened from death in trespasses and sins, makes a sacrifice through the body which is a present conflict, but the joy that follows in the communion, freedom and fellowship of truth, or the answer of a good conscience toward God, so far exceeds the suffering that we rejoice in tribulation. The love, joy and peace of the Lord so far transcends the pleasure of such as are dead in sins, that one day in the courts of the Lord is better than a thousand in the tents of sin.

P. D. G.

FRAGMENTS.

Brother J. T. Kicklighter, of Ga. requests my view of John 3 : 5.

"Jesus answered, verily, verily, I say unto thee. Except a man be born of water and the of the Spirit he cannot enter into the kingdom of God."

The birth of the flesh and of the spirit are here contrasted. That which is born of the flesh is flesh—no spirit or holiness in it. That

which is born of the spirit is spirit—no corruption or flesh of it.

One cannot enter into this world except by being born of woman, or of the flesh. So one cannot enter into the kingdom of God except by being born of God. This is a birth of water and of the Spirit. Water denotes cleaning, washing, spirit is renewing or giving a new and holy life. The scripture phrase, By the washing of regeneration and renewing of the Holy Ghost, explains it as well as any language that occurs to my mind. Jesus shed his blood. This is the fountain opened for sin and uncleanness—not for Babylon—but for the house of David and the inhabitants of Jerusalem, or for God's people. Jesus shed his blood to wash away our guilt. This is the washing of regeneration accomplished in the death and resurrection of Jesus Christ. We are begotten again to a lively hope by the resurrection of Jesus Christ from the dead. Now a begetting precedes a birth necessarily. Water is emblematical (as a type of life) of a begetting. So to be born of water and the Spirit is explanatory of the expression born again or born from above, and is in answer to the question of the astonished Nicodemus.

The renewing of the Holy Ghost is the quickening of the dead, and revealing in them this blessed knowledge of salvation. Then they are manifested as born in Zion, or born of God, and enter into the kingdom of God.

Water baptism cannot be meant here, because one is born again be-

fore he is a subject of baptism. Believers only are prepared for such baptism, but one is not a believer until he is born of God, (See John 1 : 11-14.) Jesus said, "And whosoever liveth and believeth in me shall never die." John 11 : 26. Life precedes belief or action. But only a believer is prepared to be baptized. He that believeth and is baptized &c. See here is water—What doth hinder me to be baptized? Philip said, if thou believest with all thine heart thou mayest. Mayest what? Be baptized. Baptism by water does not give one entrance into the kingdom of God, does not put away even the filth of the flesh. But is the answer of a good conscience toward God—and does give privileges in the visible church here on earth.

A dear brother wants to know what I consider the word whore-monger means.

In the literal, natural sense, it means one that defiles himself by unlawful conduct with an unclean or lewd woman. It is a very common sin. I mean that many men are guilty of it, and it is very defiling. No whore-monger shall inherit the kingdom of heaven. There are not many sins more condemned in the bible. There is more excuse for a woman guilty of this which constitutes her a harlot. More excuse is for her than for man, for woman is the weaker vessel, and man the stronger. Men usually take advantage of women in this matter when they ought to honor

and protect them.

After a woman is prostituted she loses her self-respect, and feels she is disgraced in the eyes of other women, and she becomes abandoned and wrecked, and does not care what she does. This is a prostitute.

Why women condemn their own sex when guilty, and yet countenance the men who have ruined them is a strange thing. The men guilty should be discountenanced more than the guilty woman.

Spiritual whoredom is when the people of God are defiled in their worship with idols. Jezebel was suffered to teach as a false prophetess, and to seduce God's people to commit fornication. When Israel followed false gods, and worshipped idols they committed whoredom or fornication. Those not properly married, naturally are guilty of whoredom in their co habitation: so such of God's people as have any alliance with any except the children of Israel, or are married spiritually with any except the Lord's people, are whore-mongers. He that is joined to the Lord is one spirit. God's people are betrothed unto him, or married unto him, and him only shall they serve. He is their husband and they must be a chaste spouse, and forsaking all others cleave only unto him. God hath joined these together. God is a jealous God, a true and chaste bride desires to give him all the glory of reverence and praise, for he alone is worthy. He is the chiefest among ten thousand and altogether lovely.

Mystery Babylon, the mother of harlots and abominations of the earth, is the great whore. She has caused all nations of false religion to commit fornication with her. She has made the nations of the earth drink of the wine of her fornication, or of her false doctrines, causing them to be drunken with her teachings.

Those guilty of whoredom do not consider it criminal, because they delight therein. Whatever one loves does not appear hateful to him. So those of the foolish virgins wonder that we do not join in with them in their service, and call us Hard Shells, and the filth of the world because we desire to worship the Lord God only, and have no fellowship with the unfruitful works of darkness.

As the true bride, the dove, the undefiled, the church of Jesus Christ worships and serves the Lord alone, and no strange God is found with her.

HOW WELLS ARE MADE.

Sister Luetta W. Aycock of N. C., requests my view of Ps. 84: 6.

"Who passing through the valley of Baca make it a well: the rain also filleth the pools."

Sister Aycock is 72 years old, and has been a Baptist more than 50; but now claims to be nothing but a poor sinner, and that she has done nothing on which she can base a hope of salvation, and if she is saved it is by grace.

This is a wonderful Psalm. The Lord's people appear in Zion whose joy is above the world. The Lord's people love these glorious

cour's, and faint for such joys. All that dwell in the Lord's courts are blest. Even the sparrow, answerable to the smallest of all his little ones, has found a resting place therein. Blessed is the man whose strength is in the Lord, in whose heart are the ways. Frequently the Lord's way is used in the singular number as one, but it is also used as plural, as in Psa. 95:10 and Prov. 3:17. God's ways are one in the sense that all is wisdom and peace or oneness. His ways do not cross each other or conflict.

Now that man is blest in whose heart are the ways of the Lord. For that it is the way or ways of peace and joy. Here it is compared to a river that gladdens the city of God. Wherever it flows it will cause joy and peace. If these ways or streams flow into the desert everything lives where they flow. When they pass through Baca (which means misery, or the valley of weeping) they make it a well of water, or a fountain of living, flowing water. This means that this desert place, this wretched heart, becomes as a fruitful garden when these streams flow there.

Showers of rain also fill the pools that were empty. Much blessing and fatness drops on that parched, dried up and miserable place called Baca, or weeping.

Our dear sister and others know from dwelling in the desert how dry and parched up they become in famine. Their comforts are all gone, fruit all withered, plants decayed, signs all seem to be cut off; but when the Lord visits, and

these streams of the south that make glad the city of God flow into ours, then these pleasant fruits revive, and we rejoice in the Lord's ways. But his way must first be in us, and passing through all our waste places are replenished, and we are revived, and the earth is filled with the glory of the Lord, and yields her increase. Then our strength is renewed like the eagles', and we run and are not weary. Then we can say, the Lord God is a sun and shield. He will give grace and glory, and no good thing will he withhold from them that walk uprightly.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I have changed my address from Dexter Texas, to Pickens, Ind. Please publish this that my brother may know my whereabouts. I am near Little Hope church. We have a very prosperous little church. We had two to come at our last meeting by experience and baptism. Our regular meeting days are Saturday and Sunday, the 2nd Sunday in each month.

F. D. JOHNSON.

OBITUARIES.

J. F. MOORE.

Brother Gold, another one of the good Lord's faithful servants has been called home. On Saturday morning the 8th of April the summons came to deacon J. F. Moore and he was taken from his family and friends here to appear before the great judge of all.

He was one of the true and faithful followers of the great head of the church and his zeal was manifested in an upright walk and godly conversation.

In all the duties of his life he set an example worthy to be followed by us who are left behind.

He was a brave and obedient soldier, an upright and conscientious citizen, a good and kind husband, an affectionate father, a good provider for his family, an exemplary christian, a good, faithful deacon.

We sadly miss him at Tyson's where his membership was, and he will be missed at the meetings of the sister churches, but our loss is his gain.

He was born Jan. 5th 1833, joined the church at Tyson's on Saturday before the 3rd Sunday in Dec. 1873, was ordained a deacon on the 3rd Sunday in Sept. 1886, and died on the 8th day of April 1899, aged 66 years, 3 months and 3 days. Before he died he sent for brother J. J. Eason and desired him to preach for him and selected the 322d and 382d hymns (Lloyd's selection) for him to open and close the service with. He retained his consciousness till death came and manifested a strong abiding faith in Christ as his Saviour till the last.

He was married first to Miss Susan Prior who lived with him, a kind companion, until their children, 4 boys, were grown. After her death he was married to Miss Nancy Spikes who survives to mourn his loss.

He raised his 4 boys to be upright, industrious and persevering men who are highly respected. He also raised a niece, a very estimable and industrious lady.

I feel that we can say, and I believe the Lord will say, "Well done thou good and faithful servant, thou hast been faithful over a few things."

May the good Lord bless and comfort the widow and all the relatives and friends.

D. A. MEWBORN.

EMILY HYMAN.

Sister Emily Hyman, the subject of this notice was born Sept. 13th, 1834. She was the daughter of Asa Jones and his wife, and was born (I think) in Edgecombe Co. N. C. She was united in marriage to Needham S. Hyman in Oct. 1854 and died in Palmyra N. C. June 6th 1898. She was one of the oldest members of the church at Conoho at the time of her death and the time she united with the church is unknown to me, but she lived a lovely and consistent member of that church in full fellowship to the time of her death. She was always punctual to attend her meetings and her other duties as a church member, and was a kind and useful neighbor, spending much of her time in serving the

sick and afflicted and will be sadly missed in her church and community. Her husband and several of her children preceded her in death, and she leaves five children behind to mourn their loss. Two of her children are members of the church and may the others be brought to love and serve the same God and Saviour that she loved and served in life, and at last be gathered into the sweet haven of peace and rest where we feel she is resting from all that troubles and annoys. May all concerned in this dispensation of the Lord be given calm and trustful resignation to his holy and divine will. In much love.

M. T. LAWRENCE.

Hamilton, N. C.

DAVID SIMPSON.

David Simpson was born Sept. 5th 1807, and died Oct. 23rd 1898, aged 91 years, 1 month and 18 days. Too much cannot be said of this good old man. The writer does not know the date of his delivery. His membership was at White Thorn Primitive Baptist church, Pittsylvania Co., Va. He leaves a wife, 7 children, 30 grandchildren, and 6 great grand children to mourn for him. He was a good husband and father, a kind neighbor, ever ready to give good advice. He was buried at home where he had lived 53 years. He was the first of his family to go to the grave.

He was a constant reader of his bible as long as he could see and when he could not see I read for him. I have been a member of his family for 18 years, never heard him use a vain or wicked word. He was confined to his bed nearly 12 months. He never murmured at anything, often thanked his family and friends for their kindness to him. He often spoke of dying, like going visiting, said he was not afraid to die, said his trust was in Jesus, sat up in bed a few days before he died and sang "Amazing Grace," told his son the day he died to read the testament, prayed to die easy, and I think he did. Those that knew him best loved him most. We miss him so much in every thing that we say and do. I hope his children will ever remember his kind words and good advice. He was a good farmer, tilled the ground for his living, died in half a mile of where he was born, and reared. He leaves an aged wife, 83 years old. They both united with the church at home, and went in the water together.

ELIZA MAVS.

ARBERTHA LATHAM.

By request of her loving husband, it becomes my painful duty to announce the death of my dear sister, Arbertha Latham. She was the daughter of Isaac and Sabra E. Harrison and was born Dec. 29th 1857, and died April 1st 1899, age 42 years 3 months, and 2 days. She was married to B. B. Latham the 26 of Nov. 1874. There were born unto them 12 children, 6 girls and 6 boys, four of them preceded their mother to the grave and eight are living to mourn the loss of their dear mother. She was greatly afflicted with a complication of diseases for about 15 years, and was almost an invalid, but at last passed away by a severe attack of pneumonia. In all of her afflictions she was the most patient sufferer I ever saw, hardly ever a murmur escaped her lips, and she seemed to be resigned to the will of the Lord.

She professed a hope in Christ and joined the church at Moratoc, Saturday before the 3d Sunday in July 1879, and lived a consistent member until her death. I can truly say she lived a life of holy example and contended earnestly for the doctrine of salvation by grace. It was her great delight to have the people of God to visit her house and hear them talk of the goodness and mercy of the Lord. She was never permitted to be with the brethren and sisters much at their meeting times, but the 3rd Sunday in Feb. she desired to go to church, her husband carried her. She told some of the brethren she felt like she wanted to commune with them all once more before she died. I feel she has "passed over the dark valley and shadow of death" and has joined the "blood washed throng of those that have gone before" to that house not made with hands eternal in the heavens. I was at her bedside a few days previous to her death, her mind seemed bright and active, her faith strong in the Lord. She told me "all her hope was in him," that "he had told her she should get well again." I saw then she was slowly sinking. Her husband told me, the night before she died she wished she was in heaven, and commenced singing,

"Jesus lover of my soul,
Let me to thy bosom fly, &c."

Lying in her casket her countenance was as pleasant as though she was asleep, and I felt she is sleeping in the arms of Jesus, blessed sleep, from which none ever wake

to weep. He pathway was one of tribulations but we may truly say of her,
"Now her earthly toils are over,
She's gone where sorrows are no more."
Her affectionate brother.

A. L. HARRISON.

Plymouth, N. C.

Gospel Messenger Please copy.

APPOINTMENTS.

J. D. DRAUGHN.

Memoial Sat and 1st Sun in June
Chapel..... Monday
Cross Roads..... Tuesday
Johnson Union..... Wednesday
Bothany..... Thursday
Smithfield..... Friday
Little Creek..... Saturday
Rehoboth..... 2d Sunday
Middle Creek..... Monday
Sandy Grove..... Tuesday
Willow Springs..... Wednesday
Oak Grove..... Thursday
Brother Youngs..... Friday
McRays Sat and 3rd Sunday
Conveyance needed.

J. M. HARRIS.

Stewart's Creek..... Sat. and 3rd Sun. May
Dover..... Tuesday
Pilot Mountain..... Wednesday
Five Forks..... Thursday
Centerville..... Friday
Saint's Delight..... Sat. and 4th Sunday.

E. E. LUNDY,

Sandy Grove Monday after 1st Sunday
in June.
Peach Tree Tuesday Tuesday
Hickory Rock Wednesday
Castalia Thursday
Nashville Friday
Sapony..... Saturday
Falls 2nd Sunday
Mill Branch Monday
Pleasant Hill..... Wednesday
Upper Town Creek..... Thursday
Elm City..... Friday at night
Moore's Saturday
Wilson..... 3rd Sunday
Conveyance needed.

J. E. ADAMS.

North Lake..... Sat and 1st Sunday in June
Masons Point..... Monday
Tiney Oak..... Tuesday
Rose Bay..... Wednesday
Beulah..... Thursday
Goose Creek..... Island Sat and 2nd Sunday
Jones Bay at 4, m.
Cedar Island..... Sat and 3rd Sunday
Hunting Quarter..... Monday
Nelsons Bay..... 4 p. m.
Davis Shore..... Tuesday
Straits Wednesday

North River.....	Thursday
Beaufort.....	(Mr Garners) night
Moorehead.....	Friday
Newport.....	Sat and 4th Sunday
Hadnot Creek.....	Tuesday
White Oak.....	Thursday
Haskins Chapel.....	Friday
Beaver Dam.....	Saturday
Sandy Bottom.....	1st Sun in July
LaGrange.....	Monday
Nahunta.....	Tuesday
Goldsboro.....	Wednesday

Conveyance needed.

A. J. TAYLOR & P. D. GOLD.

Philadelphia.....Sat and 3rd Sun in June
Ebenezer.....Monday
Elder Taylor will remain a week. Please
arrange appointments for him.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. If is 1 July 99, it is paid to that date. This is to explain what we mean by dates after names.

P. D. G.

WILMINGTON & WELDON R. R. and Branches. & A. C. L. R. R. Co

of South Carolina.

Cond. Schedule.—SOUTH BOUND:

DATED Apr 15 1899.	No. 23 Daily	No. 35 Daily	No. 41 Daily	No. 49 Daily
Lv Weldon.....	A. M. 11 50	P. M. 9 43	A. M. 9 43	P. M. 12 55
Ar Rocky Mt.....	12 55	10 30		
Lv Tarboro.....	12 21			
Lv Rocky Mt.....	1 00	10 35	5 40	12 52
Lv Wilson.....	1 55	11 14	6 20	2 40
Lv Selma.....	2 55	11 57		
Lv Fayetteville.....	4 30	1 10		
Ar Florence.....	7 25	3 15		
No 103 daily ex Sun.	P. M.			
Lv Tarboro.....	6 00 pm			
Lv Rocky Mt.....	6 45 pm			
Lv Wilson.....	7 10 pm			
Ar Goldsboro.....	7 50 pm			
Lv Goldsboro.....		A. M. 7 00		P. M. 3 30
Lv Magnolia.....		8 09		4 25
Ar Wilmington		9 15		5 5
	PM.	A. M.		

TRAINS GOING NORTH

	No. 23 Daily	No. 35 Daily	No. 41 Daily	No. 49 Daily
Lv Florence.....	A. M. 9 43	P. M. 7 40		
Lv Fayetteville.....	12 20	9 43		
Lv Selma.....	1 50	10 52		
Ar Wilson.....	2 35	11 31		
No 102 ex Sun				
Lv Goldsboro.....	5 15 am			
Lv Wilson.....	5 45 am			
Ar Rocky Mt.....	6 15 am			
Ar Tarboro.....	7 04 am			
			P. M.	A. M.
Lv Wilmington			7 00	9 05
Lv Magnolia.....			8 34	10 53
Lv Goldsboro.....			9 45	12 30
Lv Wilson.....	P. M. 2 35	A. M. 11 31	P. M. 10 35	P. M. 1 16
Ar Rocky Mt.....	3 30	12 07	11 35	1 53
Lv Tarboro.....	12 21			
Lv Rocky Mt.....	1 30	12 00		
Ar Weldon.....	4 35 P. M.	A. M. 1 00	P. M.	

*Days except Monday. †Daily except Sunday.
Train on Scotland Neck Branch Road leaves
Weldon 1 35 p. m., Halifax 4 15 p. m., arrives Scotland
Neck 11 50 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 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 Parmele 9 10 a. m. and
4 00 p. m., returning leave Parmele 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 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 25 a. m. 11 00
a. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 7 51 a. m., arriving
Smithfield, N. C., 8 10 a. m. Returning, leaves
Smithfield, N. C., 9 20 a. m., arrive Goldsboro, N.
C. 10 25 a. m.

Trains on Nashville Branch leave Rocky Mount
at 9 30 a. m., 1 40 p. m., arrive Nashville 10 10 a. m.
4 03 p. m., Spring Hope 10 40 a. m., 4 25 p. m.

Returning leave Spring Hope 11 00 a. m., 4 55
p. m., Nashville 11 22 a. m., 5 25 p. m., arrive at
Rocky Mount 11 45 a. m., 6 00 p. 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 40 p. m.

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

J. R. KENLY, Gen'l Manager.
T. H. EMERSON, Traffic Manager.

Zion's Landmark.

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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.

THE ELECTION OF GRACE.

BELoved IN CHRIST:—We are called upon to look to the Rock from whence we were hewn, as well as to the hole of the pit from whence we were digged, showing that we are from both earth and heaven. So the song of the redeemed is, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Christ is this living and everlasting rock, and upon this abiding foundation stone the Lord Jehovah builds his church. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a Chief Corner Stone, elect, precious; and he that believeth on Him shall not be confounded." The apostle goes on and says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light," 1 Pet. 2. These scriptures not only clearly show that Christ and all his members are the chosen of God, they also beautifully present the purpose and wisdom and goodness

of the infinite Father in election; that the chosen generation should not be confounded, but should show forth his praise. Therefore, whenever any people truly praise the Holy one in Sion, it is only because he hath chosen them unto holiness and salvation; for the high praises from the saints is the blessed purpose of God in their election, and the glorious end of their salvation. This is worthy of the glorious and blessed God.

In the brief text which I have chosen for this paper; the chosen and inspired Paul declares a wonderful truth of God, namely; that election is of grace, and is the grace of God. Let us hear him: "But what saith the answer of God unto him (Elijah)? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." Rom. 11. A remnant of the people of Israel who truly worshipped God, but refused to bow down to idols, in the time of the apostles, as also in the time of the prophets. The apostle goes on and says, "And it by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." Works, then, are excluded from salvation; for it is "the election of

grace" only that hath obtained salvation, and both the election and grace are of God. Paul, therefore, continues: "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." So then, it is only through God's electing grace that any are saved, both of the Jews, and also of the Gentiles.

Now this salvation is from all sin and death, unto perfect holiness and life eternal. This is the glory of grace and election. Through these is the God of electing grace glorified forever and ever.

Sin, as a destructive monster, hath reigned unto death, even in the chosen people of God. "But where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord." The very thought of continuing in sin is, therefore, abhorrent to the election of grace; for this heavenly way of salvation is through righteousness and holiness, and this royal princess of heaven reigns in and over her chosen and blessed subjects by the holy Son of God, the king of righteousness. It is a slanderous and base imputation then to say that, "because God hath from the beginning chosen you unto salvation," in a way of abounding and sovereign grace, the sacred incentive unto holiness and devout obedience is taken away or denied; nay, rather, it is established. For the King of glory, by whom grace reigns unto all the chosen of God, says, "For ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bear fruit, and that your fruit should remain." Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." It must be ap-

parent to all spiritual minds that, since salvation from sin is through the election of grace, and grace reigns by our Lord Jesus, in whom God is well pleased; therefore grace is uplifting, heavenly and well pleasing to God in all its influence or effects and power, leading her subjects to praise and bless God and honor Christ, by whom grace reigns.

And since the inspired servant of our Lord affirms that grace reigns through righteousness unto eternal life, it is irreverent and sacrificial to cast any reflections or reproaches upon the power and sufficiency of "the election of grace," abounding, reigning grace, "the grace of God that bringeth salvation." For there is not another way or principle revealed from God to men, which brings salvation from sin and the deserts of sin. Why, then should any sinner rail against grace? Or talk of another principle of salvation than grace? For salvation is always from sin and the dire consequences of sin, and it is unto righteousness in God's sight and acceptance with him. Can anything besides "the election of grace save us, and present us holy and without blame before God in love? Whether we speak of salvation in time, or in eternity, yet it is salvation from sin in some of its countless forms, and salvation by grace through God's election. Paul therefore says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Such, then, is the glorious purpose of our God in the choice of all the people and members of Christ, the elect and precious head of His body, the church. Accord-

ingly the earnest desire of all the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," is with David, "Create in me a clean heart, oh God; and renew a right spirit within me. Then shalt thou be pleased with the sacrifices of righteousness."

All righteousness, therefore, has its source in "the election of grace," through Jesus Christ the righteous, and the sanctification of the spirit. Hence, all divine excellence and true goodness in the chosen people, saved by the Lord, as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," are "the fruit of the spirit," by whom we are quickened, of whom we are born, as "born again," and by whom we truly say, "Our Father, who art in heaven, hallowed be thy name." Thus and in this way only do any worship God in spirit and in truth; for all others are will-worshippers, and worship and serve for reward, claiming salvation and its blessings conditionally for their works. Here are two opposite principles, and likewise two opposite classes of religious worshippers; one resulting from "the election of grace," according as God hath chosen and blessed us in Christ, and hath now also created us in him unto good works, which he hath before ordained that we should walk in them; the other is according to a covenant which is legal and conditional, and which says, "the man that doeth these things, he shall live by them." There is only these two ways of salvation, neither can there be any other way; for there is no middle ground between grace and works, or between Jesus and man. "For man is a fallen sinner still, and grace shall reign alone."

Let us now more specially notice, that grace embraces divine election, and election embraces Jesus the elect head and all the many members of the elect body of Christ, as the bride of the King's Son, and as the children and heirs of God the Father and joint heirs with Christ, the first born from the dead among many brethren. This and all this is the abounding grace of God. "Grace first ordained the way to save rebellious man, and all the steps that grace displayed which drew the wondrous plan. This wondrous plan is as says a poet, "Sons we are through God's election, who in Jesus Christ believe." God the Father says, which is better, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." And as Jesus the Son says, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." And to Mary he said, "Go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God and your God." Thus the risen and glorified Son of God still owns his lowly disciples in brotherhood with himself on the Father's side, while he is equally their brother on the mother's side. And this wonderful and ever blessed relationship exists in the election of God's grace. This is truly glorious grace! "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God." And since the Father calls us his sons, this holy relationship exists and abides in us. What "amazing grace," that children of earth, creatures of a day, should be the sons and daughters of "the Almighty God, and everlasting Father," and brethren of "the Prince of peace!" Thi

is God's new covenant with his chosen people, whom he foreknew, in which he takes away their sins, and is merciful to their unrighteousness; and this covenant of life and peace is in "the grace of God that bringeth salvation" to dying sinners, to the aged men and aged women, to the young women and young men, to the servants and to the masters. It's heaven-inspired and heart responding sentiment is, that all the chosen and blessed, predestinated and called, justified and glorified people of the living God should be forever to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Yours in Jesus.

D. BARTLEY.

DEAR BROTHER GOLD:—I have been impressed to write to the LANDMARK. But when I read the LANDMARK I think my experience is the same as others, and they could tell mine as well as I could; and then something would say to me, the half has never yet been told, and then I would be impressed again. Brother Gold, what a comfort it is when one obeys without the rod; so I will try to write some of my experience, not thinking it will comfort any one in the least.

About eight years ago one night this prayer pressed itself on me, then everything was taken out of my mind. I could not think of a word of the scripture, but when the words came they would open my mouth. These are the words, Father establish my feet that I may make straight paths in the way of righteousness and holiness, that I may not fall out by the way, but have peace with God and all men. I did not know at that time that there was any word in the bible like it, but afterwards I found in Heb. 12 : 15, 14, almost the same words.

I don't feel like I can say any more now. May the same comforting words, "Fear not little flock, for it is the Father's good will to give you the kingdom, be with every one that this embraces. Your sister in the hope of eternal life.

FANNY WILLIS.

Harker's Island, N. C.

DEAR ELDER GOLD:—You will see by this that I am still a mourner in a desert land, having no abiding city in which to rest my weary soul—except in Christ that I am, notwithstanding my unworthiness, unprofitableness and unfruitfulness, still a spared monument of the long-suffering, long-forbearance and loving kindness of a God whose mercy endureth forever.

Notwithstanding my request sent you perhaps more than a year ago to discontinue the LANDMARK to my unworthy name, you still, out of the generosity of your noble heart continue to send it to me, Now dear Elder, I do not feel that this is right. It seems to me too much like taking the children's meat and feeding it to the dogs. There are no doubt hundreds of the Lord's poor, more deserving than I, to whom you could send the LANDMARK. Moreover, though indigent, I shrink from being a tax or burden, on the dear saints who generously contribute to the indigent fund.

For these reasons I prefer to forego the pleasure of reading the dear old LANDMARK. Long may the good Lord bless it and its proprietor and its editors.

I read with much interest and some profit, I trust, the article containing the account of the wonderful dream of the dear old lady, Mrs. Ham, whom, if my own unworthiness did not stand in the way as an insurmountable barrier, I would rejoice to call sister in the Lord. But

—oh, yes, but something over a year ago I sent you the narrative of two dreams given to me, whether from the Lord or of the flesh I do not know. I carried these dreams in my breast silently for about two years or more, and with many obedient impressions. I finally yielded and sent a copy simultaneously to the LANDMARK and to the Signs of the Times with the request to publish if impressed, that they were of the Lord and not of the flesh. In about three months they appeared in the Signs of the Times, together with a lengthy and what seemed to me a very able and comforting editorial on the subject of dreams generally, from the pen of Elder Chick. Now, you had, of course, good and satisfactory reasons to yourself for declining to publish those dreams which I do not now call in question. Now I do not wish to be understood as complaining in the least. For had I been in your place and you in mine and felt as you did as to their merits and the propriety of their publication, I would probably have done as you did. I know that if the Lord had put it into your mind to publish those dreams they would have been published. I know it is all right or it would not have been so. And the fact that you did not publish those dreams does not detract from my love for you in the least. O, no, no.

I am sorry my financial circumstances are such that I cannot see my way clear to take and pay for the LANDMARK until my days are numbered. The 13th day of last May I reached and passed my three score years and ten. I should be rejoiced to receive a letter from you whenever the Lord impresses your mind to remember me. As ever yours in the bonds of affliction and tribulation.

NANCY S. STIPP.

EXPERIENCE.

If I am not deceived I have had a desire ever since I joined the church to write what I hope the Lord has done for my soul, and why I joined the church when my father was not there. When I was very young I had serious thoughts about death and judgment. I loved to hear people talk on the subject of religion, and thought when older I would do better and be a christian too. I did not think I was very sinful, but thought I was as good as some already, but as I got older I got worse instead of better. It seemed I continued to get worse until I became troubled about my poor soul. I would try to pray to the Lord for mercy. It seemed it was a sin for me to try to pray. These feelings would wear off for awhile, and I would enjoy myself as before. Then they would come on me again heavier than before. I would try to pray, but it appeared to me I grew worse until I lost all hope of ever being a christian. The thought of being sent to torment seemed more than I could bear. I thought if the Lord sent me to torment it would be right and just what I deserved. It seemed there had been a time for me to do better, but it was too late now. These feelings troubled me so that I could not rest day nor night. When I was asleep I would dream of judgment day, and would dream of falling on my knees trying to beg the Lord for mercy. I carried a little testament in my pocket, would go off to myself and read it, and could find nothing in it that would deliver me from my feeling of just condemnation. I loved to read the experience of christians, loved to hear preaching, could not keep from shedding tears. The preacher could tell my feelings better than I could, but he could tell how he was

delivered and leave me feeling that mine was the worst of all cases. I did not want any one to know I had such feelings, but could not keep from shedding tears, and try to bag the Lord for mercy, and thought I was the worst of God's creation, and was going to die, and if I died in that condition would go where mercy never would reach me. Oh Lord, have mercy on me, was my cry. One night while in much trouble I dreamed I went to hear brother Bodenheimer preach. While he was preaching I felt so miserable on the account of my sins it seemed that all my strength failed. I thought I fell to the floor weeping on account of my sins, and thought brother Bodenheimer came to me, raised me up, and told me my sins were forgiven. I did believe what he said and I have never been able to tell how I felt next morning. All my trouble was gone, every thing seemed joyful. I tried to be alone to keep from being noticed. I did not want anyone to know how I felt. I wanted to hear brother Bodenheimer preach and wanted him to baptize me but I did not think I was a christian. I felt better but could not believe I was changed, so I got into trouble again. The desire of baptism was in my mind much. I tried to ask the Lord why did I love to hear preaching, want to be with the members of the church, and I a poor sinner? While in this condition brother Burch preached at Wolf Island church. I had intended to go to hear him until the night before he was to preach, when I was taken with toothache so bad I could not sleep. The next morning I told my step-mother I did not want to go, my tooth ached too bad. She said she wanted to go, and if I did not go she would not. I went, but not willingly. My tooth was easy before we got there.

It was the first time brother Burch preached at Wolf Island, and I thought the best sermon I ever heard. I was made to hope and believe I was one of God's chosen, and felt it was good for me to be there. I don't think I ever enjoyed preaching better than I did that day. I went home it seemed as light as a feather, and tried to ask the Lord to make it plain to me in this way, if I was a christian my tooth might not ache that night, and if I was not it might ache. I promised the Lord if he would make it plain in this way I would not have any more doubts. My tooth never ached in two weeks, but I could not keep my promise. I was afraid I was deceived. This was in March 1874, when I was wondering what made me have such feelings? Why did I love the Baptists, and want to be baptized? These words came to my mind with force, By this you may know you have passed from death unto life because you love the brethren. I went on in this way until the following August. One Sunday in August I heard my Father preach, and I promised the Lord I would offer to the church the next meeting which was September. When the day came my step-mother said to me, you stay at home to-day, and I will go and to-morrow I will stay and let you go. I was glad to hear her say that. I wanted an excuse, and I thought I had a good one, thought I would be satisfied with it, (If my step mother had known my feelings she never would have spoken as she did.) I was contented until it was too late for me to go, then I was in so much trouble I could not work. I cried and talked with my sister Julina. I told her I felt like some one would join the church that day, and if I had been fit I could have gone too. When my parents came

home they told us 6 had joined the church that day. I felt I had done worse by breaking my promise, and could not keep from weeping, and trying to ask the Lord to forgive me, and if he would spare my life nothing would keep me from going next meeting. I knew my father did not expect to be there, and as he was pastor of the church, if I should go and offer in his absence, troubled me. I wanted to talk with him first, but could not say a word. The night before he was to leave home my brother read an experience in the LANDMARK. I was so full hearing such good news I thought I could talk when he got through reading. I went out in the porch to wipe my tears away, but when he was through reading I could not say a word. The next morning I followed him to the road wanting to talk with him. I could not say a word to him about my feelings. I did not want to go to the church in his absence. He had before this time asked me if I did not have a hope, but I could not own it when he would talk with me. When we got to the road he bid me goodby and left me with a heavy heart. I thought I would go and talk with sister Mary. I did not want any one to be with us, but before I had any chance to let her know what I wanted they were seated in the room. It seemed there was no use for me to try to talk. I felt like if I had anything worth talking about there would be a way provided, and concluded not to try any more, I felt so miserable. We had not been seated long before my sister said to me, I have been feeling for sometime that you had some good news to tell, and if you have I want to hear it. I felt that there was a way provided, and if the house had been full of people I could not have held my tongue. I did not care who heard me. After

talking with her she said, if I wanted to go to the church it would be all right with my father. I tried to ask the Lord to keep me from going to the church if I was not a christian. I had to go or break my promise. I was afraid to break it again. These words would follow me, 'For if you know his will and do not it perform, The cross will grow more heavy till, perhaps you'll grow luke-warm.'

When the day came I went to church, and felt very badly while brother Bodenheimer was preaching. When the door was open for the reception of members I do not know how long I kept my seat. The first thing I remember I was shaking hands with brother Bodenheimer. My bad feelings were gone, my father's absence did not trouble me. I told the church a part of what I have written and was received. It was a joyful time with me, but when night came I become troubled, fearing I was deceived and had deceived the church. I thought if they knew me as I knew myself they would not have received me. I was so troubled I felt it was my duty to go and tell them how sinful I was, and ask them to cut me off. I did not feel fit to be with them. When my father came home I told him how I felt. After talking with him I felt encouraged, and did not tell them my intention. I had wanted brother Bodenheimer to baptize me ever since I dreamed of him, and I wanted my father to go in the water with me too, and the 2nd Sunday in November 1874 we three went in the water, and brother Bodenheimer baptized me. I have never regretted it. I don't feel fit to be with the members now. I think I love their company, love to hear them talk, but I can't live as I wish to. I sometimes think if I was a christian I would not be afflicted as I am, but my afflictions

are light compared with Job's. I know my afflictions are light compared with what I deserve, though it has been 6 years since I have been able to do a days work. If I am not deceived I can say with Paul, if I am a christian I am the least of all. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, for to will is present with me, but how to perform that which is good I find not. I have been more lengthy than I intended and yet the half has not been told. My father was Elder Robert Shreve.

REBECCA SMITH.

Altamahaw, N. C.

FORTY YEARS AGO,

When I was a young preacher the custom of churches, as well as preachers in the Baptist ranks, was quite different from what it now is. Then the churches ruled the preachers, and required their preachers to serve their home churches and to exercise their gifts only in the bounds of those churches, or their own Associations at farthest: now many of our preachers, as soon as they are ordained, so as to serve the churches, refuse to do the work for which they were ordained, under a pretext that they have no impressions to serve churches but do have impressions to ramble over the country at large, and so do independent of the will of the churches at home, or abroad, serving their own wills and yet say they are the servant of the church. The effects of such a ministry is to leave the churches without pastors at home, and preach to the churches abroad that have faithful pastors. Many of them by such a course leave their home churches, who need their preaching, to go without it, and force themselves on churches who do not need their

services, as well as receive the liberality of churches that belong to their faithful pastor, and thereby cripple his usefulness to his churches. Is it not a fact that many of our preachers are now doing nearly all their preaching out of their own bounds on this plan; and it is also a lamentable fact that some at least who are so going among the churches where they are not known, that do but little or no preaching at home, and could not get a respectable congregation at home.

There are two remedies for this evil; the first is to put only such as give gospel evidence of being called of God to the ministry to the work: second, limit them to your churches at home, until they are proved, and until they are officially invited by other churches to visit them. Forty years ago there were no such preachers among Baptists who neglected their churches, their neighborhood, and families, and rambled over the country at large, having what is called "a good time" at the expense of the innocent and the reproach of Christ. Then I advise the churches to rein in your preachers from living and preaching away from home, the most of their time. The man that is not needed at home, is not needed anywhere, and the man that is nobody at home will be a nobody abroad, when you find him out. I do not know of one preacher who attends to his home churches, his neighbors, and his family, and tries to support himself and family and goes occasionally as he is invited, that has ever disgraced himself or reproached the cause of Christ. So none of my remarks apply to those. But are intended to apply to men who are nobodies, at home.

Forty years ago there was not such a system among Baptists as

now is. No traveling over the country in every corner where there are any Baptists. Preachers then did not claim to be called of God to neglect their home churches, to go hundreds of miles to preach constantly to strangers, neither are they called of God now to do so. I confess I have no such call, neither do I believe any one else has. Moses was only "moved at times to visit his brethren." "The spirit of the Lord only came upon Sampson" at certain times, and the preacher who takes all of his impressions, as they are called, to be of the Lord, is far from being a judge of himself, much more of others. Sampson had impressions to go into the house of a harlot, but they were of the flesh, and not of the Lord. Saul had impressions to conceal the cattle that God told him to slay; but they were of the flesh, and not of the Spirit. He also had impressions to go to the "witch of endor" when the Lord refused to answer him, which proved that Saul had no use for God, any further than God served his purpose, and so it is until this day. As long as such preachers can use the name of God and His church to serve their fleshly ends they will be as full of zeal as ever Saul was, but when God will not allow his name, and cause to serve their carnal desires, they would as soon serve a witch, as to serve God, Saul-like.

As a remedy, and the only remedy of those evils, I suggest that I myself and every other preacher only give out appointments to visit churches out of our own section, as we are invited officially by the churches. If the churches need and wish our services they can give us an official invitation to do so. I am willing myself to submit to this rule, and if I get no invitation to come over to "Macedonia." I shall

be satisfied that "Macedonia" does not need my help, and if "Macedonia does not my family does. So I shall not be without a call at one place or the other, but I do not want to answer "Macedonia" when it was my family necessities that made the call. I want "Macedonia" to say, "come over and help us" instead of my necessities saying, "go over to 'Macedonia' and get help. There are two calls and the last named call is the call of a hypocrite, liar and hireling in the ministry to-day. They are hypocrites because they pretend to be what they know they are not; they are liars because they say money has no influence to make them go; they are hirelings because they "Divine for money, and prophecy for reward."

L. I. BODENHEIMER.

High Point, N. C.

ELDER P. D. GOLD:—I find myself in all my undertakings nothing but a sinner. If you and the balance of God's good people will pardon me I will write a little of my feelings if not mistaken.

When at the age of seventeen I had a dream. I dreamed I was traveling and there were three of us together. We came to a large, deep, square pit full of fire and smoke, and we had to cross this pit on a small piece of clean white pine timber, and it was very thin, would bend with one of us. We were afraid to start, but something told us to come and it would hold us up, so we started to cross as there was no other way for us to go. I was the youngest of the three, and behind on the foot way. The others had crossed, and I was nearly across when the plank caught fire, and the end burned off. I fell on the very edge of the burning, hot pit. The one next to me took hold of me and pulled me out. I was saved, but

my hair was scorched. I saw then that it was the Lord's power that saved me. I was deeply concerned about my soul then for about 4 years, and joined the Methodist church, but soon saw that my works were nothing, and had them to drop my name, and tried to throw away my feelings went to dances, used profane language, and many other things that were bad.

I lived this life from 17 to 30 years. When my burden got so heavy I could not bear it I thought, but would sin right on, and try to drown my feelings that way, but got worse all the time, till July 18th, 1877. On the morning of July 2nd I got up wearied for I had not slept much that night, and was attending to my domestic affairs with cast down feelings. It seemed to me the sun did not shine like it commonly did. Everything looked dard, (the sun was up.) I thought I had to die right then. For a little while my breath was short, and nearly gone it seemed. Then all at once I was weeping and felt better for a day or so. When satan, I believe told me this was all foolishness, and I partly believed him, I was confused, and did not know what to do. The last week in July there was a revival meeting at a Christian church. I attended and when they were calling for converts, as they call them, I went forward and was received (and deceived,) I believe now. Well, their preacher was not ordained, and could not baptize, and another preacher was called to baptize myself and others.

On Monday night before the day for baptism Wednesday I had a dream. I thought myself and one of my dear brothers in the flesh were going to the place of baptism, and we heard some one call to us and we turned and went in the most beautiful house I ever saw. When we got in there Elder James Wilson,

and three other Elders whom I did know, and told us not to go any farther for the Christian church was not the church of Christ. We stopt and I awoke. Then I loved the Baptists, and have loved them ever since. I was raised to look on the Baptists as wrong. But I believe they are right. I wish I was as well satisfied about myself being right as I am the Old School Baptist church being Christ's church. I want you and all God's people every where to pray for me. Your unworthy friend.

R. E. STANCL.

Banks, N. C.

ELDERS GOLD AND LESTER:—I seat myself this morning to try to tell you some of my troubles in this life. But if in this life only we have hope we are of all men most miserable. Being in possession of a little hope which is an anchor to the soul both sure and steadfast, and which enters into that within the veil, whither the forerunner has entered for us, we are blest. O happy thought that when this earthly house is dissolved we have a house not made with hands, eternal in the heavens. If I am one of that number that was chosen in Christ before the foundation of the world, embraced in that covenant ordered in all things and sure, then I will be one of that happy throng that will sing not unto us, but unto thy name belongs the glory. If I am not in that number all of the Missionary inventions and intentions cannot put me there. Then surely by grace are ye saved, through faith, and that not of ourselves, it is the gift of God, not of works lest any should boast. So then we are saved by hope. How well we would like to know that we are christians; but if some one were to tell us that they knew that they were christians we

could not have any fellowship for them. For we have not so learned Christ. We cannot have sight and hope both. If we have sight we are without hope, and without God in the world. Could David have been in possession of knowledge when God turned his back on him, and he was made to cry, Thou hast hid thy face and I am troubled.

I have an impression to preach as I have thought for 10 years, but my own unfitness to perform such a task often makes me tremble and quake. To think of having to stand before a congregation and try to tell them that there is no other name given under heaven whereby we must be saved, is a solemn matter. Oh how bitter to tell a people that you know will not have it, and yet how sweet to speak of Jesus being the way to heaven, a way and a high way where no lion's whelp has ever trod, neither the vulture's eye has ever seen. None but the redeemed of the Lord can go therein, because Christ is their leader. He leads them in paths they have not known, and he has promised to never leave them, nor forsake them. So then truly happy art thou oh Israel. Who are like unto thee, O people saved by the Lord. Yours as I hope in full fellowship.

J. W. McCLANAHAN

Foca, Putnam Co. W. Va.

“He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm 126: 6th verse.”

We have no clearer illustration of the travel of all christians; neither have we any greater promises or fuller assurance of divine guidance than we find in this passage of scripture, and to my understanding none plainer on the doctrine of election and redemption. It also teaches that “faith without works is dead.”

The character here mentioned is

the regenerate man, the child of God. “He that goeth forth” seeking the way of the Lord, “and weepeth” lamenting their corrupt nature, their proneness to sin “for our transgressions are with us, and for our iniquities, we know them. The “bearing precious seeds” I think, means faith, that repentance brings instruction, a newness of life, faith, that the Lord is the saving strength of his anointed “that he will feed them and lift them up.” He that repenteth, the repentance of a “godly sorrow” will without a doubt “come again rejoicing,” for listen! “I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble.” Also, “the ransomed of God shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, sighing and sorrow shall flee away.” “Bringing his sheaves with him” manifest fruits. Webster defines sheaves “as a bundle of blades, or fruit.” The Psalmist here teaches a continued serving; daily living in obedience and servitude; the single sheaf is, forbearing and blessing those who persecute and revile you; ministering to the needy, sick and distressed; relieving the weary and cast down; soothing the disturbed, tempest-tossed; encouraging the fallen; cheering the faint; esteeming each other better than ourselves; this is the “manifest fruits.” Let’s bind them into a bundle, and as love is the savor of all fruits, use love as the binding blade. “In love serve ye one another.” “If ye love me, keep my commandments.” Now the end of the commandment is Christ’s love of a pure heart, and of a good counsel, and of faith unfeigned, “then bear ye one another’s burden,” and “thus fulfill the law of Christ.”

There are children of God who

bear no fruit; no golden sheaves of life's fair refreshing grain, instead of earnest deeds, sow idle words, idle vows and awake to reap withered leaves.

"Nothing but leaves: the spirit grieves.
Over years of wasted life,
Nothing but leaves sad memory weaves,
As we trace our weary way
To comfort each lost and mis-spent day,
And sadly find no golden sheaves,
Only leaves, withered leaves."

Sad, sad, was the fate of the tree that bore "nothing but leaves." Let us "watch," be instant in and out of season, for "we know not the hour when the Master cometh." Remember the price of our rejoicing was once the weeping of Jesus as he prayed that the cup might pass, and was delivered into the wicked hands and suffered three long, dreadful hours upon the cross, all, that his people might enjoy the joys of his salvation. Then "blessed are they that mourn, for God will not forsake them. This God is our God forever and ever. He will be our guide even unto death. "This God," He who is "great and greatly to be praised," he who is "known for a refuge;" He of whose loving kindness "we have thought," He it is who has said, "Lo I am with you always even unto the end." The prayer of all chosen of God should be as Abraham of old prayed, "O that Israel might live before thee."

CLYDE GREEN.

NOTICE.

If your date is, for instance; 1 Jan. 00, that means that you have paid to 1 Jan. 1900. If it is 1 May 01, that means it is paid to 1 May 1901. If is 1 July 99, it is paid to that date. This is to explain what we mean by dates after names.

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.
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EDITORIAL.

WHAT FOLLY!

"They that observe lying vanities forsake their own mercy." *Jonah 2 : 8.*

Jonah spoke from experience. He had been observing lying vanities, and was when he spoke in the belly of hell.

No vanity has any substantial worth. Vanities are a gaudy vain show or appearance of good, but underneath is the sting. All vanities are lying. They never tell the truth, but always lure and deceive,

From the time the serpent beguiled Eve with apparent good—a promise of wisdom—but resulting in exceeding folly and sin unto death, until the end of sin which is death, it has been a deception and a forsaking of mercy. Take any case you please. A man snared by the lusts of the flesh, as Esau, selling his birthright for a mess of pottage, a profane person, who was utterly devoid of the value of the birthright, and sold it for a mere trifle, one that for a few moments of sensual gratification of

some lusts of the flesh, forsakes his own mercies, or those mercies that are surely given to the obedient. How foolish and hurtful. He that sins wrongs his own soul. One that leaves or forsakes the gatherings of the saints because of the love of money sells the joys of communion with saints for the lying vanity. What folly? In drunkenness we see this verified. When one abandons the safe road of sobriety, and plunges into the slippery and destructive paths of drunkenness, surely he is selling his place for worse than naught. It is a lying vanity. Does it ever fail to deceive? Never. Is it any respecter of persons? None. It would devour the comforts of a king or a prophet as quickly as those of the most obscure.

Oh how often have I found this true. He that sinneth wrongeth his own soul. How foolish to sin against God.

Jonah attempted to flee from the presence of the Lord. Where are any true joys except in the Lord's poor. In his presence is fulness of joy, and at his right hand are pleasures forever more. None can be so happy as those who obey the Lord. In keeping his commandments there is great reward.

What madness then must be in the heart of men to choose the way of death. There is nothing so foolish as man. While he claims great wisdom and skill he is more brutish than the beasts of the field.

But do God's people—his children to whom he has revealed his mercies—ever turn again to follow?

Does one of his people ever sin wilfully? Does one of them even after he has been in the deep sin again knowing it is sin? Yes, one may say as Jonah did, I do well to be angry even unto death. There is a madness, a desperation in sin that nothing but the grace of God can manage and reign over.

Jonah was a prophet of God. He attempts to flee from the presence of the Lord. But the Lord sent a great wind into the sea and the ship in which Jonah was fleeing was like to be broken. Wrath and mercy mingle. Jonah must be plunged into the boiling deep, but omnipotent wisdom commands a whale to swallow Jonah. Into the belly of hell he falls. Shut up as no other man had ever been, he ponders over his sin, his guilt, his wretchedness. Out of the belly of hell he prays to God and utters this startling truth, "They that observe lying vanities forsake their own mercy."

Should God bid one preach or impress him with any other service in his kingdom of grace, and that one attempt to flee from the merciful presence of the Lord, he will forsake his mercy, and be overwhelmed with grief and wretchedness. Whatever the command the Lord bids one do—if to be cast into the burning fire furnace, or dwell with lions, or traverse the great and dreadful wilderness, such only would be the safe place for that one then. It may seem that to choose some other way would be better, but he that disobeys will not only forsake his mercy, but

will be cast into great distress. In keeping of God's commandments there is great reward.

Jonah had no apology or palliation to make for his conduct. So far as we know he had not been shown that he pre-figured Jesus—who went down in the angry deep of God's wrath against sin, and over whom deep called unto deep at the noise of the waterspouts, the outburst of this great storm of wrath. What a furnace of affliction, what a devouring monster of the deep is the belly of hell. How hungry and never satisfied, rapacious, filthy, consuming is that seat of scorn. Yet here Jesus went to destroy him that had the power of death—that is the devil. But Jonah does not hint to us that he knew of this. Like all other servants of God when blest with repentance and the knowledge of their folly, his confession is, I have sinned and his plea is for mercy.

"Their own mercy." The mercies that God gives to his people are their mercies. There is no greater shame and confusion of face felt by a child of God than when he sees and feels the sin and folly of his course in departing from the living God.

Surely God is faithful. He in mercy visits our transgressions with the rod to humble and abase us, but has mercy on us. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

P. D. G.

SCRAPS.

A friend desires me to state

whether I believe in absolute predestination.

The word predestination occurs enough times in the bible to warrant all readers of the bible who believe it tells the truth always to receive the doctrine of predestination as being the truth. The word absolute nowhere occurs in the bible. To my mind there is no need of its use. Nor has the Holy Ghost supplied us with it. However some of our brethren, not thinking the word predestination sufficient to express what they hold, or because some hold to what they call a conditional predestination, have thought it proper to use the word absolute in order to explain what they mean by predestination.

To my mind the word predestinate is sufficient to express what is intended by its use. There could be no conditional predestination. God only can predestinate any thing. There is no power that can prevent, hinder or defeat what he purposes and predestinates, for all things, agencies, powers and causes are completely under his control. Therefore he does all his pleasure, wicked events are as certain to come to pass as righteous ones. The wicked shall do wickedly.

Predestination directly concerns the Lord Jesus, and his church, the body of Christ. For, or in the accomplishment of this all things are embraced and used as it pleases God, and yet the wicked have no excuse, shelter or covering for their sins.

Beyond what the word of God

teaches I desire not to presume or intrude.

A Little Friend requests my view of Matt. 8 : 21-22.

"And another of his disciples said unto him, Lord suffer me first to go and bury my father. But Jesus said unto him follow me, and let the dead bury their dead."

Some not sitting down first and counting the cost make boastful proffers of what they will do for Christ. Such do not know themselves, nor the Lord. Others that have felt their own vileness and seen and felt something of God's holiness, and the solemnity of his worship, make excuses. They have something else to do first. One is rejected with all his boastful offers. The other cannot be excused even to bury his own father. Why the dead can bury their dead. Those dead in trespasses and in sins can bury such as are literally dead.

A friend requests my view of the following, "Christ died for the sins of the whole world." There is not a scripture that reads just that way that I remember. John says, And he is the propitiation for our sins, and not for ours only, but also for the whole world." 1st John 2 : 2. The line of contention between those who believe in a universal atonement, and the redemption of all mankind; and those who hold that Jesus died and rose again, especially for the children of God, the sheep, rests on such scripture as that quoted above.

I am satisfied that each vessel of mercy will seek the Lord in a day

when he may be found, and will give diligence to make his calling and election sure. Instead of spending time in arguing on generalities the Lord's chosen people will strive to enter in at the strait gate. Their prayer is God be merciful to me a sinner.

A propitiation is that which satisfies the justice of God's holy law, and placates or pleases the Father. The offering of Jesus is well pleasing to God, and when the heart of man believes this he has the witness in himself that he is accepted in Jesus the beloved.

This is true not only of Jews but also of Gentiles, or of the whole world, the entire world, thus putting all of his people on the same foundation which God hath laid in Zion.

A dear sister requests my view of James 5 : 13-14. What is the afflicted—and what the sick therein mentioned? Employment is given to God's people in all conditions of life. Are any afflicted? What shall such do? Pray. Are any merry? What shall such do? Sing Psalms. Why not dance and go to parties, frolics, worldly amusements? Are any among you sick? Let him send for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. Why not send for the doctor, and get a lot of medicine, and take that? That is what the people are generally doing. Where is our faith? Do we believe in the name and power of the Lord? When the

Son of man cometh shall he find faith on the earth? One says, the days of miracles are past. Will most of us act though we believe that. Is not the Lord's power to heal as great as it ever was? Has he told us to quit praying to him?

What is the difference between being afflicted and being sick? An afflicted one is tried in Spirit—is of a sorrowful spirit. Hannah was afflicted. Daniel was sick three full weeks, and ate no pleasant bread. Sickness affects the body specially. Natural people or people of the world may be sick. God's people alone are afflicted. They may also be sick.

Afflicted people should pray, are in a condition to pray. Merry people here means God's people who are rejoicing. Let them—not get drunk, not act foolish, but let them sing songs unto the Lord in praise to him. If any are sick let them send for the Elders to come and pray over them, and anoint them with oil in the name of the Lord. The Lord must be owned, worshipped, trusted in, and the sick will be healed.

P. D. G.

Friend T. N. Pearce requests my view of Matt. 20 : 20-25.

The mother of Zebedee's children with her two sons request of Jesus that these two sons may have the chief place in the kingdom of heaven, one on each side of Jesus. This request for them is made by their mother.

It is common and natural for

mothers to ask special favors for their children on account of the natural affection that they have for their offspring. It is also common for children to use their mothers for such purposes. See how Adonijah makes his request through even the mother of Solomon for a certain favor which cost him his life. The Catholics make their prayers through the mother of Jesus also. But where is any scripture warranting this?

We hear of many talking and writing of a heaven whose happiness will be greatly enhanced because we will see and be with our natural kindred there.

But no one will ever enter heaven because he is your child or my child, or a son of Adam. It is only the children of God that will enter heaven. Nor will any of them enter there bearing the image of the earthy Adam, nor any earthy person, but they will all bear the image of Jesus and be like him.

Much of the religion held nowadays is carnal. We see this in obituaries and other writings. We should aim to speak, write and act truth continually. Whatsoever ye do in word or deed do all unto the Lord.

When this request was made of Jesus he said, "Ye know not what ye ask." How often that is true. When we ask any favor for ourselves above others, whether from partiality or otherwise we know not what we ask.

He also said, "are ye able to drink of the cup that I shall drink

of, and to be baptized with the baptism that I am baptized with?" They that ascend to exalted places must take low seats. Can you die as Jesus must die? Can you drink with him of the cup of death? Can you be overwhelmed with the suffering of the baptism of his death? Can you tread the winepress of the wrath of God as Jesus must, and all the waves and billows of divine wrath roll over you? The baptism of Jesus' death they must be able to endure if they should have such places in his kingdom. They say they are able. But how little did they know.

Jesus said, ye shall drink indeed of my cup, &c. They should be crucified with Christ. They should be partakers of his sufferings as that when the one died for all then were all dead; for as he died for all then all in the death of one for the many died, and as one rose for all, he, as the first fruit, shows that the whole lump is holy, or shall rise from the dead. In this blessed unity of Jesus and the church, his body is the assured salvation of that body. Hence Christ said, ye shall indeed drink of this cup, and be baptized with his baptism.

Hence the heirs of promise having this unity with Jesus, the life giving head are quickened, blessed with repentance toward God, faith toward the Lord Jesus, and are exercised to put on Christ by baptism or being planted, buried with him by baptism into the likeness of his death. So the question to one of these quickened ones is, what doth hinder me to be baptized? The answer is,

"if thou believest with all thine heart thou mayest." Believest what! That Jesus Christ is the Son of God. That is sufficient.

But Jesus says to give places on the right hand and the left in his kingdom is not his right or business. God the Father does that. Let him though that would be chief or the greatest among you be your minister. How unlike the world this is, for in the world he that would be great exercises authority over the others. But when you seek a servant's place this is proof that you are not of this world. The greater your sufferings in Jesus the greater your exaltation in him. We that live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

P. D. G.

SCRAPS.

Mr. J.T. Brummitt requests my view Matt. 12 : 31-32.

There is one kind of blasphemy that shall never be forgiven unto men, and that is blasphemy against the Holy Ghost.

Then it is good for us to fear in order that we have that wisdom to depart from evil. Those that fear they may sin are safer than such as have no fear.

The unpardonable sin or sin against the Holy Ghost is charging the work, operations, leadings or teaching of the Holy Spirit to the agency of satan, and shows such a degree of hatred to God, and those guilty to be so far under the power

of satan, that they are given up to strong delusion to believe a lie and be damned—who received not the love of the truth.

"But whosoever shall say thou fool shall be in danger of hell fire." Matt. 5 : 22.

Sister A. P. Summer requests my view of the above scripture.

Anger toward a brother has no toleration in the kingdom of heaven. He that shall say to his brother, thou fool shall be in danger of hell fire.

Love is the great and blessed bond of union in the gospel. He that loveth not is not born of God. He that holds hatred towards a brother that would consider and brand him as a fool hath that enmity in his heart that calls for the sorest judgment on him. Vengeance does not belong to us. If we hold that principle in us it calls for the severest punishment on us.

Brother A. V. S. Aldridge requests my view of Rev. 11, concerning the two witnesses.

A reed was given to John with which to measure the temple. This reed was no common, weak reed to be driven about with every wind of false doctrine, but it was like a rod, strong and overcoming. This was that he might measure the temple of God and all that worship therein, together with the altar. Great correctness and exactness are to be observed in this measurement. Nothing true is to be left out, nothing false is to be included.

But the court without the temple is not to be measured, but is given

to the Gentiles, and the holy city shall the Gentiles tread under foot forty and two months. While the true worshippers are sealed as measured, but cast out and oppressed, God gives to his two witnesses power to prophesy forty and two months, or while the holy city shall be trodden under foot, and these two witnesses shall prophesy, clothed in sackcloth or in great heaviness and mourning.

These two witnesses—the scripture and the ministry with the church—are as olive trees supplied with oil from the Lord, and as candles* supplied with light to all in the house; however the world not only does not hear them, but tramples them under their feet, and casts them out, and their bodies lie as slain in the streets of Sodom, or where false worship prevails, and where Jesus was crucified. Literally it was Jerusalem, but in point of corruption it is false and oppressive as Sodom and Egypt.

But the power of God is in them. In the days of their prophecy no spiritual blessing comes except according to their power. Curses also come according to their will.

When their prophecy is finished the beast (false religion that comes out of the bottomless pit,) shall make war on them and kill them. This is now true. The bible and true gospel preaching are both dead in the eye of this corrupt age, and are ridiculed in the eye of the world in the sense that they are disregarded and of no weight before men.

But yet the time will come when

God's word shall be glorious, and his preaching be honored by all that know the truth.

P. D. G.

A CHRISTIAN WALK.

"Walk not as other Gentiles walk." Gal. 4:17.

Other Gentiles were alienated from the life and saving grace of God; they were in nature, and in their natural vanity of mind and blindness of heart and ignorance of salvation by Christ, worked all uncleanness with greediness. But you who are born of God have not so learned Christ, but to put off concerning former conversation the old man—the carnal mind—and put on the new man which after God is created in righteousness and true holiness. Besides you have by God's grace been given a right spirit and clean heart and been renewed in the spirit of your mind. And in proportion to these great unspeakable blessings with which God for Jesus sake has blessed you above a worldlian, should your walk or general conduct be better than his, you must walk worthy of the vocation wherewith you are called, and that is not expected of the worldlian who has not thus been called. This places you not only on a higher plane of moral conduct, but under obligations to walk worthy of it, that the worldlian knows not nor feels. No one expects any better of a worldlian—many of them at least, to get angry and sin, curse and take vengeance, if possible. But you must not—better things are expected of you—the

world expects it, and will notice wrong conduct in you, when it would not of a worldlian. It expects and the Lord requires better of you; you must resist evil and do right as that evil and wrong doing will not only reflect on your profession but on your heavenly Father's cause and family, just as immoral conduct—crime—will reflect on your natural father and family. A man that has no father cannot dishonor him. While as a child of God and member of his visible church, you take the name of a christian, and assume the character of a disciple of Christ. Therefore never forget that you have that sacred name and character to sustain by a godly walk and conversation, or otherwise to reproach, dishonor them which is to dishonor Christ who died for you.

A worldlian has neither the blessing nor obligation. Then I repeat there is a great deal more required and expected of you than of another. Therefore never gauge your conduct by that of a worldlian, but let your walk in all godliness be as much purer and better than that of the world, as your moral and religious plane as called of God is higher; so that all men see the distinction that glorifies God and honors Christ and blesses you.

P.

GREAT IS THE MYSTERY OF GODLINESS.

Many people have said, "If I believed in election and predestination &c, as you do, I would take my

fill of sin." I know at once that such have not my experience—that they have not been killed to the love of sin, that they do not, cannot, appreciate Jesus as the Saviour of a helpless, ruined sinner. And that hence they do not, cannot love Jesus still to sin against him—and all sins of his people are against him—is their greatest, sorest grief in this life. And if I should try to explain and say to such, "How shall we that are dead to sin—already had our fill of it—live any longer therein? Know ye not that as baptized into Jesus I was baptized into his death to sin? and that like as Christ was raised up from the dead by the glory of the Father even so I also should walk in newness of life, and that thus my old man is crucified with him that the body of sin might be destroyed, that henceforth I should not serve sin?" They could not understand. Nor can they at all understand the unutterable groanings and cry of "O wretched man that I am, who shall deliver me from the body of this death serving sin." And hence, as themselves loving and rolling sin under their tongue as a sweet morsel to a hungry stomach, while still trying to balance it off with good works, it is a great mystery to them that we refrain from and live moral and upright before God and man, in so far as we do. For true genuine Primitive Baptists want, and try, and do live more godly in this world than others; and the mystery with others is, that we, believing that once saved, saved to all eternity, do not go on in what they term the

pleasures of sin since, saved any way. Thus great is the mystery of our godliness to them. While it is great to us in another sense, or that Jesus has saved us and given us his spirit of godliness.

P.

ASSOCIATIONAL NOTICE.

The Staunton River Primitive Baptist Association will be held with the church at Cane Creek at or near Ringgold depot on R. & D. R. R. in Pitt Co. 5 miles east of Danville, to commence on Tuesday after the 1st Sunday in August 1899 and continue three days, a general invitation to all of like faith and order extended. Those coming by rail road will be met on Monday August 7th 1899, at Ringgold by members of said church. Please write to W. H. Wilson, J. J. Smith, H. J. Dodson, C. W. Dodson or R. L. Dodson in reference to same several days previously. Done by order of the church May 20th 1899.

J. S. Dameron, Mod.

R. L. Dodson, Cl'k.

The next session of the Contentnea Union will be held, the Lord willing with the church at Nahunta and to commence on Saturday before the 5th Sunday in July 1899. Yours in hops.

L. J. H. Mewborn, Cl'k Protem.
Jason, N. C.

OBITUARIES.

LILLIE F. PATTERSON.

The subject of this notice died at the home of her parents Mr. J. T. and Mary J. Patterson in Danville Va. She was born Jan. 27th 1880, and died Jan. 30th 1899. Lillie was a kind and affectionate child, and was loved by all who knew her.

It was sad for loved ones to part with her, but God saw fit to take her. She belonged to the Missionary church. The last words her Father understood her to say were papa, sing Jesus is the light of the world. She lived nearly three days after this, but was not conscious of her suffering. She passed away without a struggle. She leaves a father, mother, three brothers, and two sisters, and a host of friends to mourn her loss. I hope they will feel to say thy will oh Lord not mine. She was cut off in the bloom of youth.

May the Lord bless my brother with wisdom and grace to bring up his children in the nurture and admonition of the Lord. Written by her aunt.

RHODA SHIELDS.

Danville, Va.

SAMUEL ROMIE MCCAIN.

He was the Son of D. N. and Cora L. McCain, was born Oct. 19 1897, and died Oct. 17 1898.

Little Romie was sick nearly all his life, but never had very bad spells until his death. Though being sick so much, yet he was very playful, laughing and trying to talk. He leaves a father, mother, and two sisters, and many other relatives and friends to mourn our loss, but our loss is his eternal gain. But how we do miss him. For the last two or three months of his life when I would go in the house I would see him walking around the chair playing, and he would look at me and smile. Oh how sweet and pleasant he looked but now he is gone. We shall never see his smiling face here any more. It seems like hard patting, but the Lord knows best. He has taken the little babe with him to dwell for ever more. While I hated to give the little one up, I hope to be resigned to the Lord's will, for he is much better off now than he would be here in this troublesome and sin-stricken world. For the little babe is resting in the arms of his dear Saviour, and my prayer is that the Lord may enable us to bear our troubles and afflictions with patience, ever looking unto Jesus the author and finisher of our faith, and that he will prepare us all to meet our little ones, and be with Jesus, where we may forever be able to sing ceaseless and undivided praises to Father, Son and ever blessed Spirit in that world without end. Written by his father.

D. N. McCain.

Newport, N. C.

PETER T. DODSON, SR.

This dear brother was born July 12th 1826, obtained a hope in our Redeemer about 1848, was married to Miss Mary J. Ferrel Dec. 28th 1865, with whom he lived and raised 8 children, 5 sons and 3 daughters to be grown, whose hearts and tongues can never tell what papa has been until now. He was a good father, an affectionate husband, and a hard working, industrious, honest citizen. Though he professed a hope in rather early life, he never joined the church until the 16th of Feb. 1898, when he joined the Mill church, in Pittsylvania Co. Va. and was baptized by the writer, after which time he lived an orderly, loving member, and was much esteemed by the church and pastor.

We generally had the pleasure of grasping his dear hand at least twice a month, and did on the 2nd Sunday in Dec. 1898, when we said he looked as well as ever, but our Father's will was for us not to see his smiling face again in our midst, (oh how sad it is to lose a good brother, a good neighbor; but the Lord doeth his will and we must be still, and know that he is God.)

On the 12th of Dec. he fell, receiving an injury that resulted in death, on the 16th of Dec. 1898. Notwithstanding kind hands and hearts did do all that was in their power for his relief, and recovery, but the appointed time had come for him to go home to the Father to be with Jesus, to see him as he is, where the wicked cease from troubling, and the weary to be at rest. May the good Lord bless the bereaved family, church and neighbors, in my desire, Amen.

THOS N. WALTON.

ROBERT TURNER AND E. C. TURNER.

Robert Turner was born in Franklin Co. Va. May 5th, 1814, and died Aug. 20th 1898, making his stay on earth 84 years, 3 months and 15 days. Elizabeth C. Turner his wife was born in Franklin Co. Va. Feb. 20th 1817, and died Jan. 20th 1899, making her stay on earth 81 years and 11 months.

They were married Feb. 13th 1840, and lived happily together more than 58 years. Of this union were born to them 9 children, 6 girls, and 3 boys. They lost 1 son an infant and 1 in the civil war. One daughter 16 years old died of pneumonia. Four of the daughters are members of the Primitive Baptist church.

They lived one year near Reed Creek church. Then they bought land near Figsboro, Henry Co. Va. and lived there the remainder of their days.

During the long life of Robert Turner I am requested to say by his son he never had a fight with a man, never had a lawsuit, never warranted a man, and never was warranted.

They were highly respected by all that knew them. They were truthful, kind and hospitable to everybody.

Robert Turner was not a member of the church: but was a professor some 14 years previous to his death. He was a strong believer in the Primitive Baptist doctrine. He was truly a model man. His character and orderly walk were certainly worthy of imitation, and it was a good example for a member of the church to be governed by. For years previous to his death he was strict to attend the Baptist meetings, and seemed to enjoy the preached gospel.

I was with him some during his sickness. He seemed to bear his afflictions with great fortitude and patience. His suffering was great, being heart dropsy. He said to me, I hope I am saved; but said it was nothing good that he had done, and if saved it was the goodness and mercy of God.

Sister Turner professed a hope in Christ at the age of 14 and joined the church at the age of 16 years and lived a consistent member 65 years.

There was not a blemish upon her character during this time, always filling her seat in church, and was truly a mother in Israel. She was strong in the faith to the last, and bore her afflictions with christian fortitude.

Their children were as kind and tender to them as could be. I never saw children more kind and devoted to father and mother than they were. Mr. B. H. Turner their son never left them, and he and his were living with them at the time of their death, and waited on them as long as they lived, and did all they could for them.

B. H. Turner is one of the faithful sons, never tiring, always ready to do the bidding of father and mother. How you will miss them, dear children. If tears of sympathy could have turned aside the shaft of death you would not have lost them. But we feel that your loss is their eternal gain.

Let us bow in humble submission to the

will of God. For his works are done in righteousness.

They were laid away in the family burying ground near their home to await the morning of the resurrection.

Z. T. TURNER.

Figsboro, Va.

MARY VENA BOROUGHS.

Little Mary Vena Boroughs, daughter of Mr. and Mrs. G. B. Boroughs, of Ty Ty, Ga. (formerly of N. C.) was born Oct. 23rd 1897, and died April 24th 1899. Aged 1 year 6 months and 1 day.

While it was a heart-rending trial for the fond parents to give up their darling babe, yet we feel that the dear Lord suffers no sorrow on earth that heaven cannot heal, and that he abundantly assured them both of the fulness of this truth, and to be reconciled to this dispensation of his holy will. How good it is to know and feel that "God is too wise to err, and too good to be unkind," and doeth all things well. For indeed all that he doeth is planned and purposed by an infinite intelligence, and executed by an absolutely omnipotent hand, and too, his everlasting love, mercy, and grace, occupy just as important a place in such dispensations.

May the dear Lord bind up the broken hearts of the disconsolate, and confirm them in the belief of the truth.

MORGAN BROWN.

Ty Ty, Ga.

A. J. HUDSON.

By request of sister Hudson, and her children I send you for publication the obituary of her beloved husband, A. J. Hudson. Brother Hudson was born in Rockingham Co N. C. 22nd of Feb. 1820, and died November 28th 1898, making his stay on earth 78 years, 9 months and 6 days, if no mistake.

Brother Hudson died in a few hundred yards of where he was born and raised, and lived in the same neighborhood until he died.

He was a farmer and industrious and economical and made a comfortable living. He was regarded by his neighbors as an honest, quiet, and peaceable citizen.

In 1851 he married the oldest daughter of Elder Robert Shreve: from this union 9 children were born, 5 sons and 4 daughters, all living except one son. I think in the year 1868 he professed a hope in Christ,

went to the church at Wolf Island and told what he hoped the Lord had done for him, and was gladly given the right hand of fellowship, and his membership remained there until his death.

He adorned the profession he had espoused by an orderly walk and godly conversation all his life. I never knew of his giving the church any trouble. He never preferred any charges against any, nor did I ever know a charge brought against him. He was known to be a peaceable man at home, in his neighborhood and in his church. The church had great confidence in him as a peace maker and as long as he was able to attend to business he was called on for advice. So the church has sustained a loss that I fear will be hard to fill. I do not know that brother Hudson had an enemy anywhere at home in his neighborhood, or in the church. He was prompt in attending his church meetings unless providentially hindered. He was taken sick at his church meeting and had to be carried home before preaching, and never was able to go any more, though he lived several months. Sister Hudson, his wife, was very sick and not expected to live most of the time brother Hudson was confined, but brother Hudson had all the attention given him that kind, loving and dutiful children could render. Now may the God of all grace uphold and comfort you in your declining years. May the Lord bless your loving and dutiful children.

T. R. WILLIAMS.

APPOINTMENTS.

J. A. BURCH.

Sardis..... Monday after 1st Sun in June
 Hillsdale..... Tuesday
 B. F. Whites..... Wednesday
 Abbotts Creek..... Thursday
 Bunker Hill..... Friday
 Saints Delight..... Sat and 2nd Sunday
 Pine Forest..... Monday
 Clear Spring..... Tuesday
 Wilson..... Wednesday
 Madison..... Thursday night

W. B. WILLIAMS.

Autrys Creek..... 1st Sunday in June
 Meadow..... Monday
 Tysons..... Tuesday
 Red Banks..... Wednesday
 Great Swamp..... Thursday
 Flat Swamp..... Friday
 Spring Green..... Saturday

Hamilton..... 2nd Sunday
 Conoho..... Monday
 Cross Roads..... Tuesday
 Little Creek..... Wednesday
 Old Sparta..... Thursday
 Conveyance needed.

J. E. ADAMS.

Cedar Island..... Sat and 3rd Sunday in June
 Hunting Quarter..... Monday
 Nelsons Bay..... 4 p. m.
 Davis Shore..... Tuesday
 Straits..... Wednesday
 North River..... Thursday
 Beaufort..... (Mr Garners) night
 Morehead..... Friday
 Newport..... Sat and 4th Sunday
 Hadnot Creek..... Tuesday
 White Oak..... Thursday
 Haskins Chapel..... Friday
 Beaver Dam..... Saturday
 Sandy Bottom..... 1st Sun in July
 LaGrange..... Monday
 Nahunta..... Tuesday
 Goldsboro..... Wednesday
 Conveyance needed.

A. J. TAYLOR & P. D. GOLD.

Philadelphia..... Sat and 3rd Sun in June
 Ebenezer..... Monday
 Elder Taylor will remain a week. Please arrange appointments for him.

E. E. LUNDY.

White Oak.... Monday after 3rd Sun in June
 Meadow..... Tuesday
 Tysons..... Wednesday
 Falkland..... at night
 Autrys Creek..... Thursday
 Sparta..... Friday
 Old Town Creek..... Saturday
 Tarboro..... Fourth Sunday
 Coneto..... Monday
 Cross Roads..... Tuesday
 Lawrence's..... Wednesday
 William's..... Thursday
 Hopeland..... At Night
 Deep Creek..... Friday
 Kehukee..... Saturday
 Mt. Zion..... First Sunday in July

GOOD MEDICINE.

Stop before you proceed any farther. Good health proceeds from a good stomach. If the digestive organs are in fine working order sickness is out of the question, good health can be regained and retained by taking Braggs 4 B. B. B. It cures indigestion, constipation and biliousness, and tones up the whole system, so you will feel that life is worth living. Put up in capsules 60 in a box, 30 days treatment for 75 cents, 6 boxes \$4. H. C. Bragg, Sole Manufacturer, Connorsville Ind. For sale by P. D. Gold, Wilson, N. C. at above price.

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NOTICE.

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P. D. G.

NOTICE.

Remember the price of the LANDMARK is one dollar a year. Please help us to obtain some new subscribers. Old subscribers can pay back dues at one dollar a year.

WILMINGTON & WELDON R. R. and Branches. & A. C. L. R. R. Co of South Carolina.

Cond. Schedule.—SOUTH BOUND

DATED Apr 15 1899.	No. 23 Daily	No. 41, Daily	No. 49 Daily	No. 25 Daily	No. 45 Daily
Lv Weldon	A. M. 11 50	P. M. 9 43	A. M.	P. M. .....	.....
Ar Rocky Mt.....	12 05	10 35	.....	.....	.....
Lv Tarboro	12 21	.....	.....	.....	.....
Lv. Rocky Mt.	1 00	10 35	5 40	12 52	.....
Lv. Wilson.....	1 58	11 14	6 30	2 40	.....
Lv. Selma.....	2 55	11 52	.....	.....	.....
Lv Fayetteville	4 30	1 10	.....	.....	.....
Ar. Florence..	7 25	3 15	.....	.....	.....
No reg daily ex Sun.	P M	.....	.....	.....	.....
Lv Tarboro.....	6 00 pm	.....	.....	.....	.....
Lv Rocky Mt.....	6 45 pm	.....	.....	.....	.....
Lv Wilson.....	7 10 pm	.....	.....	.....	.....
Ar Goldboro.....	7 50 pm	.....	.....	.....	.....
Lv Goldboro..	.....	A. M. 7 00	P. M. .....	.....	.....
Lv Magnolia..	.....	7 00	3 20	.....	.....
Ar Wilmington	.....	9 15	4 25	.....	.....
	PM.	A. M.	5 5	.....	.....

TRAINS GOING NORTH.

	No. 23 Daily	No. 41, Daily	No. 49 Daily	No. 25 Daily	No. 45 Daily
Lv Florence.....	A. M. 9 48	P. M. 7 41	.....	.....	.....
Lv Fayetteville	12 20	9 43	.....	.....	.....
Lv. Selma.....	1 50	10 52	.....	.....	.....
Ar. Wilson.....	2 35	11 35	.....	.....	.....
No reg ex Sun	.....	.....	.....	.....	.....
Lv Goldboro.....	5 15 am	.....	.....	.....	.....
Lv Wilson.....	5 45 am	.....	.....	.....	.....
Ar Rocky Mt.....	6 15 am	.....	.....	.....	.....
Ar Tarboro.....	7 04 am	.....	.....	.....	.....
Lv Wilmington	.....	P. M.	A. M.	.....	.....
Lv Magnolia.....	.....	7 00	9 05	.....	.....
Lv Goldboro..	.....	5 14	10 43	.....	.....
	.....	6 45	12 30	.....	.....
Lv Wilson.....	P. M.	A. M.	P. M.	P. M.	.....
Ar Rocky Mt.....	2 35	11 31	10 35	1 10	.....
Ar Rocky Mt.....	3 30	12 07	11 35	1 53	.....
Lv Tarboro.....	12 21	.....	.....	.....	.....
Lv Rocky Mt.....	1 30	12 09	.....	.....	.....
Ar Weldon.....	4 30 P. M.	A. M.	P. M.	.....	.....

Days except Monday. Daily except Sunday
Train on Scotland Neck Branch Road leaves
Weldon 3:35 p. m., Halifax 4:15 p. m., arrives Scot-
land Neck at 5:05 p. m., Greenville 5:57 p. m., Kina-
on 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 Parnell 9:10 a. m. and
4:00 p. m., returning leave Parnell 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 Plym-
outh 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 Goldboro,
N. C., daily, except Sunday, 7:51 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 9:30 a. m., 1:40 p. m., arrive Nashville to 10 a. m.
4 03 p. m., Spring Hope to 40 a. m., 4 25 p. m.

Returning leave Spring Hope 11 00 a. m., 4 55
p. m., Nashville 11 22 a. m., 5 25 p. m., arrive at
Rocky Mount 11 45 a. m., 6 00 p. m., daily except
Sunday.

Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 3 10 a. m. and 4:15
p. m., Returning leaves Clinton at 7:00 a. m. and
10 40 p. m.

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

J. R. KENLY, Gen'l Manager.

T. M. 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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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.

SECRET SOCIETIES.

As the Primitive Baptists are unreservedly opposed to secret societies, what I say in this article will not be information to them, yet I hope may prove interesting. Having in years past been a member of two prominent secret societies, I have been asked my reasons for joining and for leaving.

These reasons I will briefly state and trust good may be done.

Why did I join? Honesty compels me to say that selfishness and curiosity were the principal motives that actuated me. I do not deny that I entertained some desire to benefit others, yet this desire was limited to those whom I received benefit from, namely, members of the same society. So this in itself was a species of selfishness. To help those who help us is purely a worldly motive. There is no christian spirit in such service. It is of the earth, earthy, and its reward never reaches beyond the service. Of such it is said, "Verily, they have their reward." I therefore expected to receive benefit from my connection with the lodge. This benefit I anticipated would come first, in the shape of friends. But a friendship obtained through secrets made known and dues paid up is a friendship purchased, and will last only so long as the payments are forthcoming. On its face this

is right, for thus the principle of the lodge is being carried out, namely, to help its own members who are "in good standing." By my lodge connection I also looked for brighter prospects in life. Should I meet with difficulties the "grip" would help me over them; should I become involved in trouble the brotherhood would help me out of it; should misfortune overtake the lodge would render assistance. And, generally speaking, all this is done, provided you perform your part, but if one is too poor to "pay his way" he is not a proper subject for secret societies' charity.

And then, curiosity actuated me to some extent. I wanted to know the much-talked of secrets. I was anxious to investigate and see if these things were true—if there was virtue in the lodge. The order was popular, I loved popularity; the members, generally, were sociable, I wanted to be social; the lodge had the appearance of a worldly institution—I professed no religion, and was a seeker only of worldly things. To the lodge I went, and found that which I sought, but which could not long satisfy.

But why did I leave? To reply to this question may appear to some to be tinged with egotism, but I plead innocent of such a feeling. Selfishness and curiosity in no way actuated me now. Not an idea of making more friends, of brighten-

ing my prospects in life, of forming alliances by which carnal aid, in any shape or form, would be given me, ever entered my mind. In fact, from a selfish standpoint, I had much to lose, and realized it. In turning my back upon the lodge, I felt my motives would be misconstrued, my actions unfriendly criticised, and my worldly prospects darkened. It was, therefore, a struggle. And, too, to break the ties of association was, from a personal standpoint, an unpleasant task; yet conscience—a principle within—a different way of looking at things, compelled me to sever my connection with my associates, and in so doing I felt then, and do still feel, a greater love for them than when united by the selfish ties of secrecy, for I was not leaving or renouncing friends, but a principle which they held.

But how did I come to see different? I had to some extent become a student of the Bible. I was seeking light, right and guidance. The story of Jesus, his life, words and deeds, affected me; and being a close observer of the tactics of secret societies, I could but compare their selfishness and enmity, to his unselfishness and love, and was deeply impressed with the great dissimilarity of principle and practice. And, too, I was led to inquire if he ever established a secret society, or would he consent to work in secret and upon such narrow platforms? It was then that such scripture as the following found lodgment in my heart: "I spake openly to the world . . . and in secret have I said nothing." "Be ye not unequally yoked together with unbelievers." "And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame to even speak of those things which are done of them in secret."

Thus I became dissatisfied, and to get ease of mind, severed my connection with all secret societies.

Now my reasons for staying out are much better than coming out, for I have found Jesus precious to my soul; besides I believe the principle of secrecy is in direct opposition to christianity; that Christ would, were he in the flesh today, join no secret society on earth; that the church is the best benevolent society in the world, with a platform broad enough upon which to work all the good one can perform in this life; that when a member of a church joins a secret society under the pretext of seeking to do good—or for any other purpose—he not only acts discourteously to his christian brethren who are not members, since their eyes cannot be upon him, but he especially dishonors his Master, who never established, authorized or countenanced any work of darkness.

And how can one who is a professor of Christ disobey his Lord and go into some secret worldly institution, even for the purpose of doing good? The Christian's Guide Book says, "Whatsoever ye do in word or deed, do all in the name of Jesus, giving thanks to God and the Father by Him." Now suppose a christian, as a member of a secret society, should do good, is not this good done in the name of Masonry, Knights of Pythias, or in the name of whatever society that holds his membership? If so, then it is not in the name of Jesus, as the command reads it should be. But the command is disobeyed, Christ dishonored, and the glory belonging to God is given to another.

What disobedient, ungrateful wretches men are to trample the word of God in the dust, disregard the claims of Jesus and refuse him their love, honor and praise, while

they join themselves to, and worship the idols of darkness!

Now before I close this article, I desire to give some information about secret societies in general, since many people, not well informed, seemed to think all great and good men belong to secret societies, and only fools and fanatics oppose them. John Hancock, the first signer of our declaration of independence, said: "I am opposed to all secret associations." Chief Justice John Marshall said: "The institution of Masonry ought to be abandoned as one capable of much evil, and incapable of producing any good which might not be effected by safe and open means." Wendell Phillips said: "Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence." Samuel Adams said: "I am decidedly opposed to all secret societies." Thaddeus Stevens said: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud." Garret Smith said: "Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It over-ruled the laws of the land and ruled the courts and ballot-boxes." John Quincy Adams said: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of christianity, or of the land." Millard Fillmore said: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control." Charles Sumner testifies: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization

and anarchy—Freemasonry and slavery; and they both must be destroyed if our country is to be the home of the free, as our ancestors designed it." George F. Penticost said: "God's word prohibits the believer from forming alliances with the ungodly in society. Whenever the christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual christian men by turning their hearts away from God THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them, and be ye separate saith the Lord,' was more needed than now." Dwight L. Moody said: "I do not see how any christian minister can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. But Mr. Moody, if you talk that way you will drive all the members of secret societies out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separate from the world, than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, if only one or two go with us it is all right."

Now secret societies are no doubt

of ancient origin. One authority says: "They had their origin in the mind of Satan. The moral and religious philosophy of the lodge dates back into the dim and distant ages of the past, and owes its origin to the first grand master in the Garden of Eden, through whose teachings our first parents learned to secrete themselves and don the aprons of the craft.

One thing is certain; they find their most congenial soil in heathen lands, and are among the curiosities of the Chinese Empire.

President James H. Fairchild said: "The very idea of a secret combination implies a barbarous age or a state of social anarchy. There is no place for it in christian civilization."

And more, they are dangerous to good civil governments. Disraeli, Lord Baconfield said: "In conducting the governments of the world, there is not only sovereigns and ministers, but secret orders to consider, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

This monster has a good grip on the throat of the governments of the old countries, and makes itself felt.

A good authority on Italy says: "King Humbert is himself a Mason, and political preferment here under the civil government can only be safely retained and bettered if the holder joins the order."

Another authority says: "Spain is in the clutches of this secret power, and all chief officers from Sagasta and his Cabinet downward are filled by Masons."

Now, how long before, in our own country, as in Spain and King Humbert's dominion, the way to political preferment will be through secret societies? Cannot the impartial observer see that this power is secretly but surely placing its bony

fingers upon the fair throat of American liberty? And more, cannot such an one see that lodge religion is a false religion and directed against the law of God and gospel of Christ?

Read Paul's picture of the nation's under such worship, recorded in Rom. 1:21-32.

Now when we Old Baptists see and meditate upon these things—when we see professed christians sending missionaries to so-called heathen countries to convert people from secret society religion to Christ, while in our own beloved land this same secret lodge religion has so entrenched itself in these same churches that, for the most part, their preachers, like the eight hundred and fifty priests and prophets that compromised on false religion and were fed at Jezebel's table, dare not utter a warning against this dangerous form of anti-Christ at home, through fear of arousing the enmity of the lodge or of losing their salaries, we can but wonder at their inconsistency, and lament their zeal for the god of mammon. But, be it remembered, the time will never come when God will have no Elijah to wage war against the corrupters of his pure religion, though, as in Elijah's day, the warfare may appear to be against fearful odds. Yet this is God's plan, that his strength might be shown in weakness, and the victory—for all secrecy is doomed to defeat—might be of God and not of man.

Yours in a precious hope,

R. H. PITTMAN,

Bishopville, S. C.

LET BROTHERLY LOVE CONTINUE.

ELDER P. D. GOLD, DEAR SIR:—I would be glad to say brother, if I was worthy, but am not, and fear I

never shall be. I am a reader of the LANDMARK, and have been for several years. I have often been comforted and filled so full by reading it, that I would have to stop and shed tears, sometimes hiding myself from others; but there has been a long dry winter with me. Sometimes I can't enjoy anything hardly. It seems like a fire gone out, never to kindle again, but thanks be unto God, I hope I love the truth when I hear it preached. Sometime back Elder J. D. Vass came through our country preaching the undeniable truth. I heard him twice, and I was so animated at his preaching at Muddy Creek that it awakened in me what I hope is brotherly love, or at least gave me a love for him and the doctrine that I hope will continue. I have just read in the LANDMARK his answer to the request of his brethren and sisters where he traveled, and it filled me so full that I can't express the love I have for him. May God bless him and uphold him to declare the whole counsel of God, that he may shun not to show to the household of faith every sin that she commits, and warn them to walk in obedience to God in the newness of life, letting their light shine before men, putting no occasion to stumble in a brother's way, so that this brotherly love might continue.

Mr. Gold, it seems sometimes it is almost more than I can bear to see the cause of Christ trampled under foot like I do see it. I wonder how it is that God don't withhold his blessings from us, nationally, so that we can't enjoy anything; but then I remember he said, "I will have mercy on their unrighteousness," and then I can say he is a merciful God. If it was not so, what would become of poor me? Sometimes, and at nearly all times, my own case is the most mys-

terious one I ever thought of. Then at other times the life of the people who claim a hope in Christ gets on my mind with more weight than all other matters put together. I see some who appear to think just so they go to church, shake hands and say brother, that is all right. But this don't create this brotherly love. This is not what is meant by the words, "Let your light so shine." Even the Pharisees can and do meet, shake hands and say brother, but if your righteousness does not exceed their righteousness you can in no wise enter the kingdom of God. When a person goes to the church and claims a hope that his sins are pardoned, and tells an experience that causes brotherly love to spring up, he should then be earnestly engaged in trying to so live that he will put no occasion to stumble in a brother's way, and by so doing brotherly love will continue, because this is the love of the people of God. They don't love to do anything that will hurt the feelings of one of those little ones, but some will go on in such a way that the feelings of all lovers of truth, honesty and justice are hurt, and he knows he is doing the very thing that he would condemn in others; for instance, let a brother or friend or foe come to you and make a promise, and not fulfill it, nor even try, and can't give any lawful excuse for the failure, and you are ready to condemn him; or if he gets your means of living and holds it off from you, not questioning your needs, you are compelled to condemn such living; you say he is not letting his light shine as a christian; you will say a man of the world has more honor than this man, so you have not the brotherly love for the man of the world, and you haven't for this untruthful member.

Professors should be careful to

maintain good works, by dealing honestly in the sight of all men, and laboring with their own hands, so that they will not burden others, and brotherly love will continue.

Your friend in tribulation,

W. R. FOUNTAIN.

Lanier, N. C.

Remarks.

My impression of friend Fountain is, that a man whose conduct is as good as his outside of the church, would be a very pleasant and useful member inside. Try it.

P. D. G.

EXPERIENCE.

DEAR BROTHER GOLD:—Since I have complied with what I hope was my duty to be baptized into the church of the living God, the Primitive Baptist church, I have become impressed with the idea of telling what I hope to be some of the dealings of the Lord Jesus Christ with me as an experience up to the time that I joined with the Primitive Baptist church.

When I was a boy I became to feel that I was a sinner before God, and that I was beneath the love and mercy of the great God of heaven. Everything seem so gloomy and dark to me that I thought that I was losing my mind. When I was sent anywhere by my dear parents everything seemed so dark and gloomy to me that I feared I would not be able to reach home again.

I went on in this condition for some time until quite a young man. I engaged myself to a merchant to sell goods in a country store in which I had to sell whiskey and deal with the followers of the devil. Someone remarked that I was agent for the devil which approximated it very closely. I thought this position away from home would cause

this unworthy feeling to depart from me. I was thrown in company with gamblers, drunkards, and the worst of sin and pollution. I soon became a card-player by being led on by others telling me there was no harm in a game of cards, and soon I found myself a gambler. I became so low in sin that I began to think of my dear mother and father at home as the poor prodigal son did when he had lost all confidence in the flesh and self works. He thought of his kind and merciful father who had plenty and to spare to his dear children. I thought of the happy fireside where mother and father taught me of the richness of good morals, and in the nurture and admonition of the Lord. I said to myself, my dear parents would be grieved in their hearts if they knew that I am playing cards, so I decided then and there that I should play no more cards, nor allow any more played in the store. This must have been the workings of the Lord with me.

Soon after that I left there and returned home and became a school teacher in the public schools. I could not get away from that burden and desire to be with christian people at times, but when I went to hear preaching I felt so little and the members and preachers seemed so great that I would get as near to the door, or in one corner of the church as I could, so that they could not see me.

While I was teaching near Rocky Mount, N. C. in Nash Co. and boarding at brother M. B. Williford's who was living in Rocky Mount at that time, I had a very pleasant dream one night. I dreamed of being in a large upper room of some plain looking building where there was a large congregation of people, and in their midst there was the Lamb of God that

taketh away the sin of the world, and he held out his hand to me and shook hands with me.

I told this dream to brother Williford, as I now am permitted to call him by the grace of God, and he told me that was a good dream, but I could not see the beauty in it then that I can now. I went to work then to try to get religion by the works of man, and efforts by teaching Sunday schools and doing good as I thought in many ways to attain to salvation, but salvation I learned by experience was of the Lord, and could not be reached by feeble man. I attended a Missionary revival at a school house near Rocky Mount, known as Juvenile school house, and when the invitation was given for sinners to come forward who wanted to be christians, I felt it must be for me; for I felt myself to be heavy laden with sin, so I went forward and was afterwards baptized into the Missionary church, feeling that my burden would be removed, but not so.

I was at that time courting Miss Lula Brake who afterwards became my wife, and earthly companion, but we were divided on religious matters which marred our pleasure, and caused us both to mourn, and me to say as did Paul, Oh wretched man that I am who shall deliver me from the body of this death.

I went on that way for about ten years until it seemed to me the Lord had withheld all his blessings from us, and we should be devoured by the evil one. I have prayed that the Lord might bring us together in Christ Jesus our Lord many times, when my dear wife was asleep and knew nothing about it. I think the Lord has since answered my prayer for our good and his glory. On the 2d Saturday in April 1898 my wife went before the church at the Falls and told what

good things the Lord had done for her, and was baptized on Sunday. She went to her father's on Saturday night after she was received and left me alone at home. No one will ever know how I felt that night. I could then feel something of the agony that our dear Saviour passed through the night in the garden of Gethsemane, but next morning when my wife was baptized and came out of the water with the smile of Christ on her face my burden was removed, and I felt that I wanted to praise the Lord the balance of my days. My wife and myself felt as though we were just married, and we had a feast in the Lord, but after that I remembered that myself and wife were still divided, and the burden of sorrow returned again to make me mourn. I then became dissatisfied with the Missionaries, and was convinced that the Primitive Baptists were the people that I once hated and had become by the power of God to love. So on the 2d Saturday in April 1899, one year after my wife was baptized I told of the little hope I had and was baptized on Sunday. Your brother I hope.

W. H. WORSLEY.

Rocky Mount, N. C.

ELDERS GOLD AND LESKER, DEAR BRETHREN:—I will try to offer a few thoughts for the readers of your paper. "Though I walk through the valley of the shadow of death I will fear no evil, because thy rod and thy staff do comfort me."

I once thought it read, Through the valley and shadow of death. This valley is a shadow of death, that death that the apostle referred to when he said, I bear about in my body the marks of the dying of the Lord Jesus; and again he said, I die daily.

In this valley the militant kingdom are traveling and it is the shadow of death. The sinner enters this valley when he is quickened into divine life. This valley is equivalent to where it is said, "Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from hence, and the valley of Achor for a door of hope." So this valley embraces the entire pilgrimage of the children of God. David was well acquainted with this place, and he learned by experience to trust in the Lord and fear no evil. He said, when I say my foot slip-peth: thy mercy, O Lord, held me up. So the Lord holds up all of his children even to the present day. So God has kept his children in this valley in all ages of the world, and will as long as time lasts. Notwithstanding one being a child of God is often beset with the pangs of death. Paul was given a thorn in the flesh, the messenger of Satan, to buffet him, lest he should be exalted above measure through the abundance of revelation: so in this respect God had a use for Satan, for it is also said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." And this is the reason they occasionally mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint.

This rod and staff represent the power of God, for he is a wall of fire round about Zion, and the glory in the midst. His power wards off the enemy, and his glory or grace in their hearts makes them feel established in the Lord. If God's children were not in possession of this rod and staff they would faint by the way. They are helpless as to themselves even to

press forward towards Jesus, but the apostle said, he could do all things through Christ who strengtheneth him. We are under as many obligations to God for our effectual pilgrimage as we are for our adoption as children of God. If David could have a travel on his pilgrimage by himself he would not have asked the Lord to lift up the light of his countenance upon him. This rod and staff reflect the light on the path of the pilgrim in order to direct him aright. If it was not the case we would fall by the way. The power is in the Lord, for it is said, Lo I am with you alway, even unto the end of the world. The Lord is as good as his word, for there is no failure with him; from the fact that all power both in heaven and in earth is given into his hand; so he has the power and that includes every thing that pertains to God. So David was sensible of where his strength was. It makes no difference how poor and weak we are, for then we are the strongest. For we never can glorify God aright as long as we trust in ourselves. Paul said, For we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. And when we are in this condition we are meek and humble, and then we are not puffed up one against another. It seems to me that we need more of the chastening of the Lord. Oh that it would please him to chastize us gently. David knew what sore chastizements were. He occasionally became self-exalted, for God had said the seed of Abraham could not be numbered, and for the attempt to number Israel God offered David three things, and told him to choose one of them. He was in a great strait, and said, let me fall into the hand of the Lord. God's children at the present time would

rather be directly chastened by the hand of the Lord than to fall into the hands of the enemy; and for this cause one of the apostles desired to be delivered from vain and wicked men; for all men have not faith. Paul said, Who hath delivered us from so great a death, and doth deliver us, and in whom we trust will yet deliver us. These past deliverances enable us yet to trust in the Lord. The more affliction we have to bear prepares us still to bear the more, and why? Because it possesses us with more patience. "For tribulation worketh patience, and patience, experience; and experience, hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The love of God is the key note of his children while on their pilgrimage, and all of the other graces of the Spirit harmonize with it. When we are in possession of the love of God we do not get into vain jangling, for this love hides a multitude of faults, and then we can bear one another's burdens and fulfill the law of Christ. When this is the case we fear no evil, for we have an acquitted conscience before God, and it is worth more than all things that belong to time; and why? Because they will fade and pass away; but to have a conscience void of offence toward God and man is a foretaste of heaven itself. When God's children get nearly through this valley oftentimes their hope is greatly strengthened. It was so in olden times, even in the days of Jacob when he was on his death bed. Possibly it was his brightest day when leaning upon his staff, and then and there he blessed the twelve tribes of Israel severally as God directed. Joseph seemed to be aware that the chief blessing would be given to Ephraim, but he

desired it to be given to Manasseh, and placed his two sons so; Jacob's right hand would be placed up to the head of Manasseh. Jacob could not frustrate the purpose of God. This occurrence shows very conclusively that God directed Jacob, for his eye sight was dim, and he willingly crossed his hands, and placed his right hand upon the head of Ephraim. Even to the present day when God directs his children they go in the right direction. The reason we so often go wrong is because we trust in ourselves, and do not seek direction of the Lord.

ASA D. SHORTT.

Turtle Rock, Va.

"Behold the handmaid of the Lord; be it unto me according to thy word."—Luke 1st chapter.

DEAR BROTHER GOLD.—I wish to offer some thoughts on the above scripture, and try, in my weakness, to compare this experience of Mary with what I consider the christian experience, even down to the present time. I suppose Mary—the mother of Jesus—was a good, pious, moral girl; for the scripture says she was a virgin, and that covers it all. I also suppose that she had heard the law and the prophets read frequently, or she may have been able to read them for herself. At any rate, I feel sure that she was familiar with the prophecy that says, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," etc.—Isa. 7: 14, and I think she believed it. But I haven't the remotest idea that Mary had ever thought for one moment, before the angel spoke to her, that she would ever be the natural, literal mother of Christ Jesus the Lord, the Saviour of his people. And I have thought that if ever any one had a just cause to shout for joy, Mary was that one; for she had an honor bestowed on her that

never could be bestowed on another. But instead of its bringing joy it brought trouble to Mary's heart, as to what manner of salutation this should be. But after the angel explained to her the nature of the conception, and the character and greatness of the child that she should bear, and her own glory and blessedness for having been the mother of such a child, she was made willing for God's will to be done, and she spoke out and said, "Behold the handmaid of the Lord; be it unto me according to thy word." And a little further on, when she was better established in the truth of the angel's declarations, she did break out in thanks giving and praise to God, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Now, if I could collect my thoughts on the subject, and had strength to write them, I would like to compare this experience of Mary with the christian experience at the present time; or at least with my own experience, for I know no one's experience but my own; and if, in telling my own, I should happen to tell a part of some other person's, they will know it, but I will not.

Away back in my youthful days, or at least in my early manhood, I went to hear the different religious sects that preached in our section. Even then I loved to hear the preacher tell his experience, and I very soon learned that the Primitive Baptists were the only ones that did this. Sometimes I would see a group of Baptists get together and talk of their spiritual travail, and I really enjoyed it; and even then—while I was as full of mischievous fun and frolic as any boy in the land,—I did sometimes entertain a secret hope that God would some time convict me of my sins, and bring me into the fold

with his true children. But I thought if he ever did I would know all about it, and would rejoice at it, for, you see, I was expecting him to deal with me after manner of either Moses' or Saul's experience, and speak with me face to face. But when the warning came that convinced me of the fact that I was a sinner indeed, and such a one as I had never thought myself to be, and showed me that I was justly condemned for my sins, it brought trouble instead of joy, and, like Mary, I was made to wonder in my mind, what manner of salutation it was. Yes, the questions seemed to be asked in my mind, why it was that I, who had always been so merry and cheerful, should now be all the time so low-spirited? And why was it that I, who had never thought much about death, (and when I did think of it, I viewed it as something a great way off, and for which I would have plenty of time to make the necessary provision), should now be, all the time, thinking about death? And why was it that death seemed so very near, and why was I expecting it all the time? And why was it that I, who had never thought much about God, and seldom called on his name, except it was to take it in vain, should now be all the time meditating upon the character and attributes of the God of creation, who, I now saw clearly must be the God of my salvation, if I was ever saved at all; and while I viewed him as a God of love and mercy, why was I made to view him as a God of justice, too? And why was it that his justice would come and take its place next to my guilty soul, and so completely shut off his mercy as to make it seem impossible for his mercy to ever reach my guilty soul?

And just at this time, when I was just ready to give up all for lost and

go into despair, why was it that Jesus, the very child that Mary bore, should come and raise God's justice high, and he, as the very embodiment of love and mercy, take its place next to my guilty soul, and plead with his Father, not for any worth or merit on my part, but for his own righteousness sake, to spare me?

And when I got this view, I too, like Mary, was made willing for God's will to be done in me, and like her could say in my feelings, if not in words, "Behold the handmaid of the Lord; be it unto me according to thy word."

And, like Mary, when I was a little better established in the truth of all these things, I was made to break out in thanksgiving and praise, saying, "Praise the Lord O my soul; let all that is in me bless and praise his holy name forever. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men," etc.

Yes, I wanted everything to praise God.

And now, should any of God's little ones who feel too weak to come into the fold, but are seeking food and shelter on the outside of the Shepherd's tent, see this, may the Lord bless all such with the strength of faith sufficient to enable them to go to the church, and let their actions, if not their words, say, "Behold the handmaid of the Lord; be it unto me according to thy word," for I feel that such a course will be to your health and comfort.

Brother Gold, do with this as you think best. Do not be afraid that, if I never see it again, I will love you any less. Lovingly, your little, weak brother,

W. R. WHICHARD.

Whichard, N. C.

DEAR BROTHER GOLD:—When I look at others who are afflicted, it makes me want a heart to pray, to pray and never cease, never to murmur at my lot, nor wish my sufferings less. O how richly the Lord has blessed me, and yet I am so unworthy. Yes; he has tenderly cared for me, all the days of my life. O that I could thank him more for his wonderful and gracious blessings, that he has so bountifully bestowed on me, a little worm of the dust. When I look back over my past life of folly and sin, I fail to describe my feelings. Oh, how far I glided out in the sea of darkness. Yet, his mighty hand, at his own time, tenderly and lovingly drew me back on shore, and, as I hope, put my feet on a rock, no more to be tossed by the waves.

The church of Christ stands today upon the "Rock of Ages," triumphantly proclaiming his divinity. And all the false theories with reference to man's superhuman character and superior moral excellence, which would rob God of his divine glory, crumble and fall before the sublime revelations from heaven. The religion of Jesus is wonderful and powerful. It beautifies our speech with truth and purity; adorns our deportment with courtesy and refinement, clothes our person with grace and culture, and above all fills our homes with peace and plenty. It has fed the orphan, sheltered the poor and nursed the sick. It has also elevated womanhood, purified manhood, and crowned the tender years of childhood life with a halo of sacred innocence. This holy religion is still clad with all its heaven-born freshness and glory. O, I feel to say, all the great wonders and works of men are but failures as to our eternal salvation. Take modern spiritualism, with its boasted wonders, and what has it done

for fallen humanity? Who has it made better or wiser by its marvelous disclosures, with all its alleged powers of penetrating into the unseen world, it has made no man either holier or happier. O, it's a miserable failure. But the religion of Jesus Christ is an acknowledged power for good in the world to the poor, dying, thirsty soul. O, what a wonderful Saviour. I do feel so unworthy of the many blessings bestowed on me day by day. But surely we are by nature children of wrath even as others, nothing good dwelleth within our flesh. But sweet and glorious thought, when our blessed Saviour, who knew no sin, was for our transgressions nailed to the Roman Cross, suffered, bled and died for our justification, gave up the ghost, saying, "It is finished," the work of redemption was made complete, therefore Christ is the worthiness of all his people. Verily, salvation is of the Lord. Where your treasure is, there will your heart be also.

I feel to hope I have been killed to the love of sin, and desire not to remain any longer therein, but choose rather to suffer afflictions with the people of God, than enjoy the pleasure of sin for a season.

Dear Brother Gold, please pardon such a lengthy, scattered letter. I didn't intend to write this much when I commenced, but my feelings became aroused over this grand and glorious doctrine of salvation by grace, and I wrote for relief. Pardon all amiss. Should you see anything worthy of publication, give God the praise and honor.

With much love to all the dear saints, I desire your prayers in behalf of your little sister,

ZILPHIA C. HERNDON.

Dorham, N. C.

ELDER P. D. GOLD, MY DEAR BROTHER:—Though I have not been

taking your paper long, I have been a reader of its valuable pages for some time, through the kindness of my much beloved brother B. W. Childress, of Alabama. And while I have taken and read many of our religious papers, I have found none that I like so well as I do the LANDMARK. I think the name appropriate, as all, so far as I have seen, seem to not forget the scriptural injunction, "Remove not the landmark the fathers have set." It seems to a poor old feeble one, as I feel myself to be, that in some quarters I see a disposition of some, claiming to be Primitive Baptists to remove these landmarks, and are desirous to be with the numerous crowd that is "ever trying to devise some new way," "but are not able to arrive at the truth." I can't think that even in this fast and enlightened age we can improve on the Lord's way. Your brother in a precious hope,

JOHN M. CHRISTIAN.

Pierce, Ala.

Remarks.

No. There can be no improvement on the Lord's way. He moved the fathers to set these ancient landmarks, and we are to abide in the metes and bounds which he has set and fixed. This is the good old way which those that are blest of the Lord desire to walk in.

P. D. G.

NOTICE.

Please, when you wish a change made in your Post office, state the one you wish it changed from, as well as the one you wish it changed to.

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.
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EDITORIAL.

A MARVEL.

Brother O. G. Gibson requests my view of Gal. 1 : 6-8 :

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel : Which is not another : but there be some that trouble you, and would pervert the gospel of Christ.

But though we or an angel from heaven preach any other gospel to you than that we have preached unto you, let him be accursed."

Paul was instructed so wonderfully in the mysteries of the gospel, and also so well knew the depths of Satan, and the many ways in which he deceives man, and how he employs artful and designing men to beguile unstable souls, that when he marvels at the way that the Galatians had been bewitched, we may well consider this matter.

The churches in Galatia had received the gospel with such manifestations of power—Christ had been evidently set forth crucified among them—and they had been called into the grace of Christ, and Paul had been so well assured of all this that he marvels to find they

are so soon removed from this foundation—this grace of Christ—into which they had been called, unto another gospel Was it another gospel? Is there another gospel of Christ? Is there more than one gospel of Christ? No. There is but one gospel of Christ.

Paul received this gospel not of man, nor by men ; but it was by revelation of Jesus Christ, or by Jesus Christ and God the Father who raised him from the dead.

This gospel comes with a holy calling. Who called these brethren into the grace of Christ? Was it man? No. It was God who called them into the grace of Christ.

Even if an angel from heaven should preach any other gospel let him be accursed.

Why were these Galatians so beguiled? The teachers that bewitched them preached Moses. Except ye be circumcised after the manner of Moses ye cannot be saved. That is the old text. It is an appeal that flatters man on his ability to keep the law of Moses, or to be saved by his own works.

Well may we consider the danger here of this craft. Satan's efforts have been chiefly in the way of perverting the truth by causing his ministers to preach another—which is not another—gospel. There is but one gospel, and Paul preached that, and all God's preachers preach the same gospel : How that Christ died for our sins, and rose from the dead for our justification.

Those that are called into the grace of Christ, are baptized into his death, and walk by the faith of

him, being crucified to the world, and the world to them, are the ones that abide in Christ, and bear much fruit. This fruit is love, joy and peace in the Holy Ghost.

Also Isaiah 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

We would prefer to see the sins of other people than to see our own sins. We would rather proclaim and publish the sins of other people than to confess our own. It is easier for a preacher to speak of the faults and blunders, the errors and delusions of other denominations, than it is for him to tell his own people to their faces of their faults. Especially too is it hard to lift up the voice like a trumpet—not to whisper so that it will scarcely be seen or heard—but to cry aloud, so that all may hear, and spare none, neither high or low, rich or poor.

If your sins are never shown to you, and your transgressions are never visited with the rod, what evidence have you that you are an Israelite?

The preaching that flatters one that he is no sinner, or that never rebukes or reproves him for his faults, is not the gospel of Christ; nor is that a faithful witness that never says to you, "Thou art the man," Both in the rod of correction, and in its consolations the gospel comes directly in power to the heir of promise.

P. D. G.

ASSOCIATIONS.

Deacon and sister J. O. J. Lewis of Thomasville Ga. have requested me to give through the LANDMARK, my views on Associations. Several others from different parts, who disturbed and doubtful on the same have during the last few months asked for my views. In compliance with which, I will say that I think Acts 15 justifies an assembly of brethren much like our associations would as made devoid of those features making them in so far institutions separate from the church; and other irregularities. Therefore I favor them as thus purged and left a simple and literal assembly or association of brethren, and that to meet, and act in conjunction with a church as under her rule and official authority, to deliberate upon and determine all questions affecting our faith, or of heresy, that have failed of settlement at, and by the church or churches infected. For thus the work done in the name of a church is stamped by the seal of her official authority, so absolutely essential to gospel validity; and whence alone that authority can spring, since given to church as such alone by Jesus. While the messengers composing, as representing two or more churches as witnesses, the decisions arrived at are established beyond controversy to the churches generally. Churches as such must rule and govern themselves in all disciplinary matters; but a question of heresy as to the one faith delivered, is quite another thing.

Yet only wherein a church has failed to establish it to the eradication of all heresy, must the question be submitted to an association.

The scriptures are our only safe guide. Read Acts 15, and you will find that the church at Antioch—a goodly distance from Jerusalem—had heresy among them; “Certain men which come down from Judea” had told them that “Except ye (Gentile believers) be circumcised after the manner of Moses, and keep the law, ye cannot be saved.” This was rank heresy. It seems the faithful members, in church capacity, labored in vain to kill it out; and perhaps sent for Paul and Barnabas to assist them: any way they came to Antioch and had “no small dissension and disputation with them” who favored heresy; and still in vain. Then the church determined that certain men, their membership, together with Paul and Barnabas, should go up to the church, Apostles and Elders, at Jerusalem “about this question.” “And being brought on their way by the church” at Antioch they went to Jerusalem; Paul and Barnabas preaching by the way as they went, and with more particular reference to the conversion of the Gentiles as bearing on the question to be deliberated. And when they were come to Jerusalem “they were received of the church (note this fact proving they came to meet with the church as such) and of the Apostles and Elders,” to whom they told what things God had done for the Gen-

tiles through them.” But there arose a certain sect of the Pharisees which believed saying it was needful to circumcise them (Gentiles) and command them to keep the law of Moses.” “Then the Apostles and Elders came together to consider of this matter;” that is, came together with the church at Jerusalem and with those brethren sent—we might say—as messengers from Antioch. “And when there had been much disputing,”—showing both sides of the question was argued by advocates—“Peter rose up” and made a speech against placing this yoke of the law on the neck of the Gentile brethren, which he said “neither our fathers nor we were able to bear.” Then Paul and Barnabas, and last of all James, made a speech to the same end which seemed to turn the tide of opinion generally and decide to reject and discard this yoke for the Gentiles. “Then pleased it the Apostles and Elders with the whole church, being assembled with one accord, to send men of their own company,” or membership (which implies the Apostles and Elders had membership with this church at Jerusalem) to confirm by word of mouth the letters they also wrote and sent to Antioch, and for general distribution, I suppose; which letters after greetings to the brethren told of their decision &c: and which might be called a “circular letter.” The great doctrinal importance of the decision, no doubt, caused them to send these brethren to aid in impressing its importance, truth and general reception. All

of the above shows such an assembly or Association, for this specified purpose met, as identified with for the time, a church.

Such an Association as this, according to my view, is not only scriptural, but a gospel necessity; not only as to general correspondence &c, but particularly as looking to a general unity of the faith; and thus attained to by the eradication of heresy and the establishment of pure gospel principles by "chief men among the brethren"—chief or first and foremost in biblical knowledge, spiritual understanding and interpretation of the scriptures and love and devotion to Christ and his kingdom or cause on earth. Such only should be sent as messengers to associations; who also stand thus apart from local party—strife, passion and prejudice, gendered by a discussion in the church infected. For I repeat that only when churches have failed to eradicate heresy and establish the true faith, should the question be submitted to associations. And how wise and safe to submit such questions of such vital importance to the church as a whole, to just such a multitude of counsellors. "Now think for a moment;—a church thus infected or threatened with heresy, and failing herself to eradicate it, even with the help of others—as in the bible example—what would she do but for just such an association to save her from it? Then how important and necessary in such an emergency?

This example, was, perhaps, the only case of the kind in that day,

calling for the one assembly. But Paul said after his departure "grievous wolves would enter"—"false brethren"—nominal professors—"would be brought in unawares to spy out our liberties in Christ, or the faith, and bring into bondage &c. And that this will continue through time, may be an excuse, if not demand, for the annual appointment of associations to meet such questions as they arise; the law of expediency would favor such.

Then my view is, let just such an association, for just such a purpose be appointed to meet with a church. And since the Apostles—always standing for the gospel law—give us to understand that the desire to see each others faces—as churches and brethren—and know the state and standing of each other, especially as to faith and practice, is a spiritual desire, and tends to our mutual faith, and provokes to love and good works as assembled together, let each church send up to the association by her messengers a scale and condition, together with any question of heresy that might infect or trouble her; if there is none such, then let her silence, or messengers indicate as much to the association, which will imply they abide in the faith. If no such question from any church comes, let the association spend the appointed time in public worship—always commendable and scriptural.

That I am the first to take publicly this position on associations—of whom I am aware—is why I am

so lengthy and, I fear tedious.

P.

OTHER QUESTIONS.

Sister Lewis asks in connection with associations, "Can a brother denounce associations as so unscriptural as to declare he will never attend another, and at the same time consistently claim he has fellowship for those who do believe in, and attend them? I always try personal cases by myself—put myself in their place. After which in this case, I can say that I can fellowship a brother who is practically obedient to, and is sound in the faith of the gospel, notwithstanding he may differ with me as to views on associations, predestination or other questions that do not touch to compromise the obedience and faith of the gospel of salvation.

Fellowship is based on love—that love that springs spontaneous in relationship by spiritual birth. Let one bring obedience and faith as evidences of that birth and we love him—fellowship him, no matter what he may believe on other points;—yes, we love him well enough to risk burning our hands in pulling him out of the fire of destructive error even while hating his garments spotted by the flesh. Paul had unabated fellowship for brethren while rebuking them sharply for error. If error destroyed it, alas for christian fellowship! This is why so many admonitions are given to long forbearance. How should we bear if there was nothing

to bear! And O how blest, how favored of God with the gift of his spirit and love in such measure as to say to an erring sinning brother "Father, forgive him he knows not what he does"—and how Christ-like! Ah we must bear and forgive much before casting away a brother.

As to pastors and evangelists, I dare not judge them as to personal call or claim of special gift; to their own one Master they stand or fall. Yet there are to be both pastors and evangelists till the church comes to perfect stature, or till time ends, but "with gifts differing." Rom. 12 : 6, "for to one is given," &c. 1st Cor. 12 : 8; "God gave some Evangelists, some Pastors." Eph. 4 : 11. This shows pastors are not evangelists; and vice versa. If one comes to me in the name of an evangelist, I receive him in the name of an evangelist, and get my reward; while if there is any mistake or wrong, it is between him and his God.

And as to the sovereignty of churches, or the idea that one church may not interfere with another, no matter how wrong in disciplinary rulings, that is a gross error: churches are as much subject to one another in this line, as members of the same church are to one another. Indeed the same law that applies to one, applies to the other. So that a church guilty of disciplinary error giving offense to another is subject, according to the scriptures, to be dealt with, and that by any church aware of the fact.

As to those irregularities and "new things trying to be imposed on churches and brethren," I will say try every thing by the law of Christ—prove all and hold fast to that which is good. The gospel in its every department and principle—and by which you may judge all things—is like Christ—"the same yesterday, today, and forever." So that "new things" are an innovation not to be tolerated for a moment; unless indeed it be some right thing so long neglected practically that it becomes new to begin it. I think most churches have so long left undone some one or more gospel duties enjoined, that it would be practically now to begin them now; yet, if so, it should be done. Then any thing new or old practically that has a "Thus saith the Lord" for it, should be received and practiced; while anything new or old lacking this should be rejected and discarded, however long it may have been practiced. How essential to have searched the scriptures so as to readily know what has, and what has not a "thus saith the Lord" for it? While our people are far better read in the scriptures than others, I am sorry to see, and to say that many of them are very deficient in this line.

Brethren and sisters, search them—let the word of Christ dwell in you richly; and among other things you will find you should be patient and long bearing, not with error, but with erring brethren: nor in the wrong spirit or way, correct wrong and reject error. Let me beseech you to abide by this rule and thus

"manifest the life of Jesus in your mortal body" as one witness—and glory to his name in this day of general reproach; nor be dismayed at the clouds that seem to overshadow you. It may be "the days of unleavened bread" and bitter herbs that you may taste. That which is behind of the sufferings of Christ as drawing you in closer fellowship; or a night of darkness when beasts of prey creep forth to drive you closer to him for refuge and protection; or it may be a time when God will permit these innovations for a time to demonstrate "false brethren"—nominal professors, who forsaking the "old paths"—departing from the faith, would carnalize the church and court the friendship of the world that the offense of the cross might cease and give place to fleshly honor and ease to themselves. And thus sell Christ, as it were, for selfish gain. This is my conviction. And this is what threatens division. Yet God forbid that you should have "false brethren" like the "false mother" who while claiming said "divide the living child." If so, the true mother—the faithful in Christ Jesus must make the sacrifice and stay the sword, though with groanings that cannot be uttered. And who is sufficient for these things? Only the spiritual can restore a brother overtaken in a fault. Only those who wield the sword of the spirit are mighty through God in pulling down the strong holds of evil and error. It is easier to hold the trowel in one hand, the sword in the other and

build and battle at once against an open enemy, in force, than to discard from the camp a wolf in sheep's clothing without hurting some one of the flock drawing away after him. And since Jesus had compassion on such—the ignorant and out of the way—how much more we poor mortals so prone ourselves to error! Not that we should condone wrong, but reprove it and contend earnestly for the faith. But oh let it be in the spirit of meekness ever looking to Jesus; who when the faithful, as well as the unfaithful, have been manifested and their faith tried and his purpose accomplished, will cut off those who trouble Zion: nor will, with the church as such, condemn those who have not personally "defiled their garments" but have them walk with him in white." Rev. 3:4. Then be strong in the Lord in all this warfare, never go down to Egypt—the flesh—for help; for her sword taken will pierce through your hand to your own wounding. Stand by the truth even to falling with it; in which case you will with it arise again: while to rise on error is as surely to fall. Rejoice that you are counted worthy to know the truth and suffer and contend for Jesus. Then be courageous in his name. And be comforted as to your concern for the church; it belongs to Jesus; he will save Zion: in due time he will give her repentance as her Prince and Saviour, and will cause her to arise and shine in that the glory of God is risen upon her. Then say to her—say to the faint-hearted and af-

frighted—to the wearied, battle-worn soldiers of the cross, to the groaning and sorrowful, you say to Zion "Thy God reigneth."

R. A. P.

A WONDERFUL MEETING.

Serving four churches as pastor, or attempting to do so, and feeling the importance of attending the meetings promptly, or that some preacher acceptable to them attend and serve, I seldom leave these churches, except to visit some associations, but the last fifth Sunday I visited Macon, Ga., where a three days' union meeting was held, and a union it was.

There were almost a dozen preachers—good ones—present.

Elder Cleveland preached the first sermon, and it was able and precious. Without naming all the preachers, I will mention Elder David Hitchcock. He is now in his 86th year, has been a Baptist since 1834, a preacher 53 years, without a blemish on his character. He preached on that occasion the ablest sermon I have ever heard, or ever expect to hear from a preacher of that age.

There was much love felt by the large gathering of Baptists and their friends. The singing was excellent. The hospitality generous. Two were baptized.

E'der Childs is the pastor of this church, and a model pastor I consider him.

How good to be in such a meeting.

P. D. G.

PLEASE DO NOT.

Sometimes a writer states a case of grievance he thinks, and sends it for publication, asking for my impression of it, but does not sign his name. This is not fair to the other side of the matter in dispute. When you send a piece please sign your name.

A man may think he is giving a full and fair statement of a case when he has become so drawn away in his feelings as to be mistaken.

We should seek the whole truth, and to deal fairly with all parties. Besides, it is manly to let yourself be known, and not shoot from behind a tree or hidden.

Always act in such a way that you are willing for your conduct to be investigated and exposed. Come to the light and let it be known who you are and where you stand, and be more anxious to set forth the truth than to defend yourself

P. D. G.

ELDER P. D. GOLD, MY DEAR FRIEND:—Having thought a good deal of late on the subject of women preaching in public, I sincerely desire for you to give your views through the LANDMARK on that subject. I have searched the blessed Word, but have not satisfied my mind on the subject. Hoping to see your views in the next issue of the LANDMARK, I remain

Your friend,

R D LANGDON.

Genoa, N. C.

Remarks.

It is common for women to preach among many denominations. We do not find, however, that Christ

called or sent out any women to preach as he sent the twelve or the seventy. Nor do we find any example of Paul, or any other apostle, addressing a letter to any woman as a preacher or teacher. Nor do we find in any writings of the apostles anything to warrant the conclusion that a woman should preach the gospel. But we do find where it is forbidden for a woman to teach.—1st Tim. 2:12.

Now that is enough for the Primitive Baptists. We care not how popular a thing may be with the world, if the word of God is against it that ought to be sufficient for us.

P. D. G.

UNION MEETINGS.

The Skwarkey Union is appointed to be held with the church at Tarboro, N. C., Friday, Saturday and 5th Sunday in July.

The Contentnea Union is appointed to be held with the church at Nahunta on Saturday and 5th Sunday in July.

The Black Creek Union will be held with the church at Scott's on Saturday and 5th Sunday in July.

The Prospect Hill Union at Lynch's Creek, Saturday and 5th Sunday in July.

The Mill Branch Union with the church at Bethel, Saturday and 5th Sunday in July.

The Staunton River Union with the church at Strawberry, Friday, Saturday and 5th Sunday in July.

OBITUARIES.

ADALINE BLEVINS.

Adaline Blevins, wife of John Blevins, (who died 22 years, 9 months, and 24 days, before she did,) was born Feb. 26th 1813, died March 21st, 1899, aged 86 years and 25 days. Eight children were given them, four of whom have gone to the heavenly land, and four are left to mourn her loss, with a large connection of relatives, and friends: but bereaved ones, mourn not as those without hope, our loss is her eternal gain.

She was raised by Methodist parents, Samuel and Rebecca Cox; she had 8 brothers and sisters, 6 of whom have preceded her in death.

She remained a member of her parents' church until her children were grown, and some of them joined the Primitive Baptist church, and she felt that she wanted to go with them, and be baptized: she believed in feetwashing, so she joined, and was baptized, and remained a consistent member until death. She always said she loved the people in one church as well as another, and would pray that they might all join together, and have good meetings; she always enjoyed going to preaching, and would attend church meetings when her health would permit, but did not go very much the last three years of her life. She was always willing to stay at home and let the rest of the family go: she loved to see, and hear of all going to meeting and now she is gone to that great and glorious meeting, where parting is no more, and sorrow and death are unknown.

She had a bad cough for 17 years and had been in feeble health for about 3 years but was so industrious she worked most all the time; she had been well as usual, until about three weeks before her death; she took lagrippe, and gradually grew worse until death relieved her from her sufferings.

She had a dream or vision about the time she was taken sick, she thought her whole life was rounded up, in a round smooth bright object, and that it had to be tested; and there was another bright object, about the size of a plate, and they just fit: she said she was not long for this world, and sure enough, it seemed to be a warning that her life was soon to be rounded up, and we trust and believe was tested and not found wanting.

Religion was fully and beautifully exemplified, she died in the full triumphs of faith, she rejoiced, and praised the blessed Saviour, four or five different times after death struck her. She was conscious until the last, and knew she was sinking: told all that were present to praise the blessed Saviour, and prayed for us all; she begged to be helped on her knees, to pray for all her children, grand children, and friends everywhere; and I believe the Lord will answer her prayers.

Her countenance shone like an angel at different times before death, and after death she looked like all was peace and love.

She was buried at the family grave yard beside her husband, to await the resurrection morning. Oh Lord may we all live so that when we die we may be an undivided family in heaven, if it be God's will, is the sincere desire, and prayer of the one who wrote this. A relative and friend

CELIA L. BLEVINS.

CALVIN C. CLAYTON.

By request of dear sister Joanna C. Clayton, I send you for publication the death of her dear husband, Calvin C. Clayton, who was born July 14th 1832, and died Sept. 28th 1898, making his stay on earth 66 years, 2 months and 14 days.

He was for a long time a great sufferer with heart trouble, up to a few weeks previous to his death when he was confined to his room.

He had 3 of the best physicians called to see him. They pronounced his disease heart trouble, asthma and indigestion. But with all the help of his loving wife, children, friends, and doctors, they could not stay the hand of death. He had everything done for him it seemed that could be done. He could not lie down for a week or more.

His children all being married and having left him, but they all left their homes and stayed with him.

Cousin Cad as I called him never made any profession, though was a great friend to the Primitive Baptists, loved to go to preaching, and his doors always were open to welcome them, and loved to talk and be with them.

He was well known and liked, and had many friends who will greatly miss him.

I boarded with him last winter, and felt that I was at home. I dearly loved to stay with him, and oh how I miss

him now when I visit the home. There is no use of my eulogizing him, for he was well known. Cousin Catherine says, Oh, she has lost many relatives, but none missed like him. She cannot express her feelings. She misses him every day. Brother Gold, she wishes you to remember her in her many troubles and trials. She says she desires the prayers of christian people.

He never said anything specially about dying, only he would tell them all he could not live like he was, he would not be with them long. He was in his right mind to the last and quietly passed away.

He was taken to Stories Creek and his funeral preached by brother Albert Blalock, and his remains carried to the old family grave yard which were followed by as large a crowd as I ever saw. He leaves a loving wife and 4 sons, and 13 grand children to mourn his loss.

Cousin Catherine wishes to return thanks to her neighbors and friends for their kindness; and may the Giver of every good and perfect gift rest upon the bereaved family.

NORA O'BRIANT.

WM. R. BRINN.

Please publish the obituary of brother Wm R. Brinn who departed this life April 27th, 1899 at the age of 54 years.

Brother Brinn united with the church at Masons Point, Hyde Co. about 8 or 10 years ago and was baptized by Elder E. P. Hudson into the fellowship of said church.

In a very short time he moved near North Creek church in Beaufort Co. and became a member of said church, and in a very short time was elected clerk of the church and also clerk of the Eastern Union, which clerkship he filled with faithfulness, and with satisfaction to the brethren.

A short while before his demise, the brethren thinking they saw a gift of the ministry of the word in him liberated him to exercise the gift, which was greatly to their edification.

Brother Brinn was highly esteemed by his neighbors and acquaintance, as well as by his brethren. We can say that a good man has fallen, and the news of his death makes us feel sad. But we know that the Lord gave and the Lord has taken away, and we can say blessed be the name of the Lord forever.

The dear brother has left a widow, who is a precious sister of our church, and two children both of which are nearly grown, to mourn their irreparable loss, but we hope the Lord of heaven and earth whom he served so faithful will be a husband to the widow and a Father to the children, blessing them in this life and that which is to come. Yours in love.

L. S. ROSS.

Rose Bay, Hyde Co. N. C.

RHODA LONG.

The subject of this notice was born on September 23, 1824, and departed this life December 8d, 1898. She was the daughter of Moxey M. Tatum, and Mary Tatum, his wife. She married Amariah Long, but at what age I do not know. There was born unto them one son, who is still living. Her husband died when this son was quite small. But the Lord spared the boy to provide for her in her old age. Sister Long was a member of the Baptist church when I first knew her, and had been for a long while. She remained a widow until her death. She was the oldest sister at Concord, and a faithful one to the last. Sister Long was blessed with the most obedient son I ever saw. It seemed like he loved his mother the best of any child I ever saw. Although he was a man in age, he was a child to her. I heard a sister say that she was staying with when she died, that almost with her last breath she called her baby. Brother J. I. Ambrose preached her funeral. I believe the secret of the Lord was with her, for she was one that feared God and loved his people. She let her light shine to the world, and I have so often noticed her at church. If there were any funds needed, she was the first to rise and put in her contribution; and today I believe she is happy in the presence of Jesus. Written by request.

CAREY A. McCLEARY.

MISSOURI A. WEST.

She was born November 22d, 1836, died June 13, 1898. She was born in Bedford county, Va., and was the daughter of John and Sallie Johnson, and was married to John A. West the 11th of December, 1870, and they lived together as happy as man and wife could in this sinful world. They had only one child, a daughter, who yet lives with her father to mourn with him the loss of a good mother. Sister West was a good wife, good mother, good

neighbor, and I am sure she was a good church member, always filling her seat if not providentially hindered. She was glad to meet the brethren and sisters. Her house was a home for them at any time. Her voice is silent at home and at the church, but we feel to say, she is now praising the name of God, that taketh away the sins of the world. She was paralyzed in September. She bore her afflictions patiently. The doctor did all he could, and friends and family, but she had to pay the debt we all owe. She and Bro. West joined the church at Rutherford in 1878. She was one among the first to join at that place, and lived a consistent member up to her death. Brother West has only missed four church meetings since he has been a member, which is twenty years. How many can say that? He is one of our deacons. I preached her funeral.

Written by request of Brother West.

C. D. BRAY.

JASPER B. MANN.

By request I write and send you the obituary of our beloved brother, Jasper B. Mann, of Newport, N. C. He was born October 14, 1825, and died January 21, 1899, making his stay on earth 73 years, 3 months and 7 days. He was highly esteemed by all the brethren. He joined the church at Newport, in September, 1854, and at the next meeting was chosen clerk of the church, and sometime after that was chosen and ordained a deacon of the church, which offices he filled faithfully until a few years before his death, when, by his request, the church chose others to fill those offices, he being old and wanted the church to choose others before he died. He was married twice, raised two families of children, raised them to be honest and truthful, and good citizens. His house was a home for the Baptists, as many of them know, having stopped at his home. He was true to the cause, he loved the brethren, and was very useful to the church. The brethren loved him. He was afflicted with what he called catarth of the stomach for some time before he died, but was confined to his bed only a short time. Oh may it please the Lord to enable brother Mann's children to follow the example of their father, as he followed Christ. Written by.

WM W. BRINSON.

APPOINTMENTS.

E. E. LUNDY.

ConohoMonday after 1st Sunday in July
 Hamilton.....Tuesday
 Spring Green.....Wednesday
 Flat Swamp.....Thursday
 Great Swamp.....Friday
 Red Banks.....Saturday
 Galloways.....2nd Sunday
 Briery Swamp.....Monday
 Bear Grass.....Tuesday
 Skewarkey.....Wednesday
 Smithwicks Creek.....Thursday
 Jamesville.....Friday
 Morattock.....Sat and 3rd Sunday

J. A. ASHBURN.

Sardis Wednesday before 3rd Sun in July
 10 o'clock.

Stokesdale.....at night
 Ashville.....Sat and 3rd Sun in July
 Salisbury.....Monday night
 Pine.....Tuesday
 Brother Workmans.....Wednesday
 Toms Creek.....Thursday
 Rock Hill.....Friday
 New Shephard.....Saturday
 Toms Creek.....4th Sunday
 Popes School House.....Sunday night
 Abbotts Creek.....Monday
 Bunker Hill.....Tuesday
 Saints Delight.....Wednesday
 Centerville.....Thursday
 He will need ctaverance.

J. D. DRAUGHN.

Salisburyfrom Monday evening to Wednesday night after 3rd Sunday in June as brethren and friends may arrange.
 Pine.....Thursday and Friday
 No Creek.....Sat and 4th Sunday

J. A. ASHURN & P. D. GOLD.

Ashville.....Sat and 3rd Sunday in July;

GOOD MEDICINE.

Stop before you proceed any farther. Good health proceeds from a good stomach. If the digestive organs are in fine working order sickness is out of the question, good health can be regained and retained by taking Braggs 4 B. B. B. It cures indigestion, constipation and billiousness, and tones up the whole system, so you will feel that life is worth living. Put up in capsules 60 in a box, 30 days treatment for 75 cents, 6 boxes \$4. H. C. Bragg, Sole Manufacturer, Connerville Ind. For sale by P. D. Gold, Wilson, N. C. at above price.

Those desiring first class vehicles of all kinds will do well to send their orders to Hackney Bros. Wilson, N. C. I have known them for many years and have found them thoroughly reliable in every respect. See their advertisement on last page.

P. D. GOLD.

LOYD'S PRIMITIVE BAPTIST HYMN BOOK—PRICES.

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Cond. Schedule.—SOUTH BOUND

DATE	No. 28 Daily	No. 32 Daily	No. 46 Daily	No. 49 Daily
Lv Weiden	A. M.	P. M.	A. M.	P. M.
Ar Rocky Mt.....	11 04	10 35	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....
Lv Rocky Mt.....	1 00	10 35	5 40	12 52
Lv Wilson.....	1 55	11 14	6 30	2 40
Lv Selma.....	2 55	11 32	.....	.....
Lv Fayetteville	4 30	1 10	.....	.....
Ar Florence.....	7 25	3 15	.....	.....
No 103 daily ex Br.	P. M.	.....	.....	.....
Lv Tarboro.....	6 00 pm	.....	.....	.....
Lv Rocky Mt.....	6 45 pm	.....	.....	.....
Lv Wilson.....	7 10 pm	.....	.....	.....
Ar Goldboro.....	7 50 pm	.....	.....	.....
Lv Goldboro.....	.....	A. M.	P. M.	.....
Lv Magnolia.....	.....	7 05	5 35	.....
Ar Wilmington	.....	9 15	4 25	.....
.....	P. M.	A. M.	5 5	.....

TRAINS GOING NORTH

	No. 28 Daily	No. 32 Daily	No. 46 Daily	No. 49 Daily
Lv Florence.....	A. M.	P. M.	.....	.....
Lv Fayetteville	9 45	7 10	.....	.....
Lv Selma.....	12 40	9 45	.....	.....
Ar Rocky Mt.....	1 50	10 12	.....	.....
Ar Wilson.....	2 35	11 31	.....	.....
No 102 ex bus	.....	.....	.....	.....
Lv Goldboro.....	5 15 am	.....	.....	.....
Lv Wilson.....	6 45 am	.....	.....	.....
Ar Rocky Mt.....	6 15 am	.....	.....	.....
Ar Tarboro.....	7 04 am	.....	.....	.....
Lv Wilmington	.....	P. M.	A. M.	.....
Lv Magnolia.....	.....	7 00	9 05	.....
Lv Goldboro.....	.....	8 34	10 33	.....
.....	.....	9 45	12 30	.....
Lv Wilson.....	P. M.	A. M.	P. M.	P. M.
Ar Rocky Mt.....	2 3	11 31	10 35	1 16
.....	3 30	12 07	11 35	1 53
Lv Tarboro.....	12 21	.....	.....	.....
Lv Rocky Mt.....	.....	12 00	.....	.....
Ar Weiden.....	4 30 P. M.	1 00	P. M.	.....

4 Daily except Monday, 2 Daily except Sunday. Train on Scotland Neck Branch Road leaves Weiden 3:15 p. m., Halifax 4:45 p. m., arrives Scotland Neck at 6:08 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. Weiden 11:31 a. m., daily except Sunday.

Trains on Washington branch leave Washington 8:30 a. m. and 2:30 p. m. Arrive Parnoke 9:10 a. m. and 4:00 p. m., returning leave Parnoke 9:15 a. m. and 6:30 p. m., arrive at Washington 11:30 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 10:05 a. m. 11:00 a. m.

Train on Midland N. C. Branch leaves Goldboro, N. C., daily, except Sunday, 7:51 a. m., arriving Smithfield, N. C., 8:20 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrives Goldboro, N. C. 10:25 a. m.

Trains on Nashville Branch leave Rocky Mount at 9:30 a. m., 3:40 p. m., arrive Nashville 10:10 a. m., 4:03 p. m., Spring Hope 10:40 a. m., 4:25 p. m.

Returning leave Spring Hope 11:00 a. m., 4:55 p. m., Nashville 11:22 a. m., 5:25 p. m., arrive at Rocky Mount 11:45 a. m., 6:00 p. 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 10:45 p. m.

Train No. 78 makes close connection at Weiden for all points North daily, all rail via Richmond, H. M. EMERSON, General Pass. Agt.

J. R. KENLY, Gen'l Manager.
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Zion's Landmark.

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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.

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

DEAR BROTHER BOOKER:—Since I met you at the Fisher's River Association I have often regretted that I did not give you a reason of the hope I have, when you asked me to do so; and as I failed then to comply with your request, I now deem it a pleasure to be able to write, and hope to be given light while I attempt to pen a few of my travels.

From my earliest recollection I felt to be a sinner, and while quite young spent many unpleasant moments thinking of how sinful, disobedient and untruthful I was, but thought that by practice I could become good, even a christian. For several years I tried in different ways to become better, but felt sensibly that I was growing worse all the time. Finally it was forced on my mind that I was originally a sinner, and must be born again if permitted to enter the kingdom of heaven. This weighed heavily on my mind for a number of years, for I felt convinced that no work of mine would accomplish any thing in the way of a new birth, nor did I feel that my trouble of mind was anything more than what each one of the Adamic race had to carry through this life; so my prayer was for the Lord to convict me, show up my sins to me in their true form, and cause me to repent of them. I felt willing to carry any burden or suffer in any other way while here

on earth, if it would lead to the saving of my soul.

I did not love to read the bible, for it contained mysteries which I could not understand, and all the promises were for the Lord's people, but not one could I find for myself; however I forced myself to read it, and tried to feed on the gospel truths, thinking in this way to work myself in favor with the Lord. I had not realized my helpless condition, my nothingness.

As time passed on I felt my vileness to a greater extent, and became more miserable, while my breathings were, "Lord, be merciful to me a sinner," but I viewed him as being too pure and holy to take note of one so vile as I felt myself to be. I felt that he was angry with me, and in my mind could see his look of contempt for me.

I loved to see the Lord's children gather to worship, and loved them dearly, but how to become one of them I knew not, and felt to be a castaway and justly so; though the thought of being forever banished from God's peaceful presence seemed at times more than I could bear.

When my father (who was taken from earth 19 years ago) joined the church it was at Prospect Hill, Caswell Co. N. C. where the Country Line Association was to convene with that church in Aug. 1898. I had a great desire to attend, and with

much difficulty arranged to go

The preaching there on Saturday was clearer to my understanding than ever before. I enjoyed it. It was sweet to me, every word of it so much so that my mind was taken from all else beside. On Sunday morning I had a great desire to be baptized, or buried in the same watery grave in which my father had been buried years before, but a burning sense of my vileness and unworthiness forbade such a step, so it was with a very heavy heart I left the place on Monday evening. Elder Gold accompanied me home, and while on the car he asked me why I had never been baptized. I told him I was not a fit subject for baptism. In reply to which he quoted this scripture, "Take my yoke upon you and learn of me." I grasped the latter clause "learn of me." To learn of the Saviour was the chief desire of my heart, so I told him that I would be baptized.

That night after retiring I was deeply troubled, for I feared to be baptized without more evidence of my acceptance with the Lord; so I was lying there trying to pray for forgiveness and for evidence, when these thoughts were forced on my mind, "It is mockery to lie here and pray, get off the bed and kneel down;" which I immediately did, not only once, but several times, after which I was impressed to get the bible and read. I went in another room in the dark and got it, and before lighting the lamp my whole desire went up to God in this way, "Lord, if it is right for me to be baptized allow me to open the book at a chapter containing the word "baptize."

I then lighted the lamp, and the book was opened at the 11th chapter of Acts. If I remember correctly I felt calm but very anxious; but when I came to the aforesaid

word in that chapter my whole frame was in motion. My flesh jerked and quivered just as my husband's did while dying. (He was resting against my hands when he died.) My words were, "Lord thou art a merciful God, and thou wilt not deceive me." I viewed him as a very merciful God, merciful to even me; and for the first time in my life his anger seemed to be turned from me. I felt relieved but not happy, and was weeping and trembling when this feeling was forced on me, "I've died," and almost at the same time these words, "You are trying to deceive some one." I replied aloud, "I am not, for it is now nearly two o'clock in the night, and I am confident that no eyes behold me save those of my maker."

I retired again but not to sleep, for the feeling "I've died," was still with me, and I was strangely uncomfortable, but not miserable as I had been in time past.

I arose early the next morning, for Elder Gold wanted to take the early train for the Pig River Association. At the breakfast table I confided my feelings to him, especially the feeling "I've died," to which he made no reply that I have any recollection of. After he had gone I tried to proceed with my morning work, but could not remain in one place long enough to work. The words "I've died" followed me till nearly noon, when I looked at my hands, opened and shut them several times, and asked the question "How have I died?" The answer "To unbelief" came, not in uttered words, but in a way I shall never be able to describe, and with these words the Lord seemed to draw very near to me, so near that it seemed I could almost touch him, but could not see him with my natural eyes. I felt his peaceful presence with me, and my heart

was filled with rejoicing the balance of that day, and at 12 o'clock the following night I was still awake. I feared to sleep lest he should leave me, and I would awake in nature's night.

On Thursday of that same week Elders Gold and Burch came by my house on their way to the Abbots Creek Association which was to convene with the No Creek church near Mocksville, N. C. I went also and on Saturday evening the door of the church was opened at the stand, I went forward and was blest to relate in a clear voice a part of what I have here written. Notwithstanding my unworthiness I was received, and on Sunday evening was baptized by brother Gold in a small pond, not far from the church.

Brother Booker, I feel a relief of mind since I have written this for your perusal and it has been written with a sincere desire of heart that I might be able to write my feelings as they really were without exaggeration. I often doubt and fain would be more acquainted with my Saviour; and it is my grief that my heart is not nearer to him, and that I do not more feelingly love and delight in him. "Happy is that people whose God is the Lord. Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord, who is the shield of thy help, and the sword of thine excellency." "Thou art worthy, O Lord, to receive glory and honor and power."

Brother Booker, pray for me that if deceived I may be undeceived, and think of me as your little sister in weakness, if one at all.

EGGEBIA A. BURTON.

628 Trade St. Winston, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—My children all being

from home today I feel very lonely and sad, I cannot tell the thoughts that have passed through my mind. Some of them of a pleasant nature while others were different. One particularly unpleasant was the thought of how vile a sinner I am. The thought of my unworthiness gave rise to this question, Can one who is a christian be cumbered with so many idle desires and vain thoughts? While thus meditating the answer seemed to be this, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2d Cor. 3:5. Then it seemed to me that I could see in Christ all that I needed, but still I could but fear that I was not his, in the sweet relationship of Father and Son, the wonderful relationship of Christ and his Father as it has existed from all eternity together with the great and glorious covenant of redemption made or devised and entered into by the Father and Son, before this world was spoken into existence, long before Adam's dust was fashioned into man: when the Son was in the bosom of the Father. It seemed to me, that his eyes were upon his elect people or bride and that they were precious to him. Such a beauty and exceeding harmony, that there was in the mind of them both, so arrested my mind that I was for a time in wonder and admiration, then I thought I would put some of my thoughts on paper for it might be that some of God's little ones might read, and if God so willed it they might be comforted thereby. But since I began to write, the introduction seems to be so barren of anything that savors to comfort that to tell the truth I am tempted to stop. Yet some spirit says write, so I will quote Prov. 8:1. "Doth not wisdom cry, and understanding put forth her voice?" I suppose Solo-

mon intends to represent God the Father, and God the Son as wisdom. For it is said "I wisdom, dwell with prudence and find out knowledge of witty inventions." 12th verse. Wisdom and prudence dwelling in the same house or same personage, it would seem to be perfect and not only perfect but sufficient to accomplish great things. And it evidently is a great matter to devise a safe, sure, and certain way of salvation by which lost sinners could be saved and the eternal God satisfied, the Son honored, the Holy Ghost magnified and the sinner justified and glorified. None other than the Son of God could do this: But then we read of them, the Father and Son thus: "In whom are hid all treasures of wisdom and knowledge." Col. 2 3. That being the case. They could arrange the wonderful way that by the grace that was in Christ Jesus, the condemned, guilty sinner should be saved even as many as are embraced in the covenant, as arranged in the eternal council when God's purpose in Christ was agreed upon. I can not believe for a moment that there will be any failure in these matters. For we read in Proverbs 8th chapter beginning at the 15th verse, "By me kings reign, and princes decree judgement. By me princes rule, and nobles, even all the judges of the earth. 16th verse, "I love them that love me; and those that seek me early shall find me. 17th verse. Riches and honor are with me; yea durable riches and righteousness. 18th verse. My fruit is better than gold, yea than fine gold; and my revenue than choice silver. 19th verse. I lead in the way of righteousness in the midst of the paths of judgement. 20th verse. That I may cause those that I love to inherit substance; and I will fill their treasures." 21st verse. Then read how closely he was allied with the

Father when all these things were arranged. Who can doubt his absolute sovereignty. "The Lord possessed me in the beginning of his way, before his works of old." 22d verse. I was set up from ever lasting, from the beginning, or ever the earth was. 23rd verse. When there were no depths, I was brought forth; when there were no fountains abounding with water." 24th verse. Was he not a Saviour then? Evidently he was yet in the bosom of of the Father and not developed as a man to suffer or to be bruised for man's iniquity. Yet his mind grasped the end of the great and wonderful way of salvation, and means to its full consummation were at hand, and all met or centered in Jesus Christ. "Before the mountains were settled, before the hills was I brought forth. 25th verse. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. 26th verse. When he prepared the heavens I was there, when he set a compass upon the face of the depth. 27th verse. When he established the clouds above: when he strengthened the fountains of the deep. 28th verse. When he gave to the sea his decree; that the waters should not pass his commandments: when he appointed the foundations of the earth. 29th verse. I am lost in wonder and adoration while I pen these wonderful and deep things of Christ in God. To learn from his word how wonderfully his wisdom is shown, when his gracious mind in complete union with his Father, was arranging in every particular for the preservation of his church when she was enslaved by satan, and led as a captive in chains of sin, when as yet none of the race of men were formed, the earth not yet formed, yet Christ in the bosom of his Father was engaged in her behalf

seeing her when yet only visible to his eternal mind and omnipresent eye. I am not permitted to pen the wonderful grandness of the stupendous arrangement; words are denied me to express what my mind grasps. I must seal it up and write it not, it is too sublime. Can only say such wisdom is too wonderful for me. Yet it is the way of grace. The election calling, predestination, preservation and complete glorification of the church, the Bride, the Lamb's wife all arranged and fixed in the eternal mind of God before the world was. His eyes seeing all her substance when as yet there was none of it. David said, "My substance is 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 unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 139 : 15-16. If it were thus with David, it seems to me that it must be so with each one of the redeemed saints, and this carries us back to the time when none were present in the council but the Father and the Son of his love dwelling in the bosom of one whose name is Jehovah. So we will go back to Proverbs 8th once more as we have found wonderful things while reading the verses before cited: we will read beginning at 30th verse. "Then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of the earth; and my delights were with the sons of men." 30 31. Christ was by the Father as one brought up with him and was daily his delight. This was before there was any visible day. And shows how delighted the Father was with the Son of his

bosom and evidences the wondrous love of God for the bride of his Son so he must have delighted in the bride or certainly he could never have given up the Son who was his daily delight to leave his bosom and veil his God-head in clay and make his soul an offering for sin. The love was an everlasting love. (Worcester defines everlasting to be "Perpetual; Immortal; eternal.") And the Prophet says, "The Lord hath appeared of old unto me saying, Yea have I loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31 : 3. If the Prophet is speaking of God's love to his chosen people, it certainly must have reference to a love which originated in the bosom of the eternal God before the object was known only to him. That is I mean before the world was. My mind is so dark that I could not see how there can be an everlasting love if there was no object to be loved. Hence it is to my mind plain that as the Son was the delight of his Father, that he also delighted in the bride chosen in him. O wonderful love that God would give his daily delight to die for man, and marvelous and wonderful beyond description, that the Son should always be rejoicing before him when he knew that all the iniquity of his chosen bride was laid upon him. Yet it is so, and he was rejoicing in that he was to bear it, For it is written, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, and he was bruised for our iniquities. The chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have

turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53 : 4, 5, 6 Yet he was still the daily delight of his Father, and always rejoicing before him. And his delight was with the sons of men. But he delighted to do his Father's will. Rejoiced in his work which was before him. "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his works before him." Isa. 40 : 10, What work? Evidently the work of salvation in all and every particular. He was to do it all. No other one was capable of even bearing the least part in the work. He must and shall have the glory of it all. Hence it is written, "Yet it pleased the Lord to bruise him, he hath put him to grief: (not in his God-head.) When thou shalt make his soul an offering for sin, (not his own,) he shall see his seed. (The whole church,) He shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isa, 53 : 10. It seems to me that to rejoice before his Father, knowing what great suffering there was in store for him must evince the greatest amount of love that can possibly be conceived of—and calls for the greatest revenue that men can possibly give. He was always rejoicing to do the will of his Father in the body that God prepared for him: see Heb. 10 : 5. "Then said I, lo, I come (in the volume of the book it is written of me) to do thy will O God." Heb. 10 : 7. Here I must try to offer some argument and then close. 1st. It is evident from the scriptures referred to that Christ was one with God the Father. 2nd. That it is clear that it was the will of them both as one that there should be a bride or church that should dwell upon the earth that should be created or spoken into

existence. And shall I say that it was in the mind and purpose of the triune God that this bride should be involved in sin to her eternal ruin unless a sacrifice was or could be found that could effectually meet and forever remove and put away her sin, and satisfy all and every demand against her, and make her as pure and lovely in his sight as she was when he at the beginning before the world was loved her and this sacrifice was to be none other than the Son of God, Jesus Christ the daily delight of God? Yes I must so say although I may draw down upon my head the displeasure of men. The son was in the bosom of the Father and the church was chosen in the Son, and loved of the Son. And he was rejoicing over her in eternity ere ever the earth was. And by virtue of the covenant she was granted grace in Christ before the world was, yet she was to dwell upon the earth as offspring of the first man Adam, and his wife Eve. For Eve is the common mother of all living—mark you I said the church or bride was chosen in Christ. She was the church in Christ. She was the church when she sinned in Adam. She was the church when Christ gave himself for her. She is the church now, and she will be the church when the host is raised on the day of the resurrection and will be so long as God's throne stands. That the church was chosen in Christ before the world was there can be no doubt for the Apostle thus affirms. And that she was blessed with all spiritual blessings in him is also affirmed by the Apostle. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be

holy and without blame before him in love." Eph. 1 : 34. If this does not prove an eternal choice I cannot see what it does prove, especially if we take into consideration the following, "But we are bound to give thanks to God always 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." 2d Thes. 2 : 13. We have seen that Christ was from everlasting, from the beginning, or ever the earth was. And that the Lord possessed (him) me in the beginning of his way, before his works of old. See Prov. 8. Paul affirms that the saints were chosen to salvation from the beginning. To me it seems to be an undeniable and blessed truth that when the Lord possessed Christ that he also possessed the church in unity with him. Taking this view of the subject I am bound to give thanks to God through Christ. I earnestly hope that there is not devils enough in the awful abode of hell, or men enough upon earth if their strength were combined to dissolve or destroy the relationship existing between the Father and the Son, nor between the Son and the Bride. She is absolved from sin by her divine husband. "For he was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him." See 2d Cor. 5 : 21. And he by the sacrifice of himself hath appeared to put away sin. See Heb. 9 : 26. And when he offered himself by that offering perfected forever them that are sanctified. See Heb. 10:14. And the Apostle Peter says, "Who his own self bare our sins in his own body on the tree &c. 1st Pet. 2 : 24. Then the church is made free from sin by the wonderful sacrifice of the shepherd of the sheep, by whom grace reigns through righteousness

unto eternal life. Then the victory is gained, the conqueror is crowned and the bride the lamb's wife will be crowned at the great, the grand and glorious coronation day. Then "Come hither, I will shew thee the bride, the lamb's wife." Rev. 21:9. She stands before her husband that has redeemed her in such spotless purity that he declares, "Thou art all fair, my love, there is not spot in thee." Songs 4 : 7. Then I must call upon all who love the appearing of our Lord Jesus Christ to join with me in praise to the ever blessed name of Father, Son, and Holy Ghost, for his great salvation, now and in the world which hath no end. Your afflicted brother in Christ I hope.

J. C. HALL,

Gogginsville, Va.

DEAR BROTHER GOLD:—It has been on my mind for some time to write some of what I hope to be the dealings of the Lord with me, and I can't get it off, so this morning I will make the attempt though feeling very unfit.

I do not know the date as some do, but I know I was quite young when I began to fear death, for I thought if I died in my sins I would be lost, though I thought I could be a christian when I got ready, and so went on having a good time, going to parties, pic-nicks and other places of worldly amusement. I had good moral training, for I had good parents, and my mother was a member of the Baptist church as far back as I can remember. My father was a strong believer in them, but never joined: and I love and cherish their memory still, though they are both gone to rest, I hope.

Well, to go back to sinful self. When I was about 15 or 16 years of age I went to work to be a chris-

tian, for I thought that was the way to become one.

I was living in Goldsboro at that time, and the Missionaries began a protracted meeting, and I attended, day and night for four weeks. They would ask me to kneel to be prayed for and I did, but it seemed to do me no good. I was in so much trouble I did not know what to do, for I found out it was not so easy to become a christian as I had thought. When I would try to pray, which I did nearly all the time, it seemed my prayers went no farther than my lips. I was in so much trouble, and while in this condition I saw all my works were filthy rags. One night I knelt and giving up all hope, yet feeling I must do something, I cried unto the Lord for mercy. It seemed I had lost faith in myself and every one else. I cried Lord, have mercy on me, that was all I could do, and all at once while kneeling there begging for mercy, there was a bright light shining all around me, my burden was all gone, leaving me, I felt as light as a feather. I arose to my feet feeling like shouting and praising the Lord, and these words came to me: I will arise and go to Jesus. Oh happy I was then when I went to the preacher and gave him my hand. The following day he came to see me, and asked me if I was satisfied. I told him that I was, and that I wanted to join the church, and of course must join them, for I thought I never could go to the old selfish, do nothing Baptists. So I did join them, and went on some time doing my church duties. I was a great Sunday school worker, and thought I was doing right; but alas, how soon doubts and fears would come, until I thought surely I was deceived. The preaching was not food for my poor soul. I nearly quite going to hear them. Then it

got on my mind to wash feet, and I thought I must join the Freewills, thinking, as I had never noticed the Primitives that they were the only ones who did wash feet. So after joining the Freewills and remaining with them for a while I became dissatisfied. As before I did not know what to do, or where to go, and was in so much trouble, but did not know what was the matter with me. My health was bad, and my mind also.

Dear Brother, think of my condition. For a year or more I felt like I had no home on earth, and I feared none in heaven, but was one alone. I felt like I was mistaken in the whole matter. Then I would think of my first burden, of my deliverance, and my little hope, if I had any, would brighten up, and I would go to hear one and another, but it seemed none was food to me. During this time I went to New Chapel, just to go because I was visiting my sister, and they were going, and went just to pass off the time; but oh, dear brothers and sisters of the household of faith I do feel the Lord had some purpose in that going, for when I got there brother Gardner was there, and as I looked at him standing leaning against the house it seemed to me that if ever I saw the image of Christ in any one I saw it in him, and then there sprang up a love for the Primitive Baptists I had never had before, but have had ever since, and it gets stronger. Oh dear readers, I can't tell how much I love that people and doctrine.

Well, brother Gardner preached that day and again Sunday. I have a tie and a love for him I can't help, and don't want to for I believe the good Lord sent his message through him, his servant, to bring me home, and to show me my nothingness.

My trouble now was not like any-

other trouble, for I saw my works were as nothing. I had worked out of material, and had to stand still and see the salvation of the Lord. Oh I can't express my feelings at that time. I would read the bible and the dear LANDMARK, and they seemed new to me each one of them, and it seemed to strengthen my love for the dear old Baptists and their doctrines. I then saw the things I once loved now I hated, and the things I once hated now I loved.

During this time I had a dream simple as it may seem to you dear readers, but it was some comfort to poor me. I dreamed I was blind and that it was for my disobedience, yet while I was blind I went to get some water to bathe my eyes, and when I took down the gourd there was ice on it, and it was summer time, but I got water and bathed my eyes and could see a little then. So I bathed them again, and behold my eyes were opened, and oh, how beautiful and bright everything was. It seemed every object in the room shown like silver, it was so bright and something seemed to say, "Go pray." I did not know where I must go, or what to pray for, but I started and it seemed my way was directed, and when I got a little way out in the woods and found as I thought the right place I fell down on my sinful knees, and all I could say was Lord show me what to do. It seemed to me I heard a voice say, go join the Baptist church. It was so plain I looked all around to see if there was any one near me. There was none other but I hope the Lord was there. I got up and went to the house feeling some better. The following afternoon I told my niece my dream. She said I was the ice and the bathing was baptism, and that I would have to be baptized the second time, and then my eyes

would be opened and I would see. This was all in the day time, for I was in so much trouble and not well either, I went and lay down and had this dream. I had impression to write to brother Gardner, and he advised me to go home to my friends and so when I felt I could stay away no longer, I went before the church and told a part of what I have written here and was received, and the pleasure I have seen with them is more than I can express. I do not feel that I would have any pleasure out of the Baptist church, though I feel if they only knew how sinful and unworthy I am they would not fellowship me. But oh how much I love them, I can't tell.

Brother Gold, pray for me that I may hold out faithful to the end. I have written more than I intended and still cannot express myself, so I will close. Your sister in tribulation but in hope.

J. E. WOODARD.

Fremont, N. C.

DEAR BROTHER GOLD:—The LANDMARK continues to come to us heavily laden with the precious truths of the gospel, and it is with pleasure that I can send you one new subscriber.

I have been away from home three weeks and feeling rather lonely, thought I would communicate with you a little privately.

I am teaching, and though boarding with a very kind Baptist family, I often think of home and long to be there with the pleasant associations that cluster around it.

Brother Gold, I often think of you and think if I could live as humbly and righteously as you seem to, I would not have the doubts and fears that so often becloud my skies. I sometimes am so cold and barren I cannot even

think of spiritual things and I am made to cry, "Oh is there any one like me?" But when I read of others feeling the same way, I can then see as through a glass darkly and hope that I am being led by the same omnipotent power, and knowing that he is the same yesterday, today and forever, it cheers my path, brightens my prospects of that home where parting will be no more forever, and trust that the Lord will not entirely banish me from his sight.

Brother Gold, I often think that if I had not been brought up by Old Baptists, perhaps I would not have been one, if indeed, I am, but I console myself with the thought that his power is such as to draw them from the ends of the earth.

Believing you to be possessed of that christian love which casts a mantle of charity over all imperfections and short comings, I will trust this to your pen and hope that you will pardon my intrusion as I did not intend to write much when I began. I feel unworthy of the least of God's blessing but I would be glad if you could find it in your heart to pray for me. Your unworthy sister.

LULA ROWE.

Idalia N. C.

DEAR BROTHER GOLD:—I can say of a truth I hope I love the church, and love those most who walk humbly, and deal justly and complain less of the providence of God. I complain of my negligence of duty, but feel I have great reasons to be thankful, for surely goodness and mercy have followed me all the days of my life. I greatly desire to see more love, more union, more seeking each others good, and more watching over ourselves to see if we are in the straight and nar-

row way. Are we reading our bibles prayerfully to find out our duty, instead of troubling ourselves about others neglecting their duty. There are woes pronounced against the sluggard.

I fear some churches are requiring more of their pastors than they should, and neglecting their duty toward them. I have thought deacons were set apart for the stirring up the pure minds of the church, not to neglect the ox that treadeth out the corn, and the poor of the church. Our duty is plainly set forth in the scriptures and we should do as the poet has it: "Go on to seek to know the Lord, and practice what we know." Yours in the bonds of hope.

J. H. BURGESS.

Regulus, Va.

Remarks.

The above is full of good desires and needful cautions.

P. D. G.

DEAR BROTHER GOLD;—If not deceived I feel impressed to write to the dear readers of the LANDMARK, so I will make the attempt the Lord being my helper.

I believe when one is impressed to do a thing he should try that impression to see if it is of the Lord. While thus undergoing the exercise of this it came that I was seeking a sign, and that no sign should be given me except the sign of Jonah. He was a prophet. I do not profess to be a prophet, but I do believe the Lord reveals his purpose to me to warn his people that the great day of his wrath is fast approaching on us.

Before the war came, I was shown that it would come in a certain length of time, and it came in that time. The church has departed from the faith, and the Lord is go-

ing to bring them back to him, (through the fire) to let them know that he is God, and besides him there is none else. So many have gone off in the world worshipping idols. We cannot serve God and mammon too. The Lord God thou shalt worship, and him only shalt thou serve.

This scripture has been stayed on my mind which will be found in Zechariah 11 : 2. It reads thus, "Howl, fir tree." It was revealed to me that the tree is the church. She is dead in a sense. This fir is the mass that will be consumed and it will take howling to bring it among the Lord's people. Beware these things. Christ says, many shall come in my name and will deceive the very elect if possible. Are there not false teachers, and false prophets in our land to day? Brethren and sisters, this is of great importance, and I wish to stir your pure minds in remembrance of these things. We should watch and not be sleeping, and pray to our heavenly Father to enable us to put on the whols armor of God so that we may be able to stand against the wiles of the wicked. How needful prayer is and so neglected.

For several years I have been impressed to hold family prayers, and have often thought why should the Lord require that of one who had no family, and who feels so unworthy as myself. A great many times I have tried to go forward in my weak way and have found a blessing therein, but circumstances will not permit me to do so at all times. I will refer to one occasion. After offering my feeble petition to God for keeping me through the day, and to keep me safe through the night, after I retired I was made to realize that the Lord had sent Angels around my bedside to guard me through the night. I could see them pass over me and realized that

there was one at my head. I felt perfectly safe, calm and serene. There are a great many that do not believe in women praying around the family altar. But dear ones, you are only doubting the Lord's power. Some might say, how do you know you are impressed? By trying the impression, asking the Lord is it from the right spirit. The words came, I am Alpha and Omega, the beginning and the end. Others might say, have you found any good it has ever done? That is for the Lord to know, and not us. If so we would be as wise as he is.

For 5 long years of my past life I have been away in a distant land feeling to be alone, traveling through dark, rough roads (the dark cloud that covers the brilliant sky) at times almost devoured by some vicious beast, but the Lord being my helper I was given strength, made perfect in weakness, at other times feeling so tired and almost starved out, ready to faint and die, but in due time I was fed by the ravens (the ministers.) I would then take courage and press onward.

I longed to return home and abide with the people I love. But the Lord has a purpose in keeping me here, and I do believe it will be manifested in days to come.

Dear brethren and sisters, can you not bear with me while traveling through these dark rough roads, not a ray of light to guide my wandering feet. If I have acted in any way distant towards you it was of the head and not of the heart, and I humbly ask forgiveness. My daily prayer is, O Lord save me from all temptations and deliver me from evil. If not kept by the power of God I shall one day fall by the hand of Saul. O, when will the sun of righteousness arise with healing in his wings.

I feel greatly indebted to my

dear brethren and sisters for the kindness they bestow on me, and often feel if they knew me as I know myself they could not fellowship me. I sincerely ask your prayers in my behalf.

MAGGIE A. STATON.

Bethel, N. C.

DEAR BROTHER GOLD:—I have had impressions to write to you for some time but on account of the knowledge of my weakness, ignorance and imperfection I have been kept from writing to those whom I esteem much better than myself; yet knowing as I do that they can and do sympathize with the weak ones of the household of faith I will now make the attempt. I don't feel that I have anything good to write you about myself, for I have realized in my flesh there dwells no good thing, and if I am saved it is by the grace of God, and not of myself.

I will now in my weakness tell you a little of what I have experienced, if I am not deceived.

It has been four years since I first met with a change. The first I remember I saw myself such a great sinner. I did not know what to do, and was nearly all the time trying to pray, but all I could say was, Lord have mercy on me a poor sinner, for surely I felt to be the worst of all. I would dream of trying to pray and would be in such a condition that I could not utter one word. I can't tell you how I felt. But this continued for some time. I would go to hear preaching every chance I could get, but it all seemed to condemn me. Sometimes I would kneel down at my seat to be prayed for, and go up and shake hands with the preacher, but it did not seem to give me any relief. I only grew worse all the time.

Three years ago last summer I was taken sick with malarial fever,

and one night during my sickness my burden was so heavy I could not help crying aloud and singing,

"Pass me not O, gentle Saviour,
Hear my humble cry,
While on others thou art calling,
Do not pass me by"

Mama thought I was worse and sent for papa, and when he came in the room I threw my arms around his neck and said to him, papa we have never done anything but sin. After that I saw the angels around my bedside, and it seems to me they were the prettiest things I ever saw. Papa went after the doctor as quick as he could, and when the doctor came in he asked me what was the matter, and what could he do for me. I turned over and told him that he could not do anything for me, so he didn't give me anything that I remember, but something to make me sleep. Soon as I gained strength enough to sit up I would read the bible and try to sing some of the hymns, but I did not find relief. I went on in this way two years. I have remained awake many nights until the midnight hour thinking and crying over my dreadful condition, when every thing else in the house was sleeping and resting after their day's labor. One night in Jan. 1898, I was in so much trouble I retired soon as I could get through with supper, but could not go to sleep, for I thought I would die before the sun ever rose again, and sometime during the night the blessed Saviour appeared to me, and picked me up in his arms and blessed me. He drew me up to his breast. O, what a resting place I found there; tongue can't tell. I was small as a little baby in his arms. The rest of that night and the next day everything I could say was.

"Praise God from whom all blessings flow,
Praise him all creatures here below."

Everything seemed new to me. I wanted to tell some one my feelings, but was afraid they would doubt it so I kept it to myself. I never had heard any of the Baptists tell their experience. I always liked them, but after this loved them and wanted to be with them in the church, but was afraid they would not have me. I wanted to be baptized. It seemed to me that something in me was all the time saying, go and be baptized, and in about four months after that I had a dream that gave me lots of pleasure. I dreamed that I was going some where, and came to a place where some men were burning a brush-heap, and they told me they were going to throw me in that bed of hot coals which was red as fire itself. I begged them not to do so, but they placed me there, and I just closed my eyes and looked to the Saviour for help, and was not burned at all. I could see myself in that hot place and was not burning. Soon as I awoke I thought of the three Hebrew children that were cast into the fiery furnace, and were not burned. Surely I could trust him ever after that. I still didn't tell any one my feelings until the second Sunday in Dec. I was made perfectly willing to tell my feelings to one of my uncles who is a member of the Baptists, and is the only one of the whole family who is a member of any church.

So I went to see him that night, and told him a little of my feeling, and he asked me to go to Memorial 1st Saturday in Jan. and I went and offered to the church, and to my surprise was received and baptized the next day which was very cold. I was sorry for you brother Gold, but I could not say put it

off until another time. My soul was made happy for a while after I was baptized, and went on my way rejoicing. Surely the Lord is my shepherd, I shall not want. Although I felt unworthy and still do of the least place among his saints, yet I sometimes feel thankful that I was at last able to take up my cross and follow him who is meek and lowly in heart. O it is so sweet to trust in Christ, to feel his love and look to him for everything in time of need; for will he not make us able to lie down in green pastures, and lead us beside still waters? How I ought to praise him ever while here, for he has made me as I trust to hunger and thirst after righteousness, and desire to turn from the world with all its deceitful pleasure, forever to seek my all in Christ. How can I describe this sweet peace that sometimes steals over me after being in the very depths of the valley. But blessed be the name of Jesus, he walketh upon the storms and cries, It is I be not afraid. Did he not say, "Come unto me all ye that labor and are heavy laden, and I will give you rest?" I certainly do want to love him right. There is none else to turn to, and if I could feel that he will for ever be with me, O how happy I would be. But I can't see anything in me to merit his love. I am so unlike any one else.

May the mercy of God overshadow you, and his love be around and about you now and forever more. Desiring to be remembered in your prayers, I remain in christian love,

NANNIE YELVERTON.

Fremont, N. C.

Remarks.

It is with much pleasure I baptized this dear young sister the 1st Sunday in last January—an exceedingly cold day,

May she always be found as Mary at the feet of Jesus hearing his words.

P. D. G.

Elder J. C. Hall was attacked with sciatica—a very painful form of rheumatism—about the last of April, and has been a great sufferer ever since. The last report from him states a slight improvement.

He is a dear brother, and has been of much service in many ways. We desire his recovery, and if God so wills we will rejoice.

P. D. G.

NEEDED.

Please remember that my expenses in the publication of the LANDMARK are heavy all the time, and send us remittances to help me pay the expenses.

P. D. G.

UNION MEETINGS.

The next Toisnot Union will meet with the church at Castalia, Nash Co. N. C. on the 5th Sunday and Saturday before in July next. Brethren and friends will be met at Nashville N. C.

The next session of the Eastern Union will commence on Friday before the 5th Sunday in July with the church at Pungo, Beaufort Co. N. C. We would be glad to meet all lovers of the truth.

A. W. Ambrose.

NOTICE.

Please, when you wish a change made in your Post office, state the one you wish it changed from, as well as the one you wish it changed to.

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 XXXII.....No 15.

WILSON, N. C., JULY 1, 1899.

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

EDITORIAL.

BROTHER GOLD:—I would be glad to have your view of what queen Vashti represents, and what became of her after she refused to appear before the king. Your brother I hope.

C. A. BUNDY.

Remarks.

"That Vashti come no more before king Ahasuerus." Esther. 1:19.

This is one of the most peculiar books of the bible. It has been attacked by men calling themselves and called of others critics. Who are critics? Men that set up their judgment against the word of God, or men who presume to say what the word of God ought to be, or what God ought to do. If any part of that word does not suit them they reject it.

The great difference between those that fear God and such as fear him not is manifested much in this—that those that fear him never question the righteousness of his judgments, or the truth of his word, and much love his merciful and

wise dealings; while such as are led by carnal enmity are finding fault of his word and of his judgments, or are not subject to his law, nor with such carnal minds can be. These are murmurers, complainers, self-willed, heady, high-minded, lovers of themselves.

The book of Esther does not contain the name of God in it. But there is a providential recognition and deliverance of the Jews in harmony with God's dealings with that people. There is the faith of a true Jew found in Mordecai who tells Esther deliverance will surely come if not by her. He counsels her to act in a way to glorify God and for her own good.

The Jews found in the kingdom of Ahasuerus did not return from the captivity to Jerusalem or Judea, but leaving Babylon they lived under the kingdom of that power that destroyed Babylon.

God hath scattered his people among the gentile nations that they should be as salt to preserve, as leaven among this mass, that the name of God might be known in all the earth.

The special love of God toward the Jews is displayed in this book. The rebellious queen Vashti is deposed to give place to the modest, true and faithful Esther. The unscrupulous, ambitious Haman who scorns the Jews falls before the true and faithful Mordecai, who truly sought the king's good. Thus God gives promotion to his people. His providence is most beautifully and lovingly traced in the downfall

of those that dishonor his law always righteous, and in the promotion of those that obey him.

The king made a great feast wherein were displayed much riches and great rejoicing, denoting the riches of grace, wherein all things were supplied by the king's munificence, and none were compelled to drink, but as each one desired, for the drinking was according to law, and the king had appointed to all the officers of his house that each one should do according to his pleasure.

During this great feast an act occurs very damaging to the entire realm, as well as dishonoring to the king. Queen Vashti who should have been first to honor the king, and thus set an example to all the women of the realm of obedience to the king, refused to obey the king. The queen was the crown of beauty to the king, and when he was displaying his wealth, and she is commanded to appear and augment the splendors of the royal display, she mars the entire feast by her rebellion, and imperils the safety and quiet of the entire kingdom.

Upon consultation with the wise men it is counseled and decreed that queen Vashti see the king's face no more, but be banished from her place, and it be given to one more worthy.

This to my mind represents the disobedience of Adam in the garden of Eden when amid all its beauty and richness he transgressed the king's commandment, and brings disturbance and distress into the realm. He is to see

the king's face no more. He is to be driven out into the earth—to eat no more at the king's table—but hereafter to eat bread in the sweat of his face.

Another by grace is now to be chosen to fill this place to the king's joy. For grief had come to the king. It is not good for the man to be alone. The fairest virgin of all the realm is to be sought for the queen's place. By God's electing love grace fits the queen who shall stand in gold of Ophir and needle work most fine before the king, finding favor in his sight. This must to be true to the type light upon a Jew, the type of the royal seed, and Esther an orphan and in bondage must be the one. This is unknown to the realm at large. Her race and standing are kept concealed. Mordecai her uncle and counselor instructs her, and she fully obeys him. Her spirit is so different from Vashti's—she answering to the Spirit, and Vashti to the flesh.

In the type of Abraham and his seed Isaac representing all the children of promise we have set forth the doctrine of choice or grace. It is of faith that it might be by grace, that the promise might be sure to all the seed. So Esther here answers to grace, and Vashti to the flesh and by disobedience falls. Esther abiding in the provision which is all supplied to her is accepted and finding favor in the eyes of the king ascends the throne.

But iniquity appears and seems to prevail, and to threaten the life

of the queen, and if it prevails to reach her it will also involve the king, for that which concerns the wife also concerns her husband. Haman's wicked counsel to the king not only excludes Esther from the king's presence, but a decree is issued that is to destroy all the Jews, and therefore the king's wife, and hence the king.

Haman's malice against Mordecai, and hence against the Jews, impels him to seek the destruction of the Jews. His promotion blinds him to the sense of danger. His pride seeks the second place in the kingdom, if not the throne itself.

As he enters the king's palace under a marked compliment to ask that Mordecai may be hanged on a gallows he had prepared especially for that purpose, a great sense of gratitude to Mordecai for saving the king's life, and of which he had just learned, is occupying his mind so that the greatest honors of the realm are for Mordecai. To the question the king then propounds to Haman as he enters to ask for Mordecai's destruction, "What shall be done to the men whom the king delights to honor?" Haman in his pride thinking that himself alone could be that man gives answer that he thinks will promote himself almost to the throne.

Scenes follow this that display God's anger against those that would harm his elect people and the destruction of all his enemies. Vashti the flesh is destroyed. Haman is slain. The adversaries of Israel are overthrown and the true friend is honored. Mordecai an-

swering to Jesus seeking the peace of all his seed is greatly exalted.

P. D. G.

Brother R. D. Graves of Ala., requests my view as follows,

"Brother Gold, I want you to give your view on some scripture, if this is not asking too much."

Was Ishmael a lawful heir, and was Paul a disobedient child while he was persecuting the church? Also the tares spoken of in Matt. 13:37, were they God's children?

Brother Gold, was it God's children that crucified Christ, and were the scribes and pharisees—hypocrites—spoken of in Matt. 23: 27, God's children?"

"Was Ishmael a lawful heir?" No. The scripture is pointed on that. In Isaac shall thy seed be called." Ishmael shall not be heir with Isaac, is the judgment of Sarah, the free mother. Ishmael was a slave because his mother was. For the child takes the place or condition of the mother. They who are of the law are not heirs but the children of the promise are counted as the true seed or heirs.

Mercies and natural favors and blessings are bestowed upon such as Ishmael or bond servants, but they are not heirs of the hope of eternal life.

"Was Saul a disobedient child while he was persecuting the church?" Paul never persecuted the church. It was Saul of Tarsus who did that. Saul of Tarsus by nature was a child of wrath. In the purpose of God he was a child—in the covenant of grace he was

beloved, but in nature he was corrupt.

"That being justified by his grace we should be made heirs according to the hope of eternal life," Titus 6: 7. In the hope of eternal life God's people were promised salvation in Christ before the world began, and by the washing of regeneration and renewing of the Holy Ghost this is effected.

Paul appeared or was manifested as a child of God: he never persecuted the church of God.

"Were the tares spoken of in Matt. 13: 27, ever God's children?"

Never. They are the children of the wicked one—the devil. They have his spirit. They are manifested here in time as his children, and both grow together or remain here together not in the church, but in the world, while time remains.

God's children did not crucify Christ. The children of God do not that way. Some no doubt by nature children of wrath and led by the wicked one helped to crucify him that afterward were manifested as the children of God. See Acts 2nd chapter.

Were those addressed by Christ in Matt. 23 as hypocrites God's children? I think not. Where is any promise in the bible for hypocrites?

Remember the distinction between a child of wrath in nature which all God's people were by nature, and the manifestation of his children in spiritual birth by grace.

P. D. G.

Friend J. M. Liles of Texas desires to know whether a church member has the right to marry another that is divorced under any circumstances, or not.

The marriage relationship is not in the nature of a private contract that parties may abrogate by consent, nor release themselves from by any good or bad act of their own.

Death severs the bond. What God hath joined together let not man put asunder.

But if one party is unfaithful by defiling the marriage bed, does not that so annul the contract as to release the innocent victim of the necessity of living with one so unworthy of affection? Yes, that is a just cause for divorce; but it never allows the one so divorced the right to marry again. Whosoever marrieth the one so put away is guilty of adultery. Matt. 5 : 32.

P. D. G.

PERSECUTION.

"Why persecutest thou me?" Acts 26 : 14.

This said Jesus to Saul while on his way to Damascus to persecute the Lord's people. It seems that Saul knew it was the Lord, and yet he said, "Who art thou Lord?" And he said "I am Jesus whom thou persecutest." No doubt but this was mysterious to Saul who knew that Jesus had been slain and no doubt thought he had disappeared forever from the world. No doubt but there are people to day—even professors of religion, who with impunity persecute, speak evil of—and wrong the

Lord's children without a thought that Jesus is nigh to see it, and in his own time to avenge it. No, Jesus seems too far away to reach him, if they can only escape the civil laws and blind public opinion, they feel safe to persecute, especially the helpless. But the point I wanted to make is that so persecuting the least, weakest one, they persecute Jesus. And though we may whisper evil speaking against one in the closest secrecy; or manipulate devices to the disparagement and hurt of another; or like Saul, have authority from the "powers that be" to sustain you in wronging and wounding another, yet if that other be a child of God Jesus has seen, felt and received it all as unto himself, and sooner or later—in life or in death you will hear that startling cry, "Why persecutest thou me?" Then how careful we should be as to any species of persecution. And when it comes into our heart to do so, let us remember that we cannot touch one of God's children save through Jesus. Why to give a cup of water to one is to give it to Jesus; then to deprive one of a cup of water is to deprive him. Whatsoever good or bad we do to one of his little ones is to do so to him. Can Jesus say to any that read, "Why persecutest thou me?"

P.

Mr. E. S. Smith writes to me, "Will you kindly tell me through the LANDMARK where in the bible can be found that Jephthah might have redeemed his daughter by the payment of 30 shekels of silver.

Dr. Talmage makes this statement, but does not give his authority.

I would also be glad if you would give your view why Jephthah's daughter wanted to live two months so she might go in the mountains with her fellows and prove her virginity."

It is not any where stated in the bible that Jephthah might have redeemed his daughter with 30 shekels of silver or any other price. When one vows he must perform the vow.

What right have we to conclude this was a rash vow of Jephthah when the Spirit of God was on him while he made it?

Jephthah was a man of valor, and a great statesman. His answer to the king of the children of Ammon shows that he was a master of men. But he had no power to change his own vow or word. An Israelite is bound by his word. A man of the world may falsify his word, and prove himself to be a liar, but an Israelite cannot. He will swear to his own hurt and change not. His word is his oath.

The principle set forth that the service of God is above every thing else, that whatever God has given us belongs to him—that his honor is above all else is set forth by Jephthah.

His daughter willingly yields herself in her father's distress, and is sacrificed. Her love for her father and for his honor and for Israel is very touching and wonderful.

Nor did she bewail two months to prove her virginity. That was established. There was no ques-

tion about that. With her fellows, the daughters of Israel who were companions and thus her fellows she laments the fact that she shall die childless, and thus bewails her virginity.

It was the desire of the women of Israel to be mothers in Israel. While there is much pain and labor in giving birth to children, yet such desire was great among these chaste woman. The fruit of the womb is their reward. To bear children to a husband or head whom they loved was a great honor. Mothers love their children more than their fathers can. Their lives are wrapped up in their children. Their lives are thus perpetuated. Besides the honor accorded to woman to give birth to one that should bruise the head of the serpent was much valued by them. Hence to be a barren woman was a calamity. For the barren woman to become a joyful mother was a great event. We see this illustrated in Sarah, Rachel, Hannah, &c.

Now the daughter of Jephthah asks of her father permission to spend two months in bewailing her misfortune that she shall die childless—and it becomes a custom after that thus for the daughters of the land to annually commemorate this sad event.

Greatness does not always bring comfort or pleasure. Sad were the days of Jephthah. Beautiful though is the devotion of his daughter. Through the greatest of all suffering—that of Jesus yielding his spotless, virgin life to the decree of

justice—is accomplished the salvation of Israel. The love of the Father for truth is such that he withholds not his only son who is a whole burnt offering on the altar of justice to establish the truth of God, and Jesus delights to serve and glorify his Father.

Who shall declare his generation? Shall he be a dry tree? No His love to his Father is so great that in his travail of soul he shall see his seed—reward—and prolong his days and the pleasure of the Lord shall prosper in his hand. What an increase in his government. How happy is he with his quiver full of olive plants round about the table of the Lord.

Instead of bewailing the barren state of Jephthah's daughter at her death, the virgin daughters of Zion with songs commemorate the glorious event of the death and resurrection of their king who through sufferings perfect reigns on high, and shall see his seed and prolong his days, and the pleasure of the Lord shall prosper in his hand.

P. D. G.

BREAD OF HEAVEN.

Brother J. P. Chapman, of Arkansas, requests my view of John 6 : 51 :

"I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world."

This is the language of Jesus, who speaks as never man spoke, and who acted as never man acted. The earth gives her increase, yield-

ing food for man which man eats and dies: but Jesus gives his own flesh, himself, as the bread that one may eat and never die. The Lord gave manna in the wilderness which Israel eat and are dead: but Jesus came down from heaven as the living bread, and gave his flesh that we may eat of it and live forever. He said, Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you. Jesus is life eternal, and he gave himself for the life of the world. He came out from the Father, and laid down his life for the world. He that eats his flesh and drinks his blood, and such only, have eternal life.

Eating and drinking are natural means of preserving natural life. Nor is there any act of ours affording us much more pleasure than eating palatable food, and quaffing pleasant drinks, when we are hungry and thirsty. Though one must be not only living but hungry to enjoy eating, and the food must be such as ministers to health.

How does one know that he eats the flesh and drinks the blood of Jesus crucified, even our passover who is slain for us? One cannot eat this bread that loves the doctrine of man. When he feeds upon or trusts in his works, or those of man, he cannot hunger for the bread of heaven. As Israel could not obtain manna until they were shut out from all the world in the wilderness that did not yield them any fruit, and none but the Lord could feed them, so must we be utterly cut off from all other hope

of salvation, and trust alone in Jesus.

It is a very enjoyable act for one hungry to eat palatable food. It is satisfying to the taste. When you eat this bread of heaven, and drink of this spiced wine at the king's table, it is sweet to the taste, strengthening to the soul, and the banner over this one is love.

Then one eats and drinks to be refreshed. Such are strengthened by his spirit in the inner man. He that eats strong meat is strengthened for the conflict.

There is no other bread or doctrine like this. Jesus was ground between the upper and the nether millstones. He was crucified. He is the grain of wheat that falls into the ground and dies. He is our passover that is slain for us. To him that hungers and thirsts after righteousness Jesus is the bread that came from heaven, and is the sweetest food ever tasted. Such have tasted that Jesus is gracious and precious.

When one eats natural bread, the staff of life, it enters into him and strengthens the entire man. When one eats the bread of heaven it means that Jesus dwells in him, is his life and strength.

What a feast of soul—a love feast—is this bread to all that hunger and thirst after righteousness. There is a precious fellowship in all that eat of this bread. This is communion indeed and in truth.

Can any come to this table that are not brought or drawn there? Jesus says he gives his flesh for the life of the world. Yet

he says, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. He also said (John 6:65, in the same chapter) that, No man can come unto me except it were given unto him of my Father. He also said in the same chapter (John 6:37), All that the Father giveth me shall come to me. Interpreting scripture in harmony with all that Jesus is reported to have said and done, who is right?

P. D. G.

ASSOCIATIONAL NOTICE.

The Country Line Association will be held with the church at Wolf Island, commencing on Saturday before the 3rd Sunday in Aug. 1899 and continue Sunday and Monday following.

The church is two miles north of Reidsville. Ministers and brethren from other associations as well as Country Line are invited to meet with us. Homes will be provided for visitors, but if those who intend coming will give notice of their intention it may be that they could be more conveniently located.

The moderator of the association will endeavor to obtain reduced rates over the railroads and visitors will call for special rates when purchasing their tickets.

All visitors coming by rail will be met at Reidsville. Local passenger trains going north reach Reidsville between 8 and 9 o'clock in the morning and at 1 o'clock in the evening. Going south about 7 o'clock in the morning and about 6 o'clock in the evening. Done by the order of the church at Wolf Island.

R. T. WILLIAMS, Cl'k.
F. L. OAKLEY, Mod.

UNION MEETINGS.

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 July 1899. Brethren generally and especially ministering brethren are invited to attend. Brother Gold, I feel like the brethren would be highly pleased for you to be with us. Yours in hope.

G. S. WILSON, Cl'k.

OBITUARIES.

DAVID L. WILLIAMS.

Brother David L. Williams, son of Redmond and Patsy Williams, was born in Edgecombe Co. N. C. Aug. 23rd 1843. He was from a child noted for his quietness and remarkably good behavior.

He volunteered in the confederate army at 18 years of age. In a short time after he joined the army he unfortunately got his feet crushed in a railroad collision which made him a cripple the remainder of his life.

At the close of the war he came to this country, Beaufort, N. C. where he lived the remainder of his days.

He came before the church at North Creek on Saturday before the 3rd Sunday in June 1870, and was baptized into the fellowship of the Primitive Baptist, where he lived and died a faithful, consistent, humble christian.

On the 19th of Jan. 1871, he was happily married to Miss Bettie Jarvis. Nine children were the fruits of this union.

On the 12th of Nov. 1875 he had his right leg amputated and on May 5th 1890 his left leg was amputated. He was a great sufferer. He was enabled to manifest wonderful patience all through life. Even in his last sufferings he was so completely resigned to his heavenly Father that he said to his family doctor that he did not want any more treatment, and on the 7th day of Feb. 1899 we feel sure that his spirit without a struggle or a pang leaving this tenement of clay ascended through rich and reigning grace into the holy and blissful presence of God, and on the 9th inst he was buried in the old family church yard near the North Creek

meeting house, where he will remain undisturbed until the morning of resurrection, when we believe he will meet his dear Saviour and hear the happy welcome, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. He leaves 4 children and a grief stricken widow to mourn the loss of a kind husband, and father. May the mercies of the good Lord guide and protect them through life and at last be enabled by grace divine to meet their loved ones who have gone before, is our prayer for Christ's sake.

David L. Williams was a poor man, but rich in Christ, he had to work hard to support his family. He did his last work by walking on his knees.

WARREN WILLIAMS.

DEACON JACOB AYCOCK.

It was the request of brother Aycock some time before his death that Elder J. W. Gardner should preach his funeral, and I should write his obituary. Brother Gardner complied with his request the 4th Sunday in Jan. 1899 at his old home, in the midst of a large concourse of sorrowing relatives and friends.

I now attempt to write a few lines in remembrance of our dear brother Aycock who was born Aug. the 6th 1829, and died Oct. 16th 1898. He was married some time in Aug. 1841 to Charlotte Martin. The result of this union was 11 children born to them. Of this number 10 are now living, 5 boys and 5 girls and 17 grandchildren and a host of relatives and friends together with the church at Cross Roads, in Johnston Co. to mourn their loss, but not as those without hope; for we believe their loss is his eternal gain.

I have been told that brother Aycock built the church house at Aycock's from whence it derived its name.

Brother Aycock joined the church at this place and was baptized in Nov. 1870. He was soon ordained to the deaconship of said church, and served in that capacity for a number of years, but he called for a dismission to join the church at Cross Roads, in Johnston Co. There he remained a consistent member as long as he lived.

Brother Aycock was a hard working man, and a good farmer. It can be truly said of him that he ate his bread in the sweat of his face; but he is now free from suffering and pain, and is at rest in Jesus as we hope.

Sister Aycock, we know your loss is great, and you feel lonely although your children are all grown and some of them still living with you to care for you in old age. May the good Lord impress them to still care for mother, and may the good Lord bless you and your children in this life and prepare you all to meet in heaven, if it is his blessed will, is my prayer for Christ's sake.

T. B. LANCASTER.

ROBERT AND MARY C. JONES.

Robert, son of William and Sarah Jones, of Person Co. N. C., was born Oct. 17th 1831, died April 21st, 1899 aged 68 years, 6 months and 4 days, and Mary C. Jones, daughter of William and Katie Warren, of Caswell Co, N. C., were both moral and nice in their youth, married and raised 7 children to men and women, 3 sons and 4 daughters, all of good moral character. She was born Nov. 7th 1837, and died Dec. 26th 1891, so we see these children have been without a mother for several years, and are now left to mourn the loss of both father and mother, but they cannot mourn for them as if they had no hope for them. They both professed a hope in Jesus and left many good evidences behind them. They were both strong Baptists in principle, but never united with the church. There was no church near them after they moved to South Carolina, where they both died.

They were both very much devoted to the LANDMARK, the doctrine and experience it contains.

Robert was a very strong contender for the Baptist doctrine, well informed in the scriptures, he was well able to defend his belief by the word of God which he did on all occasions when necessary.

He was a good father, a good neighbor, a good provider for the happiness of his family.

He did a good day's work in his garden. After supper he sat and talked with his family in good health, and good hope of prosperity in business, as much so as common, until his bed time when he lay down. In a very short time he was heard making a noise in breathing. Daughters ran to him. He gasped one time only after they got to him. He went to sleep and died easy. What a blessing the Lord bestowed on him, and may we all feel so.

JAS. A. BURCH.

APPOINTMENTS.

J. A. ASHBURN.

Sardis Wednesday before 3rd Sun in July
10 o'clock.
Stokesdale..... at night
Ashville..... Sat and 3rd Sun in July
Salisbury..... Monday night
Pine..... Tuesday
Brother Workmans..... Wednesday
Toms Creek..... Thursday
Rock Hill..... Friday
New Shephard..... Saturday
Toms Creek..... 4th Sunday
Popes School House..... Sunday night
Abbotts Creek..... Monday
Bunker Hill..... Tuesday
Saints Delight..... Wednesday
Centerville..... Thursday
He will need conveyance.

E. E. LUNDY.

Concord Monday after 3rd Sunday in July
Bethlehem..... Wednesday
Flatty Creek..... Sat and 4 Sunday
Powells Point..... Monday
Kitty Hawk..... Tuesday
East Lake..... Thursday
North Lake..... 5th Sunday
Masons Point..... Monday
Tiny Oak..... Tuesday
Rose Bay..... 4 p. m.
Beulah..... Wednesday
North Creek..... Thursday
Pungo..... Friday
White Plains..... Saturday
If steamer from Tyrell stops at James Pier will some of the brethren meet him there on Friday before the 4th Sunday in July. If not meet him at Elizabeth City.

THOS. N. WALTON & J. B. DALLAS.

Fairfield Va. Thursday before the 1st Sun.
in July
Chapel..... Friday
Bethel..... Sat and 1st Sunday
Black Rock..... Monday
Lynville..... Tuesday
Morgans..... Wednesday
Fairview..... Wednesday 4 p m
Weatherford..... Thursday
Mountain Springs..... Friday
Terrys School House..... Friday 4 p m
Mill..... Sat and 2d Sunday

J. M. HARRISS.

Pleasantville..... Tuesday after 2d Sun in July
Wednesday..... Sardis
Thursday..... Bailys Seats
Barrons S H..... Friday evening 4 o'clock
Hillsdale..... Sat and 3rd Sunday
Mt Vernon..... Monday
Thence with Elder Ashburn to Center-
ville and convey him.

WILMINGTON & WELDON R. R. and Branches, & A. C. L. R. R. Co
 of South Carolina.

Cond. Schedule.—SOUTH BOUND.

DATED June 11 1897	No. 48 Daily	No. 47 Daily	No. 46 Daily	No. 45 Daily
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 50	9 43	.....	.....
Ar Rocky Mt.	12 55	10 30	.....	.....
Lv Tarboro	12 21	.....	.....	.....
Lv Rocky Mt.	1 00	10 35	5 20	12 52
Lv Wilson	1 55	11 14	6 20	2 40
Lv Selma	2 55	11 57	.....	.....
Lv Fayetteville ..	4 30	1 40	.....	.....
Ar Florence	7 25	3 15	.....	.....
No. 103 daily ex S. C.	P. M.	.....	.....	.....
Lv Tarboro	6 00 pm	.....	.....	.....
Lv Rock Mt.	6 45 pm	.....	.....	.....
Lv Wilson	7 10 pm	.....	.....	.....
Ar Goldboro	7 50 pm	.....	.....	.....
Lv Goldboro .....	.....	.....	V. M.	P. M.
Lv Magnolia .....	.....	.....	7 00	3 21
Ar Wilmington ..	.....	.....	9 15	4 25
	1 M.	.....	A. M.	5 50

TRAINS GOING NORTH.

	No. 98 Daily	No. 97 Daily	No. 100 Daily	No. 99 Daily
	A. M.	P. M.	.....	.....
Lv Florence	9 43	7 45	.....	.....
Lv Fayetteville ..	12 20	9 45	.....	.....
Lv Selma	1 50	10 41	.....	.....
Ar Wilson	2 35	11 31	.....	.....
No. 102 ex S. C.	.....	.....	.....	.....
Lv Goldboro	5 15 am	.....	.....	.....
Lv Wilson	5 43 am	.....	.....	.....
Ar Rocky Mt.	6 15 am	.....	.....	.....
Ar Tarboro	7 04 am	.....	.....	.....
	.....	.....	P. M.	A. M.
Lv Wilmington ..	.....	.....	7 00	9 45
Lv Magnolia .....	.....	.....	5 34	11 39
Lv Goldboro .....	.....	.....	9 45	12 30
	P. M.	A. M.	P. M.	P. M.
Lv Wilson	2 35	11 31	10 35	1 30
Ar Rocky Mt.	3 30	12 07	11 35	1 53
Lv Tarboro	12 21	.....	.....	.....
Lv Rocky Mt.	3 30	12 00	.....	.....
Ar Weldon	4 20 P. M.	1 00	.....	.....
	A. M.	P. M.	.....	.....

*Day except Monday. Daily except Sunday.
 Wilmington and Weldon Railroad, Y. & W. & W. line—Train leaves Wilmington, 9:00 a. m. arrives Fayetteville 12:15 p. m., leaves Fayetteville 12:25 p. m., arrives Sanford 1:45 p. m., returning leaves Sanford 2:30 p. m., arrive Fayetteville 3:45 p. m., leave Fayetteville 3:50 p. m., arrives Wilmington 6:50 p. m.

W & W Railroad Bennettsville Branch—Trains leaves Bennettsville 8:15 a. m., Maxton 9:20 a. m., Red Springs 9:53 a. m., Hope Mills 10:42 a. m., arrive Fayetteville 10:55, returning leave Fayetteville 4:40 p. m., Hope Mills 4:53 p. m., Red Springs 5:35 p. m., Maxton 6:15 p. m., arrive Bennettsville 7:15 p. m.

Connects at Fayetteville with train No. 78 at Maxton with the Carolina Central, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern at Gulf with the Durham and Charlotte railroad.

Train on Scotland Neck Branch Road leaves Weldon 3:35 p. m., Halifax 4:15 p. m., arrives Scotland Neck at 5:05 p. m., Greenville 6:57 p. m., Kinston 7:35 p. m., returning leaves Kinston, 7:50 a. m., Greenville 8:42 a. m., arriving Halifax at 11:38 a. m. Weldon 11:35 a. m., daily except Sunday.

Trains on Washington branch leave Washington 5:12 a. m. and 2:30 p. m. arrive Farmale 9:10 a. m. and 4:00 p. m., returning leave Farmale 9:25 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 25 a. m. 11:00 a. m.

Train on Midland N. C. Branch leaves Goldboro, N. C., daily, except Sunday, 7:53 a. m., arriving Smithfield, N. C., 8:20 a. m., returning, leaves Smithfield, N. C., 9:20 a. m., arrive Goldboro, N. C. 10:25 a. m.

Trains on Nashville Branch leave Rocky Mount at 9:30 a. m., 3:40 p. m., arrive Nashville 10:40 a. m., 4:03 p. m., Spring Hope 10:40 a. m., 4:25 p. m.

Returning leave Spring Hope 11:00 a. m., 4:55 p. m., Nashville 11:22 a. m., 5:25 p. m., arrive at Rocky Mount 11:45 a. m., 6:00 p. 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 10:10 p. m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON, General Pass. Ag't
 J. R. KENLY, Gen'l Manager.
 T. M. EMERSON, Traffic Manager.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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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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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.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I have heard of your visit to Macon, Ga. and would have met you there had I known of it sooner; but I miss a great many good things from some cause or other.

I saw in the Macon papers where you had melted the audience with your pathos, and oratory and logic. I felt like I wanted to write you a few lines and leave it at your disposal. "And now why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22 : 16.

These words were the words of God to Paul by Ananias at Damascus, after Paul had seen the vision in the way of which he himself speaks to the Jews, and also to the Gentiles; and Luke himself records.

Saul had a wonderful experience—an experience of grace sure enough, and his experience of grace and call to the ministry were simultaneous.

Saul hired by the board at Jerusalem under I presume a good salary, was on his way to Damascus—brother Hassell says 140 miles away, about a six day's journey—and as he came near Damascus, about mid-day when the sun was in its greatest splendor, he saw a light above that—above all the lights he had ever seen—above civil light, moral light, literary light, physical light, that uncreated light, the light of God, in which light we see

light, and it shined about him, and under its power, and the voice he fell to the ground; and a voice spoke to him calling him by his name Saul, Saul, why persecutest thou me? He was going on that mission to find a few Old School Baptists up to Damascus, and verily thought he was doing God's service; yet he was educated too, literally and morally, which shows that literal light and moral light are not enough. When people persecute the followers of Jesus they persecute him, for he has declared the identity of himself and people. Paul inquired who art thou Lord? The last word, Lord, shows the effect of God's work. The son of man cometh not with observation, but as the lightning shineth from the east to the west so shall the coming of the son of man be, so it was with Saul a moment ago. Yea when he began to ask he knew not, but before the finish he knew, Lord, yea his Lord and his God like Thomas he could say when the evidence came. A short work will the Lord perform, his work is perfect, once is forever, and so it was with Paul. He knew him then, and always afterwards he knew Jesus. The voice said arise and stand upon thy feet, for I have appeared unto thee to make thee a minister and a witness. It was also told him to go to Damascus and it should be told him what he must do; and he went, and was led to the city. He

became blind, and the Lord's work is joint work, and he will perform it, so he went and the Lord appeared to Ananias, and told him of Paul, Saul, and Ananias was inclined to be afraid of Saul; but the Lord informed him that Saul prayed, that was enough. Ananias knew well there was no harm in a praying man, and he knew all the nature of the kingdom that it had been said that the lion and the lamb should lie down together, and they should not hurt nor destroy in all my holy mountain; so it was fulfilled in this case. God determined that he would use Ananias and he thus addressed him, "And now why tarriest thou, arise and be baptized, and wash away thy sins calling on the name of the Lord?" The time was fulfilled and Paul knew it, and he was not to wait any longer, for it had been told him what he must do, and as Paul said he was obedient to the heavenly vision. He did arise and was baptized. If it had been sprinkling he could have sat still, but no he must do as he is commanded, be baptized? What is baptism? Peter said, it is a figure, not the putting away the filth of flesh, but the answer of a good conscience before God. The ark was an order from God, and was commanded to be built, so Baptism is an ordinance in the house of God. The eunuch understood it when Phillip preached it to him. Cornelius did, and the jailor and his house, and John did, for he performed it in Jordan and baptized at Enon near Salem because there was much water there. Paul understood it, because he said therefore we are buried with him by baptism into his death, that like as Christ rose from the dead so we should walk in newness of life. We have been planted in the likeness of his death. Jesus said to

John, suffer it to be so now, for thus it becometh us to fulfill all righteousness. Now baptism represents the death, burial and resurrection of Christ, and also his ascension, and it took the death, burial, resurrection and ascension of Christ to complete all righteousness. Wesley says, (commenting on the scriptures in Romans) therefore we are buried with him by baptism into his death—refers to the ancient manner of baptism which was immersion. Luther says the same, and so does Calvin. We will take this sentence. John baptizes William; here John does something to William, not the water, but the man. Now if baptize means to sprinkle John can't sprinkle William for he is an indivisible body. Suppose it means to pour; William is not a liquid, and he can't be poured. But suppose the greek word *bapto* means to dip, to immerse, to plunge, he can plunge him, he can dip him, he can immerse him, so there is no darkness in the truth, and the Lord has not told men to do what is impossible. No, but Paul rose and was baptized. We also note that Paul was a fit subject, and it was time then and there, and no other time would do. God executes his will. Whatever sins may be meant we note that the neglect to obey the word of the Lord is a sin, and we sin daily, hourly, and when one is baptized it is significant of the cleansing, and all sins are cleansed by Christ, and he has commanded baptism, and it is an evidence of cleansing. The priest could tell of leprosy, and he had the power to separate the leper, but he could not cleanse the leper; but Jesus could and did, and the washing was a sign of the cleansing. Paul was not commanded to be baptized until he had an experience, and so it is now that people should be told what they

must do, not in order to obtain life, but because they have life; and baptism is a figure of death, burial and resurrection: so it signifies that we are dead, and we must be buried and arise from it, and walk in newness of life, calling on the name of the Lord, showing that he is the Lord indeed, and our Lord—doing the things that he says. Naaman must dip seven times—that was under the law, but not embodied in the law; but from the prophet of God a special provision, and now arise and be baptized and wash away thy sins calling on the name of the Lord.

I have in a hastily way written a few thoughts touching this subject, and if it should come to any one awaiting for the word as Paul did may the Lord afford them grace and strength to do his will, and arise and be baptized. If one really desires to be baptized it is evidence in their favor, for I believe the Lord gives his people a desire to obey him.

Yours in hope,
N. LIVELY.

Opelika, Ala.

"I am not come to call the righteous, but sinners to repentance." Matt. 9 : 13.

This is sweet language to the poor mourning sinner when the calling of God is revealed in his heart.

The Pharisees were a people full of legal righteousness and when they saw Jesus associating with the lower class (which are here termed sinners,) they seemed to be indignant and ask his disciples concerning his conduct in this matter. Jesus does not wait for his disciples to inform him of their query but at once assures them that he did not come to call them, but these sinners whom they would disdain to touch.

It is very true that no one can be made a partaker of saving grace without the calling of God, for this is the way he has ordained to manifest that Jesus died on the tree.

Jesus says, I came not to call the righteous. This virtually shuts them out forever. This class is represented by the five foolish virgins and the elder son who tarried at home and the rich man who fared sumptuously every day. None of them were accepted. The door was shut and the Lord would not open it. He declares to them, "I know you not," and "Depart from me ye that work iniquity."

God did not call the world to come into the ark, but Noah and his family, and when he shut him in he virtually shut the world out, for the shut door separated those inside from those outside and they could no more open the door to go in than Noah could open it to come out, for God had shut it.

Jacob could not be Esau, neither could Esau be Jacob, for God loved the one and hated the other. He did not call Esau for he hated him, but he did call Jacob for he loved him.

God raised up the Egyptians to destroy them and the Israelites to deliver them out of bondage. They were all raised up under the same government and controlled by the same laws, yet it was God's will to destroy the one nation and save the other.

He did not come to call the righteous to repentance nor otherwise. His calling does not reach them. Who ever heard of a righteous person needing repentance? From what shall he repent? No where is one commanded to turn from his righteousness. If one is righteous he lives in a perfect state and what more can one ask for than perfection.

The pharisees, thus viewing

themselves, looked down on the publicans and sinners and those who associated with them. This is the reason why the priest and levite could not help the poor man who had fallen among thieves. They were ceremonially clean and to touch a wounded man would defile them. This is why the self righteous of today cannot comfort the poor, hungry soul who mourns for a crumb of bread. To help such a needy one they must come into his condition. This they cannot do for it would defile them. This is the reason why doctors of divinity cannot help the poor sinner. They cannot enter into his filthy, wretched state for to do so would defile them.

But we have one who is mightier than they. To call his people from their sins to his purity he comes and enters into their condition. "The Son of man is come to seek and to save that which was lost." He sought and found that which he sought. To do this he came to where the lost are, for they could not be found in any other place. If they could meet him half way, or even one step in the way he need not to have gone down to where they were lost.

His people were lost in this carnal, Adamic, nature, and he took part of the same. They were lost in sin, he took all these, he bore them all the days of old and on the tree of the cross. They were lost in death, he goes there to find them.

David was in a horrible pit but the Lord brought him up. This shows that the Lord was down there with David and when the Lord came up he brought David.

The Lord delivers us from all our troubles by manifesting his presence in the cloud that covers us.

The Lord's calling is easily heard by the person to whom he speaks, for he comes into their very con-

dition and speaks in such sweet words that they rejoice in his language. His calling is in deed and therefore with power.

When the "certain Samaritan" came to the poor man we do not know that he said one word but he approached him and began to pour in oil and wine and to bind up his wounds, just the thing the poor man needed. He then took him up and put him on his own beast and took care of him in such a way that he should never be at any expense.

This Samaritan was not under the ceremonial law as were the priest and levite and therefore to touch this poor man would not render him unclean.

Christ was not a priest after the manner of the law but after the order of Melchisedec. To come in contact with a sinner would not defile him. He could stand and converse with the woman who was taken in adultery and the Samaritan woman and Mary—Magdalena and yet their sins did not cleave to him. These were the very characters he came to call to repentance. These are the people who know his power to save. No such sinner can come in the presence of Jesus without receiving benefit, for Christ came to this end. His calling of them is effectual. He has said, "As the rain cometh down from heaven, and the snow, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isa. 55 : 10, 11. To say that God calls a sinner and the sinner does not or will not hear is to say the prophet has lied, for there are no conditions in the text.

The Lord speaks and the person to whom he speaks hears, however still and small his voice may be. Not only does the sinner hear but he heeds the call, and as God has purposed he comes to repentance.

This repentance is that which God alone can give. He is exalted at God's right hand for that very purpose and when he calls his people this is exactly what he means to accomplish. Now if his word returns to him void the inspired writer was badly mistaken. Whom shall we believe the inspired prophet or the self righteous world who are not in any sense the called of the Lord? I believe God. I believe him, not because the bible speaks thus, but because I trust I have heard that sweet voice which turned me and led me to repentance.

When a sinner has thus been led to repentance or is given repentance he is made to hate sin and to hunger and thirst after righteousness. He cries to God for mercy, but never pleads before the Lord his innocence. He confesses his sins and becomes a witness that the Lord is the Saviour of sinners. Thus the sinner is compelled to be saved. Our God is a God of power.

Some accuse us of saying that God compels sinners to be saved whether they will or not. This is as near as our enemies ever come to telling the truth about our faith.

David was compelled to come up out of the horrible pit, but was it against his will? Mephibosheth was compelled to come up from Lodebar to Jerusalem, but was it against his will? The poor man was compelled to go to the inn, but was it against his will? All these were compelled to go as they did go and yet it was with joy they went. Even so it is with every poor sinner the Lord calls: he comes, he is compelled to come, but he comes with joy, and he is compelled to

accept the gift of God, yet, he accepts it with thanksgiving.

Some have said, "If I believed the doctrine you believe and teach I would take my fill of sin." To this I would say, the stronger one truly believes in predestination and election the worse he hates sin and the further he wants to stay away from it. He has his fill of sin and if he could keep from it he never would sin again. This is one of the evidences the children of God have. They hate sin and love righteousness, hate their carnal nature and hunger to be made like Christ. Thus their life here is a life of repentance or a life of hating and turning away from sin and of loving and drawing nearer to righteousness as seen in Christ Jesus by faith. As they grow older sin appears more exceedingly sinful and righteousness shines forth in fuller blaze, increasing the appetite into sharp hunger for the very righteousness of Jesus and hatred to sin into a loathing of the person.

Children of God alone have this repentance and forgiveness of sin. In hope and love.

L. H. HARDY.

Roxboro, N. C.

SHALL WE PREACH ELECTION?

DEAR BROTHER GOLD:—I enclose you a picture which has some resemblance of my features in my 71st year, and 47th year of my ministry. I had my first effort in the way of preaching on Saturday night before the 3rd Sunday in Oct. in the year 1851. At that time I had not read the scriptures a great deal, but enough to find the doctrine of election clearly taught in them, and to me a doctrine full of comfort, and as I grew in years I grew in the belief that election was one of the fundamental princi-

ples of man's salvation, for to my mind if election is left out, the very first grand principle of salvation is left out, and there can be no admittance to a place of glory in the heaven of rest without election. Election signifies choice or choosing, and I am of the opinion that if it had not been that God of his infinite mercy and grace had not chosen, elected the saints to eternal salvation, that none of them ever would have chosen him and consequently none would have been saved. If I have preached a sermon among the hundreds that I have preached that was void of election, predestination, and grace, then I think it was void of the doctrine that honors God or that glorifies Christ, as he, Christ, is the elect head of the church, and if a sermon is preached and Christ left out, then it is void of comfort to the child of God. How a child of God can be complaining because brethren can not preach a sermon without bringing in election, predestination and salvation by grace alone, is something that I cannot understand. I do not want to hear the man preach who would leave the principles of these blessed truths out. Let us see a little into the principles of this doctrine as taught in the scripture. "Behold my servant whom I uphold; mine elect, in whom my soul delighteth. I have put my spirit upon him: he shall bring forth judgment to the gentiles." Isa. 42 : 1. This no doubt has reference to Christ as the elect servant of God upon whose shoulders the government rests, and who is the wonderful counselor, the mighty God, the everlasting Father, and the prince of peace." What name like this? What sermon that has not all these wonderful features in it can comfort the children of God? What servant of God called of God to preach the gospel of God, can preach and not

speaking of the wonderful name of Christ in all his sermon? Whether he uses the term election or not, if he preaches Christ he is preaching election. For Christ is the very embodiment of election. There is life in election for Christ is the head of every subject of reigning grace. For by the grace of God every heir of God is elected in Christ Jesus. See Isaiah 45 : 4. Jacob God's servant and Israel mine elect, is spoken of by the prophet, and evidently is represented as chosen or called, which I think figures the election and calling of all the children of God. Read Isa. 65 : 9, also 65 : 22. See the gracious promises to the elect children of God. Read Matt. 24-22, and Mark 13 : 20. Observe God's care for his elect. Read Mark 13 : 27. See how God will gather his elect. Shall we preach and leave all these things out, because our children and friends do not love to hear it? No. Not while the gospel is revealed. Read Luke 18 : 7. See how careful God is to guard and avenge his elect? How comforting to the children of God when not bewitched? Who is to bring a charge against God's elect? See Rom. 8 : 33. Who is it that justifies, verily it is God. Are we to condemn the preaching of election in every sermon, nay verily. But as the elect of God what are we exhorted by the apostle to do? Read Col. 3 : 12. "Put on therefore as the elect of God, holy and beloved," &c. Not leave off teaching election. Timothy's charge was before God, and the Lord Jesus Christ and the elect angels. See 1st Tim. 5 : 21. Peter wrote to the elect strangers. 1st Pet. 1 : 2. Christ is the elect corner stone. 1st Pet. 2 : 6. See 2d Tim. 2 : 10. Tit. 1 : 1. 1st Pet. 5 : 13. 2d John 13. All these texts prompt God's servants to speak often of election in

their sermons' and if they were to leave out this grand principle they would leave out the very quint essence of the gospel. May we ever set forth the soul comforting, God honoring truths of election according to the foreknowledge of God in all our sermons. God will have it, even if some of his poor feeble children cringe at it. Listen at the apostle, read Rom. 9:11 to 24, also 1:5 to 15. 1st Thess. 1:4, 5, 2d Pet. 1:10. We certainly should pay the most earnest heed to these truths and not cease to teach them through fear or favor. We should obey God and not man or men. Let us hear the apostle for a moment as we pass along. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I now again, if any preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8-9. If any should preach any other gospel would it not be right to class them among the false teachers as monsters in doctrine? And would the church do well to suffer them to teach? Ought not their mouths to be stopped, not by violence or by force or by law, fire, rock or axe or any thing of that kind, but by sound gospel discipline, and the plain word of God, which has plenty of stoppers large enough to stop the mouths of all defamers of God's word or God's way. But it seems that some of our preachers cannot preach a sermon without bringing in election, predestination, salvation by grace alone, and baptism. Well if we leave these truths out of sermons, we shall have to leave out the word of God, and that is said to be the sword of the spirit. Guess we will feed more sheep by preaching the word than we should if we leave it off and turn to fables. But

what about predestination, does that hurt? If so then it is not of the all things that the apostle said "work together for good to them that love God, who are the called according to his purpose." Rom. :28. The apostle continues and says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Moreover whom he did predestinate them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Rom. 8:29-30. Shall we not preach this, or the substance of it in every sermon? The predestination of the foreknown insures the Son being the first born among many brethren. The Son being the first born, insures the justifying and the glorifying of all the foreknown, no more, no less. To preach this honors God, exalts Christ, and magnifies the Holy Spirit. To deny it dishonors God, makes Christ an imposter, and debases the Holy Spirit. For it is the spirit that quickens. What if our children and friends do kick against it, shall the servants of God shun to declare these truths and class themselves with the slight healers of God's people? I say no. Preach the word is the apostolic injunction. Suppose we read Eph: 1, and see what the great apostle taught about this election or choice, and this predestination. This epistle is written to the saints at Ephesus and to the faithful in Christ Jesus. May we not hope that we are numbered with the faithful in Christ Jesus. And if so we are embraced in the apostle's address, 2d verse. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ. (How?) According

as he hath chosen (elected) us in him before the foundation of the world, that we should be holy and without blame before him in love. The words in brackets are mine. Then we are bound to preach this just as it is received by the apostle or else preach another gospel. And as Christ is the elect head of every true christian or follower of Christ, the christian was certainly chosen or elected in him before the foundation of the world, and that being the case, it is clearly proven by the apostle that all human merit and human instrumentality is left entirely and certainly out of the question. And God alone is sovereign. And it is safe to affirm this in every sermon. But the apostle affirms thus. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (what for?) Let the apostle answer, "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." Eph. 1 : 2 7. It seems to me that I would love to have this soul comforting doctrine preached every Sabbath day. I have never been tired of it. The 11th verse shows us how the faithful in Christ Jesus obtained an inheritance. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will." This it seems to me lays the axe at the root of all human excellence, and should stop the mouth of every opposer of the doctrine of election and predestination. I will here say that my hope of heaven is based upon this to me wonderful, glorious doctrine. I wish it to be my theme while I live, and also when I die.

The 2d chapter of Eph. beginning at the first verse shows us our condition before being quickened, 2d and 3rd verses show us the state we were in before God, the 4th verse tells us exactly how we are saved. "But God, who is rich in mercy, for his great love wherewith he loved us. 5th verse, Even when we were dead in sins hath quickened us together with Christ (by grace ye are saved,) I want to preach this in every sermon I preach. The word grace alone is not here. But if it is by grace, it is grace alone, for says the apostle at the 8th verse, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: 9th verse. Not of works lest any man should boast: 10th verse. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Then we poor Gentiles are blessed in that the Son of God hath in mercy visited us and saved even as many of us as were ordained to eternal life, and all to the praise of the glory of grace reigning through righteousness unto eternal life by Jesus Christ our Lord. See Rom. 5 : 21. I am happy to have a hope that I am interested in this blessed doctrine. And I do feel to rejoice in my poor feeble efforts to preach the gospel. I have tried to preach grace reigning through righteousness by Christ to the chief of sinners. And that when the saved sinner gives evidence by relation of experience and manifests by an orderly life that they are saved by this grace I have advocated and do advocate that they are fit for water baptism, and that gospel baptism or the baptism taught in the new testament is not, nor cannot be according to the example of Christ, and his apostles unless the candidate or applicant is in the water and is completely

immersed in the same, and that by one duly ordained and set apart by the church to administer the ordinance. And this baptism must be in the name of the Father, and of the Son, and of the Holy Ghost. And this baptism is the only water baptism taught in the bible or new testament. I do not believe that either sprinkling or pouring water on infants or adults is baptism, neither do I believe it resembles baptism, and I am free to confess before God and man that it is hard for me to understand how a christian with the new testament before him can be satisfied without being wholly immersed in water. It cannot hurt any one but myself if I am wrong. But I believe God and his Son is mocked when ever an infant or adult is sprinkled or poured upon, and pronounced baptized. Baptists may write and condemn preaching these truths in every sermon if they feel impressed to do so on account of children and friends being connected with what they call other christian denominations. But give me the preacher and the preaching that honors God and his word, let children, kindred, and friends find fault if they choose. Christ said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also he cannot be my disciple." Luke 14 : 26. I do not think that the Saviour means that one should hold his kin in contempt or detest, or abhor, or abominate his fleshly relations, but that we must turn from and give up all and every false idea or doctrine, and contend for the truth as it is in Christ, regardless of all opposition let it come from whom it may. Let father, mother, wife or child, condemn or oppose, we must hate the spirit that prompts them to oppose the truth. And even hate our own evil

thoughts of unbelief and cleave to Christ and his word, although we may be reviled and persecuted for so doing.

I know that Christ's sermon on the mount is a model of perfection, yet strip it of the principles of election, predestination and grace and we would have but little if any left. Take his teachings as recorded by the four evangelists and see if he has not reproved every false way, and rebuked false teachers in the most scathing manner. Hear him, "Woe unto you, scribes and pharisees, hypocrites." &c. Luke 11 : 44. Read the whole chapter. Again, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaketh of his own: for he is a liar and the father of it. John 8 : 44. These surely were monsters whose mouths must be stopped, hence the rebuke. I ask have these characters grown any better by age? Do they not deserve the same rebuke? And who is to rebuke them if God's ministers do not? I of course do not say that all of God's ministers are members of the Primitive Baptist church. But I do insist that God's ministers should rebuke all false doctrines sharply, not in wrath but in faithfulness.

Referring to the wonderful sermon on the mount I would ask if the characters addressed were not a part of God's elect according to his foreknowledge? Were not all the blessings that they were heir to by his predestination and in the reserve for them and all of like precious faith with them? Were they not all subjects of reigning grace? Yes all the blessings promised them were predicated upon election, predestination and grace, giving them and all by the merit,

love, power, and mercy of the all conquering Son of God, our only hope of eternal glory. And to his name be all the glory now and in the world that shall never end.

I have written these imperfect lines out of ill will to no living or dead soul. But if I am not deceived to try to honor God, and with no other desire than to try to defend his glorious cause. I know that no man can speak as spake Jesus. With desire that love and fellowship may abound among the household of faith I am yours in affliction.

J. C. HALL.

Gogginsville, Va.

"You that are troubled rest with us,"

If you are troubled about God creating the reprobate, after he had reprobated him, and think God has done any violence to the reprobate, either in reprobating, creating, or damning him; or if you think God has done all this, simply because he had the right to do as he pleased, and could as well please to do one thing as another and either would be right, because he had the power to do so, you are wrong, and your trouble grows out of a wrong conclusion. Then "rest with us," and I will "show you a better way."

2d. If you are troubled about the foreknowledge of God, and predestination, and think that God's foreknowledge has any effect on anything but God himself, "you are wrong." If you think that God hath, does now, or could in the future predestinate sin or wickedness, "you are wrong," and if you have joy out of such a conclusion, it is false joy, and if you are troubled about it either way, "rest with us."

If you are troubled about redemption, and think that Christ did, or did not die to save the whole world "you are wrong." You are wrong

because you do not understand the scripture, which saith, "I lay down my life for my sheep," and that saith, "He by the grace of God tasted death for every man." Then if you are "troubled rest with us." If you are troubled about the gospel as to what is meant by what is said, "Go ye into all the world and preach the gospel to every creature," &c. and think that because Christ only laid down his life for the sheep, that therefore the gospel cannot, and should not be preached to any but sheep, "you are wrong." Wrong because you want it preached one way, though Christ has commanded it preached another way. Therefore if you are "troubled rest with us." If you are troubled because you believe that God is, or is not limited, "you are wrong;" for he is both limited, and unlimited. God is limited by his essential nature, or it would not "be impossible for him to lie." God is unlimited, in that no exterior force, being nor cause can stay his hand. Then "rest with us."

I wish to say that under God I have written upon all the subjects named in this article, and some others which, in all, including some sermons I have preached, will make a book of some 3 or 4 hundred pages, wherein I have presented many thoughts upon every subject not generally presented. The entire thought is original, as I have not learned them from men, nor books, nor periodicals, but I trust God has condescended to use me as the "clay in the hand of the potter," for the benefit of his children, and the glory of his exalted majesty, both in trial of life, and in what I have written upon those subjects. I did not expect it ever to be printed in my life, while I was writing most of it, knowing that it is all I can do to make a scant living, but I thought perhaps God would direct

the manuscript into the hands of some one who was able to print it after my departure, and it would be of benefit to some that are "troubled," and that they might "rest with me" in the precious truths set forth, and that I "being dead, might yet speak." Several brethren have requested me to lay the matter before the public in a way of subscription, so I have decided to do so, and here say that all who wish such a book can send me their name and post office, and when I get 1000, or 1500, subscribers I will contract for the publication of the work, no money to be sent until contract is made with publisher. For a club of 5 to one address I will send 6 volumes. I think I can get it furnished at \$1 per volume. It will take some time to finish writing, as I only get time at night to do my writing, after my day's domestic duties are over. To show what can be done where there is a will, brother McInturff of Strawsburg, Va. sent me 20 subscribers at one time. Elder Dalton of Va. takes 5 volumes, and Elder Waters of Md. 5, brother McInturff 5 and others the balance. A brother Evans of Ala. one volume, so I submit the matter, as before stated, to the wish of the public. Any one sending 5 subscribers will receive 6 volumes.

All papers are requested to copy this notice if they choose to do so. I wish the book, if book it gets to be, to go into the hands of saint and sinner, friend and foe, because "I have a message from God unto you." Yours to serve.

L. I. BODENHEIMER.

Lock Box 82, High Point, N. C.

Remarks.

I publish the above at the request of Elder Bodenheimer. Let the readers of the LANDMARK act on

the matter according to their own impression.

P. D. G.

DEAR BROTHER:—My heart rejoiced and my eyes filled with tears when I read your precious letter to-day. I had not heard from you since your letter just before you went to Pilot Mountain, but expected you were visiting churches and associations, preaching the unsearchable riches of Christ.

I am glad you have enjoyed some good meetings and have had the blessed privilege of baptizing some followers of the meek and lowly Jesus. I would be so glad to hear you again, you are specially comforting and edifying to me.

My natural health is improved some, I think, and we have had some good preaching, and two baptized of late, much to the comfort of the church. How good to see the little ones coming to Zion with thanksgiving and praise. But I have been in the dark and cold so long that I had about concluded that I am a counterfeit, or a poor deceived wretch. For several months I have been in this condition, most of the time with rarely ever enough light on spiritual subjects to write a letter to any of my correspondents, (and I feel like I sinned by neglecting them because I didn't feel filled with a subject.) When I would be blest with light and rejoicing, it would be like a day with fast flying cloud: you see the sun for a moment, then it is covered with a cloud. It seemed to me that the Lord had covered himself with a cloud that my prayers could not pass through. Sometimes I would be down in the depths, feeling that the waves had all gone over me, and crying for deliverance. But most of the time I have been deploring my hardness of heart; my

vile, depraved nature, and because I seemed so far from God. I mourned because I could not mourn. My soul longed for spiritual exercise, —longed to be as in days past when my mind and heart would be going out to God in sweet supplication or communion, sometimes all the day and for several days, even while my hands were engaged in natural labor. Then some portion of scripture would get upon my mind and unfold and broaden out so that I caught many glimpses of great beauty, and it seemed the plants I hope the Lord planted in my heart flourished more, and I sometimes caught the perfume of fruits and spices, and could talk and write in my broken way of his great goodness and love. But now,—call all that to mind, it only intensifies my grief and longing. Surely I have not walked uprightly, else these good things would not be withheld, my lips sealed (comparatively,) my mind barren, and the bible a sealed book. Then why do I not try to live nearer up to duty? I am full of self abhorrence. A small or very small worm of the dust am I in my own sight. The Lord knows best when to deliver his children, and bless his Holy Name he will deliver in his own good time.

Today your letter is to me as a spring of cold water in a dry thirsty desert. I drank its sweetness and oh how it refreshes me. Oh, to think that one like you, who walks uprightly, blameless, and in so close communion with the Saviour, should feel so vile and undone, and have an accusing conscience; what might I expect of my poor unworthy self! Such an account of your feelings just took me up from the pit of despondency. If I only received what I deserve, would I not be cutoff in his wrath! Surely He is worthy to be praised and adored for his wealth of mercy, love,

and truth. I want to serve and praise him more and better, but I fear I complain more than praise, yet I hope that it is myself I complain of. I am so full of vanity I need often to be taught that I am nothing but dust, and have no power or strength alone.

How sweet to know that Jesus must reign 'till all enemies are put under his feet. Then we need not fear if our strength is in him. If our lives are hid with Christ in God the devil can never touch that life; he cannot prey but upon our dust, and I realize daily that "dust shall be the serpent's meat." He will find some unguarded point to get at us, for he and the carnal mind are very congenial friends, being enmity to all that is good and holy. The warfare ends only with death, we have no discharge here, so we shall need our weapons as long as we live. How good that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. We shall ever find need of a throne of grace while we live, "A Saviour too to intercede, 'till we are changed by death," and Jesus assures us that "My grace is sufficient for thee." Yes; thank God, sufficient for all our needs and wants, sufficient to save, keep, raise from the grave and justify and sanctify all for whom it was provided. It was treasured up in Jesus Christ by the Father before mortal drew breath. It sweetens the life and comforts the soul of the poor, need, lonely ones, and makes them look forward with great joy to taste the fruition of home. Blessed provision of electing grace! I don't wonder at the preachers going from place to place, preaching this wonderful doctrine. Jesus' command was to "Go into all the world" and preach it. Yes, publish the glad tidings of great joy. I believe

whenever and wherever God impresses one to preach it, he prepares some one to receive it, and by preaching the truth as it is in Jesus if impressed to do so, even in places where it has never before been preached, believers are sometimes saved from unbelief, or traditions or commandments of men. The saving power in the preached gospel is to the believer, not the unbeliever: "It pleased God by the foolishness of preaching to save them that believe." Yours in hope.

EMMA HINES.

Fernell, 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.

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EDITORIAL.

DO NOT KNOW.

A friend writes asking my view of Rev: 10: 3-4.

The matter is concerning seven thunders uttering their voices. When John was about to write, a voice from heaven said unto him, "Seal up those things which the seven thunders uttered and write them not."

How can I, a poor, vain, mortal man know anything of that which is so sealed? Heavenly things must be revealed to me before I can know anything of them. Nor can I know anything in the future of earthy things unless they are shown to me. The matters written in the bible I know not the meaning of in a spiritual, true sense unless they are revealed. Then in this sealed matter I lay my hand on my mouth in token of silence.

We must wait God's revelation of their meaning. A mighty angel standing upon the sea and upon the earth, lifting his hands to heaven, showing his great power, swears by

NOTICE.

Remember the price of the LANDMARK is one dollar a year. Please help us to obtain some new subscribers. Old subscribers can pay back dues at one dollar a year.

NEEDED.

Please remember that my expenses in the publication of the LANDMARK are heavy all the time, and send us remittances to help me pay the expenses.

P. D. G.

NOTICE.

Please, when you wish a change made in your Post office, state the one you wish it changed from, as well as the one you wish it changed to.

P. D. G.

A few copies of Joshua on hand for sale at 25 cents each.

P. D. G.

him that liveth forever and ever that time should close in the fulfillment of the events uttered by these seven thunders.

P. D. G.

Brother E. Hix, of New York, requests my view of Luke 16 : 9.

"And I say unto you, make to yourself friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

The unjust steward acts in such a way that when he lost his position with his master he had a home with his master's customers or debtors. He had so pleased and benefited them that he secured their friendship and found a home. This is what his Lord commended him for. For when thou doest well to thyself men will praise thee.

Jesus said unto his disciples make to yourselves friends. How? Not by dishonest living. But by the proper use of the mammon of unrighteousness secure such friendship that the friends you thereby make will, as you fail, or when you fail, receive you into an everlasting home in their friendship and esteem.

You will fail in the sense that worldly business or mammon will fail to satisfy you, or reach your case. Every child of God has been, or will be, brought to see the utter powerlessness of mammon, or worldly riches, or cares, to give him a home.

Suppose you have been faithful in that which has been committed to you of worldly business, and in that sense made friends of your

brethren, they (these friends so made) will welcome you into their fellowship or home in the church and the fellowship thereof.

But, suppose a child of God is unfaithful to his own conscience in the matters of business, would not his own heart condemn him, and could he have a home anywhere?

Make the tree good and the fruit will be good. Jesus commanded his disciples to do what will be for their good. He commends wisdom. He tells them what to do, and what not to do. The keeping of the word of God always brings great reward.

Suppose one should come before the church for membership whose conduct in the matter of his worldly business had been dishonest, how could you receive him into your hearts to live with you? He has not so acted as to make friends of you. Nor would his business be his friend if he has acted dishonestly. His money or mammon would burn his conscience. The love of money would eat as a cancer which never gets enough—is never satisfied.

Have not God's people who have been faithful in the past found everlasting homes in the hearts of the redeemed? Do not we love to think of such as have fought the good fight, and finished their course, and kept the faith? Each one walks now in his uprightness, and though dead yet speaketh, and is dwelling in our hearts in that fellowship that never fails.

P. D. G.

A TRUE DISCIPLE.

"If any man come to me and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Luke 14 : 26.

This passage of scripture spoken by Jesus himself use to terrify and scare me so that I often,—more often than otherwise,—concluded I had no right to claim a hope or to be a disciple of Jesus. Because if ever one loved father and mother, brothers and sisters, I did. And then to think I must hate them to be a disciple of Jesus! I could not really give up my hope, nor yet could hate my people. And thus was I staggered and distressed, afraid to ask the older and wiser about it, afraid they would utterly condemn my hope in Jesus as my Saviour, which was so dear and precious to my secret soul that I could not see how I could bear to live without it. And thus I did err not knowing the scriptures. Finally I was relieved; and I believe the Lord had compassion on me and showed me that I actually fulfilled the above in hating every principle wheresoever and in whomsoever found, in opposition to the spirit of Jesus Christ. And where ever the carnal mind was found this spirit of opposition was found. I saw it in father, mother, brothers and sisters and hated it. But worst of all I found it in my own self—my own life was carnal, contrary to Christ, not subject to his law, and hated it with a perfect hatred. I hated it not as the flesh—for none hates his own flesh—but as a poison in the flesh of my loved ones as well

as my own. I still hate every principle opposing Christ. P.

THE LAW AND THE PROPHETS.

Jesus in his sermon on the mount had given many practical precepts looking to the fulfillment of the law and the prophets, and then in the ending sums the whole under one grand maxim in saying, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7 : 12. Then on other occasions, and in answer to the question, "Which is the great commandment in the law?" he said "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself, on these two commandments hang all the law and the prophets." Matt. 22 : 37, 40. This shows the practical fulfillment is based on love—love to God and your neighbor—love divine that is shed abroad in the heart at spiritual birth. Therefore, to do unto others as you would have them do unto you becomes a proof of Christ in you, and answers to that love for your spiritual neighbor that fulfills the law and the prophets in your behalf. And what a vast divine inheritance, what a sonship, and heirship, is proved yours by so doing unto others? For to practice this ensures this to yourself in life. And who could not patiently endure all things of this life with this assurance abiding in their heart? It is Jesus in

you and you in him, it is the law of love, answering to the law and the prophets, written in your heart as a rule of action toward others; so that if you become doubtful in regard to such action you need not go to the new testament but to your own heart and find how you would have others act toward you in such a case. Follow this rule and your faith grows stronger. Yet how often in connection with such thoughts, and seeing so many personal failures, have I asked the old, old question, when the Lord comes will he find faith on earth?

P.

TRAVELLING PREACHERS.

All gospel preachers travel and have travail. As ye go preach—going from house to house preach. Christ went throughout the coasts and country of Judea. He sent seventy out to preach. The apostles went out into all the world, and preached the gospel to every creature. It appears to me that we make mistakes in just going one day here and another there. When one is sent out to preach by the Lord, He goes to a certain place under an impression. Let him remain there it may be for days like Paul did. He was planting churches—going in destitute places, and as the Lord opened the way, which was indicated by the people hearing him and giving heed to the word, he would remain there until it seemed that the Lord's people were all gathered in. He would go to another place and the people would persecute him. Then he would leave that place and flee in-

to another city.

If those among us that are inclined to travel and preach would visit destitute churches more, and spend longer time among them, and preach in places where there are no churches it would be more as the apostles did.

Of course when our preachers that travel have impressions to visit churches we are not to hinder them. The churches themselves are the judges whether their preaching is sound and profitable, and whether the conduct of these preachers is commendable and praiseworthy or not. They can if they see proper object to their preaching in their houses.

It is important that men that travel should be able, sound and discreet men, for they give tone and character to the church.

Others will judge of the church very much according as such preachers preach and demean themselves.

P. D. G.

PASTORS—EVANGELISTS.

What is a pastor? Answer, a sheep-feeder, one that feeds the flock of God, one made an overseer over the flock by the Holy Ghost, not to lord it over God's heritage, but to feed the flock of God which he has purchased with his own blood. Then he is a preacher of the gospel—sound in the faith. He must have the qualifications described by Paul to Timothy and Titus.

Should he love the church or flock? Yes. Should he meddle with their private matters or affairs

No. Should he meddle in politics? No. Let every one believe as he thinks right in politics. That belongs to this world. All should seek something better however than politics.

Common sense is a very good thing to have. Modesty, patience, fairness, is very commendable. Do not expect perfection of your flock. If another preacher comes along and preaches so that some seem to think more of him than they do of you, if you are glad of that and feel yourself that he preaches better than you do, you will be happy too. But if green eyed jealousy gets up take care.

Feed the flock well, and care well for them, and they will love you. When you have an intimation that they want some one else to preach to them give them the opportunity at once.

Does every church need a pastor? Yes. It seems so to me. Why are men ordained, if it is not to serve the church? To be sure it is right for them to travel some. I feel that an exchange is good for both churches and preachers. I am endeavoring to serve four churches. Now I want these churches to hear other preachers, and our most gifted preachers too. The congregation gets use to the same preacher, and some of them will get sleepy; but if a new preacher comes they will listen to him and often be profited.

What think you of preachers that say they have no impression to serve churches? Would they not make good evangelists? But evan-

gelists preach in new places where there are no churches. See Philip the evangelist—he went to new places. Paul told Timothy to do the work of an evangelist. How could a pastor of a church do the work of an evangelist? By going out beyond the limits of his ordinary congregation, visiting them, preaching to them &c. &c. out in such destitute sections.

Our traveling preachers that go only to churches that have pastors and regular congregations are not evangelists. Let them travel out in places beyond, and seek to build up new congregations, and not just one day, but tarry several days in neighborhoods where there are no churches, and preach in different sections.

But every church needs a pastor who will be at their regular meetings or see that some good and acceptable preacher is there to fill the appointments. This is very important for churches.

People—flock—hold up the arms of your pastor. Pray for him—encourage him, visit him too, help him. If he serves you in spiritual things you should minister to him of your carnal things. Give to him and you will love him more, and feel interested in him, and you will enjoy his preaching more, and be blest yourself.

P. D. G.

DEAR BROTHER GOLD:—I wish you would give your views on Mark 5:20. Is any one possessed with an unclean spirit in these days?

I have seen people that were

called crazy. Are they not possessed with an unclean spirit?

Now the 6th verse reads thus, "but when he saw Jesus afar off he ran and worshipped him.

Now who was it that worshipped him? Was it the man or the unclean spirit? Matt. 12:22. One possessed with a devil blind and dumb.

Is there any difference between the devil and the unclean spirit? Also in Mark 7:25, I find one unclean spirit spoken of. I also find one in Luke 9:39, another in Luke 11:14. Your brother in Christ I hope.

R. L. LAYLOR.

Remarks.

1st. Is any one possessed with an unclean spirit these days?

2nd. My impression is that an unclean spirit is a devilish spirit. Certainly an unclean spirit does not come from God. There are many kinds of false spirits in the world. Some are more corrupt than others, for there are degrees in wickedness.

My impression has been for years that deranged or insane people are possessed of the devil. My reason for so thinking is that when Jesus cast the devils out of lunatics and maniacs these were in their right minds. The effect of the Lord's work is to give people in whom he works a sound mind—a mind of wisdom and prudence.

3rd. Brother Taylor has called up one of the most remarkable cases of insanity on record, the Gadarene that was possessed of a legion of devils.

It does not occur to my mind that one possessed of the devil or

insane is under conviction on account of his sins, because such people are not mourners in Zion, or hungering and thirsting after righteousness. Though I doubt not but that God's people are liable to become deranged, and some of them do become so.

There is a delusion in insanity that takes possession of the poor, unfortunate victim, so that mankind do not hold him responsible for his conduct. In that we discriminate between an insane man and a wicked man; yet I hold that the unclean spirit that controls him is of the devil, because Jesus cast out these spirits, and he came to destroy the works of the devil (strong man,) and takes away his armor wherein he (the devil) trusted, and thus casts out the foul or unclean spirit.

In the case of the Gadarene—a descendant of the tribe of Gad—there is presented the distressing and terrifying case of a man uncontrollable, he could not naturally be bound with fetters of brass. Peculiar strength is often possessed by these men. He was a terror to the community. He dwelt in the tombs. Here is a fit type of one fully under the delusive power of the devil whom no man can teach or bind by resolutions imposed by societies, or what they call moral obligations, or means of grace. But here is a case outside of all supposed help of man.

4t. This is a good case for Jesus while no man could tame him, and he was dwelling in the tombs, and cutting or torturing himself, and

crying, denoting the distressing condition of one despairing of hope, and in the regions of death and torment of the devil. As soon as this Gadarine beholds Jesus he knows and owns him, and worships him. Surely the light of Jesus makes him manifest to his people. While a pharisee, relying on his character and works to commend him to God, and boasting in his intelligence, does not know Jesus, this Gadarine knows Jesus afar off, and runs and worships him. It is in his light that we see light. Nor is there any darkness where his light cannot shine, nor any degree of wretchedness from which Jesus cannot deliver. Here his power is gloriously shown. The man and the devils appear to be in league, for they speak through him. When Jesus asked the man his name he answered, my name is legion, for we are many. There is also in the man a carnal fear, or a fear resulting from the consciousness of his association with devils. For he cried out with a loud voice, what have I to do with thee, Jesus thou Son of the most high God, and solemnly prays that Jesus torment him not. He also makes supplication or besought Jesus much that he would not send this legion of devils out of the country. What? This man desiring that these devils might remain in the country? Is it the devils speaking in the man thus? We also see that the devils themselves all besought him saying, "send us into the swine that we may enter into them." Devils acknowledged the power of Jesus,

but he would not suffer them to bear testimony. The witnesses of Jesus must be faithful.

Surely here is wonderful power displayed. The power that compels this man thus to know Jesus, and to so feel his own vileness as to deprecate his wrath, and to so feel his own corruption and the holiness of Jesus that surely he was coming to him to torment him. Here the guilt which devils and wicked men feel unmixed with the hope of mercy, which Jesus inspires, had control of this man.

5th. Devils would prefer to enter into swine rather than dwell in a man that is worshipping Jesus, or that dwells near Jesus. Devils love to dwell in dark places, or in what is contrary to the work of God. Swine were unclean beasts, and therefore Jews should not eat them. These devils desired to dwell in these unclean beasts.

What a sad spectacle was manifested in those owners of swine who, when they found their swine drowned desired that Jesus would leave their coasts. The money lovers will prefer swine to Jesus. Surely the love of money is the root of all evil. It matters not if this Gadarine was clothed and in his right mind, and sitting at the feet of Jesus, still they desired Jesus to leave their coasts.

6th. But when the devils are gone—gone, cast out—what about the Gadarine? Does he plead any more for devils, or desire that Jesus may not come to him? No, now he desires to be with Jesus. Who could blame him? But what he

must do is to go home and tell his friends what great things the Lord has done for him, and has had mercy on him. This is not so readily done. If the devil can he will prevent you from telling to your own family or friends what great things the Lord has done for you. It seems to you that you can talk to anybody better than you can to your own people. Nor is it so easy a matter to go and tell the church of what the Lord has done for you, and be baptized and thus followed Jesus

P. D. G.

SCRAPS.

Brother R. L. Coram requests my view of Matt. 20 : 16, "So the last shall be first." &c.

Those who think they will be first shall be last. Those who feel that they are last or least shall be first, or grace is the opposite of nature. Men naturally prefer themselves to others in nature, but by grace they feel others are better than they are. Men are naturally blind to spiritual matters, putting bitter for sweet, and sweet for bitter. They judge according to the sight of their eyes. There is a way that seems right unto them, but the end thereof are the ways of death.

True spiritual matters or the kingdom of heaven is for those that hunger and thirst after righteousness, that mourn, that are poor in spirit, the meek, persecuted for righteousness sake—maimed, halt, lame, blind—that cannot labor, nor bear the burden and heat of the day, are not expecting anything on ac-

count of their works,

It was not until the 11th hour, when the day was about closed, that this character that naturally was last, but in payment of his penny was first, received his money. While the one that had borne the burden and heat of the day, and therefore expected to receive more, when he received his penny murmured because he expected more.

He that expected he would be first is last, always. We must be brought low and shown our vileness before we know what it is to be saved by grace.

P. D. G.

WHY THE DIFFERENCE?

We are an afflicted and a poor people. Why do Primitive Baptists suffer more for their religion than other people?

Ye shall be hated of all men for my name's sake. This is a sect every where spoken against, because of what they fellowship, and what they do not fellowship. They fellowship the doctrine of Christ crucified and risen. That means that his death and resurrection guarantee the salvation of all for whom he died. Because we hold this we are considered as holding a deathly error.

The popular belief of the world is that Christ died equally for all men, but his death does not absolutely save any one, but the sinner's acceptance of the same is the cause of his salvation.

Because we do not fellowship the notions common in the world we are held forth as selfish, narrow mind-

ed, contracted and deeply prejudiced; while the arminians think they are liberal and very broad-minded and noble in their sentiments.

Thus they flatter themselves being vain and fond of the applause of men.

P. D. G.

VERY DEAR BRETHREN:—As many of you requested me while on my tour of preaching, in the counties of Wayne, Lenoir, Duplin, Pender, Onslow and New Hanover, I will address you generally. I was specially cared for everywhere. I found some churches without pastors, and they do not seem to meet when they think there will be no preaching. Churches should meet and attend to their church business, whether the preacher comes or not. The Lord said, we should forsake not the assembling of ourselves together. If churches would meet regularly it would induce some poor preacher to visit them. Where two or three are gathered in the Lord's name he is there.

How can you expect a blessing when you do not obey? The grace of God separated us from the world making us a peculiar people. Sometimes the reason the preacher does not visit is that the church has a fault.

On returning home I found all well. I met all my appointments except one—had good congregations—enjoyed myself much—hope a blessing will follow.

May the Lord remember us and not forsake us.

W. B. WILLIAMS.

Box 86, Elm City, N. C.

DEAR BROTHER GOLD:—By request of a dear sister I write these lines asking you to correct a little mis-

take in my experience in the LANDMARK of May 15th 1899, where I was baptized by Elder Henderson Dodd. It is in my LANDMARK Podd but should be Dodd, and where I stated I had been a member of the Baptist church 29 years it was only 9 in the LANDMARK. Also I was requested to have my name and address published as I failed giving my address when I signed my name. Please give my name in the LANDMARK on correction. Julia A. Vaughn, wife of C. P. Vaughn, Vaughn, Va.

ASSOCIATIONAL NOTICE.

The place of holding the Indian Creek association has been changed from the church at Waddells Chapel, Raleigh Co. W. Va. to the Flat Woods church, Monroe Co. W. Va.—to commence on Friday before the 4th Sunday in August. Those coming from east or south will be met at Lurich on N. & W. R. R.—then to Peterstown by hack. There they will be met by me or some of the brethren and conveyed to the association.

Those coming from the west come to Lowell on C. & O. R. R. and they will be met by some of the brethren and conveyed to the association.

J. J. Ellison.

Rock Camp, W. Va.

The next session of the Eno association is appointed to be held with Cedar Grove church, Wake Co. N. C. on Tuesday and Wednesday (by special request) before the last Sunday in Sept. 1899. Brethren and sisters and friends are cordially invited to attend. Those coming by rail will be met at Wake Forest, N. C. if they will notify brother T. C. Powell, Pernell, N. C.

Remarks.

By mistake part of the last min-

utes of Eno Association was left out.

P. D. G.

The Abbotts Creek Primitive Baptist association will be held with the church at White Oak Spring, Montgomery Co., N. C. on the Aberdeen and Ashboro R. R. about one fourth of a mile from Ether, to commence on Saturday before the 4th Sunday in Aug. 1899. Persons coming from north will be met at Ether on Friday evening, from the south Friday about 12 m. and taken care of.

A general invitation is extended to all lovers of truth especially to the ministering brethren,

P. G. Deaton, Cl'k.

The Silver Creek association will hold its next session, the Lord willing with the church at Philapellphia, Caldwell Co. N. C. 6 miles south of Lenoir, commencing on Friday before the 21 Sunday in Sept. All lovers of the truth are invited to come—especially our ministers. All coming by rail will please address friend A. C. Craig, Gamewell, N. C. when they will be at Lenoir.

J. W. Keaton.

UNION MEETINGS.

The next session of the Bryant Chapel Union (col) will be held, if the Lord will, with the Little Kehukee church, Halifax Co. N. C., one mile of Scotland Neck, to commence on Saturday before the 5th Sunday in July. Brethren are invited to attend.

Richard Lawrence.

Elder Richard Lawrence (col) has changed his address from Leggetts, N. C. to Tarboro, N. C.

The next meeting of the Dutch-

ville Union is to be held with the church at Cedar Grove meeting house, about 6 and a half miles west of Wake Forest N. C. and to commence on Saturday before the 5th Sunday in July. Brethren and friends generally are invited. Done by order of conference on July 1st 1899.

G. B. Powell, Mod.

W. A. Pearce, Cl'k.

OBITUARIES.

BENEDICT FARMER.

Benedict Farmer, son of Benjamin and Susannah (Goode) Farmer, natives of Chesterfield Co. Va., was born August 16th 1821 and died Feb. 17th 1899, at the end of his appointed time, and a full and well rounded up life of usefulness in both state and church. The same scenes which clapped their hands for joy at the announcement that a man-child was born, drew about them the mantle of mourning when it was said a great and good man has fallen asleep, and been laid unto his fathers.

At the age of 16 he entered the channels of business, and for 62 years conducted an honorable and successful business, in general merchandise, and farming, besides filling many other positions of trust, in all of which honesty, integrity, dignity and fidelity were the well-springs which made his hand to yield the fruits of well directed effort, and himself one of the most useful and honorable men of his day.

In 1843, he was happily married to Miss Lucy Thomas, who has been to him a true and faithful companion for 55 years, and from whom he, no doubt, derived much in building up what he was, and possessed. Six children were born unto them, three of whom, one daughter and two sons, survive him.

At about the age of twenty he joined the Regular Baptist church, (Old School), first joining at South Benson, afterwards, on the fourth Saturday in February, 1846, he joined the church at Little Flock, by letter. On the fourth Saturday in February, 1855, he was chosen clerk of this church, and served it as such to a remarkable degree of faithfulness up to the time of his death. For thirty years prior

to March, 1897, at which time he was attacked with blood clot on the brain, of which he died, he did not miss a meeting of his church, and for fifty years prior to that time, he had not missed a session of his (Licking) association. He came as near being a perfect living example of his religion, proving it to be a living reality, by truly living it, as any man I ever knew. His zeal for what he esteemed to be the faith, or doctrine once delivered unto the saints, and his faithfulness to it, and to what he adjudged the characteristics of the life of one professing that faith, were such as those exhibited by inspiration in holy men of old, and were, therefore, akin to inspiration, and as such inspiring to those of like precious faith with whom he came in contact. An old friend of his truly said of him, "When the Lord converted him, it was of the head, heart, mind, soul, body, strength and purse, and never once in all his christian experience did he fail in any duty to his fellow man, his church or his God." His young manhood, his maturer life, and his declining years, were devoted to his Master. To him life was to endure the present in faith, in the hope of the future, dying as he lived, in the promise of the christian. His righteousness consisted in his strength in the faith, and his steadfast persuasion was that God was able to do that which he had promised. His life was as an open book, therefore none were left to presume as to what was his doctrine, or manner of life. He was a firm believer in the unlimited foreknowledge, predestination and eternal purpose of God, his distinguishing grace, and the salvation of sinners thereby, and his trust in God, and fidelity to him, adorned the doctrine, and this was made to shine through the faithfulness, patience, meekness, gentleness, temperance, godliness and charity, which adorned it in him.

Brother Farmer was ever watchful for the welfare of the church, and was ever ready and prompt to do, and did with his might what his hands found to do. He was one of the best unordained deacons I ever knew, embodying more fully the principles and practices of that office. He was a minister, whose life was a sermon, not of words, but of deeds. and yet he had a word in season for the weary, the timid, the fearful and the trembling one. In the day of battle he was bold, unyielding, unflinching, uncompromising, fearless of the horse or his rider, and in time of peace he

was as gentle as a woman, as unassuming as a damsel, and as dependent as a little child; therefore all found easy access to him, and loved to be with him, and sought so to be. The servant in the bonds of the gospel, the improvident poor, the widow indeed and the orphan in need, never left his hearth-stone hungry, and with nothing in their hands.

In his day he had for his companions in the doctrine, patience and consolation of the gospel, whom he esteemed for the work's sake, and who so esteemed him, such men as Beebe, Dudley, Johnson, Theobald and Durand, and in his death but few of his type and fellow companions remain. He was of that type of men in whose hearts and minds were conceived the principles upon which the political, commercial, social and domestic features of our government were founded, and have been maintained to the present, and also of that type and one of those, whose steadfastness in the doctrine of the fathers and the ancient discipline and order of the church, has made clear during his day the distinctive features of the church, and so maintained her ordinances as to show forth the praises of him by whom she is adorned. Perhaps as many can attest of the Baptist homelike character of his house, as of any other home in the land. His contributions for the benefit of the church were bestowed with a liberal hand, and from a full and generous heart, and yet his garner never failed of wheat, or his cuse of oil. He impressed me as a man akin to the patriarchs, as a father, a brother and a companion. The aged gathered about him, the youth sat at his feet, both young men and maidens, the children sat upon his knees, and his little children and babes in Christ were wont to nestle together in his bosom. He was an Elder among the saints of our God, an example in the characteristics of such, and as such a precious gift to the church. Space will allow only a small hint at the blessed qualities of this dear, departed brother, but in the hearts of those who knew him he has written them all.

Elder J. G. Sawin and myself were called to attend his funeral, which we did in the presence of a large assemblage of his many friends. Elder Sawin read and commented upon Psalm xxvi, and I read the saying of Paul to Timothy, as appropriate: "I am now ready to be offered, the time of my departure is at hand. I have

fought a good fight, I have finished my course, I have kept the faith," &c.

May the Lord remember our dear sister Farmer and the children, and bring us all to him, and to our dear brother who sleeps in him.

P. G. LESTER.

The publication of this obituary, to my sincere regret, was long postponed. Bro. Lester sent it to me promptly, but it was lost, and it was quite awhile before I obtained a copy. This portrait he has drawn would too much flatter most of the good of the land, but every word of it is true of Brother Farmer.

P. D. G.

APPOINTMENTS.

A. E. LUNDY.

Washington.....1st Sun in August
Blounts Creek.....Monday
Sandy Grove.....Tuesday
Bethel.....Wednesday
Goose Creek Island.....Thursday
Jones Bay.....4 p m
Portsmouth.....Friday
Cedar Island.....3 p m Saturday
Hunting Quarter.....2d Sunday

A. B. PHILPOT.

Pleasantville.....Wednesday (after 3rd Sunday in August).
Sardis.....Thursday
Wilson.....Friday
North View.....Saturday
Snow Creek.....4th Sunday
State Line.....Monday
Russell's Creek.....Tuesday
Pleasant Grove.....Wednesday
Spoon Creek.....Thursday
Liberty.....Friday
Conveyance needed.

J. T. COLYER.

Creeches.....Sat and 1st Sun in August
Little Creek.....Monday
Rehoboth.....Tuesday
Fellowship.....Wednesday
Bethsaida.....Thursday
New Hope.....Friday
Dunn.....Saturday
Mingo.....2d Sunday
Hickory Grove.....Monday
Hannas Creek.....Tuesday
Clement.....Wednesday
Smithfield.....Thursday
Johnson Union.....Friday
Beulah.....Sat and 3rd Sunday
Conveyance needed

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

Staunton River association
Mountain Spring Va.....Friday after
Mill.....Sat and 2d Sunday

Malmalson.....Monday
Galilee.....Tuesday
Union.....Wednesday
Mountain.....Thursday
Country Line association.

G. D. ROBBINS, (Col.)

Landmark.....4th Sunday in July
Mount Airy.....Monday
Thorne's Hill.....Tuesday
Londons.....Wednesday
Barnes.....Thursday
Turner's Swamp.....Friday
Deep Creek, Alamance county, (Funeral)
.....4th Sunday.

Some brother please arrange appointments week following until Durham Association.
At Durham Association...Aug. 5th, 6th & 7th.
Pine Hill.....9
Hillsboro.....10
Durham.....13
Londons.....15
Pleasant Grove.....16
Spring Hope.....18, 19 and 20.

Thence to Second Ketocton Association.
At Sandy Hook, Rappahannock county, Va.....August 24, 25, 26 and 27.
Then he will go to Sparrow Point, Md.
He will need conveyance.

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P. D. GOLD.

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By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its 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:— I have read and re-read several times Elder Mitchell's letter in the LANDMARK of Oct. 1st 1898, and I now feel inclined to write rather especially to him, but also to you and your readers, if what I shall write be considered suitable for publication.

Dear brother Mitchell, you speak in the letter alluded to above of being now left of all those with whom you first united in the church fellowship and, of all the ministers that you knew when you commenced preaching. You did not know me then, but I knew you as one of the best writers the old Baptists have ever had, from about the first of your name appearing. We now are personally acquainted, and have been for a number of years, and you have been acquainted with me as a writer for the Signs nearly all the years you speak of. You know I suppose that we date our births the same year, though you made profession first. It would have been a satisfaction and profit to both if our personal acquaintance had commenced with our first profession. In some respect we have been companions all the while. I don't think I have failed to read and to admire and endorse everything I met with from your pen.

In my early life I was so fully identified with the general division among the Baptists that there was nothing involved in it with which I was not fully acquainted. I know

of no person now living who was so fully involved in all the issues and in all the consequences of that alienation that resulted in two entirely distinct denominations. You do not speak of that division as having been involved in it or in the distress that in many places resulted from it. Although I do not regret that I saw and heard for myself the disturbing elements and the dishonest and proscriptive spirit that divided families, rent churches asunder, and deprived them when it was possible of their property; yet I have never felt to desire any one else to have an experience of that kind. If you had not, I think you are to be congratulated, as you have otherwise and in an easier way perhaps learned all the lessons. Before passing, perhaps I will be expected to say something about these elements, what they were, the manner of their entrance into the churches, and the results. It was called Full-erism, and was introduced in England by Andrew Fuller, whose ministry was in the latter part of the eighteenth century. Its lead-features was general provision, or what might as well be called universal provision. The atonement that was required for an individual was adequate for the whole human race, if it was applied, or if men would avail themselves of it. Can anybody see any difference in this from arminianism? It is not

strange to me that men should be formed to preach Methodist doctrine, but it was strange that professed Baptists would accept and drink in what had never been held as Baptist doctrine, by any body claiming to be Baptists. Mr. Fuller himself did not claim that this new theory had ever been held by Baptists. It is easy enough now to see that if the salvation of men depended upon means that men are to use, all sorts of means will be called into requisition, and the ministry and the churches will soon be filled with graceless men.

Before that division there was quite generally a contract or stipulation with the preacher, to serve as pastor for a fixed compensation in money. Almost invariably there was an effort from year to year to have the figures increased. With the division all contracts of that kind between preachers and people ceased at once, and now after more than half a century I have not known of a single instance of a money contract between pastor and church. The preachers that I knew there are all gone, and most of them have been gone many years.

The members that received me, and with whom I enjoyed so many seasons of companionship and sweet fellowship are all gone long ago to their reward. They had an experience that endeared them to each other, that brethren of the present day do not and cannot have.

That fiery ordeal of sifting and witnessing the grossest departures from the truth by those who had long stood as its advocates gave people a knowledge of what the blessed gospel was, and an appreciation of the joyful sound, that they would hardly have ever so well known without that experience. The preaching before the

separation even from those who were regarded as sound, was, not very clear, and few churches were established in the truth throughout their entire membership. The soundest churches would sometimes tolerate preaching that would not be tolerated now. And the country was swarming with preachers who had received all their qualifications at the colleges and seminaries. Although that generation of preachers has passed away, I am acquainted with more preachers now than I was then. I don't think any of them ever went anywhere to learn to preach. A majority of them were taken from the plow handles and other secular employment. And in my humble opinion they are better preachers than those of the former age. They are all sound gospel preachers, but in regard to depth and richness in expounding the word they excel.

In some of the churches the losses by death and removals have not been made up by additions, but there is spiritual life and health and love of the truth and fellowship in the spirit, that was not much known then.

It is passing strange to me that a system of conditions for men to perform, everything depending on the performance of those conditions, should ever have been called gospel by any body.

My parents were members of the Baptist church, and in the division took sides with the Primitives. But they died during my early life, and the care of a family of orphan children devolved on me. I was accustomed to all kinds of hard work, and very little opportunity for education only what could be obtained at home.

I was in close contact with protracted meetings, artificial revivals, and arminian preaching, but in regard to what I should profess I had

no discretion. I offered to the church of Primitive Baptists 52 years ago, and have enjoyed a home and a full measure of their confidence and fellowship so far as I know, ever since. The gospel that I professed and have been trying to preach so long, I know I did not receive of men. I had no ambition to preach, and my mind and judgment was that I was not competent, or at all qualified for the great and important work I have allowed the brethren to use me, and they have seen fit to place me where I am.

The church had quite a large membership and unexpectedly to me and unsolicited, they voted unanimously a license to preach wherever a door was opened, and afterwards for an ordination to the full work of the gospel ministry. Few men that I have ever known have traveled more, or met more appointments.

During several of the first years I traveled chiefly with my own conveyance. The church with which I first united had a pastor settled with them, and it was not long before there was a call for me to leave my kindred, and the brethren to whom I was bound by so many endearing ties, and move to a neighboring state; four small scattered and weak churches, destitute of any regular ministry, uniting in this call. Such service as I have been able to render them has continued invariably for more than 40 years. In regard to trials I have had my full share of domestic afflictions but no serious turns of sickness. But with the brethren I have had no trials, have enjoyed their confidence and love invariably and with no single exception now for more than half a century. Strife and division did not entirely cease with the general separation from arminians. I have had to see consider-

able of it among ourselves. Some people seem to be fond of debate, and indulge in raising questions that gender strife.

You speak of having written much for publication. I too have written much for our religious papers and more in the way of private correspondence. In all your writings I do not call to mind that you were ever involved in any strife or debate with the brethren. I do not recall that I have ever been. I have aimed to speak the things that become sound doctrine, avoiding such questions and speculations, as would tend to gender strife. In this respect it seems to me that you and I have traveled in very nearly the same pathway. You speak of loneliness and I am writing these things to you, my dear old brother, in hope of affording you a few moments relief. I know of no other minister except yourself that is in advance of me, and we now know if we did not know it in the start that we have been companions of each other. The weight of your years and infirmities have borne more heavily upon you than mine have upon me. I am still able to meet all appointments regularly.

You may now look back over a travel of three score years and see that the ministry that you received so long ago has been faithfully ministered. You are living to see the fruit fully matured. You and I have both lived long enough to see that "He that soweth to the spirit shall of the spirit reap."

You have as a minister builded with the material that the Lord provided to your hand, and you have seen that your work abides, and you are receiving the reward.

The word vindicates itself and does its own work, and the plaudit is yours at the hands of all the brethren whom you have so long and so faithfully served. "Well done,

good and faithful servant." Not one good thing has failed either to you or me of all that the Lord has promised. In gospel bonds.

E. RITTENHOUSE.

DEAR BROTHER GOLD:—I have just returned from old Bethel and witnessed a grand scene—baptized nine. A large crowd was in attendance. I spent the night with old sister Julia McCall. She has been a member about 48 years, and while her body is much afflicted her faith in the doctrine of God is strong. Her family are devoted to the Primitive Baptists. I baptized her only daughter on Sunday evening near her house. She spoke of meeting you and sister Gold in Danville at sister Holland's, her aunt.

Our church numbers about 156, and what a pleasure to meet with this lovely body at this time; but dear brother, I fear that our winter is not in the far distant, for it seems that our joys are too wonderful to continue long.

This church is where Elder John R. Martin preached his last discourse. He is buried here. The text he last used is inscribed on his tombstone, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course."

Brother Gold, I had a pleasant vision or dream of him New Year's morning. I viewed myself with him at Bethel, and saw the members collect, and thought we had met for the purpose of preaching, and I had fears to follow him, and he seemed to be strong and the most qualified man to preach I ever had seen. I thought fishing was our occupation, and we went to a large body of water, and I dreaded to go in with him. It seemed to be a fountain of clear water very deep, and yet as I knew he was taller

than I, still it reached us both the same—to the points of our shoulders.

Hoping the Lord will bless us all and finally save us in heaven for Christ's sake, I remain yours,

A. B. PHILPOT.

Remarks.

Elder John R. Martin was in some respects the most gifted preacher of his day. Not many were baptized or gathered in under his ministry; but Elder Philpot is blest to gather or reap where he sowed.

I hope their summer of harvest may long continue. It is a lovely body of brethren.

We are in this section of Eastern North Carolina of late favored with more baptisms in some churches than usual.

I have just received another letter from Elder Philpot in which he states that 5 more were received at Bethel the meeting in July. The ingathering is mostly of the old, settled citizens of the the neighborhood, while several young men and young ladies, the equals of the best, have become members also.

P. D. G.

DEAR BROTHER GOLD:—I have been requested to write a piece to be published in the LANDMARK for my dear brothers and sisters to read. It was a vision to me of my dear husband that had been dead nearly a year. I got in so much trouble about that time over him, I felt so lonesome, nobody but my little boy with me, and he was asleep when I got in so much trouble about my dear husband. I went to bed but could not lie there. I got

up and fell down on my knees and my dear brethren and sisters, if ever I prayed in earnest it was then, I prayed to the good Lord to show me in some way where my dear husband was gone, and I would grieve no more about him, for I was in so much trouble about him. No one knows my troubles, but those that have experienced such; and if he would show me where my dear darling was gone, "in some way," I would be satisfied. If he was gone to heaven it was joyful, and if he was gone to hell it was just; so I got up and retired to bed again, and I went away in some way, the Lord only knows, and old brother Benjamin Meadows, a Baptist preacher who died when I was small, appeared to me and said, sister Martin, what did you pray for? You prayed to the Lord if he would show you in some way where Tommie was gone you would grieve no more about him. I said yes, I did. He said the Lord sent me and Tommie to tell you while you are in so much trouble about Tommie, "he is happy in heaven," grieve no more about him. I said, where is Tommie? He said, here he is. I said, Oh Tommie, stay with me. Tommie said, I love you dearly, but not for ten thousands such worlds would I stay here. So brother Meadows said, the Lord sent me and Tommie, and he will take us home again, and they both went straight up, and when they started, Tommie said to me, "The time won't be long." I saw the sky part and let them in and close up again, and I was aroused up, and oh, my soul, if ever I was happy it was then. I felt like God had answered my prayer. I praised him with all my heart. I was not lonesome the rest of the night, though sleep did not enter my eyes.

As soon as daylight appeared I got up and went to my dear old

mother to tell her what had appeared to me, and she said, don't grieve any more for Tommie.

Brother Gold, please give me your views on the subject. I want to hear it, "if this be worth publishing." Oh! brother Gold, I felt if God had called me that night I was ready but I have had many dark seasons since, and am sometimes made to feel I am deceived, and deceiving; but my little hope is so sweet I can't give it up.

I feel many times like I want to meet you all, dear brethren and sisters, but I am so afflicted I can't travel around much; but while I am not with you all in person, my desire and love is there.

I have been a member of the Gills Creek Baptist church for 24 years. I do believe the dear Lord gave me a heart to pray, and I shall not murmur at my afflictions, "for the Lord's will be done not mine," and that he has answered my prayer, which may appear very simple to others, but it made me feel so free and easy that I now feel assured that the good shepherd of the sheep will feed his flock in the way that is best for them, and to the honor and glory of his great name.

When it is well with you all, remember me. Farewell brethren, farewell sisters, 'till we shall meet again. May the Lord bless you and all the household of faith in my prayer. Your sister in Christ I hope.

MARY F. MARTIN.

Felicia, Va

Remarks.

Why yes, such a view could not come to you in vain. There are many wonderful things in what the Lord does. He showed you your husband is happy, and in showing this to you he also gave you reason

to hope that you too will be happy when you leave this world.

The saints in glory carry no earthly dregs with them, no love of corruption. They are entirely above this poor vain world. They are filled with heavenly joy—nothing on earth could they desire, nor could they ever desire to return here.

Suffer on and endure all your appointed time till your change comes.

P. D. G.

PRECIOUS BROTHER:—You said that you hoped the message in your letter would not be as rough and harsh as the hand-writing. Well now I am not much of a "scribe" myself, even were I disposed to be a critic, "'Tis not the casket that we prize, but that which in the casket lies." The handwriting is good enough, and the message sweet, comforting, encouraging. I felt right mean about bothering you with another of my unprofitable letters, I feel that they can be no more better than tiresome,—but dear cousin, you have always spoken and written just the very right things to encourage and cheer my fainting spirits. Often I fear,—yes, I know that I am too despondent, too easy to faint, to murmur; too easy to yield to temptation. Why do I doubt so much? Why am I cast down and full of darkness so much of the time? I can but attribute it to the vileness, the original sin that is multiplied in my flesh. Then why should I want to see you, one of God's most favored and blessed servants? Surely it is not because I see any vileness in you, if it is there, I don't perceive it, I believe you are keenly conscious of being a sinner, and we

are all sinners by nature, and I feel to be much so by practice, but I cannot see that you are one by practice. I want to see you because I hope I love you for Christ's sake, because I believe you are good and very Christ-like. So much so that you can and do cast a mantle of charity over many of my imperfections, and pity me, and try to help and comfort me. Oh, you cannot fully realize how much sweet comfort you have afforded me, and I love you for the work's sake.

Sometimes it comforts me to feel that I love purity, goodness, and Godliness, and love those that shew forth the beauty of Godliness, even if I am vile. One great and glorious thought is that, notwithstanding our sinful and depraved nature, that the whole debt is paid, that Christ is pure, holy, sanctified. That we have a sweet little hope that "Christ is formed in us the hope of glory," and in the resurrection; when mortality is laid aside, we will "awake in his likeness and be satisfied." How sweet it will be then, but I want my service to be more perfect here. I desire to serve the true and living God fervently, humbly, and in spirit and in truth, and with a full purpose of heart.

Dear Cousin, I am very sorry that I shall not be able to go up North to the associations with you. I feel like it would afford me great pleasure to go, but I am not able. I am staying at home this spring, quilting &c., trying to prepare what I can during vacation for our association next autumn.

I am still suffering from cold, was improving, but exposed myself a little with the sick,—helped prepare one of my neighbors for burial &c. Am very sorry that cousin Julia still is feeble.

Please pardon me for encroaching upon your time and patience so

much. Love to brother Rittenhouse and brother Rowe and family. I visited brother Rowe's family once, met them several times. Would like to visit them again. I am anxious to meet Elder Rittenhouse. A little one.

EMMA HINES.

Pernell, N. C.

Vile and full of sin I am, not fit to live or die; but I hope that God will forgive my sins, and prepare me for a better world after death. May the good Lord bless my little children and my husband, and bless every body that looks to him, and make them meek and humble.

He is a just God. My afflictions have been great, but God has made me able to bear them and look to him, and fall at the foot-stool of mercy and beg him to have mercy on such a sinner as I am, for I know that I am nothing but vanity.

God has all power both in heaven and on earth, and beneath the earth, over death and hell. While vain man has no power on earth, and it is a great blessing that he has none. For if he had power we would not fear God and look to him and ask him for mercy. But we, feeling our vileness and helplessness, and feeling that God has all power, and that mercies belong unto him, and therefore that he can give us mercy and relief at his appointed time, have faith to call on him.

Think what he bore on the cross for you and me. We think that our affliction is hard. I hope he will make me willing to bear all that he appoints for me. I desire that he will make me cheerfully bear all he pleases to send on me, and cause me to live unto him, and prepare me to die unto him.

The good Lord knows my heart, and he knows all things on earth and in heaven. We cannot explain

ourselves as we would wish. Neither tongue nor pen can ever tell the wonderful mysteries of God's dealings with his afflicted children.

Five little children have I dead and gone. It is hard to part with them. But God has done all things well, and I hope it will work good for me and his will be done, and I be still and know that he is God.

May the Lord bless us in this world and in world to come.

NANNIE FARMER.

Wilson, N. C.

"Is there not a cause." 1st Samuel 29 : 17.

These are the words spoken by David to a man chosen by the Lord to be king over his people Israel, and a man after God's own heart. Although Israel had a king, a man of much stature, head and shoulders above other people, a great man, but a mighty weak one and his kingship over a strong kingdom was very weak and little and it soon broke into pieces. He disobeyed the Lord's command in destroying the Amalites and God rejected him being king over his chosen nation of people and commanded Samuel (a man that was given to the Lord before conception by his mother, and who could have been more fit to fulfill or carried into effect God's command!) to take a horn filled with oil, (a horn is something natural, durable, now Saul was anointed out of a vial, a vessel made by man and it was brittle, his kingship or kingdom was short, none of his descendants assended to the throne after him, but David's kingship or kingdom was durable, lasting. Jacob in blessing his sons said of Judah, "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come and unto him shall the gather-

ing of the people be," and go to Jesse the Bethlehemite for I have provided me a king among his sons. Saul was anointed as captain but David was provided as king, Saul was anointed as captain at the earnest request of the people but David was provided by the Lord. David was a keeper of sheep, a sheperd boy, a mere lad. Saul was of much stature. So it is today the Lord's people are little and few.

Jesse had some sons that was subject to war and had gone with Saul's army to battle against the Philistines, and the battle was put in array and a champion went out of the camp of the Philistines named Goliath defying the Israelites, the army of the living God, and no one could be found in the army who would go to fight with the great champion. But while this was going on God was preparing him a little boy, a lad, away down yonder from the battle field &c. Now Jesse (as many a good father did in the late war) wanted to hear from his sons in the army and to know of their welfare &c. called David from the shepherd field and sends him with some good food from home to see his brethren and to see how they were getting along, also a present to the captain, and when David arrives to the scene of the battle what should he see and hear but this great champion defying the armies of the living God. He talked from one to another how the Lord had prepared him while attending his father's sheep, how he had slew the bear and the lion, this champion should be as one of them; and while he was speaking to the men, Eliab his oldest brother, heard him, and his anger was kindled against David and reproved him like Joseph's brethren towards him. David answered and said "What have I done? Is there not a cause." Is seems to me there is a cause for

everything, there was a cause why Hannah should grieve and mourn and lament her barren state because the Lord was in the matter and indited the subject in heart, a cause why Samuel should be given to the Lord, a cause why Samuel should be called in the night by the Lord, a cause why Saul should be rejected by the Lord because he disobeyed his commandment in not destroying the Amalekites, a cause why Samuel should anoint David and not Eliab though he was of fine stature because the Lord had not chosen Eliab but had chosen David, a cause why David should slay the bear and the lion not only to save the lamb but to harden and prepare him as a good soldier for the battle &c. And when he saw Goliath he could take courage and exclaim he should be as the lion and bear, that as God had delivered him out of the power of two of the most furious and powerful beasts he would deliver him out of this champion's hands and deliver his chosen people, a cause why he should not go with the weapons fixed by Saul, he had not proven them, they were of man's preparation, he rather choose that he had proven, therefore he goes to the brook and chooses some smooth stones and goes meeting Goliath and in the name of the Lord slung a stone and it buried in the champion's head and the Philistines fled before the Israelites. When they returned from the battle Saul wanted to know whose son this stripping was and would not let him go back to his father. See how quick he had forgotten who David was. It had been but a short while since he stood before Saul and played upon a harp when the evil spirit would be upon Saul. Saul made David captain over a portion of his army and David grew in favor with his troops and behaved himself well, and on a cer-

tain occasion when they had returned from battle the women met them with rejoicing and music and singing and answering each other saying, Saul had slayed his thousands, but David his tens of thousands, and the saying displeased Saul and his anger was kindled against David. Now it had been said that the man who would go to fight and slay the champion the king would enrich with great riches and give him his daughter for a wife and make his father's house free in Israel. We see this promise or saying had not been fulfilled. And the evil spirit was upon Saul as before and David played as he had at other times, and Saul thought to slay him and cast a javelin at David and David avoided out of his presence twice. Saul was afraid of David, not that David had given him any cause, for he bore himself wisely and had saved the Israelites out of the Philistines hands, and fought the battles, had made sweet music while the evil spirit was upon the king &c. Then there must be some other cause for this fear and hatred, then we must look and see if we can find what the cause is if we can. We find by reference to the 12th verse and 18th chapter of 1st Samuel the cause, and that is because the Lord had departed from him and was with David. All Israel and Judah loved David because they could see the Lord was with him, therefore they must not have loved Saul because his manner of actions were right in opposition of that of David or what they loved. Now Saul thought to get rid of David, so promised to give him his daughter Morab, to wife, but it came to pass that when Morab should have been given to David she was given to another. See the Lord overruled Saul's evil designs, for no doubt it was an evil intent; or plot, or snare of Saul to

use his daughter as a trap to get David into, but he did not bite at his flattering bait, but it was told Saul that Micah loved David and it pleased him. Now no doubt Saul thought I will give him two baits and surely I will get him in one or both. While Micah loved David and no doubt David loved her, though he did not feel worthy of her and made many excuses as poverty, &c. Saul thought now I will be sure to get him for he loves her and he will do anything he can for her, so I will not ask riches or great dower, but will just ask the fore-skins of one hundred Philistines that he may fall a prey and be killed by them and I will be clear of him and not kill him. So David not only delivered up the required number, but bringing two hundred and delivered them. David continued to act more and more wisely and Saul was the more afraid of him and the people became more attached to David, and their love multiplied continually. See the cause of Micah letting David down through a window and made an image and deceived Saul's messengers.

Where is a cause for so much distress in the land today. We read there were 12 of the Israelites sent over to view the land of Canaan, or promise land, and 10 of them brought back evil or false reports while only 2 brought true reports, and I believe there are the same ratio of reports now. There are five false, or God dishonoring sermons preached to every true gospel sermon, one that gives God all the honor and glory and debases man as a poor, helpless, begging sinner. Yours affectionate.

L. J. H. MEWBORN.

JASON, N. C.

EVIDENCES OF A CHOSEN
PREACHER OR A TRUE SER-
VANT OF JESUS CHRIST.

St. John wrote to "The seven churches which are in Asia," that wonderful book called "The Revelation of Jesus Christ." He did not address his epistle to any brother or sister but to "the seven churches. The population of all the Empires of the Asiatic country is about 361,099,551, and yet but seven churches are included in the address, or donation of this golden book of intricate mysteries, and profound visions, wherein is set forth the rise, wars, and fall of anti-christ, and the sitting up of the kingdom of "our Lord and of his Christ, and the triumphant reign of Christ over all other kingdoms, principalities and powers. This wonderful servant of Jesus Christ was so profoundly "the servant of Jesus Christ" that he lost sight of himself, the desolate island, its scenery, his fare while there, and how he slept, what he ate, and how he was sheltered from the rain, nor referred to his beloved country, family, relatives, nor friends from whom he had been banished. He takes no note of his new home with a view of writing a geographical history of his voyage; to sell on his return to swell his purse, and give notoriety to himself: but with divine modesty, he disdains the sordid dust of silver and gold, the power of the monarch that set upon a golden throne arrayed in fine linen, purple, and gold, that had banished him from his country, his liberty, and his friends. But as he was driven from all those, his face was toward his God while his back was toward his friends, and his enemies and every weary step he took brought him nearer to his God he loved, so he could sing, "Nearer my God to thee," until he could see "the heavens themselves open"

and have a face view of "the Holy City, New Jerusalem, coming down from God out of the heavens, prepared as a bride adorned for her husband." And those heavenly visions so enraptured his mind, soul and strength, that all things else sank to insignificance before him, even himself, with all his feelings of unworthiness were now lost sight of as he viewed "the Holy City," "the great white Throne," "the judge of quick and dead," and heard "the voice of God as the voice of many waters" and as "the voice of seven thunders." No wonder he gave no history of himself, of the Island of Patmus, of his faith, of his doubts, his fears, his experience, his trials, his poverty, nor his wealth. Ah! he had greater things before him to write about, greater things to preach about, and greater things to think about, Oh! may I be daily "in the spirit on the Lord's day," so I, like John, may so loose sight of myself and all my earthly trials so as to see, hear and "know nothing but Jesus Christ and him crucified." When we can see "the heavens open as did Stephen, we can then pray for our murderers—and say, "Lord Jesus receive my spirit." But when the heavens to us are shut, and are as "brass" we would sooner curse our enemies and take care of our bodies, and spirit, than commit them into the hands of "the Lord Jesus." The only reason that I know why we talk, write, and preach so much about ourselves, our feelings, and about false teachers is because we see, and know so little about Christ, his kingdom, and his glory. A worm crawls because he can't run, and a puppy whines because it can't bark. In like manner we talk, write, and preach about ourselves, more than we do about Christ, simply because we are better acquainted with our-

selves, we preach more about our enemies, than we do about Christ's fulness, we preach more about our unworthiness, than we do about Christ's merits, we preach more about what we can't do than we do about what we can do, we preach more about the dead than we preach about the living, we tell what the dead can't do, rather than tell the living what they can do. To prove we are strong in the faith, we set the witness aside which is (work.) "Faith without work is dead." We preach that believers are "created in Christ Jesus into good works" but excuse ourselves from doing the works, because Paul said, "By grace are ye saved."

L. I. BODENHEIMER.

High Point, N. C.

"The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. As saith the proverb of the ancients, wickedness proceedeth from the wicked: but mine hand shall not be upon thee."

DEAR BROTHER GOLD:—With your approval I will pen a few thoughts for publication, hoping they may be profitable to the household of faith in general. The lesson to be learned in the controversy between David and Saul is a large part of the experience of every one that is called to witness the truth as in Jesus Christ. A third person is, therefore, of interest in matter under consideration, being an important factor like the comforter in the Scripture, hence the name, viz: Samuel, or heard of the Lord; Saul, or asked for, and David, or beloved. Hence the desire of Israel for a king in order to be like the nations around them is granted (under pretext of Samuel) by the Lord, and Saul is anointed with oil out of a vial which is bitter showing his kingdom is likely to break. And soon his kingly acts reject him from the high office to which

he has been anointed. This is a point worthy of grave consideration both in a temporal as well as of a spiritual nature. Because more men have fallen by their own hand from high positions in the world and in the church than from other causes. At least this has been my conclusion from observation for fifty years, over forty of which has been spent in the church endeavoring to prove all things and hold fast that which is good or God-like. But while Saul is a reigning king and is faulty, young David is sought out as the youngest son of Jessie, and is anointed with oil out of a horn, showing the strength of his kingdom. And how fitting his name, Beloved, and we may say of God, yea as a man after God's own heart in that his faith in God is shown while a lad tending sheep. Surely a representative character of Jesus whose own his people are, as the good shepherd, and gives his life for his sheep. But Saul did not have a new heart to reign over Israel, but another heart, in which for a time he did prophesy and prosper being small in his own eyes. But troubled in spirit because he is rejected by his own perverseness, jealousy begins its work. Young David is sought out and comforts him in his desponding moments. And becomes his attendant after slaying Goliath; and some women sang the song that led to the downfall of Saul. His wickedness was fully developed, and he planned to destroy young David. Even so determined was he that he did not scruple to destroy his own son Johnathan. But David's God was in heaven and doing what he pleased with him, and had not designed Saul should kill him. But that his pursuit of David should try David's faith, and endure chastening to prove his God was dealing with him in all his troubles. For there were

many trials coming to David in connection with his reign as king. God has spoken concerning David and Saul, and it is sure to come to pass. For "time and chance happen to all," and to every purpose there is a time. Thence Saul's fear of David was only imaginary. So are all the imaginations of the Lord's people as men and women. For true faith taking God at his word (if he dwells in them,) relies solely on his almighty power to bring it to pass. In this remarkable controversy between Saul as acting king and young David as an anointed king without aspiration for power, wandering from place to place to escape the vengeful feelings of King Saul; though providentially meeting him and having taken a piece of his skirt to show the kingdom is being rent from him, he tells Saul from whence these things are, according to an ancient maxim (Though my hand shall not be upon thee.) Wickedness proceedeth from the wicked. The Lord shall judge between us. The tree must be good to bear good fruit. Hence the evil in man must be overcome by a superior power. Therefore God has always worked mightily in his people "to will and to do." Saul in his enmity to David because of his lost cause at his own hand appears to represent the old man with his affections and lusts. And David is the new man, who is created in righteousness and true holiness. But we cannot carry this figure far unless we spoil it, for David possessed both of these himself. There are so many strange and striking figures or characteristics in holy writ. We may say with Paul to Timothy, without controversy, great is the mystery of godliness, etc. And though our God has created the waster to destroy, and the wicked for the day of evil, all iniquity shall stop her

mouth before God who is a rock and his work perfect; so that even the delivering up of the Son of God (with treachery) as God had determined, was made more heinous by the traitor Judas. This shows that while all the acts of men in their selfish ambitious interest to rule, having only that wisdom from beneath which is earthly, sensual and devilish, will not long at any time allow them to tolerate the work and way of God in dealing with his servants. And herein is the great contrast. Whenever one of his servants trusts in and look alone to the Lord they have nothing to fear. This is the effect of that wisdom from above which is first pure, then gentle, and easily to be entreated, full of the fruit of the spirit, acting charitably and hospitably one toward another. And though the casual mind of every sinner saved by grace is in and of itself opposed to the law of God, and cannot be made subject to it, yet the law of the Lord being perfect converting the soul or life, (not changing it) but turning the possessor in another direction, for hope and comfort, he or she who loves this law has great peace, and nothing shall offend them. And such give evidence of having put off the old man with his affections and lust, etc. Fare ye well.

J. D. HUBBELL.

Kelly's Corners, N. Y.

NOTICE.

Please, when you wish a change made in your Post office, state the one you wish it changed from, as well as the one you wish it changed to.

P. D. G.

A few copies of Joshua on hand for sale at 25 cents each.

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 XXXII, No 17

WILSON, N. C., AUG. 1, 1899.

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EDITORIAL.

HAND—SHAKING.

Of the things received by tradition from the fathers, many are of a local character, and are observed in a light peculiar to the locality in which they are allowed, each being so held and practiced that those who maintain them do not feel to condemn themselves in the things which they allow. We are so peculiarly constituted in our nature, and state or condition in this life, as that tradition under favorable circumstances finds ready and easy access into our opinions and practices, and when once rooted there it is not an easy matter to uproot and eradicate it therefrom. It might not be too much to say that there is perhaps scarcely a community or local organization of the visible church wherein there may not be found things of a more or less traditional character, but perhaps no community exists in which all things traditional are found. And it may be as truly said that there are things which are clearly taught

in the scriptures to be observed which in some sections are practiced more on the line of tradition or because the fathers did so, and in other communities are not allowed, because the fathers did not do so, rather than from a conscientious impulse, as by the tuition of the spirit in the heart by which the children of God are taught the truth as it is in Christ Jesus our Lord, I would suggest as an instance the practice of feet washing.

When one is allowed to grow up under the influence of a certain tradition it is easy for him to hold it in favorable consideration, and he finds it just as easy to disfavor something of kindred origin, and character held by those of some other section. Sometimes the beams in our eyes prevent us from seeing clearly to pluck the motes out of your eyes. Where there seems to be a custom, whether in substance or shadow, it seems to me it would be at least a reasonable thing to consider the purpose claimed for that custom before judgement is pronounced against it.

Among the things which might be enumerated and classed as traditional is the custom in some sections of shaking hands at the close of the meeting. In different denominations this custom, where used, has its denominational significance, and among our people where observed it has its local character, but no where in my knowledge is it held by them as by us. It is not used by any but our people in this section of the country.

Some of our people regard it as a mere fleshly matter, indicating weakness, and are sometimes inclined to run when some good brother or sister starts toward them with out stretched hand desiring, it may be, to thus give expression of love and fellowship as by the right hand of fellowship, but is it necessarily true that such is of the flesh? Can we meet together and worship God without making some outward manifestations? Are all such manifestations necessarily of the flesh? The brethren fell on the neck of Paul, and kissed him, weeping sore, sorrowing most of all for the words which he spake, that they should see his face no more: was that not an outward manifestation, and was not the man affected? But shall we say it was of the flesh? I have at times felt assured in my own mind that certain demonstrations were altogether of the flesh, while at the same time I have seen similar demonstrations which I felt were an outward evidence of an inward work of the spirit of God, and thus I felt to discern between him that served God, and him that served him not; but I did not feel to quench the spirit in one because I did not believe there was any spirit in the other. Because Simon, the sorcerer, believed and was baptized, being yet in the gall of bitterness and in the bond of iniquity, we cannot and do not claim that all who believe and are baptized are in a like condition.

No one is likely to be deceived by a false religion which is utterly unlike that which is true. It is the

close resemblance of the false to the true that deceives. If there is no such thing as shaking hands at all connected with our religion then all hand-shaking is wrong, and the devil is playing a hand unworthy of his skill when he is doing something by which the worship of God is not in some ways imitated.

Surely the children of God have the right to give each other "the right hand of fellowship" and the time must be after evidence has been given of mutual faith, whether it be after one has related a gospel experience and been received to baptism, or having been baptized is received fully into the fellowship of the church, or after having heard the gospel preached. I can see nothing wrong in the brethren who have been comforted by the relation of the work of God's grace in an individual experience, or the testimony of that grace in a gospel sermon, giving the right hand of fellowship to the one who has told what the Lord has done for him and to the one who has testified of the Lord in the gospel, and to each other according to the mental evidences of the mutual faith of each.

The Primitive Baptists in this mountainous country live in a medium latitude and altitude naturally and desire to be even so spiritually. We like to have enough of that religion that makes us want to shake the hands of our brethren and that affords us an opportunity to do so.

Among the things of which we are fully persuaded we have been assured that the religion of our

Lord Jesus Christ is an actual, living demonstration of "the Christ in you the hope of glory," and while we may sometimes be rather demonstrative, yet feeling that we dwell in the work we desire to sing, and when upon the top of the mountains we feel to appropriate the blessed saying, "Let them snout," and having these privileges we do not think it a vain or fleshly thing to give each other the right hand of fellowship. Sometimes while we, in the love of God, are thus loving one another with a pure heart fervently we humbly trust, men see our good works, and in the light of grace, they too desire to shake our hands, giving thereby expression of their love for us, showing that we are of good report of them who are without. Now and then one may be moved in his fleshly mind to imitate this service, and others may mock, but there were sons of Belial in the days of Israel and I suppose we have their antetype in this day, and as they were not all Israel which were of Israel, so there is something answering to that in this day. We may have some of that negative opposite element among us, and in fact we may possibly be altogether that, but we hope not.

When brethren come among us we do not ask them if they are "hand shakers" but open our doors to them, and if they preach the truth our hearts are open to them and we are almost certain to shake their hands.

The custom is as old as the history of our people in this section so

far as I have been able to learn, and there are churches in my country and association over a hundred years old. My association—the New River—was constituted in 1793, and the oldest church in its constitution was constituted in 1774. During all these years we have kept up this custom, and to-day we are sounder and stronger than ever before in my opinion. As pertaining to the flesh we are in all respects up to the standard of our brethren elsewhere, and in faith we believe we as truly worship the God of our fathers.

The custom of shaking hands may be perverted and abused, as other things may be and sometimes are, but that does not signify that all thus used it, and is not conclusive evidence of the kind of spirit actuating others.

Our pastors as a rule have been and are keepers of sheep, feeding the flock over the which the Holy Ghost has set them. They have been faithful to their charges, using great plainness of speech, preaching, exhorting and admonishing the brethren to strive to keep the unity of the spirit in the bond of peace—and the Lord has so blessed us that no wind of doctrine has so tossed us as to rend us asunder; for which we hope we desire to be thankful to the giver of every good and perfect gift, by whose grace we hope we are what we are.

P. G. L.

DEAR BROTHER:—If you can feel in your mind to do so, give us your view of Hosea 10:11, and oblige one that enjoys reading from your pen. Dear brother, please remember me in your prayers.

J. P. DOWTY.

Grantsboro, N. C.

“And Ephraim is as an heifer that is taught, and loveth to tread out the corn: but I passed over upon her fair neck: I will make Ephraim to ride, Judah shall plough, and Jacob shall break his clods.”

This passage of scripture takes Ephraim, Judah and Jacob out of their ease and prosperity.

Ephraim was fat on the pastorage of his own sowing—sowing to the flesh—as an empty vine, or bringing forth fruit to himself. When their fruits of the earth increased they increased their altars to false gods. Their ploughing was sin. The fruit springing up in their furrows was poison as hemlock.

Although Ephraim's neck was fair, and he was taught as a heifer to tread out the corn, or to gather much increase saying, soul thou hast much goods for many years, eat, drink and be merry, yet the Lord will pass over her fair, beautiful neck, and abase her proud spirit. He will make Ephraim to ride. That is Ephraim shall bear burdens. They shall pass over him and he shall be humbled. The Lord rides him, or makes him to ride. Thus Ephraim shall be a bearer of burdens, and shall be humbled.

Judah shall go to hard labor. He shall plow. The Lord puts him to

digging in the earth, and he shall find nothing good, but shall say, Behold I am vile. Hard labor brings one down, and subdues his proud spirit.

Jacob shall also be put to hard labor. He shall break his clods. Ah, what a lumpy, cloddy land Jacob must work in. How many hard places he finds, hard knots that bother him. All these things he says are against me. But his land must be as a field which the Lord has blest, so Jacob must have his land so broken up, pulverized, that it will be a fruitful field, and yield much increase. This labor hath God given the sons of men to exercise with and it is sore labor. But the clods must be broken, and the soil made fruitful. So at the end of Jacob's life we hear him say to Joseph, I had not thought to see thee, and so God hath shown me thy seed also.

Instead of God's people doing nothing, they are put to hard labor—but it is Jacob's own clods he must break. When he would do good evil is present. His own body he must keep under.

The Lord sent showers through to moisten the clods and the dews of heaven refresh him. The Lord sends a word into Jacob and it lights upon Israel.

P. D. G.

SCRAPS.

Views requested—as follows, Prov. 22 : 1, 2—22 : 16, 22, 27.

“A good name is rather to be chosen than great riches, and loving

favors rather than silver and gold.

The rich and the poor meet together. The Lord is the maker of them all."

Surely the world is badly wrong. Why? Because mankind seek riches rather than good character. Not many can attain to great riches, but any one that truly seeks a good name will attain it.

Why is it so dangerous to be rich? Because riches or even the desire to be rich corrupts every one so controlled. Rich men oppress the poor, rob the mouths of the hungry, become exceedingly selfish, proud and vain, self-important and hurtful. The promises of the bible are to the poor—none to the rich.

Yet the rich must meet the Lord with the poor. They will have no advantage then. The Lord made the poor as well as the rich.

16. "He that oppresseth the poor to increase his riches, and he that giveth to the rich shall surely come to want." The face of God is against oppressing the poor. Yet we see that practiced constantly. Men too do not want to give to the poor, because the poor cannot reward them. They prefer to give to the rich hoping to receive some favor in return. When we make a feast we invite such as can give us a feast in return.

Men prefer to give to the rich rather than to the poor, because they say the poor will not take care of it—will waste it. They say if the poor would labor and econo-

mize as I do they would have something.

22. "Rob not the poor because he is poor: neither oppress the afflicted in the gate."

Mankind are naturally selfish and hard-hearted. God has set the poor and afflicted in the gate—in public places that men may have objects that should excite pity appealing to them, and calling for mercy and compassion. The poor ye have with you always, and whosoever ye will ye may do them a kindness.

While men feel better, if they give of the right spirit and show mercy, than they do when they are receiving, and their characters are certainly better by showing mercy, while they are hardened by oppression, yet how readily they rob the poor and helpless that cannot defend themselves, and oppress the afflicted and helpless.

27. "If thou hast nothing to pay why should he take away thy bed from under thee." This follows if you are surety for another's debts. When you become surety to pay the debt of another that means that you will have it to pay. The creditor feels that his debtor will not pay, therefore he wants a surety to make the debt good. He will not spare thee. He will say you promised to pay the debt if necessary. Now your bed must go. That which is your support must now go to pay this debt. The creditor must have his money. Therefore your remedy

is not to be a surety for another. Men spare not in seeking riches. The love of money is the root of all evil.

P. D. G.

“Conversion is to result in something higher than God himself can create, something as great as God and man together can make. This process is wholly natural and scientific.”

The above appears in the Biblical Recorder of April 19—1899. The writer is H. W. Warren, D. D., L. L. D.

Why do not such men swell until they burst? Great swelling words having man's person in admiration &c.

What think you of such teachings? What is there so hard for the Lord God to do, if he does all his pleasure. God quickens the dead and saves the lost.

This copartnership business we eschew. God does the saving—man is the thing saved.

When the Lord restored the comforts of salvation to Peter that prepared him to strengthen—not dead sinners—but his brethren. Conversion is not regeneration. When a child of God is in error, and one converts or turns him from the error of his way, he has saved a soul from death—not out of death—but from that death that follows or results from walking after the flesh.

Peter was prepared to strengthen the brethren after his denial of the Lord and his restoration to the comforts of salvation.

But these men that speak great swelling words of vanity and that

have men's persons an admiration we are not to company with.

They have men's persons in admiration. The titles they bear and confer on each other show the estimate they place on the ability of man.

P. D. G.

At a meeting previously arranged a presbytery consisting of P. D. Gold, and J. A. Ashburn was held near Ashville, N. C. at the residence of brother A. H. Nance to constitute a church—whereupon brethren T. M. Standly, A. H. Nance and wife, sister M. S. Nance, by letter from the church at Wolf Island, N. C. and W. R. Standly, Mary A. Standly, F. E. Standley and J. J. Allen, that were baptized on that day, were found to be sound in the faith, and constituted into a church to be known as French Broad.

Their monthly meeting is Saturday and 3rd Sunday in each month. The Postoffice of the clerk is West Ashville, N. C.

P. D. Gold, Mod.

J. A. Ashburn, Cl'k.

This church adopted the articles of faith and Rules of Decorum accepted generally by the Primitive Baptists.

Remark.

This church was constituted about half a mile, I was informed, from the old house now standing and known as the old Gaston House, wherein the church at Ashville was constituted about 1826, by Elders Thomas Stradly, Stephen Morgan,

and Humphry Posey, on the Primitive Baptist articles of Faith, though they have long since departed from the faith and become Missionaries.

P. D. GOLD.

MR. P. D. GOLD:—Please give your views on my dreams through the LANDMARK. First I dreamed one night I went into a work shop, and when I got in I did not find a workshop but the prettiest place I ever saw in all my life. The house was white as snow, and there were the prettiest folks I ever saw standing in rows, just alike, no difference in them, and they were all singing spiritual songs. They did say a word to me. They did not move about. They were stationary. I walked all through them. They were like smoke no flesh nor blood. There was something on each side that resembled a counter in a store only larger. I tried to get on the other side of them, but could not. They were just so far ahead of me and remained so. I tried to find the end of the house, but there was no end, only the one I went in. I then began to look around to see if I could find any person in there of flesh and blood like myself, but could not. I then went to the door where I came in and thought I would go out off doors, and behold there was hail and rain and wind out of doors. So I could not get out. I made myself satisfied with those little folks, and while there with them I awoke. It did seem to me that I could hear them sing, and it seems to me now like I can hear them.

The second dream. One night I dreamed that I went to a school house to hear some arminian preach. After service I was in the yard, and the first thing I knew I

was all alone, the crowd of people having left. While there the prettiest little woman came to me, and told me she was going to put a golden breastplate on me. I told her not to do any such of a thing. She told me it was a command from heaven for her to put that breastplate on me, and that I must wear it. I told her I would and she put the breastplate on me, and fastened it with a white sash, and then told me she was an angel from heaven, and then she disappeared. She was the prettiest woman I ever saw.

At another time I dreamed there was a beautiful river and that most all the denominations had appointed a day to go sailing, excepting the Primitive Baptists. I asked them if I could go with them. They told me I could go, and when the time came I went and the crowd had met, and they had the prettiest boat I ever saw in a muddy slough along side of the beautiful river and that slough led to the gulf. I asked them to take their boat out of the muddy slough and put her in the river. They told me they would not. I told them I would not go with them. I went walking along the shore of the beautiful river alone, and they went off in that beautiful boat very lively and singing. I went on, and after awhile I met three or four people wading in the water. I went in the water with them. We were in the prettiest river I ever saw. We came to a solid platform in the river, and all of us got on the platform, and they told me I must preach for them. I did the best I could for them, and while there I discovered a black cloud over the boat and the wind blew, and the boat was rocking, and the crew was crying and screaming, and the boat sank in the gulf, and there was not a ripple of the water where I was. I was on the platform when I

awoke it seemed to me. Please give your views on the dreams through the LANDMARK. Yours respectfully.

JABEZ A. MANN.

Newport, N. C.

Remarks.

I am not a Daniel to interpret dreams and visions. God gives such knowledge as it pleases him, whatever he has given me belongs to the household of faith.

Dreams and visions have occupied a very important place in the minds and lives of those to whom God has in this manner made any revelations or communications.

We are to judge of dreams by the impressions accompanying. We are to try the Spirits.

(CONTINUED NEXT ISSUE)

DEAR BROTHER GOLD:—On last Saturday I had the pleasure of attending the constitution of Albion church, near Westfield, Surry Co. N.C.

Elders G. O. Key, H. D. Mickey, H. Cain, J. A. Ashburn and Deacons H. C. Booker and myself composed the presbytery and found them to be orthodox and set them forth as a church.

The church then organized by electing J. A. Ashburn, Moderator, and W. W. Inman, Clerk.

The above presbytery was then called upon to serve in the ordination of Albert Smith and W. R. Lawson as deacons, which they did.

Two members were baptized on Sunday morning, and two others joined by experience. There is quite a warm feeling among the people of that section, and many accessions to the church are expected. Yours in hope.

O. J. DENNY.

Pilot Mountain, N. C.

DEAR BROTHER GOLD:—I dearly love to read many of our periodicals, but the LANDMARK is my favorite. It is mama's also. Her health improved a little in the early spring so that she could sit up in bed and read sometimes an hour at the time, and she enjoyed it so much; but of late she is more helpless, suffers more pain, and is very weak. Her sufferings are great, but her patience is also great. She joins me in warmest christian love to you and wife. How glad we would be to have you, and others of God's humble and faithful watchmen visit us. It is seldom that we have any one to preach for us. But I do feel that the dear Lord does now and then send one to our need, and our faithful pastor writes the church a good letter each month which is so reviving. Yours in tribulation. SADIE D. LIVERMAN. Columbia, N. C.

ASSOCIATIONAL NOTICE.

The Seven Mile Primitive Baptist Association will be held the Lord willing with the church at Black River in Dunn, Harnett Co. N. C. commencing on Friday before the 3rd Sunday in September 1899, and continue Friday, Saturday and Sunday. The meeting house is within the incorporation of Dunn. Ministers, brethren and friends are invited to meet with us. Homes will be provided for visitors. Those coming by railroad from the North will arrive at Dunn Thursday about 3.30 p. m. Those coming from the South will arrive at Dunn Thursday about 1.10 p. m.

Cornelius Hodges, Cl'k.

Orders for printing of all kinds will receive prompt attention at our office. No matter what you may need we can supply you. Estimates cheerfully furnished. Price low and satisfaction guaranteed. ~~See~~ Minutes of Associations a specialty. Address,
P. D. GOLD & SON,
Wilson, N. C.

OBITUARIES.

DEACON WM. HILLIARD.

This dear brother in Christ departed this life December 9th 1898, of paralysis.

Brother Hilliard was one of the pillars in Salem Primitive Baptist church and was much devoted to the cause of his blessed redeemer.

He was twice married, first to Nancy Hocutt, date unknown. His first union was blessed with several children of whom three sons and two daughters survive him.

After the death of sister Hilliard who was a devoted Baptist, brother Hilliard was left in a lonely condition which necessitated his entirely breaking up house-keeping or getting him another helpmate and continue at the same old homestead. So on the 6th of March 1893, he was married to Mary Estridge who is also a devoted Baptist, having united with the church at Salem after her marriage to brother Hilliard. His last union was blessed with one son who brother Hilliard named Ezekiel in honor of the prophet, showing his great regard for the servants of his blessed Master.

Brother Hilliard was a firm gospel Baptist and much loved by the brethren who knew him; he was well advanced in years, having been born on the 14th day of Sept. 1819.

He was a man of character having raised a respectable family, having set a pious and Godly pattern to them by his well ordered life and Godly walk. His first children are great friends to the Baptist cause.

Brother Hilliard was strong in the faith devoted to the cause of the church, and as I have often heard him say the welfare of Salem lay near his heart. I have served his church for over 20 years as their pastor, and when well enough, he was always in his seat, and I can say, "Well done thou good and faithful servant." He is missed much, though we feel our loss is his gain. May God sanctify this sad loss to our good and may we be ready by God's grace to meet him in a better land when our work on earth is done, is the desire of the unworthy writer.

J. A. T. JONES.

MARY J. ROBESON,

Mary J. Roberson, the wife of Uriah

Roberson, and he were married April 1857, and there were born unto them 4 boys. Sistes Roberson living to see them all grown and married but one. She united with the Primitive Baptist church at Cedar Island, Sept. 1852, and was baptized by B. J. Polard, and fell asleep in Christ the 8th day of March 1899. She was 69 years, 9 months and 3 days old. We were loath to lose her, but our loss is her eternal gain. I don't think I ever saw any one enjoy being with the Baptists more. She bore the marks of our Saviour in her daily walk. May God be with the bereaved family and cause them to follow her example. Written by,

T. L. GOODWIN.

Koe, N. C.

JANIE WEAVER.

For some invisible cause I have been deeply impressed to write a short sketch of the life and death of my precious child, Janie Weaver, and send to you for publication in "the dear old LANDMARK."

She was the daughter of Silas and Mahala Weaver (col.) and was born Feb. 9th 1881, and gently fell asleep I trust in the arms of a kind and merciful Saviour, May 24th 1899, at the home of her parents near Durham, N. C.

Some time during the first of May she stuck a nail through her foot, but it gave her but little trouble until the 12th. Then she commenced complaining of a stiffness in her jaws and soreness in her throat and chest. We called in our physician and he did all he could for her, but she gradually grew worse. We sent for two other doctors and they pronounced her affliction lock jaw. All was done that we possibly could for her relief, but all to no avail. She seemed to have a presentment of her death, and told her sister Annie several times before her sickness that she was not going to live long.

She never made a public profession of religion, but from conduct and conversation during her sickness I am made to hope and believe that she was deeply impressed in regard to the future of her soul's welfare. She was often heard calling on the Lord for mercy, and toward the last she repeated the hymn, "None but the righteous shall we see," and

"Amazing grace how sweet the sound,
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see." &c.

She asked several of us to help her sing it, which we did, much to her enjoyment. She asked her papa to raise her up higher, high enough to see her God.

She was a meek, dutiful, obedient daughter, ever ready to do all she could for her dear papa and mama, kind, loving and devoted to her brothers and sisters.

Her funeral was preached by brother Lum Holeman (col.) in Eno church to a large audience of sorrowing relatives and friends, after which her body was laid to rest in the cold silent tomb, to await the resurrection morning.

MAHALA WEAVER.

Durham, N. C.

MRS. SUSAN C. (BRADSHER) OAKLEY.

In behalf of sister Sallie Anderson, Mrs. Lucretia Featherston, Mrs. Martha Horton, and Miss Nannie Oakley and the brethren and sisters, I send you for publication her obituary very much in the same words in which they have written it to me.

She was born July 26th 1809, and died April the 7th 1899, at about 7 o'clock p. m. making her 89 years, 8 months and 11 days old. She professed a hope in middle life at her home, but did not connect herself with the church for many years afterwards for fear she was deceived and would deceive God's people.

She was a faithful member of the church at Prospect Hill, Caswell Co. N. C. She attended her meetings regularly as long as she was able to go and was ever strong in the doctrine of the Primitive Baptists, and had an abiding confidence in the church often saying if she was as good as the church she would have no more doubts about her salvation. Her children would tell her that if they were as sure of heaven for themselves as they were for her they would have no doubts. She said she believed all of God's people have doubts.

She was one of the noble women of the land, loving that which was good, pure, and true; she was calm and quiet, a kind and affectionate wife and mother, loving her husband and children with a pure, deep, lasting devotion. Her husband and 5 children preceded her in death. Two of her sons died in the war between the states, and one was killed in the battle at Gettysburg, Pa. Four children are left to mourn their loss, a loss which they deeply feel. In her latter days she often talked to her children of death and of heaven and of her hope for those who had

gone before her, and of her near prospect of meeting them for she knew she was not long for this world. She felt that she was only waiting the time of the Lord to send his message for her and she was willing to obey the summons and go from a world of trouble, sorrow and bereavement to the glory of everlasting happiness and peace.

She lived to be older than any of her people and to us who are younger is the blessed evidence that the Lord will keep his people and never forsake them. She felt to be cut loose from every tie of earth except the affection she had for her children who were a great comfort to her, her greatest earthly happiness being their companionship.

Her age and ripeness and the grace of God that was her strength caused it to be a feast to sit down and talk with her. Her mind was good until the last day when she was unconscious and lay in a stupor until the final summons came, she then gently and calmly fell asleep and passed over the river.

May the good Lord wonderfully bless her bereaved daughters so that, if it is his blessed will, they may be prepared to hear his call, "Child your Father calls, come home," with the same joy that their mother heard it, is the prayer of their friend and her pastor.

L. H. HARDY.

Roxboro, N. C.

JAMES T. & MARY E. JOHNSON.

They departed this life December the 24th 1898. Mr. Johnson was 60 years old. I do not know how old his wife was. His health failed him in Oct. but he stood up until a few weeks before his death. He had dropsy. His wife had been in bad health for a good many years with a lung trouble. Having plenty of company to wait on Mr. Johnson, she told them she would go and lie down and rest. She had not been lying down but a short while when they heard her make a noise. They went to her and found her with a hemorrhage of the lungs and she died without speaking a word. This was about 4 o'clock in the afternoon Mr. Johnson knew of her death. He said he had not a word to say, and seemed to be reconciled to the will of God. About 11 o'clock he asked to be turned in his bed which they did. He remarked we will leave the rest to the Lord, and turned himself over and died in a few moments, making 7 hours between

their deaths. Mr. Johnson lived in Bedford Co. Va. and was a brother to sister West. He was no member of the church, but a strong believer in the Baptists. He was a firm man in all of his belief, spoke what he thought to be true, regardless of what man would say or think.

He was a good neighbor, a good husband, and a kind father, yet he was not without fault.

Sister Johnson has been a member of the Primitive Baptists for 22 years. Her membership is with the church at Fairview. She was a good christian-hearted woman ready to fill her seat when able, a kind neighbor, a devoted wife, a good mother, loved by her children and by the brethren and sisters that knew her. They leave 7 boys and 1 girl to mourn the loss of mother and father. They lived together and died almost together and were buried together in one grave. The unworthy writer was called on to preach their funerals. Perhaps but few have done this. Both were corpses at the same time. This was a solemn occasion. We hope they are now in the paradise of God, and when he comes to gather up his elect from this world that their children may be gathered around the throne of God to meet father and mother where congregations never break up, and Sabbaths never end, to meet with all those that have gone before; and oh may it be my happy lot to meet that happy band, is the prayer of the unworthy writer.

C. D. BRAY.

Brow, Va.

APPOINTMENTS.

E. E. LUNDY.

Nelsons Bay.....2d Sun in August at 3 p. m.
 Davis Shore.....at night
 Straits.....Monday
 North River.....Tuesday
 Beaufort.....at night
 Morehead City.....Wednesday
 Newport.....Thursday
 Hadnot's Creek.....Friday
 White Oak.....Friday evening at 3 o'clock
 Haskins Chapel.....Saturday
 LaGrange.....3rd Sunday in August
 Mewborns.....3 o'clock Sunday evening
 Sandy Bottom.....Monday
 Beaver Dam.....Tuesday
 Sand Hill.....Wednesday
 Muddy Creek.....Thursday
 Cypress Creek.....Friday
 Maple Hill.....Saturday

South West.....4th Sunday
 North East.....Monday
 Ward's Will.....Tuesday
 Bay.....Wednesday
 Yopps.....Thursday
 Brethren at Stump Sound arrange an appointment there Friday so I can catch the train for Wilmington.
 Wilmington.....Saturday evening
 Horners School House.....1st Sunday in Sept.
 Wilmington.....Sunday night

J. F. SPANGLER & J. D. COCKRAM.

Pine Creek.....1st Sat and Sun in Aug.
 Laurel.....Monday
 White Oak Grove.....Tuesday
 West Fork.....Wednesday
 Conner's Grove.....Thursday
 Dan River.....Friday
 Green Hill.....2d Sat and Sunday
 Stuart.....4 p in Sunday evening

J. E. ADAMS.

Burlington.....Sat and 2d Sunday in Aug.
 Gilliams.....Monday
 Arbor.....Tuesday
 Country Line.....Wednesday
 Pleasant Grove.....Thursday
 Reidsville.....Friday night
 Thence to Country Line Association.
 Tabor.....Tuesday after
 Pleasant Hill.....Thursday
 Suggs Creek.....Friday
 Thence to Abbots Creek Association
 Mill Creek S,C.....Sat and 1st Sun in Sept.

W. J. STEPHENSON.

Durham.....2d Sun night in Aug.
 Mt Lebanon.....Monday
 Prospect Hill.....Tuesday
 Lynches Creek.....Wednesday
 Arbor.....Thursday
 Pleasant Grove.....Friday
 Thence to the Country Line Association
 Gilliams.....Tuesday and at night

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P. D. GOLD.

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of Type

The beginning of the flood.

GENESIS, VIII.

The waters assuage.

Before
CHRIST
2013

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 assuage. 4 The ark resteth on Ararat. 7 The ark and the deck. 13 Noah, being commanded, 16 goes forth of the ark. 20 His families are clean, and of each sort, 21 which had 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:

o ch. 19.
Ps. 136.
1 Sam. 1.

1 Sam. 1.

Zion's Landmark.

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE BODY DEAD; THE SPIRIT LIFE.

ROMANS. 8: 10, 11.

Elder L. H. Hardy, a brother whom I dearly love in the Lord, requests me to write for the LAND-MARK upon this subject. I will in answer to his request try to tell my experience concerning this portion of the inspired scripture; how I was led into its true meaning, and how it was made to live in me.

One Sunday morning, probably 20 years ago, I was walking in the city of Mica, N. Y. to the meeting house where I was to speak. I was laboring under a specially keen and afflictive sense of my vileness by nature, and of my absolute unfitness for such a holy work as preaching the gospel. I was in great distress of mind, for I felt that I was as unable to do a truly spiritual act as a dead man is to do a natural act, and that it would be a mockery for me to stand up in the pulpit that day. There was no subject upon my mind to speak from, but that did not trouble me. I suppose I was casting about in my mind to see if a text would present itself that I could use, but it appeared to me that I would not dare to use one if it should appear. Such feelings of self loathing and self abasement, such abhorrence of sinfulness and sin while being loaded and pressed down by it in myself, I cannot describe.

While I was thus musing in dark-

ness, and groaning in my spirit, these words were suddenly in my mind: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Instantly the whole current of my thoughts and feelings was changed. I said in my mind, "Lord, is it because Christ is in me that I feel this terrible corruption and deadness? Can it be possible that I am one of the chosen vessels of mercy, and that thou hast made me feel the vileness of this earthen vessel by sending thy spirit into my heart? Light sprang up and I was made to rejoice. I had my text for that occasion, and was in haste to get before the people to tell them of the new and wonderful things of Jesus, whose mercies are new every morning and fresh every evening."

The apostle has reminded the brethren that "the carnal mind (the flesh or body) is enmity against God," and that therefore "they that are in the flesh, (carnally minded, living after the flesh,) cannot please God." "But" he says to them, "Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." Then he says, "And if Christ be in you the body is dead because of sin." This is the experience of every saint. When he first felt this he came to the end of that hope which rests upon any works of his own. He was then at

the end of earthly righteousness, of earthly wisdom, of earthly strength, and was one of "the ends of the earth" who are now prepared to "stand still and see the salvation of God." This poor soul was then given a hope in the Lord, and was made to feel something of the power and blessedness of Jesus' work in salvation, and of the righteousness which he wrought, and to feel that now the Spirit is life to him, because of that righteousness which has redeemed him from the curse of the law.

"But the Spirit is life because of righteousness." Through all his subsequent journey in this mortal state the saint is made to feel and know that none of God's favors and blessings are left dependant upon the works of the flesh; for "the body is dead because of sin," in the case of every one in whom is the Spirit of Christ. He is made to look every day, and all the time, for every thing that he needs, for every right thought, and every pure emotion, and every righteous act, to the Spirit, which is now hence-forth his life because of righteousness.

But how often the question arises in our hearts in times when we feel in a specially heavy and trying way the vileness of the flesh, how can I speak an acceptable word, or think a good thought, or do any thing that a holy God can approve, when I feel and know that my body, mind, heart and all, is dead because of sin. If I do anything it must be with the power of my body, and how can that be good which comes from an unholy source? In the next verse of the text the apostle answers this momentous question, and opens up this precious gospel secret.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ

from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

These mortal bodies when moved or quickened only by the natural life, or the spirit of the flesh can do only "dead works." This is known and felt by those in whom is the Spirit of Christ. But when moved or quickened, by that Spirit which is our life because of righteousness, then the work of the body is a righteous work. Since the fall of man no righteous work has ever been performed on earth but by the quickening power of the second Adam, who "was made a quickening Spirit."

I once thought that the eleventh verse referred to the resurrection of the body, so fully and clearly declared by this apostle in many places, and that it was about equivolant to the the expression in his letter to the Phil. 3:21, "Who shall change our vile body, that it may be fashioned like unto his glorious body" But when the words were given to me I saw them as standing in necessary connection with the apostle's preceding words, answering the questions which arise in the hearts of the Lord's people as they experience the deadness of the body because of sin which he has declared, and that it therefore must refer to the present experience of the quickening power of the Spirit, by which alone the child of God is enabled to do gospel works, and "walk in the Spirit." It is to be observed that the apostle always keeps to the subject he has in hand; and in this place the context, both before and after, has reference to the present experience and walk of the christian, and the doctrine concerning it.

In the apostle's subject he has come to a dead body, not a literally dead body, as this mortal flesh shall be when the mortal life shall

leave it, for in that sense those whom he addresses are yet alive, but to a body, or Adamic man, experimentally dead because of an indwelling Christ. The presence of Christ by his Spirit within the man has caused him to feel and know his own lack of anything good or holy in his flesh, and his lack of any life or power of his own to do anything good. As the apostle says, "In me, that is, in my flesh, dwelleth no good thing." Now it is this dead body that needs to be quickened in order that the child of God may do gospel works, may walk in the good works into which he has been created in Christ Jesus. We are to carefully observe that it is not the natural body destitute of natural life which the apostle has in view here, as he has when speaking of the resurrection of the dead, "both of the just and the unjust;" but he is speaking to and of poor sinners, who have been given a precious hope of immortality, and have been made to hunger after righteousness, and who yet see themselves as altogether vile by nature, corrupt by reason of sin in heart, mind and body, and with no more ability of themselves to come unto God with any meritorious work of their own, than a dead man would be to come before his king with some valuable natural work. It is this body, dead in this sense, which the apostle says shall be quickened, moved, animated, by the Spirit which dwelleth in them, and which is now their life, because of righteousness, in order that they may through that Spirit mortify the deeds of the body, and with that same body thus directed by the quickening power of the Spirit, do what is acceptable unto God. David desired to be thus quickened, saying, "Quicken me after thy loving kindness, so shall I keep the testimonies of thy

mouth." Ps. 119.

It is to be noticed that the apostle uses both of the names of the dear Saviour in this remarkable declaration; bringing forth the deep and clear doctrine which lies in those names to fully express and make plain the subject. "But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." The use of the name Jesus in the first clause expresses the work of salvation, without which no benefit could come to sinners. Jesus signifies salvation from sin. The redemption from sin must be first, and then the blessed experience of gospel grace follows. So the apostle brings the redeeming work to view first by characterizing the Spirit within us as the Spirit of him who raised up Jesus from the dead. Then he speaks of him whose Spirit dwells in us as the one who raised up Christ from the dead. That name brings to view the anointing of Jesus to the priesthood by the Spirit of the Lord, and the union of him and his people as head and body, whereby the blessings, "even life forevermore," descend from him to them, Ps. 133. The apostle says, "As the body is one and hath many members, and these members being many are one body, so also is Christ." The name covers head and body. So John says, the anointing which you have received of him teacheth you of all things. 1 John 2. So the apostle brings to his subject for our instruction this heavenly reasoning that if that Spirit that raised up the Saviour and anointed him from the dead dwell in us, it follows absolutely that, not only shall we feel our deadness in the flesh because of sin, but we shall also feel

the quickening power of that Spirit to bring our bodies into subjection to that life, "casting down imaginations, and every high thing (of the flesh) that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2d Cor. 10:5. So the apostle says elsewhere, "If we walk in the Spirit we shall not fulfill the lusts of the flesh." "The life that I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me."

Thus the double experience of the saints is shown, the experience of deadness in the flesh and of life in the Spirit, to be both because of the indwelling Spirit of Christ. The reason of their castings down and their liftings up is here declared; their fears and cries from the ends of the earth; and their holy confidence and shoutings from the top of the mountains. Those who have not that Spirit can neither feel godly fear and sorrow, nor heavenly assurance and gladness of soul.

It is to be noticed that the word is here in the plural, bodies, which is not the case when the resurrection of the dead is spoken of. While I most surely and firmly believe that every saint shall experience what the apostle says concerning the coming and power of Jesus, "who shall change our vile body, that it may be fashioned like unto his glorious body," and that the same body which is sown a natural, corruptible body, is raised a spiritual, incorruptible body; yet the plural is not used by the inspired writers as it is when speaking of our experiences in our time state. "Your bodies are the temples of the Holy Ghost." "Render your bodies a living sacrifice." "Shall quicken your mortal bodies."

It is by his Spirit that dwelleth in them (at the time) that their

bodies are to be quickened in the meaning of the text, not by a Spirit that has once dwelt in them, but has left them.

Whatever one does from a fleshly motive however good and valuable the act may be in itself, is not a righteous act in the sight of God; but whatever is done through the Spirit, or which the Spirit moves one to do, however insignificant it may appear in the sight of men, is righteous before God. When moved or quickened by the Spirit the natural powers of mind and body are brought under that holy control, and we realize the blessing and favor of God in our work as we walk to the place of meeting, read his word, sing songs of praise to his name, and speak of his goodness and mercy. So when our selfish nature is controlled, and the Spirit of Christ moves us to remember the poor, we are blessed in our deeds. Then natural powers of mind and body are in themselves destitute of Spiritual life, and are antagonistic to the principles of that life, lasting "against the Spirit;" but when we are brought experimentally into God's holy mountain, then a little child (the Spirit of the meek and lowly Jesus) leads them as well as the graces of the Spirit, so that they shall not hurt or destroy in all his holy mountain Isa 11

It is a peculiar expression which follows as a consequence of the important truth which we have been contemplating. Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." We do not owe the flesh any allegiance, and are not bound by any law to follow its leadings. There is no good thing in it, and it can bestow no benefit upon us, and we are not in any sense dependant

upon it for any real good. All of its claims upon us have been fully paid and canceled by the death and resurrection of Christ, and we have also been released from all dependence upon it. If we spend our time and strength in providing for the lusts, and desires of the flesh and mind we shall die, shall come short of Spiritual r-st. But the flesh now owes obedience to that Spirit which raised up Jesus from the dead, and those who walk in the Spirit shall in that obedient walk (not for it,) find the sweet reward of life and peace. Thus the Sons of God are manifest: for "as many as are led by the Spirit of God, they are the Sons of God." Though we are now the sons of God, yet by faith only can that sonship be known. It doth not yet appear what we shall be; but we know that when Christ, who is our life, shall appear then shall we also appear with him in glory, and be like him, for we shall then see him as he is. John 3 : 2. Col. 3 : 3. We are not debtors to the flesh, and in the gospel we know no man after the flesh, not even Christ any more. 2d. Cor. 5 : 16. But our blessed hope includes these vile bodies, which are sealed unto the day of redemption, when Jesus shall change them, "that they may be fashioned like unto his glorious body according to the working whereby he is able to subdue even all things unto himself."

SILAS H. DURAND.

Southampton, Pa.

DEAR BROTHER GOLD:—I notice in your paper of June the 1st 1899, an article written by Elder L. I. Bodenheimer, and I heartily commend the sentiment expressed therein. I think he hits the nail on the head. I have for some time had impressions to write on the

same line. Indeed you remember when the Country Line Association was at Stories Creek, I wrote a circular letter on the subject of ordaining preachers and I have not yet seen any reason to retract anything which was in that letter, although some men who were anxious to be ordained may have kicked at it.

There is such a mania for becoming preachers among the Baptists that we have overlooked the other gifts belonging to the church, forgetting that the scriptures speak of "diversities of gifts." 1st Cor. 12 : 4.

Just as soon as a member shows any impression to do anything, he is taken right from the floor to the pulpit and thus in some instances the church spoils a good deacon or exhorter to make a poor preacher.

We should "prove all things," and no man should be set forward in the church unless the qualifications spoken of in the scripture are clearly manifest in him.

Some years ago the friends of a candidate for ordination, brought up as an argument in favor of ordaining him, that if he was ordained he could ride on rail roads at half rates and he could get a marriage fee occasionally and thereby be assisted in supporting his family. Such arguments seem very absurd to me for I have no where seen in the scriptures where rail road deductions and marriage fees are given as evidences of a man's call to the ministry. Such arguments savor more of a spirit of covetousness on the part of the one using them than of scripture testimony. It looks as though such church member wants to shirk his own duty to support the ministry and shuffle the support of the ministry off upon some worldly means of doing what God has made it his duty to do. If the church could be made

to see that the scriptures make it their indispensable duty to look after the needs of their preachers and not to muzzle the mouth of the ox that treadeth out the corn, they would be more cautious about whom they ordain and thereby have fewer preachers. Sin lies at the door of some of our deacons who neither do much for the pastor themselves nor try to get others to do. The church is better off with no deacon than with an inefficient one. At this time we need more faithful men among us—such as Elders Joshua Lawrence, Wilson Thompson, R. D. Hart and C. B. Hassell.

"Help Lord, for the Godly man ceaseth, for the faithful fail from among the children of men." Psa. 21: 1. If we Baptists are not more faithful I fear that God will remove the candlestick. I am satisfied a very big per-cent of Baptist preachers who are strolling over the country know nothing of a call to the ministry and are doing us more harm than all of our out side enemies combined.

Some years ago I was talking with a faithful old preacher and I told him that I thought at least one-third of the preachers who had belonged to our association had proved to be a curse and had been excluded from our fellowship.

He readily admitted that it had been right bad, but thought it was not so bad as I said. I told him we would count and see, whereupon he made it more than one-third—almost half. I guess our association will compare favorably in this respect with other associations in the south.

I once heard a faithful minister in Georgia repeat what a man who was a friend to the Baptists, but not a member, said on the subject of their reckless manner of ordaining preachers.

He referred to two bad men who

were trying to preach among the Baptists and said that if they could both get to be ordained, they could then go to work and ordain another bad one to whom he laluded and he said they would then be prepared to ordain the devil himself. That may have been an extreme expression, but there is certainly a good deal of that kind of loose work going on in the church.

Elder Joshua Lawrence divided preachers up into several classes. He said we had some "men-made preachers;" "some self-made preachers," "some devil-made preachers" and "some God-made preachers." Brother Lawrence had the faithfulness to express what he believed, regardless of the opinions of gain-sayers, but in these days of policy, you will find members who will object to plain truth and say that you will hurt the feelings of some brother. Such members set more stress upon the feelings of offending brethren than they do upon God whom they profess to serve. Any member who is not guilty of the sins that I here condemn need not take my remarks to himself, because I do not mean him. If any one is guilty he ought to be told of his faults that he may learn to quit them. God being my helper I expect to be more faithful in the future than in the past. I shall hew to the line and let the chips fall where they will, and if any one does not want to get hurt, let him behave better and thereby keep out of the way of danger. It seems that when a young preacher makes up his mind to be ordained, he is right apt to carry his point, either through his kinsfolks or by moving his membership or by some other cunning craftiness.

As soon as he gets to be a full fledged preacher, he then spends the bulk of his time in traveling among prosperous and well sup-

plied churches, just as brother Bodenheimer said, instead of remaining in the bounds of the churches where he was ordained or going into destitute sections where preaching is most needed. Some of the most prosperous churches are burdened with a traveling preacher upon an average almost two days per week and that preacher usually "needs a conveyance."

None of the brethren have set me forward to write this. I am speaking on my own responsibility. Perhaps some one may be ready to say that I myself travel and preach.

That is true, and I expect to continue to travel, but I do not expect to neglect the churches to do so. The preacher who neglects the churches in his own country that need his services and spends his time in traveling where he is not so much needed, reminds me of a farmer that allows the grass to destroy his own crop, while he is spending his time helping his neighbors who already have their crops in good condition.

If all of us preachers quit serving churches and spend our time in traveling, there will soon be no organizations to preach to, nor houses to preach in. Paul speaks of the care of the churches that was upon him. For more than thirty years I have served from four to six churches with a little help from other preachers and when I expect to be absent I usually get some other preacher to fill my place. I have taken the care of some churches that had been neglected till the membership had become almost extinct, and they are now strong in number.

The truth is, that some of those strolling preachers have not enough moral standing at home to get a congregation to hear them or a church that will have their services. Such preachers might more appro-

propriately be called gleaners than gospel ministers.

The churches are more or less to blame for some of these irregularities, for they sometimes give a traveling preacher more for one sermon than they give their pastor for a whole year's service.

To illustrate, we will suppose there is a member who is thinking of giving his pastor five dollars this year, but before the time comes to contribute a traveling preacher drops in and he gives him one dollar, thinking his pastor can put up with four dollars. Very soon another preacher comes on and he gives him one dollar, thinking that three dollars will be enough for his pastor, and thus he continues to give to traveling preachers till he reduces the five dollars down to one dollar before the time comes to help his pastor and then he gives him the remaining dollar and eases his conscience by thinking he has given five dollars this year to the support of the ministry, whereas he has given each traveling preacher as much for one sermon as he has given his pastor for a whole year's service. Any one ought to know that such conduct is not right and it is offering a bid to preachers to quit the churches and spend their time in traveling. It is much easier on the preacher to travel than to take the care of churches, because he gets rid of furnishing his own conveyance and dodges the trouble of enforcing discipline against unruly members and some of them preach about the same sermon, it makes no difference what text they take, just as though the sermon was stereotyped. The right way for churches to do is to help their faithful pastors what they can and then if they have any surplus, it will be all right to help the traveling preacher, but they should never diminish from the pastor's dues to

help a stranger whose character they know but little about.

Although traveling preachers could avoid the discipline of the churches that they visit, yet some of them are so full of egotism that they act as though they thought that what they do not know about discipline is not worth knowing, and consequently they intermeddle with all difficulties in said churches. It would certainly be better for such preachers to be no "busy body in other men's matters." (1st Peter 4 : 15.)

They more frequently get hold of the wrong side of this question than the right side. My observation in reference to difficulties is, that the party who is most to blame is most ready to acquaint strangers with the trouble and set himself up in a favorable light. Preachers who lend a helping hand to such offenders leave a streak of discord behind them as they go and thus do the church an injury.

I take it for granted that the pastor and the church who have all of the facts before them are more competent to attend to their own business than a stranger is, therefore I try to have as little to do with the strife as possible.

Some years ago I preached at a church in the mountains of Va. and after I got through, a man came to me and asked me to get that church together in conference and "make them take him back into fellowship." I told him I should do no such thing, for I considered that church competent to attend to her own business. I advised him that if had been guilty of sin to go to the church and make full confession of the same. After getting away from the place I was informed that he was a desperate man.

What I have here written I have done in the fear of God, for the

good of his cause, without any disposition to offend or to please any man. I love the children of God as I love my own life and I want them to do right that they may be blessed. May the Lord bless us all with a spirit to do right. Yours in christian love.

JAMES S. DAMERON.

THE CREATURE SUBJECT TO VANITY.

DEAR BROTHER GOLD:—Thirty-one days ago, while on my way to the Pig River Association at Town Creek, I was taken with sciatica in my left hip. At first I thought but little about it, as I thought it would probably be of short duration, but I have been taught otherwise. This vile body of mine has been the seat of much pain and suffering, all of which teaches me that it is nothing but a body of vanity, an earthly tabernacle that is fast decaying and will soon be dissolved. But while this is the case, there is a spirit or creature that, at the present, has to make its home in and be subject to this mass of vanity. Yet that spirit or creature is almost constantly groaning in hope to be delivered from the vanity of this old man which is corrupt with his deeds. While these two are made to dwell in the same house, yet they are by no means related to each other. Neither do they live on friendly terms with each other, for the one is contrary to the other. One is called "an earthly house of this tabernacle," (see 2nd Cor. 5:1;) while the other is called the "new man which is created in righteousness and true holiness."—Eph. 4:24. And this new man is not of the earth, consequently not earthly, but is born of God, and is, in my humble opinion, the creature that is made subject to vanity, as Paul

affirms, Rom. 8:20, saying, "For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope." The Apostle affirms in the 19th verse, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." This verse convinces me that the Apostle was not speaking of the first man Adam as the creature that was made subject to vanity in the 20th verse, as I once thought. For I could not see how he, Adam, could be earnestly in expectation or waiting for the manifestation of the sons of God, when as yet he was in a state of innocence and his whole person undefiled, no sin that we read of to give him any concern about the matter. I reasoned thus. Did this upright man have any reason to look for condemnation, was he anticipating the result that would follow a transgression, was he meditating a transgression and hoping that if he did become vile that God would eventually give him a manifestation of the sons of God. I could not see that inanimate matter could unwillingly be subject to that—that it had no knowledge of. Hence the change in my thoughts. I thought, and yet think that the apostle was not writing about the creation of man, Adam. For saith the apostle "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh; and for sin, condemned sin in the flesh." Rom. 8 : 1-2-3. Now I think that if Adam is the creature who is spoken of in the 20th verse, who in his creation was made subject to

vanity that it is wonderfully strange that at the time he was created he was not under the law, for it was after his creation that he was put under law, at least that is the way it looks to me. Hence it is another creature that was made subject to vanity not willingly. Vanity signifies emptiness, inanity, falsehood, arrogance, idle show, enmity, vain pride. Now it seems to me these things were far from Adam when he was made. For "God hath made man upright. But they have sought out many inventions." Eccl. 7:29. Then in his making he was not subject to vanity. Then it appears to me that the vanity of the flesh was not in the first man when he first came from the hands of the creator. After his transgression he was vanity itself, "Verily every man at his best state is altogether vanity." Psa. 39:5. This being the case the new man or the creature created in righteousness and true holiness is the creature that is made subject to vanity, for it has to dwell in this vain house until he who hath subjected it releases it from this body of death. God never intended that this world should be heaven, or that the saints should be free from the shafts of the wicked one, if so his children would be perfect in the flesh. But not so, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." John 16 : 33. There is something about the child of God that they did not bring into this world when they were born of flesh. That which we bring with us into this world or that which belongs to us as natural men and women was conceived in sin." See Psa. 51 : 5, Then of course it is flesh and not spirit, this flesh is simply vanity. That which is born of the spirit is spirit, and that which is spirit by God's wonderful and unfathomable and wise, deep and unsearchable

purpose has been made subject or hath been sent into the heart of each of his redeemed children and it is that which is called by the apostle the creature, and this creature believes, and hopes, and trusts in God, in fact it is Christ found in you the hope of glory. See Col. 1: 27. This creature hope is the living principle which lays hold of eternal life. This hope is an anchor of the soul, both sure and steadfast, and which entereth within the vail whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. Heb. 6: 19, 20. This hope is the product of grace, reigning through righteousness unto eternal life by or through Jesus Christ. Now vanity is opposed to grace and hope, and is no friend to holiness, yet God hath thought proper to make it, the new creature, subject to vanity or to be annoyed by the outer or fleshly man, not willingly, but by reason of him, Christ I understand, who hath subjected the same in hope. Like the one who is racked with pain, mourns, sighs and groans under it, yet not willingly bearing it, would be free from it if he could, but is bound to be subject to it in hope that he will be delivered from it. So in a sense the new man or new creature or the creature trusting in the Lord would willingly be always basking in the sunshine of God's all abounding grace and is not willing to be harassed with doubts and fears while passing through this vale of sin and gloom, but God knows what is best for them hence he subjects them in hope. This spirit or creature comes into the heart renewed by grace at the time of the new birth or the time that the recipient of it finds evidence of pardon and fills the soul with ecstatic joy and praise. But being of a holy and divine

origin, it finds itself annoyed with the whims, and vanity of this vail tenement of clay, being made subject to it not willingly but by reason of him who hath subjected the same in hope. This vain, sinful old man often resists the new man or creature, and causes groanings which cannot be uttered, for the one is contrary to the other. But he who hath subjected it hath done it in hope. Faith is given and the creature lays hold of faith and hope, which as an anchor stays it on Christ; and notwithstanding we are made often to cry, "O my leanness, my leanness, woe unto me." —See Isa. 24 : 16: Yet hope comes to its relief and we hear it saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Psa. 23 : 4. I have thought that the rod and staff are fitly represented by faith and hope. For even when in deep and sore affliction, even in the darkest hours, when the waterspouts seem to be gone clear over our head, there is a remembrance, though it may be very dim and small, of former joys, and the creature through faith and hope that it will be delivered from this bondage of corruption, begins thus to reason and enquire, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Psa. 42 : 11. Thus we see that notwithstanding its subjection to the vanity spoken of, yet hope, glorious hope, blessed hope, soul comforting, living hope never fails. For the apostle declares that the creature shall be delivered. Faith says, yes, God's promises are sure. Hope clings to the promises of its author, God. The assurance it has says the apostle is, "Because the creature it

self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, (what they?) It must be they, the new creation, the creature who is subjected in hope, but we ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body. Rom. 8: 21, 22, 23. How wonderfully experimental the apostle is in these expressions. They bring us into fellowship with him. For we are earnestly hoping for these wonderful changes. The apostle continues. "For we are saved by hope, but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." 24th, 25th verses. Now I think this glorious hope is that which the apostle refers to when he says by reason of him who has subjected the same in hope, that in the reign of grace it is foreordained or predestinated by the subjector that this corruptible or this vanity shall be overcome or destroyed, and the saints will no longer be annoyed by it. Hope looks to the dissolution of this vain body when this corruptible shall put on incorruption. "For this corruptible must put on incorruption, and this mortal, (old man not the new creature, for that never was corrupted by vanity but only made subject to it) must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, (not until then) then shall be brought to pass the saying that is written, Death is swallowed up in victory, (the creature completely delivered from vanity for vanity will be destroyed.)

"O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1st Cor. 15. I think until then that the creature will be subject to vanity, at least this is, in great weakness, my view of the subject. The subjecting of the creature to vanity is for the glorifying of God through Christ, and is for the good of the saints. To be afflicted is grievous and trying, but these things of whatever nature they be serve to drive us to God, for in him we are blessed to have hope through Christ. Never shall our light afflictions which are but for a moment work for us any thing but a far more exceeding and eternal weight of glory. The apostle says, "And he that seacheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God. (That insures the victory.) 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. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called and whom he called them he also justified, and whom he justified them he also glorified. What shall we then say to these things? If God be for us who can be against us? He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things? Rom. 8th. These things being so, what a visible mark of our vanity for us to be quarrelling and wrangling about who it is, or what it is that is made subject to vanity, or what it is that God has predesi-

nated or what he has not predestinated. We are but of yesterday and know nothing, because our days upon earth are a shadow." Job. 8 : 9. And we ought to know that if we quarrel and wrangle over these things all the days of our lives we but show how vain and foolish we are. We cannot alter or frustate one of the purposes of God. Therefore let us cease to dispute and cavil over these things. Preach as the apostle has enjoined the word. and what we find there preach, and stop where the word stops. Let us not try to spoliage for God, but be content to be still and know that he is God. May the Lord bless Zion, and extend peace to her like a river, for Christ sake. Your suffering brother in Christ, I hope.

J. C. HALL.

Gogginsville, Va.

ASSOCIATIONAL NOTICE.

The 69th annual session of the Contentnea Primitive Baptist association was appointed to be held at Mill Branch meeting house in Nash Co., N. C. and to commence on Saturday before the 2d Sunday in October 1899, and to continue three days.

Messengers traveling by railroad will ask for reduced rate. Messengers will be met at Sharpsburg on the A. C. L. line on Friday before and conveyed out three miles to said place of meeting. A general invitation is extended. Yours affectionately.

L. J. H. MEWBORN, Cl'k.

Jason, N. C.

I have for sale a few copies of the book of Joshua at 25 cents a copy.

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.

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EDITORIAL.

DREAMS.

(CONTINUED FROM LAST ISSUE.)

Does not every child to whom the Lord has made any communication by vision or dream have the witness or impression along with the dream or vision that this is not of the flesh? Instruction is sealed. It is weighty. It abides and controls thoughts and actions.

In the dreams related to it seems to me there is good. Our friend is brought into the company of the church of God, or those that are not flesh and blood—not limited by time or sense. It is a boundless state unfettered, free, a spiritual people. It is a place of joy, peace, praise and delight—rest and security. Without an element of danger such as hail and tempest.

How could one find such a place? Not by searching with the natural eyes, hands or feet, or with natural powers. It is a condition hid from the world and revealed to God's people.

The second dream shows the

blessed estate of those covered with the bleasplate of Christ's righteousness that justifies us—before God. This all comes from heaven. The angels are ministering spirits sent forth to minister for them who shall be heirs of salvation.

The tired one sets in contrast the true and false sailing of the Lord's people and others. The world has its fine boats, grand outfits, showy houses, attractive singing, fine sermons, in the eyes of the world, but really to a man of sober sense and sound judgment it is all puerile, fleshly, weak and vain; while they travel on muddy waters, or their converts are corrupt—of the earth earthy. But the church of the living God is sailing in the pure water of God's love—no gally with oars—man's works—but safe and sure dwellings as they are wafted by the breezes of God's love.

What work is there in the voyage for you my friend? Paul stood up on their voyage to Rome and spake words of cheer and encouragement to the ship's crew. Have you a word of encouragement to God's people? Can you tell them the difference between the false sails of human craft on the muddy waters of man's efforts, and the solid foundation that God hath laid in Zion, and the blessed estate of those who have anchored at the cape of Good Hope, and are rounding the Golden horn and singing God's eternal love, and are cabled to the throne of God by him who made the sea and the dry land? For these vessels of mercy need to be encouraged and fed with the rich and pure food of

heaven as they encounter the perils of the deep.

P. D. G.

MR. P. D. GOLD, DEAR SIR:—
Will you please give your view of Jonah 3 : 9, 10.

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not," &c.

Also of Revelation 20 : 6.

"Blessed and holy is he that bath part in the first resurrection." &c.

A. FRIEND.

Remark.

Jonah is a sign and puzzle to many. Some deny that a fish swallowed him. Some say the fact that the Lord repented of the evil that he had said he would do unto the Ninevites proves that the Lord changes like a man does, or does not foresee or foreknow things.

No doubt Jonah was a puzzle to himself, and that he was surprised at his own conduct, and astonished at the power of the Lord. He is not the only man that ever attempted to run away from the Lord. That is a very common business. But he is the first one we have ever read of that was swallowed by a whale, and vomited out again alive and well after three days in the deep.

Surely he had reason to say salvation is of the Lord. Did he tell the truth when he uttered that declaration? What did Jonah do to deliver himself from that whale!

Are not we as much saved by grace as he was? Jonah was a sign to the Jews. But did they believe on Jesus? No.

Did God change his mind or repent as a man does? No. He does not repent as men, for men convinced of a wrong, sin or mistake they have made, when possessed of a better mind than the one that controlled them when they sinned, repent, or change their course. But God cannot do wrong, nor he is ever mistaken, and in such sense has nothing to repent of.

Then in what sense did the Lord repent? God saw or recognized the repentance of the Ninevites and therefore did not punish them. They repented in sackcloth and were much humbled, and cried unto the Lord God, and he heard them, and did not destroy them, as he had said he would do.

Now is this a new thing with the Lord? Is not that the way he uniformly does? He brings men's sins to their mind under the law dispensation when they are convicted of sin against God. The law utters and pronounces death as the wages of sin, and the poor humble sinner expects death and feels that he deserves it. He cries unto God who hears him and repents, or takes away that dispensation of wrath, and reveals mercy and forgiveness to the sinner. That is God's uniform way of doing. God always does this, or always hears and regards the cry of the humble and destitute, and this is according to his nature and therefore according to his purpose.

"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." Rev. 20 : 6.

The first Resurrection is the resurrection of Jesus the first born from the dead, and they thus risen are the church of the first born. This is more than the resurrection of those whom Christ raised from the dead while he was in the flesh. He raised them before his own resurrection, yet he is called the first born from the dead. Notice this is a birth from the dead—not a rising to resume the life they had before their death—but it is a new order of life brought about by a birth, a far more glorious life, as was the resurrection of Jesus. When he was born of Mary or of woman it was unto a life of sorrow and full of trouble, but when he was risen from the dead and thus born of God it was to sorrow no more, to suffer no more, to die no more. When God raised Jesus from the dead he said, This day have I begotten thee. He was revealed or declared in the resurrection to be the Son of God. This is a far more wondrous thing than the raising of Lazarus to resume the life he once possessed on earth.

Now the glory of this resurrection doth not yet appear. It doth not yet appear what we shall be, but we know we shall be like Jesus in the resurrection. This makes us holy. Blessed and holy shall he be that hath part in the first resurrection.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? If one died for all we judge all were dead. If Jesus therefore died for them did

he not rise for them, and shall they not rise also? Jesus and his people are so joined as head and body that he will not not dwell in glory and leave them behind. In his holiness they are holy. In his standing they are complete. Hence they are blessed and holy.

Over such the second death hath no power. The second death is the state or condition of final corruption that the wicked shall be cast into in the end of time when they shall be driven away in their wickedness, and he that is unjust shall be unjust still, and shall be turned into hell forever. This is the second death. It shall have no power over those that have part in the resurrection of Jesus.

They shall be priests of God and of Christ. They shall serve God and Christ in his temple, and show forth his praise and make offerings of thanksgiving unto God. And shall reign with him a thousand years. A thousand years denotes a full, unlimited period of time, complete duration. One day is with the Lord as a thousand years, and a thousand years as one day. Hence it is [no limited period of time, no measure, no end—no time as we count time: but it is as the Lord reckons, or it is all with the Lord. It is not as we are here, but it is in the blessed and holy resurrection state above time; nor shall such ever be in sorrow again, for the former things shall have been done away.

P. D. G.

GUEST WITH A SINNER.

It was Zaccheus with whom Jesus was gone to be a guest "at which they all murmured;" and to whom Jesus said, "This day is salvation come to this house, inasmuch, as he also is a son of Abraham." Luke 19.

For Jesus to be a guest is to carry salvation to the heart. Zaccheus was a Jew, but after the Jews came under bondage to the Romans, he accepted office from the Roman government to collect heavily imposed taxes from the Jews; which office gave him the privilege of extorting from his brethren more than was lawful for his personal use, and which he used till now rich. Thus turning traitor to his nation and extorting from and oppressing his brethren already sorely oppressed, made him loathsome to the Jews and contemned by all good people, and respected by none. I suppose he was regarded by the Jews as we did a southern man who sought office—then termed a "scallawag"—to oppress and extort from the southerners just after the civil war.

These tax gatherers were called "publicans," and Zaccheus was "chief among the publicans," which implies he was chief among sinners;—in the estimation of the world a social outcast. Perhaps for this cause they—the pharisees especially—murmured the louder and Jesus was led to say, "The Son of man came to seek and to save that which was lost."

This proves that Jesus can and will save the chief of sinners, how-

ever degraded morally and socially. Paul was the chief of sinners too, and was just as far from the kingdom as Zaccheus was, but his sins were of a different caste; they did not infringe upon the laws of good morals or polite society, as held by the world. Therefore when Paul was converted and he went to be guest, as it were, with the gospel church composed of the poor common people, "they all murmured" against him, and not against Jesus. So we see they murmured, not so much against a sinner as the class of sinners. A sinner however grossly violating the laws of God, if he retain the estimation of the polite world, is acceptable; otherwise, though less criminal he is offensive.

But Jesus still will save the lost of whatever class; and to save is to be guest with them, or abide in their heart, "the hope of glory;" and the accompanying grace brings down the high—in a worldly sense—and exalts the low till all are one in Christ. But "they all" who get their religion as they are commanded to get their daily bread, or by good works till so rich in legal righteousness as to be "more holy than thou," were offended then; and are offended now that Jesus is gone to be a guest with a sinner. They claim Jesus to be their Lord and their God; they have nothing in common with such outcasts; and he should not. Yet they—good pharisees—seem to send freely of their money to have such converted—and apparently, the more willing and profuse the further they are

from home—yet when converted they do not want them received into "their church." Nor do they relish "mourners" seeking at their home altars, interfering with their revivals; so that the high in the social scale will not seek in common with such. I have known churches of Christ, (so called) where all would come together around the communion table and partake with a general look of consecrated sanctity, when most of the members would not speak to a few poor, plain, common members; or if one did give a nod of recognition it was with look and gesture that said "keep your distance, nor presume upon your membership here to suppose that I am going to recognize you outside this house." And thus they murmured that Jesus was guest with such people. A lady who professed to be very zealous for Christ and his cause, speaking of the Primitive Baptists in a certain locality said to me that "if Jesus were on earth he would not associate with them." Why? "I asked 'are they thieves and robbers?' No. 'Are they murderers?—defaulters?—blasphemers? or criminals of any kind?' 'No, no,' to all of these. 'Then what is the matter with them?' I asked, 'Well, they are—just so poor, ignorant, and so common.'" I told her he did associate with just such when personally on earth; and doubtless if he were here now—which he is in his people he would again: and was it not her who refused to associate with Jesus? And

then she murmured because I said he was a guest with sinners.

I have been considering a sinner in the sense in which Zaccheus was presented one: that is, as so low in the moral estimation of the world as to be socially ostracized by the world: and which is to gauge and judge one, not by the law of God, but the opinion of men. In the general sense in which the term is accepted, I think I may truthfully say that all who deny salvation "by grace through faith" stand more or less closely identified with these murmurers against Jesus. For they believe that one must have done righteous deeds of law till good in themselves before Jesus can or ought to come to them in salvation. Then for one to say he is still a vile sinner and claims that Jesus abides in him, is for them to murmur that he is guest with a sinner. According to their idea, Jesus can never be guest with a sinner. But thanks to his name forever, he came to seek and to save lost sinners. And he seeks them and quickens them into life, then calls them—not the righteous—to repentance, and, then tells them "seek ye my face," while they made alive from the dead to feel their need of him, respond, "Thy face Lord will we seek." Then, "not by works of righteousness which we have done, but according to his mercy saves us." With such only is Jesus a guest, and with whom he sups, and such only have his spirit, and that spirit will never murmur that Jesus is guest with a sinner, or refuse to associate with its own in whomsoever found. "The servant is

not greater than his Lord" said Jesus to his disciples. If he can cleanse the heart and then go in and sup with Mary Magdalin, why surely I can. I can never stoop so low to reach a mortal as Jesus did to reach me. To murmur that Jesus comes to a sinner just as he does, whether in salvation or visitation, is to declare plainly you have not his spirit which is not divided, but one in his people even as he and the Father are one. Blessed Lord! I am unspeakably glad he will be a guest with a sinner; else my soul were helpless.

R. A. P.

DELIVERANCE,

In July 1861 I was for a few days in what is now Transylvania Co., N. C. On Little River, a tributary of the French Broad, are three notable water falls. The highest is 125 feet. I fell over this fall, and was not injured in the least, not even bruised, though while falling I had no thought of living. It was considered a miracle by the people there then. An account of it appeared at the time in a Hendersonville paper calling it Gold's Slide.

I have often since desired to see this place. In July 1899, 38 years after the event; I visited it with my wife and two daughters. On beholding this place I was impressed even more, it seemed to me that at the time of its occurrence, it was a miracle of God that my life was spared. As I stood gazing at its height and ruggedness, I desired to feel more deeply that God had pre-

served my life in a miraculous manner. I am surely not worthy of such mercy, but I desire to give Him the praise for his mercy, and may the remnant of my days be given to His praise

The place is about 8 miles from Cæsar's Head, and about 2 miles from an old hotel known as Buck Forest, in Traasylvania Co., N. C., about 20 miles from Hendersonville, and near the road leading from Hendersonville to Cæsar's Head.

P. D. GOLD.

BE TENDER HEARTED.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4 : 32.

The epistle to the Ephesians is quite as full of the glorious doctrine of grace that saves sinners as may be found in any other book or portion of the bible. Predestination, choice, grace, all shine here, yet how tender and full are the instructions of Paul to the brethren to love one another. How much love is there where we cannot forgive each other for faults. It would seem that there would be but little need of exhorting or instructing those who have themselves been forgiven by the Lord of all their sins to forgive their brethren who trespass against them. Yet there is much need of it: for we are naturally hard-hearted and unforgiving. How often, said Peter, shall I forgive my brother who trespasses against me—till seven times? Perhaps he thought that was a great number—an outside quantity.

The answer of Jesus is surprising to them all. I say unto thee until seventy times seven. They say, Lord increase our faith. Yes, we need faith to enable us to do right.

We should be slow to take offence, slow to give offence, and quick to forgive. But the contrary is true, and we are contrary. We are quick to offend—quick to resent a wrong, quick to remember a wrong—quick to do wrong—swift to shed blood.

To be tenderhearted, kind one to another, forgiving one another, even as God for Christ's sake hath forgiven us is a sure mark that we are the Lord's humble and blest people.

It is of the Lord to forgive: it is of satan to hate and not forgive. Mercies belong to God. There is forgiveness with the Lord that he may be feared.

How sweet and comforting the feeling when we from the heart forgive an erring brother. How good when one does wrong, to see he has the humility to ask for forgiveness. It is those that commit the least wrong that are the most ready to confess their wrongs and to ask pardon. Those that sin often become hardened so that they do not feel the weight of sin.

P. D. G.

WHAT MANNER?

"Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness?" 2d Peter 3 : 11.

What things shall be dissolved? The heavens shall pass away with a great noise, the elements shall

melt with fervent heat, the earth also and the works that are therein shall be burned up. Peter here declares the passing away, melting and being burned up—the dissolution of all things, visible, and the coming of the new heavens and the new earth wherein righteousness shall dwell. But Peter warns us there shall be scoffers denying this, and saying where is the sign of his coming? Do not all things continue as they were of old, say they? Such do not believe this earth will ever be destroyed. But we, the people of God, according to his promise look for a new heaven and a new earth wherein dwelleth righteousness.

Now what manner of persons ought we to be in all holy conversation and godliness. Not how rich ought we to be in worldly goods, or what style of living should we follow, or what should be our effort to keep pace with the styles of earth, or the learning of this world; not how much should we patronize the sciences and philosophies of men teaching and educating men to preach according to the modern theories, but what manner of persons ought we to be in all holy conversation and godliness. Our conversation means and embraces our manner of living—our speech and actions, the intents of our heart as voiced or expressed in our daily conduct and conversation. We should be honest, sincere, truthful, humble, loving that which is good, having no fellowship with the unfruitful works of darkness. We should pay our debts, let our yea

be yea, and our nay be nay. mean what we say, and say what we mean. We should be sober, given to prayer, searching the scriptures, because they testify of Jesus, giving good heed to all the word of God. Man should live by every word that proceedeth out of the mouth of God. We should deal honestly toward them that are without, showing ourselves friendly, having good will toward all men. We should not return evil for evil, but we should bless others. We should give or communicate to others. We should not seek to be rich in this world's goods, but rich in faith, laying up treasures in heaven. We should wash the saint's feet, preferring others to ourselves. Our conversation should be without covetousness. We should be content with such things as we have, yet we should labor, and provide things honest in the sight of all men, continuing to labor, yet trusting in God to supply our need. Thus we should prove that we hope in God for all things, knowing that if God gives us Christ shall he not with him also freely give us all things.

Our conversation or conduct should be holy. We look for the dissolution of all earthly things, and for the coming of our Lord. Shall we then spend our time in laying up treasure here on earth where all shall soon be dissolved? We expect a new heaven and a new earth wherein dwelleth righteousness. Shall we not seek that, and to be found ready when our Lord

shall come to receive his ready bride!

Godliness should characterize our conduct or conversation. That is all should be done as unto the Lord, to the glory of God. We should serve God. We should glorify God in our body and spirit which are his. Whatsoever we do, whether we eat or whether we drink, we should do all unto the Lord Jesus in love to the brethren. This is godliness. Here is true freedom, true liberty, true joy in all this. Here is holy service.

P. D. G.

DEAR BROTHER GOLD:—As you know, South Carolina in comparison to her sister states around her, is destitute of churches of our faith and order—there being about five hundred Primitive Baptists in the state. But God is able to make the desert blossom as the rose, and even now is, we hope, moving us in a cause which we trust may prove a blessing in deed and in truth.

In this town of about a thousand inhabitants we are the only Primitive Baptists. Yet God has raised up friends and sympathizers, and with their assistance, the encouragement and help of the brethren, under the guidance of God, as we hope, we have undertaken the erection of a small size, neat, meeting house or chapel where our visiting ministers may preach, and we hold our prayer meetings.

Kindly publish this, as some of the household and perhaps some outside friends who may read of our efforts may feel able to help us, and if so we desire to say in advance, that the smallest donation will be thankfully received and

rightly applied, and should our efforts fail, donations will be returned. Yours in love.

W. J. BRAMLETT.

R. H. PITTMAN.

Bishopville, S. C.

Brother Hassell, Please copy in the Messenger.

ASSOCIATIONAL NOTICE.

Those going to the Abbotts Creek association, which meets at White Oak Springs will call for reduced rates on the Southern R. R. Parties will ask for Primitive Baptist associational ticket to Ashboro and return, good from August 24th to 31st. Excursion rates also on Aberdeen & Ashboro Railroad.

P. G. Deaton, Cl'k.

The Little River Primitive Baptist association will be held with the church at Bethel, Harnett Co. N. C. commencing on Friday before the 4th Sunday in Sept. 1899. Those coming by rail will be met at Benson on Thursday before and taken care of. A general invitation is extended to all who wish to come.

J. B. Hardee, Cl'k.

The Bear Creek association will convene in its 68 annual or fall session with the church at High Hill, Union Co., N. C. the 1st Sunday, (Saturday before and Monday after) in October 1899. We extend a cordial welcome to visitors. Monroe is just two miles from the meeting house and those coming by rail should write a card to either of these brethren: Myers Medlin, J. J. Hill, W. E. Williams, Monroe, N. C. And conveyance will be provided for all such who will be met

Friday evening or Saturday morn-
ing at Monroe, N. C.

J. W. JONES, Clk.

White Store, N. C.

NOTICETO BRETHREN.

The church at Roxboro, Person Co., N. C., will, after the month of August change the time of her regular meeting from the 2d Sunday and Saturday before to the 1st Sunday and Saturday before in each month.

By order of the church, on Satur-
day before the 2d Sunday in July,
1899.

L. H. HARDY, Pastor.

G. T. BURCH, Ch. Cl'k.

OBITUARIES.

W. G. LAND.

W. G. Land was born July 4th 1832, in Henry Co., and laid down the cares of this life September 25th 1897. Married Miss Mary Harris in 1892.

He was a soldier of the late war and fought on the confederate side, was twice wounded at the battle of Chancellorsville, and Manassas Junction.

Farming was his chief occupation during life, but for many years he was miller at Sheffield's mill.

He received a hope of forgiveness in 1890. He gave his experience thus:

At night when the darkness had gathered about him, reclining on his bed he felt miserable and felt his sins press on his soul. Arising from his bed he went out in humble prayer and supplication, and looking heavenward,—toward the rising sun with the eye of faith he saw Jesus and the redeemed souls around him.

He went back to bed, but arose the second time, and in humble prayer and supplication he looked heavenward the second time, and viewed Christ in the spirit with the redeemed about him, and he saw Jesus smile upon him, and he felt his sins forgiven him, and great happiness filled his soul.

He was never connected with any church, but his faith was strong and his heart was in the right place.

For some years his health has been declining, until at last his constitution broke down and death claimed him.

Our departed brother has been a kind and devoted husband, and loving and conscientious father.

He was always a good neighbor; ready to lend a helping hand, no one ever asking a favor of him that was ever turned away.

He leaves a wife and six children, and a large number of relatives and friends to mourn his loss.

But in all humility and love, we know that our loss has been his gain, and that now he is resting with the Saviour where there is no sin nor death.

GEOR. D. WADE.

SARAH F. CARTER.

Sad and sorrowful it is to me to try to write something of the sickness and death of my dear mother, Sarah F. Carter.

She passed through the dark valley and shadow of death on the 23rd of April 1899. She was born in Rockingham Co. N. C. the 27th of Aug. 1829, making her stay on earth 70 years, 8 months and 4 days.

She was the daughter of Elisha and Elizabeth Ellington, and was married to my father (G. W. Carter) on the 25th of Dec. 1855. They lived happily together nearly 44 years. She was a believer in salvation by and through the grace of God.

She and my father were received into the Primitive Baptist church in 1884 at Pleasantville, and were baptized by Elder B. L. Stults, pastor of the church at that time. She has since been known indeed and in truth as a mother in Israel.

Her doors were always open to ministers, brethren and sisters to rest their weary bodies and partake of her refreshment. I know she had such great love for her church, which she had been a consistent member for fifteen years. Her seat there was always filled if she was able to go.

Dear mother was the best of mothers to her family. All the joy she found was doing something for her husband, children, neighbors and friends.

Those who knew her best loved her most. She was the mother of 4 children, 2 boys and 2 girls; all survive her. She has 29 grand children, and 1 great grand son.

She had been afflicted many years with asthma. The latter part of her sickness

was heart trouble and bronchitis. We had her treated by the best physicians we knew. She had the best of treatment from husband and children, grand children, neighbors, and friends, but none could stay the cold, icy hand of death. Our loss is her gain.

Through all her pain and suffering her christian fortitude, patience and love did not fail her. Her mind was wonderfully good to the last. The evening before she died she laid her arms around me and said, I will soon be gone from you all, said she was going home to God. She called all of her children and grand children one by one to her and embraced them. She told us all to be good children and meet her in heaven.

She called one of her sisters in the church (Mrs. Eliza McCollum,) and told her she always loved her and she wanted her to meet her in heaven. The look and recognition that passed over her face that night will never be forgotten by her children. No more weary nights of pain and suffering are hers, for mother has entered into rest. The memory of her peaceful death will forever rest like a benediction on our deeply bereaved hearts. We all feel her gentle spirit near us. May our heavenly Father give us grace in this hour of trouble that we adhere to our mother's dying counsel and her precious memory keep us from going astray. May God in his infinite mercy watch over us and keep us and take us home at last. Her son.

T. J. CARTER.

PENINAH A. HINES.

By request of sister Penina A. Hines daughter, I send you for publication the obituary of her dear mother, who was a consistent member of the New Chapel church. She was born Sept. 25th, 1836, and died March 1st 1899, making her stay on earth 63 years, 5 months and 5 days.

She was married to Joshua Hines I do not know the date. To them were born 9 children, 6 girls and 3 boys, all living and all grown.

Sister Hines was a good neighbor, kind and thoughtful in all her ways. She in sickness or death in the neighborhood never withheld any favor that she could do for them. She will be badly missed in her neighborhood in sickness as well as in health, for she was dearly loved by all. In her young days she joined the Methodist church, remaining there about 28 years.

About that time she became distressed, feeling she was a great sinner, felt all was not well with her, darkness shrouded her mind, but when the light of God shined forth in her heart and showed her that Jesus is the way, the truth and the life, she was made to rejoice in the doctrine of grace.

She came to my house to see me, and wanted to talk with me about this great change that had come upon her. She joined our church at New Chapel on Saturday before the 3rd Sunday in April 1878, was baptized in May by Elder William Woodard.

She died of consumption. In her sickness she was as lamb-like as I ever saw. Her physician said he never saw such resignation in all his life. He said she did not mind talking about death at all.

She was in her right mind nearly to the last, and died very quietly. I was standing by her when she died and as she breathed her last breath these words came in my mind with force, "Blessed are the dead that die in the Lord, saith the spirit, henceforth shall they rest from their labors and their works do follow them.

Oh that my death may be like hers. May the dear Lord bless her husband and children, that they may meet again in that world where no sorrow is known. Yours in christian love I hope.

P. S. SMITH.

LUCILE W. BUNN.

If the Lord be with me I will try and write the obituary of Lucile Bunn, wife of B. L. Bunn. If I make no mistake they were united in matrimony in 1874. She was about 40 years old at her death. She was a good mother, a kind neighbor, an obedient wife.

She joined the Missionary church when very young, but did not attend in her latter days. She told me the day she died that she was nothing, nor they either. She said the Primitive Baptists were the only true church, and she loved them all, and wished she was one, and said to me, Sallie I have met you all, and you would be talking about your hope, and would ask me things. I could not talk, for I have not been allowed to talk before that day. I do not think she obtained a hope until that day. She said she loved Jesus and wanted all to praise his name. She would slap her hands and say she was happy, happy in the Lord.

She was taken sick the 1st day of April and died the 6th of April 1899. She was the mother of ten children, five boys, and five girls, one son died before she did. She left a little baby, 6 days old, but it was the good Lord's will to call her home the 1st of May, that left eight to mourn their loss, but I hope and believe it is her eternal gain.

SALLIE BUNN.

APPOINTMENTS.

W. W. BARNES.

Pleasant Hill Monday after 3rd Sunday in August.
 Mill Branch Tuesday
 Nashville Wednesday
 Sappony Thursday
 Saddy Grove Friday
 Healthy Plains Saturday
 Contentnea 4th Sunday
 Scotts Monday
 Upper Black Creek Tuesday
 Memorial Wednesday
 Beulah Thursday
 Smithfield Friday
 Bethany Saturday
 Cross Roads 1st Sunday in Sept
 Chapel Monday
 Goldsboro Tuesday
 Nahunta Wednesday
 A yocks Thursday
 Lower Black Creek Sat and 2d Sunday
 Wilson Monday
 White Oak Tuesday
 Meadow Wednesday
 Autreys Creek Thursday
 Conveyance needed

E. E. LUNDY.

Seven Mile Tuesday after 1st Sunday in Sept
 Dunn Wednesday
 Hannab's Creek Thursday
 Rehoboth Friday
 Middle Creek Saturday
 Raleigh at night
 Chestnut Grove 2d Sunday
 Durham Sunday night
 Whitfield's School House Monday
 Mt Lebanon Tuesday
 Camp Creek Wednesday
 Surl Thursday
 Stories Creek Sat and 3d Sunday
 Roxboro Sunday night
 Will some one meet him at Clinton on Monday after the 1st Sunday in Sept.

A. GARDNER.

Saints Delight Aug 17
 Mt Vernon 18
 No Creek 19
 Pine 20

Brother Workman's 21
 Toms Creek 22
 Riley's School House 23
 New Shepherd 24
 Thence to the Abbotts Creek Association
 Abbotts Creek 30
 Walnut Grove 31
 Hillsdale Sept 1
 Sardis 2
 Pleasantville 3
 Shiloh 4
 Buffalo 5
 Wilson 6
 North View 7
 Will brother George Williard meet me at Winston at Reid's Store August 16th 1899.
 Conveyance needed.

J. E. ADAMS.

Burlington Sat and 2d Sunday in Aug.
 Gilliams Monday
 Arbor Tuesday
 Country Line Wednesday
 Pleasant Grove Thursday
 Reidsville Friday night
 Thence to Country Line Association
 Sandy Creek 3 p m Tuesday
 Mt Tabor Wednesday
 Pleasant Hill Thursday
 Suggs Creek Friday
 Thence to Abbotts Creek Association
 Mill Creek S C Sat and 1st Sun in Sept.

T. N. WALTON & J. B. DALLAS.

Pecks .. Wednesday after 2d Sunday in Aug.
 Morgans Thursday
 Graves School House Friday
 Mr Wm Bassbams 3rd Sunday
 Lynville Tuesday
 Cross Roads Wednesday
 Mt Airy Thursday at 11 a m
 Ephesus at 4 p m

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CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED July 31, 1899.	No 85 Daily		No 85 Daily		No 86 Daily ex Sunday		No 87 Daily		No 88 Daily	
	A M	P M	P M	A M	P M	A M	P M	P M	A M	
Lv Weldon	11 59	9 43	.....	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.	12 55	10 39	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 21	.....	6 00	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.	1 00	10 39	6 45	5 40	12 25	.....	.....	.....	.....
Lv Weldon	1 58	11 11	7 10	6 20	2 10	.....	.....	.....	.....
Lv Selma	2 55	11 57	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	4 30	1 10	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	4 25	3 15	.....	.....	.....	.....	.....	.....	.....
Ar Goldsboro	.....	.....	7 50	.....	.....	.....	.....	.....	.....
Ar Goldsboro	.....	.....	.....	7 01	3 21	.....	.....	.....	.....
Lv Magnolia	.....	.....	.....	8 05	4 25	.....	.....	.....	.....
Ar Washington	.....	.....	.....	9 10	5 50	.....	.....	.....	.....

TRAINS GOING NORTH.

	No 78 Daily		No 79 Daily ex Sunday		No 82 Daily		No 84 Daily		No 88 Daily	
	A M	P M	P M	A M	P M	A M	P M	P M	A M	
Lv Weldon	9 40	.....	7 45	.....	.....	.....	.....	.....	.....
Lv Fayetteville	12 20	.....	9 45	.....	.....	.....	.....	.....	.....
Lv Selma	1 50	.....	10 54	.....	.....	.....	.....	.....	.....
Lv Weldon	2 35	.....	11 31	.....	.....	.....	.....	.....	.....
Lv Washington	.....	A M	.....	.....	.....	.....	.....	.....	.....
Lv Magnolia	.....	.....	.....	7 00	9 45	.....	.....	.....	.....
Lv Goldsboro	.....	.....	.....	8 34	11 39	.....	.....	.....	.....
Lv Goldsboro	.....	.....	.....	9 45	12 30	.....	.....	.....	.....
Lv Weldon	.....	P M	.....	A M	P M	P M	P M	P M	P M
Ar Rocky Mt.	2 35	5 43	11 31	10 38	1 16	.....	.....	.....	.....
Ar Rocky Mt.	3 30	6 15	12 07	11 35	1 53	.....	.....	.....	.....
Ar Tarboro	.....	.....	7 04	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 21	.....	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.	3 30	.....	12 09	.....	.....	.....	.....	.....	.....
Ar Weldon	4 32	.....	1 00	.....	.....	.....	.....	.....	.....
Ar Weldon	P M	.....	A M	P M	.....	.....	.....	.....	.....

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yarkin Division Main Line.—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 15 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 43 p m. Re-

turning leave Sanford 2 30 p m, arrive Fayetteville 3 45 p m, leave Fayetteville 3 50 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch.—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 16 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 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 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 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 Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m, Sunday, 4 15 p m, arrives Plymouth 7 40 p m, 6 20 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m.

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 am, arrives at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 30 p m, arrive Springhope 10 40 a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m, Nashville 11 22 a m, 5 25 p m, arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m and 2 50 p m.

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

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J. R. KENLY, Gen'l Manager.
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It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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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 ELDER GOLD:—Many times I have endeavored to write you a letter regarding my experience, and several times I have written several pages and then decided it was not worthy of your notice and destroyed them, but somehow I can't be relieved and for that reason I will make another attempt to write again.

I feel that you are very near and dear to me, and my love goes out towards you, always, when I am reminded of the kind words you spoke to me the night after our May meeting ended.

How happy I am today that the Lord (through his grace) enabled me to tell you some of my feelings when you were here. Time and time again I appointed for telling Elder White something of my experience and every Friday night he spent with me in each month, which preceded each 2d Sunday of the month I could feel sure I could venture to say something to him on the subject; but as the months would roll by I seemingly would find myself in no better condition to talk to him than ever.

But the angel of God's presence was ever near me, and I failed to find relief until I could tell the church the condition of my feelings.

So the next Saturday preceding the 2d Sunday in June 1895 I failed to be able to get out to meeting; my wife and little girl drove in the buggy, on her return she told me she had offered herself to the church

and was received for baptism. She then asked me to help in the preparation of a suitable place for baptism. After she told me that I was completely over come, for I desired above all things to be baptized.

At this time the scriptures came to me saying, "Foxes have holes, birds of the air have nests; but the son of man hath not where to lay his head." Yes I felt there was no place any where that would suit me in my condition. I assisted in drawing the water and could not restrain the tears from my eyes, but tried to hide my feelings from those around me. I had asked my wife why she did not tell me of her expectation of offering herself to the church. She replied she had wanted to go before the church for some time, and that it was a surprise to her, and she did not know it when she left me at home.

After the place was prepared for baptism, the Lord gave me strength to tell Elder White, on our return to my home, something of my past experience. I don't feel naturally that I could have opened the subject there to him, but for being prompted by God to do so.

After I told Elder White my feelings, he called to several of the members as they passed my gate and told them also.

The church then arranged to meet at my house the next morning at 9 o'clock. I told my feelings to all present, and when the members were asked if they had anything to say, or any questions to ask me,

one of the brethren asked me how I would feel towards the church if they would not receive me. I really could not say exactly, as I had not experienced the same; but I told the church I had never thought of it in that light, and I believed I would still have the same faith and love for God. God never rejected any one who came to him and we find in the bible—"Come unto me all ye that labor and are heavy laden and I will give you rest."

Elder Gold, I believe I was heavy laden with my load of sin, and that it is through many tribulations that we enter the kingdom, and if I were rejected by the church I had my rest in Christ. I was received I believe by all the members present and I felt that faith could remove mountains when it looked to me at one time that surely Ada will be baptized alone, and I will have no part in it. But at the appointed hour (10 o'clock) for baptism we had then both been received as candidates for baptism, and were both baptized by Elder White there together.

Nothing is certain with man, but with God all things are possible.

I cannot date my deliverance back to any particular time, but while attending a Methodist camp meeting in Rockingham Co. in Aug. 1884 and hearing the hymn sung, (entitled "The ninety and nine") taken from the parable of the lost sheep, I felt that I was the subject for which the hymn was a description.

I then felt the need of a Saviour and the Lord has declared that where he has begun a good work that he will carry it out to the day of Jesus Christ. I believe I was then and there being led by the Spirit of God.

I professed conversion (or change of heart) during the meeting, but never had my name taken to any

church, for I did not believe in so much excitement and shouting. I believe in the power of salvation through Jesus Christ, but I had no special love for the members, and never had at that time the love that I now hold for the brethren, for it is by this love that we know we have passed from death unto life.

I had a general zealous love for all denominations. I continued on in that way for many years, and I believe with all my heart I have had a trust and faith in God, for "faith is the gift of God," but I had wandered from his fold and never found that comfort that I now receive in the doctrine preached by our Old School Baptists.

Now if you will pardon me I will copy a prayer I made to God while out in the mountains of West Virginia, in the summer of 1890, it will be well to make a short explanation here as to why I should have written such a piece. I was raised to believe that morality and religion were the same thing, but if so there would needs be use for only one word to embrace the two. I believe the scriptures in the expression, seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

I have been robbed of the idea of being saved by morality, while I think it a good thing to accompany one during his or her life.

Now regarding the prayer I spoke of, it was at that time while in a remote part of the mountains that I was made to feel my helpless condition and dependence on the Lord.

I was accompanied there by several young men who were to assist in the survey of a large tract of land. I was given charge of the chain, my duty being to keep the accurate account of measurements of the different distances. I enter-

ed into the work with all my heart trying to do my duty, but when the last line was run and the calculations made, I was told by the surveyor, I had not done my duty, and had made a mistake. I insisted I had done my best and he was angry and said it would cost the company a good many hundreds of dollars to do the work all over on account of my negligence. It so worked on my mind that I was prompted (I believe) by God to write the prayer, Entitled.

"O GOD GIVE ME JUSTICE."

O God look down from heaven above,
Upon me a sinner now;
And be with me to guide and cheer
Me in this lonely hour.

I'm filled with care and trouble,
Caused by the fault of one,
But others do not seem to know,
The way which it was done.

Oh God do show in such a way,
As thou God knowest best;
And if I am at fault myself,
I'll gladly bear the test.

I feel as I've my duty done,
Here in thy living sight;
And now oh God do show to me,
Which one of us is right.

I feel today my friends are few,
Out in these mountains wild,
And now oh God I beg of thee,
To guide me as a child.

To do my duty every day,
As best it can be done,
And that it through dishonor
May it never, never be shown.

Now oh God my only chance,
Is to depend on Thee;
That Thou wilt show as no one else
Can clearly show to me.

That I've tried to do my duty,
Both in and out of sight;
And if thou think it justice,
Do say that I am right.

I tell you brother Gold, I reached a point in my experience that man had no power, and I had left the condition of affairs in the Lord's hands. I then resigned my position and requested the surveyor to be kind enough after a second survey of the land to write me if I was

right, and when the news came it was this, "your work was all right." I believe the Lord is a prayer answering God, and if we had enough faith many mountains of doubts and fears would be removed.

When you find the spare time I will be glad to have a letter from you. I hope I have not tired you with such a lengthy epistle. With much love from each of us, I am your very unworthy brother.

ISAAC L. LONG.

Floris, Fairfax Co. Va.

DEAR BROTHER GOLD:—I feel very weak in making the attempt to write to one that is so far my superior as you are. Although sometimes I feel that I can say that you are my brother, and I am your sister, and that God is my Saviour, and Christ suffered, bled and died on the cross for me, yes me, as poor, vile, sinful being as I. And then again I feel deceived about the whole matter, and the worst of all I have deceived so many of God's people. But it is through great tribulation we enter the kingdom. The Lord knows just how to keep us, and his ways are not our ways, his ways are perfect, our ways are imperfect, and if he did not keep us where would we go? I feel that I would have gone astray long ago, but bless his holy name he has kept me from many snares and evils which satan would have led me in. I am guilty of enough. I often feel will the Lord have mercy on me.

Brother Gold, if I am a christian I am a very disobedient one, I do not do as good as I could. I hear some people say that they do the best they can, and if they do, that is all that is required of them, but I don't feel like I do the best I can, for sometimes I do and say things when I know it is wrong, and sometimes I see things I ought to do and

feel it my duty to do, and do not, and then I suffer for it. Therefore to him that knoweth to do good and doeth it not to him it is sin. It is our wrong doings that we have to suffer for and I feel that mine are many, therefore it keeps me down a good portion of my time begging the Lord to have mercy on me, and forgive my many sins, he is my helper and my all in all, he is my friend in every time of need. We feel at times that he is afar off and have almost been made to cry a loud, "My God, my God, why hast thou forsaken me!" And yet he is not very far. He has promised not to leave nor forsake us and his word is sure, his promises are not like ours, easily broken, he also promises to supply our needs, not our wants, for we want a great many things that we do not need, and he knows what we need better than we.

I sometimes get into deep trouble and feel that the Lord has forsaken me and cannot realize that he is with me until I am delivered of my troubles, and then I can look back and feel that he was with me all along, and his everlasting arms beneath me, and can see so many instances where he blest me, I feel to know that he has blest me many times and I know not how to thank him as I ought. We are the most blest people and the most miserable on earth. We are miserable on earth because we do not live as we wish to live.

Brother Gold, I believe there are duties for all christians to perform, we are commanded to visit the sick, help the poor and needy, and other duties, and now right here I want to ask, how many of us visit the sick as we ought? It grieves me to say that I am one that do not perform this duty as I feel I ought. Perhaps we might be able to say some word of comfort to them and

cheer them up. God only knows them that are his, and he says inasmuch as ye do it unto one of these my little ones, ye do it unto me. And we never know when we are visiting and administering to one of his little ones and when not, we do know the tree by the fruit it bears. I know when I am sick it always revives my drooping spirit for the brethren and sisters to come in to see me, for if there are any people on earth I love it is the people I believe with all my heart are the people of the living God. I want their God to be my God, I want to live with them and die with them, and where they are buried there I want to be buried. I often when hearing them relate their experiences and telling of their great deliverance, feel that surely I am one alone, for I cannot tell of so sudden or great deliverance, it causes me to doubt, oh, so much sometimes that the Lord has ever commenced a work with me. If I ever was burdened on account of my sins it gradually came on me as long ago as I can remember and kept getting heavier and heavier until I was 16 years old, when it gradually left me, and I could begin to feel that Jesus was my Saviour. I had been without hope but now I have a little hope that Jesus died for me.

Brother Gold, I have ever since had that little hope, it never gets any larger but it seems very small sometimes, but let it seem ever so small I would not take ten thousand worlds like this for it, for I know if the Lord gave it to me it is a good one. Right here my mind goes back to a dream I had one night. I was in a large congregation of people and there came a very pleasant looking man to me and gave me a piece of gold. I first thought it was a piece of money but on examining it I found it was not,

and as I held it in my hand it became larger. I began to notice it particularly and saw Christ's name and other writing engraved on it, and I thought I said, yes, and he is the man that gave it to me, and I felt like I wanted to embrace him in my arms, I looked to see where he was gone and he was standing a few steps from me. I ran and threw my arms around his neck praising him and saying it is Christ, and as I did he embraced me in his arms and, oh how happy I was. I awoke happy, so if Christ gave me my little hope it is more solid than gold.

Brother Gold, you will get worried reading this poor scribble for I have been too lengthy. I want you to pray for me and mine, pray that I may live nearer to God than I do, more to the honor and praise of his great name. I try to pray daily for myself and little family but I fear I never have been blest with the true spirit of prayer, I hope I have. I know if it came from God it went back to him. I have great faith in the prayers of the righteous. May God continue his blessings upon us all. Your sister in Christ I hope.

MATTIE LUPER.

Rocky Mount, N. C.

WORTHY OR NOT WORTHY.

DEAR BROTHER GOLD:—As I am writing to you this evening I feel impressed to write a few lines to the house—hold of faith, should you feel after reading it that it will be profitable. I have for several years shunned that which I feel to be my duty, feeling so unworthy within myself, and have suffered a great deal in spirit on that account. I have been of late bereaved of two sweet little girls together with a great many other troubles I could mention, yet I am

so little and so unprofitable I think why am I spared to live. I often feel that I am too unworthy to call the people of God brethren and sisters, but if I am one of the elect of God, chosen in Christ Jesus before the world began, adopted into the family of God, preserved in Jesus Christ and called, that I am worthy and that my worthiness is in Christ and not in self.

I often hear the brethren remark thus, I am not worthy to say brother, or to pray in public, or ask a blessing, or anything that pertaineth to the fruit we all should bear. Brethren if we are not worthy to do these things then we are none of his, (and if so we are not worthy of salvation,) and if worthy why are we so slothful. But if we are in Christ and Christ in us, he in the Father and the Father in him, then we are truly worthy. If Christ be within us we are the children of God and heirs of the kingdom of heaven, and joint heirs with Christ, and kept by the power of God through faith unto salvation.

Brethren, I have been made to feel that we often shun our duty on account of our unworthy feelings, this should not be so, but we should rather rejoice that God has counted us worthy to be called his children, and should put our hands to the plow and not look back. When one of God's children says I am not worthy, that one is seeking to be judged by the law and not by the grace of God which is shed abroad in our hearts, crying, Abba, Father, Why? Because we are saved and grafted into, or made heirs of God's eternal kingdom, therefore killed to the love of sin and made alive to the love of righteousness, and godliness, therefore we rejoice as did Christ's disciples when he went up to Jerusalem riding upon the colt of an ass.

Brethren, while I have been neglectful of my duties and have suffered a great deal for my neglect, both in soul and body, yet I am made to rejoice in the hope that through Christ Jesus I have been counted worthy to be a servant of the people of God. Brethren I feel that I can say of a truth, as brother J. M. Harris remarked one time that we should be willing to be God Almighty's anything.

Brethren, when we mourn on account of our crosses and burdens we should rather rejoice that we are counted worthy, and rejoice that our names are written in the Lamb's book of life.

When we are persecuted we should rejoice that we are counted worthy to follow him, who for our sins was nailed upon the cross, and was buried and arose again for our justification. He said if they persecute me they will persecute you also, then let us rejoice that we are counted worthy of persecution also. If our hope was only of this world we would be of all men most miserable. Oh that we were not so slack in performing our duties. I believe if we would all study more about, if Christ hath made us worthy we are worthy indeed for any place he chooses to give us, and not look back to the world and self to find our unworthiness, that we would be more alive in spirit and therefore more profitable. There is nothing worthy in us (that is in self) but if Christ be in us self has been crucified that Christ might reign within us, and if this be so why do we look to dead self for worthiness? One of God's children is no more worthy than another for it is all from the same fountain head, and therefore all of God's children should bear fruit abundantly unto righteousness. If we had never been made to see the unworthiness of self we would still be

trusting in self and making flesh our arm. But since we have put on Christ we are no more our own, but servants of our heavenly Father, and before God heirs with Christ through Christ. Therefore if Jesus is worthy we are also worthy through him but never through self.

There are also people of God that have never made an open profession of Jesus, never been baptized in the liquid grave and arose to a newness of life, therefore they have not enjoyed the fulness of peace and comfort and obedience, because they feel to be unworthy. All such characters are living out of duty, and therefore cannot be happy and enjoy the comfort and communion of the people of God. All such characters should arise and be baptized and rejoice that they have been made to love God and his Christ, and his church, and have been counted worthy of eternal life. I would say to such characters, "awake thou that sleepest and arise from the dead." You are not dead but asleep with the dead. Come home and confess to the world that Jesus is your Saviour and complete worthiness.

I will now close by saying, if we are not worthy in Christ Jesus how shall we enjoy heaven at the right hand of God for ever more, and if worthy why are we so slack in regard to our duties toward God.

Your brother in hope of eternal life through the worthiness of Jesus Christ.

C. P. BALLARD.

Bluefield, W. Va.

DEAR BROTHER GOLD:—It is with great fear and trembling that I make the attempt to write a few lines for publication in the LANDMARK, but feeling so impressed and have for a long time, that I can't

refrain any longer, and I do hope it is of the Lord, and do beg him to guide and direct my pen, for I am young and feel to be nothing more than a youth, yet I do hope that I have been made to see a beauty and glory in the Lord Jesus Christ that outshines the glittering sun, for I feel that I have been killed to the love of sin and made alive to righteousness, been made to remember my Creator in the days of my youth, and I a poor sinful mortal, nothing but dust and ashes never have merited the least natural blessing, much less merited eternal salvation for which I hope. God has purchased our salvation by the death of His dear son, and I think sometimes what manner of persons ought we to be in all holy conversation, to just think of this sorrowful and suffering Saviour that has done so much for us and has promised to never leave us nor forsake us, but be with us even to the end of the world, for this blessed Saviour said just before he took his departure from this world of sin and sorrow, it is expedient for you that I go away for if I go not away the comforter will not come unto you, but if I depart I will send unto you and when he is come he will reprove the world of sin and of righteousness and of judgment. Sometimes the Arminian world preaches that God has done all that he can do, but dear brother we know that such a doctrine is absurd. Where would our hope be to believe such? Would we not be lost in obscurity in this sin smitten world of troubles and sorrow, if that holy Spirit did not come to our poor troubled hearts to comfort us, for sometimes I do feel so downcast and distressed and don't feel like I have a friend in the world and feel forsaken. At an unexpected time that spirit of love comes to my heart; then my soul is filled to over-

flowing with joy that is unspeakable and full of glory and then I am made to say the Lord is my shepherd and I shall not want. Surely he is to be praised by me and all mankind, for a little hope in a crucified Saviour is worth more than ten thousands such worlds as this for the beauties and glories of this world will soon fade away. I felt it was a hard thing for me to give up when I was convicted for my sins, but I feel that the Lord has made me willing to give it up and to see that it is nothing but vanity and this world is not my home, that I am looking to that blessed house not made with hands eternal in the heavens which God has prepared for all them that love him, where there will be no more sorrows and troubles and disappointments, where no chilling winds nor poisonous breath can reach that healthful shore, sickness, sorrow, pain or death are felt and feared no more. I must confess that I have special love for these dear old Baptists that I do not for other people. My young associates are no pleasure to me, for the things I once loved I now hate, and the things I once cared nothing for I now love and I feel that God has made the change, for if I had been left to myself I should not have joined the Primitive Baptists at the tender age of 21 years, but have never regretted it for I wanted to live and die with them. The only thing I have to regret is because I cannot cease from sin, for I see that in my flesh dwells no good thing. For the will is present but how to perform that which is good I find not, so I will say to those who are outside of the church thinking they will get better, I say they will never feel worthy, so I say if you feel dead to the world and the world is dead to you, feel that you love Jesus and love his people, let me

say to you, go home to your friends and tell them what great things the Lord has done for you in the pardon and forgiveness of your sins and tell them what a dear and precious Saviour you have found, for the blessed Saviour says, if you love me keep my commandments, let your light so shine that others may see your good works. The apostle says you know you have passed from death unto life because you love the brethren. So dear brother Gold, I hope you will throw the sweet mantle of charity over these few scattering thoughts of mine and if you think they will be any comfort to the children of God you can publish it. I am your little brother I hope with much weakness and fear.

ALDEN L HARRIS.

Plymouth, N. C.

DEAR BROTHER GOLD:—While ditching in the field this evening some thoughts came in my mind which I desire to write if I can, but doubts and fears are greatly coupled with all I do. The devil has already told me it was because I was lazy and did not want to ditch, which may be true, but I trust you can tell as to that. I want to ask you to never suffer anything that I should write wrongfully to go in the LANDMARK where a part of the church and world would read and criticise.

I have been for a long time down in the valley wondering whether or not I have ever known Israel's God, and this evening for the first time lately it seems that some kind of a communion has been going on in quite a mysterious way, and I have been permitted to hope that it is of God, and that it is for his glory and my good.

When John was on the isle of Patmos an angel talked with him,

so we read in the scriptures, and the angel told him to write some of the things, and I am glad of that for I have no idea that any one can write all of what they receive from the blessed Lord. I realize more and more every day of my life that man in his carnal state is altogether vanity, as dear brother Bodenheimer wrote. I enjoyed that, it was rich to me. About all the joy I have had for a good while has been to feel assured that there is a power above mine, if it was not so we would not have so many cold and cloudy days, (I mean spiritually.) We would rise above them at once whenever they made their appearance, but it is not in man that walketh to direct his steps. Jesus is the resurrection and life of his people. We realize this daily.

I have thought of late to be sure the Lord's people never get so cold and barren as I am, and have been; but we have several instances in the bible to which I might refer where the beloved disciples got to where they could not understand the way, although they had been with Jesus in person and had seen him perform his wonderful miracles. Only when he enlightened them could they see and understand, even so unto this day. Christ is light and in him is no darkness at all, but in the flesh we have nothing but darkness. There never was but one Saviour, and he is and was the same when and wherever you find him. And there was but one Adam, and he is the same old man wherever you find him. Some people say if they had been in the garden of Eden they would not have done as Adam did, but if you will notice them awhile you will see they are no better by nature, and a great deal meaner by practice, because Adam only disobeyed the Lord one time, and they disobey him constantly. I feel assured, or I think I do, that

Adam willed to do what he did and I must think the Lord had a purpose in it. Adam must be saved, and he certainly could not have been saved if there had not been something for him to be saved from. The promise was that Christ should save his people from their sins. The first Adam was of the earth earthy, the second Adam is the Lord from heaven, and I think fully able to save the first Adam, though the religious world don't think so, unless Adam does something.

I understand that it is the Spirit that quickens; the flesh profiteth nothing. This is to me a good doctrine. I would love to abide in it if I could.

The God that I worship does not need the aid of men, money, nor anything of the kind to carry on his work. It is gently, meekly and powerfully carried on wholly by the spirit that Jesus promised his disciples he would send. This Spirit shows God's people what Christ has already done for them, and so often as we have a glimpse of this we can and do say it's enough. God's people have no desire to add to nor take from what Jesus has done. If I was as sure that I am saved as I am that Christ has saved his people I would never doubt any more.

But we only have this treasure in earthen vessels that the excellency of the power might be of God and not of us. Brother Gold, such is my hope, faith and belief as near as I can write it now. If you deem my views sound and want to publish them all will be well with me, and if not I hope you will forgive me for writing erroneously, and correct me if you can. I am so hedged in by the things of this world until I can't visit around among the people of God much, which at this time troubles me; but I desire to be reconciled to God's

will and purpose. Please pray for us. Very affectionately.

W. A. SIMPKINS

Raleigh, N. C.

DEAR BROTHER GOLD:—After reading a piece in the LANDMARK of June 1st 1899, written by brother Bodenheimer, concerning Baptist preachers, their impressions to preach, travel, &c, my mind was led out to consider this matter seriously, wishing to know whether or not he gave a correct solution in regard to this calling. At the same time I know I am an improper subject and utterly incapable to give advice, or advance ideas in a scriptural point of view; I feel as if I would like to say a few words in regard to it: not that I wish to gender strife, or encourage malice, but I am quite aware that my intellectual faculties are not sufficient to make a vivid display of the profound mysteries of godliness. Would to God I possessed more of its qualifications, and my mental capacities were more susceptible to divine teachings. And while its not my intention to oppose the opinion of others, I am only designing to express my own, not knowing they are right, or will be received. Solomon says, "All the ways of man are right in his own eyes: but the Lord pondereth the hearts." Perhaps those traveling preachers (who I humbly trust, have been misrepresented) are going from pure motives, and spiritual impressions from above, sent and taught of the Lord. And if so we should take heed not to offend one of these little ones. I think all who love the gospel of our Lord and Saviour Jesus Christ, also love his followers, and tried servants: believing that they have many trials, and cares that they know not of, and that they have many things

to antagonize their spiritual impressions. And satan lies ready and will deceive. Knowing these things, let us examine self, (which is so easily puffed up) and can see so many faults and errors in our brother, and fellow laborer in the cause of Christ, pull back the curtain of gloomy despair which is about to banish all their hopes, and bright prospects of a near future, and cast the mantle of charity over such; with an eye that overlooks his defects, and a hand that aids, without remorseless censure, knowing we are poor frail creatures and cannot, (within ourselves) do anything good. We are dependent on the Lord for every good gift, and act of ours, and every perfect gift is from above.

And moreover we find that God calls his people out of darkness into his marvelous light, and when he calls they obey, and when he commands it stands fast.

When God calls them and sends them who has the right to say, what doest thou? Peter was called the third time and told to feed the sheep and lambs, and we find that all he called, immediately left all and followed him, and did whatsoever he commanded them, and 'tis the same God now, for he changes not. Then why should man think he has the right to limit one of God's servants in the ministry, when Christ says go ye into all the world and preach the gospel to every creature. And if sent of the Lord, I feel sure he prepares some one to receive the message. As Cornelius was prepared to receive the message so was Peter sent to carry it, that it all might be of the Lord, and to his glory, and praise. I can say of a truth, that I've often hungered for the sincere milk of the word, before our regular monthly meetings would come around. And would feel much comforted when

informed that some of our ministering brethren would preach for us at a specified time. I felt that he would bring tidings of great joy, comfort for the mourner, balm for the broken hearted &c. No one relishes food, unless he is hungry. And when hungry, he enjoys what he eats, and if some one comes along between meals and sets before us a nice dish of palatable food, how can we refuse to eat, or loath that wick we love? If we freely partake I am sure we feel strengthened, refreshed, and benefited, and can go on our way rejoicing.

Brother Bodenheimer only refers to the brief lapse of "40 years ago." Why stop at so short a period? Why not go back a century or more, when James Osburn, John Bunyan, John Leland and others of like faith, or even as far back as to the time when our model brother Paul lived? I am sure he and those of like precious faith, traveled much, according to the scriptures, and I don't think they traveled because they were hypocrites, liars, or hirelings. But were moved from pure motives with power from on high, and should they be impressed from any other source, than from that above, I hope the Lord will arrest them and furnish them with wisdom and knowledge sufficient to discern their error, that they may be constrained to say as did Isaiah the prophet: "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn &c. There are many insinuations cast in the teeth of the innocent, especially in this our day of perils, when we are

told the love of many shall wax cold. But we are told to judge not, lest we be judged. Brother Bodenheimer suggests that he and all other preachers only give out appointments to visit other churches, as invited officially by them. It seems to me this is transferring the business to poor vain man who is not capable of directing his thoughts. Peter says we ought to obey God rather than man. The Lord speaks through the mouth of Jeremiah saying, Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well unto you. Our fleshly designs are generally evil and atrocious, full of defects, pointing out the faults of others, forgetful of our own, while we should remember there is none good, no not one.

Therefore let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. Let us seek peace and ensue it. Prove all things and hold fast that which is good. And above all things put on charity which is the bond of perfectness. Let the word of the Lord dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Paul tells Timothy to neglect not the gift that is in thee, which was given thee by the prophecy, with the laying on of the hands of the presbytery. But to meditate upon these things, give thyself wholly unto them, that thy profiting may appear to all.

Finally dear brethren and sisters farewell, be of good comfort, be of one mind, live in peace, and the God of peace and love shall be with

you. Your little sister.

MATTIE EVERETT.

Aspen Grove, N. C.

Remarks.

I am publishing different views of this matter. The abuse is what we want corrected.

P. D. G.

DEAR BROTHER GOLD:—

"Bless the Lord, O my soul; and all that is within me bless His holy name!"

I am as dumb. I have no words with which to express what I feel. After you were here I thought I would write you briefly of what your coming had been to me. Really, it seemed I could not bid you good-bye. I felt to be of so little consequence that I did not press through the crowd to speak to you. It was indeed a glorious meeting to me at Bethlehem, but no meeting has ever been to me like the day you preached at Fellowship, and I want to live in praising the Lord; I want to praise Him with every breath, indeed I know not how to praise Him. I have felt so humiliated that in seemed I could not raise a pen in effort to write of these unspeakable riches that are better known than it is possible to put in writing, but I love to speak of them; to sing of them or to write of them, and I can never get through and too all that I do is so poor that I get ashamed I made an attempt. I wonder if there is anyone like me? Is the world as poor to any body as it is to me? People who have the respectability and fair promises that the world offers, seem to say, "you have no portion in this." I am spoken of as "the strangest creature I ever saw," and "you are not like anybody else." Indeed I feel so utterly alone in the world that I

am often confounded, and yet I am not alone, and would not exchange with any one. This difference is not only obvious in people of the world, but in Baptists, seemingly warm Baptists.

If my poor prayer could be of avail it would be that God may continue to keep you and yours from the evils of this world, and I hope you will remember this bit of dust at the throne of grace, and—is it too much to ask, could you write me a word some time? I have comforts, I do not always feel desolate: indeed, at times, I am enabled to see great showers of blessings.

Remember me to sister Gold. O how I do love these mothers in Israel. Yours in much unworthiness.

J. LIZZIE BARFIELD.

Whitewater, Crawford Co. Ga.

DEAR BROTHER GOLD:—A desire to discharge my duty and that promptly, reminds me that you are to be paid for another year for the dear ZION'S LANDMARK. My time (paid for) expires with this number, July 15th. I have enjoyed its contents so much today, and now feel that I must write and tell you so, as well as dear, faithful, loving brother Hall, whose God-given revelation upon "Shall we preach election," has been a sweet and comforting theme that has touched the tenderest chords of my poor heart which often hungers and thirsts for righteousness, and is filled with the sweetness of the wonderful and glorious doctrine of election.

O where would I be and what could be my hope of heaven had not our dear compassionate Lord found me in a waste, howling wilderness, turned my eyes within to see and feel and mourn over my sinfulness, my depravity, and after one resolve after another to live nearer and

nearer to him, to find that when I would do good evil was present with me, till he bid me look and live, and in the covenant of grace I hope though vile and sinful and all unmerited, I am owned a child. Was there ever lovelike this? "Redeeming love has been my theme, and shall be till I die."

Through years of affliction he has been my friend that sticketh closer than a brother, and since the sad, irreparable loss of my hearing, "He near my soul has always stood, His loving kindness oh how good?"

I have a refuge from the storm, a tender, sympathetic, heavenly Father, a house not made with hands eternal in the heavens. Oh are these blessings not enough to bear us above the tempestuous waves of the sea of life? God's poor, tried, afflicted people know from experience how to feel each others woes, and are thus made willing to help bear each other's burdens.

Our papers are such solace in times of sickness, and distress, indeed at any time I can sit down to read. I can sip comfort from the fountain of every blessing, and so often say, How cheerfully I labor with my hands, and sacrifice other enjoyments to pay for my papers. To you and all your valuable paper's able contributors I send christian greetings. When you write to brother Bodenheimer tell him I want his book.

Can't you come to our association? We would be glad to see all of you that can come. May God's grace, providence and mercy overshadow you and yours and let you live long to comfort his saints. In love. Yet unworthy.

LUCY G. BRUMBACK.

Ida, Page Co. 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.

THE POWER OF GOD UNTO SALVATION.

(ROM 1:16.)

The gospel is that power. What is the gospel? First, let us say negatively it is not the scriptures, nor the bible. What is the proof? It is this—the scriptures are only a witness. Search the scriptures; for in them ye think ye have eternal life, and they are they that testify of Jesus, or bear witness of him.

What does Paul say of the scriptures? See Rom. 1:1-3. Here he states that the scriptures testify to the gospel, or that the gospel was promised afore by his prophets in the Holy Scriptures concerning his Son Jesus Christ. Then the scriptures, the gospel and Jesus Christ are all named here, and while they are connected yet they are not interchangeable, or they are different. Paul is separated unto the gospel of God, which God had promised afore, or before, by his prophets, as stated in the holy scriptures, and it

related to or is concerning his Son Jesus Christ. Then Jesus Christ as set forth by the prophets in the scriptures, as made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead, is the power of God unto salvation to the believer. Jesus is manifested in preaching. But preaching is not the gospel, but its manifestation. In the gospel the righteousness of God is revealed from faith to faith. The faith of God in the prophets, or in the promise of God, to the faith of God in the apostles, or in its fulfillment. It begins in faith, and ends in faith. It is of faith that it might be by grace, to the end that the promise might be sure to all the seed.

Then the gospel is God's power unto salvation manifested unto the believer. Does any of that power proceed from man or the believer? No. Does any of that power proceed from the preacher? No. Does not preaching quicken the dead? No. The power is all of God. It is glory to God in the highest, on earth peace, and good will to men.

The revelation of this power in the manifestation of Jesus, made of the seed of David according to the flesh, and declared to be the Son of God with power in the resurrection from the dead is the gospel. In this revelation the believer beholds by faith Jesus Christ the holy one made sin for him, and obeying the law unto death, or delivered for his

offences; and when he had obtained eternal redemption for him, by the one offering of himself, raised from the dead for his justification, and showing himself openly, clearly, triumphantly, victorious over every enemy for him, assuring him that because he (Jesus) lives—this believer in him shall also live, and does now live by the faith of him.

The righteous, merciful, glorious and gracious saving power of God is here manifested in putting our sins on the only begotten of the Father.

When God made man he said, Let us make man in our image and likeness. Here the Son of God is shadowed forth, and man made in his image, and though he sins is the object of God's everlasting love. Though sin reigns in Adam unto death, grace reigns through righteousness unto eternal life by Jesus Christ our Lord, found identified with us, our head, husband, redeemer. Jesus thus has power to die, and must through love die and redeem his fallen, polluted bride by his death. God raises him from the dead and, exalts him a prince and a Saviour to give repentance and the forgiveness of sins unto Israel.

The power of God quickens the dead. In this power of God his love is shown to those dead in sins. God who is rich in mercy with the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: This gracious saving power leads us to repentance, causes us to hate sin, loathe ourselves and cry out for mercy. In this blessed

power the quickened soul is brought to Jesus who is revealed to this seeking one as the wisdom and power of God—as the just one crucified for our sins, and raised from the dead for our justification. Here is the glorious power of God revealed wherein God is just in justifying the ungodly that believe in Jesus. By this gracious one we believe in God that raises the dead. Our faith is produced by the same power wrought by God in Christ when he raised him from the dead, and gave him glory that our faith and hope might be in God.

What a gracious and blessed power this is that turns us from our sins, and causes us to abhor ourselves, and trust in the living God that raises the dead, that causes us to acknowledge the justice of God in our condemnation, and the righteousness of God in our salvation. Surely it requires the power and wisdom of God to save sinners. When we see this we are not only not ashamed of it, but we glory in this salvation, and are crucified or dead to the world and alive unto God therein.

The preaching of the gospel is a witness to us of this. He that believeth hath the witness in himself. The scriptures of the prophets also are a witness. But the preaching of the gospel is a clear witness. We read the prophets and cannot understand except some man guide us: but when the gospel is preached the kingdom of God is brought nigh or is plain to us stirring up that testimony within us. Every time we hear a gospel sermon preached

the witness within assures and proves to us the truth of what is preached.

We also have much need of the scriptures to prove our title to the faith, doctrine, ordinances of the gospel. Every word of God is good. We should preach the word, and contend earnestly for the faith once delivered to the saints. It pleased God by the foolishness of preaching to save them that believe.

LIFE OF FAITH.

This is the opposite of the life of the flesh, and the contrast is such that one is corrupt while the other is holy—one is vile while the other is pure—one is of Adam and the other of Christ—one is mortal and the other spiritual—one is dying while the other is living.

The life of the flesh cannot truly be called a life. It is the corrupt state of sin and ends in death. Adam is of the earth earthy. Behold I am vile says one that knows his true condition.

We are born of Adam or of the flesh, in a polluted and condemned state. Our life is corrupt—cleaving to the dust—a vapor, dying. We love that which is corrupt, and we feed on that which is unclean. Our soul feeds on ashes, base food—a vile life that is not life.

How shall a clean thing be brought out of an unclean thing?

In God's wisdom Jesus is given from heaven as the true seed corn, a wholly right vine, the true vine planted in the earth, yet not corrupted by the earth, growing up as

a tender plant, pure and holy before God, a root out of a dry ground. The earth helped it not. It gave it no moisture. He was tried, tempted in all points as we, without sin.

It is the law of any form of life to maintain its own nature and character regardless of its environments. A corrupt life will manifest its own nature even when in contact with purity. He that is unjust will still be unjust. There is nothing in it to purify itself. A holy life will preserve and assert its own purity however impure may be its surroundings. Jesus is holy when born, is holy in youth, is holy when tempted of the devil, is holy when made sin for us, is holy when in the grave—the very place of corruption.

Jesus lives the life of perfect obedience to the holy law of God and dies in obedience to that law, thus honoring, loving, upholding it. This is done for his people, for others, for his body. As Eve was in Adam, and God called their name Adam, and made them male and female, when as yet Eve had no existence except in her head and husband, so Jesus is the life of the church, and its head. He is able to die for her sins. It behoved Christ to suffer. Ought not Christ to suffer these things, and to enter into his glory? He was delivered for our offences, and raised again for our justification. The one dies for the many and makes an end of sin, and in his resurrection brings in everlasting righteousness. In his resurrection is our resurrection. He is our life. Because he lives

we shall live also. If he is not risen we are yet in our sins. We are risen with him. He is our life. By the faith of Jesus we live. The life that I now live in the flesh I live by the faith of the son of God who loved me and gave himself for me—wrote Paul. We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled; and that fades not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last times.

Then here is the life of Christ manifested. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.

This is our eternal life. Christ is our life. It is incorruptible. Although we are now in the flesh, yet we are not of the flesh. Whosoever is born of God doth not commit sin, and cannot sin, because he is born of God. He is born of incorruptible seed and cannot die.

This life is Christ in you by faith, or by his faith. It is the faith of Christ. He is its author and finisher. The righteousness of Christ is imputed to me, and by faith or this faith I stand. Hence I live

the life that I now live in the flesh by the faith of the Son of God. In this I am justified.

This life of faith is a holy life. It cannot be corrupted by sin. It is born of God and therefore overcomes the world. It is above the world. If ye then be risen with Christ set your affection on things above and not on things on the earth. It is a heavenly life, a life of joy and peace, love and hope. It has no fellowship with the unfruitful works of darkness by which it is surrounded. It is as an Israelite in Babylon dwelling in the fire, yet not stained or scorched with the pollution. It is a rose among thorns—a lamb amid wolves, yet not harmed. It cannot eat nor receive of the food of earth. If Jacob, in whom this Israelite dwells, turns aside as Samson did to sleep in the lap of a harlot, or to walk after the flesh, he dies to the joys of salvation; yet this spiritual life is not destroyed. He is saved, yet so as by fire.

We should mortify our members on earth, bring our body under, walk by faith, then we are wonder fully blest indeed.

P. D. G.

COME TO JESUS.

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

What more gracious words ever fell from the lips of Jesus, especially to a poor sinner, burdened with a sense of the exceeding sinfulness of sin and laboring to be free from it, and yet having failed in

all his efforts and would give the world—were it his—to obtain this rest in the pardon of his sins? If he could only do good, and get good so as to be enabled or fit to come unto Jesus, as he thought he could. But alas every arm of flesh has failed him, while instead of getting better, he is growing worse. But notice, the personal requirements were not whether he was a good sinner or a bad sinner, or whether he was keeping the law or the gospel, but whether he was laboring and heavy laden. Therefore this gracious command or invitation is to such only as labor, as burdened under a sense of guilt and just condemnation as a sinner before God. And as thus limited by Jesus no man has the right to extend it promiscuously to all the world of sinners. Also the conditions to obtaining this rest do not hinge on what he has done in the way of moral deeds, or attained to in legal righteousness, &c, but simply on coming unto Jesus. Then to come to Jesus is more than all the law and the prophets. For the leprous Assyrian to simply dip in Jordan was more than all the waters or physicians in Damascus. And thus coming to Jesus, is to be given rest, not to buy it, as would be the case if based upon the least act of merit in the sinner. And thus to obtain rest is to obtain pardon, peace and salvation.

But what about election? says one, "I thought you Primitives believed you were saved because elected, and not because you come to Jesus." So we do. But the mani-

fest steps or stages from nature's night to the glorious light of the gospel or of eternal salvation, are as the links in the one chain; follow them backward and you come to election; follow them forward and you come to salvation. One comes to Jesus because laboring and heavy laden; and he is thus because quickened and raised from the dead in trespasses and in sins and given spiritual life and discernment to see and feel his wretched and lost condition by sin; and he is thus quickened because elected and given to Jesus Christ before the foundation of the world. And we discern the fact by the effect. "The wind bloweth where it listeth, we hear the sound thereof, but cannot tell whence it cometh or whither it goeth. So is every one born of the spirit." We hear the sound of a mighty storm of wind that uproots a mammoth tree and sends it crashing to the ground (as in the case of Paul.) At other time and place we see the foliage of another but gently stirred or caused to tremble, (as in the case of a so-called "little experience.") We know it is the wind by the effect, and the same wind, however differing in operation; yet we know not whence or whither, or why one is taken and another left, or who is taken or elected save by the timely effect. Effect is our standpoint of judging personal election. For one to thus come to Jesus is the effect and proof positive of his election. Because ye are sons God sends the spirit of his Son into your hearts crying Abba, Father. Jesus came

into the world to save his people—the elect—from their sins; or in other words to seek and to save that which was lost. Hence for one to be lost is to be saved. To be lost is the effect of election. And the lost are the repentant, laboring and heavy laden, whose necessities compel them to cry, "God be merciful to me a sinner." So to cry in sincerity "God be merciful to me a sinner, is an effect and proof of election. Indeed every step in coming to Jesus is the result of election and no result can be the procuring cause of salvation, yet these in a practical sense or as to the way and walk of a child of God in reaching this rest are essential and necessarily precede. Therefore in this sense Jesus said "I came not to call the righteous, but sinners to repentance." (See how this harmonizes in character with those he came to seek and save—sinners,) and "except ye repent ye shall all like-wise perish," and without repentance there is no remission of sin. And we might as well say that without being quickened from the dead as born again there is no remission. Yet not from the fact that there is merit in the act of the sinner that in the least degree procures or induces remission, and wanting which ruins the prospect of salvation. but from the fact that this or any link in the chain, so to speak, being missing is proof that it does not connect with God's election; and one link thus missing proves the whole chain spurious. For God works all things after the counsel of his will;

and he quickens whom he will; and this is his will, that of all whom he hath given Jesus none should be lost. He does his will nor fails in his work. Jesus is exalted a Prince and Saviour to give repentance unto Israel—the same, poor, lost laboring, heavy laden sinners he came to save, and whose complete salvation the Father accepted by his resurrection from the dead and who will just as surely come to Jesus in good time and find this given rest; and who before and after desire to do just what the gospel or Jesus tells them to do.

"But don't you say that God compels the elect to come? "Yes, just as he compelled those poor, starving, homeless, needy ones unto the wedding suppe: he gives them to see and feel their wretched, perishing condition—to realize their need; and this their necessity becomes the compelling power.

P.

SERVICE

As surely as the life and work of Adam develops the fulness of his disobedience by which many were made sinners, so surely does the life and work of Jesus develop the infinite fullness of his obedience by which many shall be made righteous. And just so certainly as the one many were made sinners by one, so certainly shall the other many be made righteous by one. And just as surely as the one many are sinners so surely shall the other many be righteous. I do not understand that any can or shall be

made righteous except such as have been made sinners. Righteousness is only applicable to sinners, and is only applied to such as are not simply sinners in common with all men, but who have been made to serve sin, and that have obeyed from the heart that form of doctrine which the Lord delivers unto his people, or into which he delivers them. It is not taught that God makes men sin, but there are those whom he makes the servants of sin. All men are sinners, but all sinners are not servants of sin. God is to be thanked because certain ones were the servants of sin, and for their obedience to the form of doctrine into which they were delivered. None can truly serve God who have not truly served sin. The service of sin is death, but the service of righteousness is life and peace. To serve sin is to feel that what we do is against God, and to feel that we would not do it and yet cannot cease from doing it, and that we are condemned, and are without God and without hope in the world. To serve God is to confess him to be by Jesus Christ the way, the truth and the life, and that by his grace we are favored of him to love him and to live unto him and to expect of him every purpose of our salvation.

It is of God that we know that we are sinners, and that we are made to hope in his mercy. By the law is the knowledge of sin, and the law is of God, by Moses. By the gospel is the knowledge of righteousness, and the gospel is of God by Jesus Christ. If one does not feel and

know that he is a sinner, once condemned, but now purified by faith in Christ and is given to hope in the mercy of God, he has never been taught of God, and does not know God, and consequently does not know the doctrine of God whether in the law or in the gospel. Such do not hear nor believe Moses and cannot hear nor believe Jesus Christ. One dead in trespasses and in sin, is a willing and ready servant of the devil, and yet feels that he is perfectly free to do as he will. This character does not feel such motions of sin in himself as give trouble to the quickened one, bringing him into bondage to the law of sin, and is therefore not in bondage, he feels, and is able to do good and be saved, and thinks he will bye and-bye, but such time never comes, neither is there such ability, but nothing but the spirit of God commanding perfect obedience to his holy law is able to convince him by a revival of sin and consequent death that he is without strength and is a sinner cut off and condemned. Prior to this he believed in works for salvation but did not work, whereas now having been put to work he believes in grace for salvation, but has not the grace. The law, which is a schoolmaster unto Christ, gives strength to sin, making it to become exceeding sinful, and the sinner to serve sin because he is a sinner, while grace which is the fullness of Christ to the satisfaction of the law and the justification and salvation of the sinner, gives strength to righteousness making it glorious in holiness,

filling the heart with the love of God, sweetly moving the sinner thus saved to serve God in the beauty of holiness because of his great salvation.

It seems to me there are but two services in connection with salvation, the one is the service of sin by the law in which one feels the need of and desires salvation, and the other is the service of righteousness by grace in which one feels that he is saved and desires by good works to show forth the praises of him who has called him out of darkness into his marvelous light.

What we do in a spiritual sense is spiritual work and is the effect of that which is in us prompting the same, whether it be disobedience as of sin unto death or obedience, as of righteousness unto life. The one is the wages of sin, the other is the gift of God. The one is death, the other is eternal life through Jesus Christ our Lord. These make up the experiences of the children of God. This is the song of Moses the servant of God, and the song of the Lamb. This song is in the heart—singing with grace in the heart unto the Lord. Whenever you find the children of God sitting together in heavenly places in Christ Jesus, you will also hear them singing, "Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou king of saints."

P. G. L.

COLLECTIONS.

1st Cor. 16 : 1-6. (Read.)

A friend requests my view of the above scripture.

We have bible examples for all good things; and bible condemnation for all evil things. If we have the spirit the bible recognizes we will give good heed to its teachings; but if we are led by the spirit of the world we will ignore the bible, or misuse and pervert its holy teachings to farther our corrupt plans and schemes

Here is a rule laid down for the collection of money for the poor saints—not to send the gospel to the heathen. There is no example of any such a thing authorized any where in the bible.

1st. This is a collection for the saints: Great suffering in consequence of a famine at Jerusalem called for this. See Acts 11 : 27 30.

The rule is, let each one lay aside on the first day of the week as the Lord has prospered him that there be no gatherings or collectins, no money begging when Paul comes, no speeches made to raise money; and let this money be sent by such fit person as the church shall name, to prevent any suspicion resting on the preacher.

How different this is from a scene you can witness any day you go into an assembly or convention of these modern divines who are planning to raise so much money to convert the heathen.

If you wish to see the love of money parading itself attend one of these meetings. It is the one thing needful they will seek to

make you think.

In the true church where the love of Jesus reigns and guides each will cheerfully give as the Lord has prospered him to such objects as the bible commends. P. D. G.

Please give notice in the LAND-MARK the next session of the Kekuakee Primitive Baptist Association will be held, the Lord willing, with the church at Flat Swamp, Pitt county, N. C., 24 miles from Robersonville, 1st Sunday in Oct., Saturday and Monday. A general invitation is given. Those coming by rail will be met and cared for at Robersonville, Friday 6:33 p. m., before the first Sunday in October. Those coming from below will arrive Saturday morning 9:11 at same place. All that may come from Washington, N. C., or on that branch will be met Saturday morning about 9 o'clock at Oakley.

Call for reduced rates between Plymouth and Rocky Mount, and between Scotland Neck and Washington.

G. D. ROBERSON.

The White Oak Primitive Baptist Association will be held at Stump Sound, Onslow county, commencing Saturday before the third Sunday in October, 1899. Those coming by rail will be met at Woodside, Edgecombe and Holly Ridge, Friday evening before. Those coming by Newbern will be met at Holly Ridge Saturday morning of the association. Train leaves Wilmington 2:15 Friday evening.

I. JONES, Mod.
C. C. BROWN, Clk.

The Little River Primitive Baptist Association is appointed to be held with the church at Bethel Meeting House, Harnett county, N. C., 10 miles northwest of Benson,

on the Wilson and Florence railroad, to commence on Friday before the 4th Sunday in September, 1899. Visitors coming from the South will be met at Benson on Thursday before at 1:20 o'clock and those from the North on the same day at 3:20 p. m. A general invitation is extended especially to ministers. J. A. T. JONES, Clk.

The Cool Spring Association to be held with the church at Mount Pleasant commencing Friday before the second Sunday in October, 1899. All visiting brethren are invited and will be met at Bishopville, S. C., on Thursday.

ELIAS BROWN.

DEAR BROTHER GOLD:—The notice to messengers coming to Contentnea Association should be, that those coming from the North would be met at Rocky Mount, and those from the South at Sharpburg. Those from the South coming Saturday morning will be met at Sharpburg.

GEO. W. HALES, Clk.
Sharpburg; Aug. 21st, 1899.

Do not send any more orders for bibles until further notice.

P. D. G.

Please send on dues for LAND-MARK. Receipts are very small.

Obtain new cash subscribers if you can.

P. D. G.

OBITUARIES.

BLENDA LEONA BRADLEY.

Blenda Leona Bradley, daughter of W. R. and Ida Bradley, of Edgecombe Co. N. C. was born Nov. 2d, 1896, and died Jan. 21st, 1899, at 3 o'clock a. m. aged 2 years, 2 months and 19 days. Her disease was brain fever. She had not been right well for several days, but but was taken

down on Sunday night Jan. 15th, 1899.

On Tuesday morning she became unconscious, but aroused to consciousness twice during that day, only for a few moments.

On Wednesday Jan. 18th (though unconscious) she turned over and said, that isn't sissie, (she had a little sister). I think she saw her angel.

On Thursday Jan. 19th (while yet unconscious) she turned over and smiled.

She died comparatively easy, and smiled twice in her dying moments, once as she drew her last breath. I think she had a view of paradise.

On Saturday before she was taken down on Sunday, herself, her mother and one of her aunts were in a room of the house when a dove came and fluttered against the window, then flew off a short distance and perched in a tree.

The night, and the hour she died, a colored woman (living near by) and a member of the Primitive Baptist church, dreamed that she was fixing up some white clothes for Blenda and started to carry the clothes, and met Blenda dressed in white her wrists and hands lined with bells, when she immediately took her stand beside the colored woman, and commenced shaking her hands and ringing the bells, and praising God.

Another colored woman (living nearby) dreamed the same night, and about the time Blenda died that she saw Blenda dressed in white with gold slippers on her feet.

The same night, and about the time she died, her mother heard a voice saying, don't grieve for your baby, she is with the angels.

Aside from the scriptural evidence that infants are saved, I think there are more visible evidences of her acceptance in glory than of any other person I ever knew of.

In her lifetime she was a wonder to all who knew her. Her brain was developed far beyond that of her age or body. She commenced talking intelligently at a very early age. She had many endearing ways. She would call her mother interchangeably—*Ida*, *Miss Ida*, *Mrs. Bradley* and *mama*. She would call her father *Will* (his familiar neighborhood name,) *Mr. Bradley* and *papa*. She was nearly always talking when not asleep.

At this early age she busied herself much in trying to help her mother do her

domestic work. If her mother was sick, or would in any way hurt herself Blenda would caress her, and try to comfort her, telling her she would get her some candy or other good things.

Now to the bereaved parents I would say, weep not for Blenda, for she is without doubt now with the angels of God. And whilst she cannot come to you, you by the grace of God can go to her. Then if you would see your darling Blenda again, look away from the vain things of this world unto Christ, who is exalted a prince and a Saviour to give repentance unto Israel and the forgiveness of sins; and is the only name given among men whereby we must be saved.

Remember that Blenda's spirit is now resting in paradise—awaiting the resurrection morn, when her body, (the same body that you have seen and handled) will be raised to newness of life. But whilst it was sown a natural body it will be raised a spiritual body. Then if by divine grace your spirit is ever brought to see her spirit in peace, you will see in the general resurrection day the same body that you have before seen and handled.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Luke 18 : 16.

Written by her grandfather.

JOS. J. HALES.

W. R. HARLAN.

Can it be possible that in just two years, it is my painful duty to write something in memory of another dear child, alas, alas it is too true. W. R. Harlan was born Aug. 2d 1872 and died Jan. 31 1899. Yes my dear child, these sad words are recorded not only on paper, but stamped upon your poor mother's heart, never to be erased while life lasts, my heart has ever gone out in sympathy for mothers bereft of her children, and today I am numbered with the many more. And if not sustained and supported by a merciful and wise God, how could we bear to say farewell.

My son was thrown from a horse and killed almost instantly. Yes I feel thankful to know he was spared the suffering he would have endured, with his poor mangled body, if he had been conscious of his suffering.

Dear child, while you left no evidence, I am trusting, hoping, that even in that last moment, Jesus manifested himself to you, "as the chief among ten thousand and all-

together lovely."

About three years ago, I heard this dear boy tell his great grand mother that has gone home, of a time when he saw himself a great sinner in the sight of God, and of the great desired to be a better boy, he went to the silent grave and plead for mercy and said he, grand ma although, I have done wrong. I do believe my heart has been changed. And while that dear saint, with tears in her eyes talked to him he was much moved. I treasured it all up in my heart, and now that he is gone, I can but hope with him all is well, for with God there is no variableness, no changes nor shadow of turning.

This child possessed a noble, charitable, heart and was ever willing and anxious to aid those in distress. He had been dead three days and nights before his dear body reached home, and with all my sorrow I hope I do not forget to thank God for answering my prayer. I tried to beg my Father that he would preserve the features of my child that I might see him once more in this life, and he certainly was preserved: not one sign of decay that must follow death. Oh God, help me not to murmur or rebel and help me to bow in submission to Thy will and say "Though He slay me yet will I trust Him." Farewell dear children to this life, but I hope to meet you to part no more: the chain is broken, two links are missing. Your loving mother.

VIOLA HARLAN.

Primitive Baptist please copy.

APPOINTMENTS.

E. E. LUNDY.

- Wheelers.....Monday after 3d Sunday in September.
 Arbor.....Tuesday
 Pleasant Grove.....Wednesday
 Hillsdale.....Thursday
 Thence to Mountain Association
 Mt Vernon.....Monday after 4th Sunday in September.
 Pine.....Tuesday
 Salisbury.....at night
 Flat Creek.....Wednesday
 Bear Creek.....Thursday
 Crooked Creek.....Friday
 Thence to Bear Creek Associatin.

Will brother E. A. Stanfield meet me at Williams and Hopkins store in Reidsville on Wednesday evening after 3rd Sunday also Mr. Joe Thomas at Southern depot in Winston on Monday evening after the 4th Sunday in September.

THOS BELL.

- Seven Mile Association
 Benson.....3rd Sunday night
 Hannahs Creek.....Monday
 Clement.....Tuesday
 Rehoboth.....Wednesday
 Sandy Grove.....Thursday
 Little River Association.

Conveyance needed.

J. A. ASHBURN.

Centerville 5th Sunday in Oct.

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RAILROAD CO., OF SOUTH
CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED July 31, 1899.	No 21 Daily		No 35 Daily		No 10 Daily ex Sunday		No 41 Daily		No 49 Daily	
	A M	P M	A M	P M	A M	P M	A M	P M	A M	P M
Lv We dney...	11 50	9 43								
Ar Rocky Mt...	12 55	10 36								
Lv T ab r...	12 21			6 00						
Lv Rocky Mt...	1 00	10 36	6 45	5 40					12 25	
Lv Wi so...	1 58	11 14	7 10	6 20					2 40	
Lv Selma...	2 55	11 57								
Lv Fayetteville	4 30	1 10								
Ar Florence...	7 25	3 15								
	P M	A M								
Ar Goldsboro...				7 50						
Ar Goldsboro...				7 01					3 21	
Lv Magnolia...				8 09					4 25	
Ar Wilmington				9 40					5 50	
				P M					A M	

TRAINS GOING NORTH.

	No 78 Daily		No 102 Daily ex Sunday		No 82 Daily		No 40 Daily		No 48 Daily	
	A M	P M	A M	P M	A M	P M	A M	P M	A M	P M
Lv Florence...	9 40	7 45								
Lv Fayetteville	12 20	9 45								
Lv Se ma...	1 50	10 54								
Ar Wi s n...	2 35	11 31								
			A M				P M		A M	
Lv Wilmington				7 00			9 45		9 45	
Lv Magnolia				8 34			11 19			
Lv Goldsboro...				9 45			12 30			
	P M		A M		P M		P M		P M	
Lv Wilson...	2 35	5 43	11 31	10 38						
Ar Rocky Mt...	3 30	6 15	12 07	11 35					1 53	
Ar Tarboro...			7 04							
Lv Tarboro...	12 21									
Lv Rocky Mt...	3 30		12 09							
Ar Wi so...	4 32		1 00							
	P M		A M		P M					

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 15 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 45 p m. Returning leave Sanford 2 30 p m, arrive

Fayetteville 3 45 p m, leave Fayetteville 3 50 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 16 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 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 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 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 Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 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, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 am, arrives at Goldsboro 10 25 a m.

Trains on Nashville branch leave

Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 30 p m, arrive Springhope 10 40 a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m, Nashville 11 22 a m, 5 25 p m arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m and 2 50 p m.

Train No. 78 makes connection at Weldon all for points North daily, all rail via Richmond.

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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.

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TO THE HOUSEHOLD OF FAITH

I will call your attention to the following scripture: Eph. 2:19: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." The apostle doubtless presents to us two nationalities or two different peoples, to-wit: The Jews and Gentiles. Christ and the apostles were all Jews. They were governed by law that was given 430 years after the promises to Abraham (the moral law). This law was to govern the Jew. To spiritual Israel he wrote the law in their hearts and prints them in their minds. This grand and glorious people, the Jews, the apostle presents to us as the more blessed people in all the world. He presents in this text also the Gentiles that were dead in sins—without law; a law unto themselves accusing or excusing. They do as the flesh may dictate—termed sinners—said by the Jews to be unclean, and not denied by the Gentiles. Gentiles could look to the blessed state of the Jews and say, O, if I could be as the Jew I would give the world, as every poor quickened sinner says. Spiritual Israel or saints would give the world to be as they are, but cannot. The Gentile could come over to the Jew and say, may I not be a citizen of this country? The answer would be, No. To be a Jew you must be born a Jew. There was nothing a Gentile could do to make a Jew of

himself. Neither is there anything a poor sinner can do to make himself a child of God. But Christ by birth was a Jew, yet he was related to the Gentiles, the result of Boaz's marriage to Ruth, and it was God's purpose that the Nations should be blessed in him in whom the seed should be called. He was born of woman. Thus humanity was his mother. In that sense he also was related to both Jew and Gentile, and God was his Father. Thus he was the Son of God, and also the son of man, God being his Father, and humanity his mother. For him to obey Father he must hear mother, and bear the burdens of mother as a faithful son. Thus he took on himself the sins of his people, the sinner Jew and Gentile, shed his blood and by this one offering he removed the middle wall of partition and preached to you that were afar off, and to them that were nigh, and made both one in himself. He then is our king, and law giver. In this world subjects choose their ruler, but in this case God chose us, the subjects. We were sinners. He gave us to Christ as a gift to him from his Father, and Jesus gave his life to redeem us, and by his one offering we are fellow citizens. When we were strangers we thought we were very good people, but now we say there is nothing good about us, and when we were foreigners, we spoke in our mother's tongue—(action, sin) but now not foreigners we speak in the Canaan

language, (action, good works.) We have the brogue of our mother's tongue sin mixed with all we do or say, and will never live long enough to get rid of it in this life, and are like the man from Ireland to our country who always has to make a special effort on his part to speak English, or we cannot understand him; and sometimes it is so imperfect that it worries us to get his meaning, yet the brogue proves he was a foreigner, and the fact he speaks English, though he has the brogue, proves he is not a foreigner. So we have the brogue yet. If we speak Canaan, (action—good works,) ever so imperfect it proves we are citizens of this spiritual Zion. Thus we belong to a government, governed by the law of love, not to do as we please but do as instructed. There is nothing we could do to make ourselves citizens of this government, but there is a great deal we can do to make ourselves good citizens of this government. In our country we have a great many citizens at the time of a national election, but when burdens are to be borne by them they do not seem so plentiful, and in our Zion when we are having good preaching, singing, in short a jubilee, we have a lot of citizens, but when the poor are to be provided for, a house to be built, money for minutes and something done for the pastor &c., citizens are not so plentiful just now. A good citizen is willing to bear burdens as well as enjoy privileges. May God bless the Zion of our God, and brethren if we all do our duty I believe he will. Pray for me Your unworthy servant.

JAS. D. DRAUGHIN.

DEAR BROTHER GOLD:—Enclosed you will find remittance for my paper ZION'S LANDMARK, which

comes to me filled with choice and wholesome food for the Lord's little ones. I always greet its coming with a glad heart, feeling and hoping to get a pleasant hearing from the dear household of faith, and if not deceived I glean from its pages many sweet and precious morsels, and I sometimes think I can enjoy and prize them the more for their scarcity, as it is not my sweet privilege to be with the Baptists much, but I often think it is perhaps right that I am situated thus.

Dear brother, when I turn mine eyes within and behold the fruits of sin, then I can say,—I am not worthy of a place with God's people or his grace, but I try in my weak way to implore his mercy free, and at times I feel to say, Jesus is a friend to me, and the company of his saints I so often long to meet, and to hear them sing and talk of the robe dear Jesus bought.

Brother Gold, while reading the piece from the Recorder in our last LANDMARK, learning more of the persecution which you have to bear, I found myself saying dear Lord wilt thou bless brother Gold with grace and strength sufficient for all his trials which I feel are many. While thus meditating, the following words came flowing into my soul with much beauty and sweetness, "Happy are ye if ye suffer for Christ's sake." How invigorating are the precious and sure promises of Jesus giving as it were new life and strength to our drooping spirits and oftentimes when we least expect it. I felt that I was plainly shown that you were suffering for the sake of our blessed Saviour, therefore all things work together for good to them that love God, to them who are called according to his purpose.

While thinking of the charge

brought against you, these words were presented to me, Forgive them, they know not what they do.

Brother Gold, the blessed doctrine you love and so beautifully expound is not of this world, if so the world would love its own. Surely Christ knew the hearts of all men and who would be his friends ere frail man existed.

How comforting is the language of Christ to his suffering children! "I will not leave you comfortless. I will come to you again. If the world hate you, ye know it hated me before it hated you."

Sometimes I feel that I can glory in persecution, not while I am passing under the rod, but after I have been snatched as it were from the awful fangs of the hideous serpent and made to feel that a merciful God above hath preserved and led me forth, then it is I can say as did one of old, "Though he slay me yet will I trust in him." David said many are the afflictions of the righteous, but the Lord delivereth him out of them." Often sore trials, temptation and persecution gather thick and fast about us, we are made to cry out, is the dear Lord clean gone forever? Oh my leanness, my leanness, and feel surely these things are against me. But sweet thought, we are not left in this sad condition to die, for the blessed language of the true comforter is brought to mind, and often to our relief. In the world ye shall have tribulation: but be of good cheer. I have overcome the world.

Brother Gold, I think of the stones which are so often hurled at you from your religious enemies, and in my feeble, ignorant way try to pray our heavenly Father who has so wonderfully preserved and protected his despised few, to ever guide you with his userring hand and enable you to wield the sword of righteousness in the future, as I

believe he has in the past, for we are taught in God's word that this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Heaven and earth shall pass away, but my word shall not pass away, saith the Lord.

Do forgive me for consuming so much of your valuable time with perhaps worthless thoughts. I had no idea of being so lengthy. May the Lord bless you and yours, and all the true Israel of God now and ever more is my desire for Christ's sake, Amen.

Accept my best love for yourself and family. Remember me at a throne of grace. Your sister in hope.

EUGENIA A. HINTON,

Clayton, N. C.

DEAR BROTHER SIMPSON:—I have thought several times of late that I would write you, but have just put it off from time to time until now. It seems I haven't anything worth writing. Sometimes there is a desire within to communicate with the dear ones of the fold of God, and yet my mind is so easily led astray by the awful fancies of humanity that I suffer myself to wander along way from all that is pure and good. The more I see and realize the existence of an all powerful and all wise Being, the weaker and viler I feel, and often my duties are performed in fear and trembling, not knowing just what is right. I know that I fear God, but is it to shield myself from suffering or is it through a sense of love? Love for God and his people that makes me fear him.

My mind has been considerably at ease of late and it almost alarms me at times to be without a burden, I really fear that I am wandering afar from Him, "Him whom my soul

loveth." I know that the Lord has wonderfully blessed me, oh yes, his blessings cannot be numbered and oft-times I realize almost beyond doubt that it is "He that leadeth me by the still waters, and maketh me to lie down in green pastures," oh how inexpressably sweet the name of Jesus sounds to a believer's ear. Is it not dear brother the life and light of a faithful christian that makes devils (wicked men) believe and tremble; I believe it is; what can be compared to that light, with all the many inventions sought out by man for brilliance and splendor? For power and brightness nothing equals the light of the christian walk. I do not say that I am even one of the least in the kingdom of God; but I do have seasons of great rejoicing sometimes and feel to have more to be thankful for than any one else, and am led to inquire, why now these doubts and fears. It was intended that we should only have a fore taste of the sweets that are to be realized in death to the child of God.

Lacking three days, two years ago, the nearest and dearest earthly tie to me was severed, and oh I felt like I never could see how it was working for my good, and what a rugged path I travelled for thirteen long months, in rebellion and darkness. God alone knows. But while there I trust I learned the dearest and most lasting lesson of humility, and of a truth, I can say, it was all for my good and even almost if not quite envied the resting place of my loved one. Surely I never was worthy of such a noble hearted man.

I feel sometimes that I could endure most anything for the peace and welfare of Zion, our beloved city, and then I shudder at the thought when I realize the weakness of the flesh. "The spirit indeed is willing but the flesh is

weak," and may we bear this in mind.

I would love so much to be with and hear you talk, and of course I would talk some too, that's my failing, or one of them at least.

I was disappointed in not seeing you at Willow Springs Sunday. I was there both days, had good preaching, especially Sunday I was too "high up" to enjoy it as well as I would like. I feel like it has been many months since I had the pleasure of hearing you preach.

I hope you will cast the mantle of charity over all imperfections and remember me and mine at a throne of grace, with much love to to you and yours.

BETTIE G. WILLIAMS

Kadar, N. C

While the children of Israel were sojourning in the land of Egypt, a darkness came over the country, "but all the Israelites had light in their dwellings." What a great thing it is to be a true Israelite, and to have "light in the dwelling."

This life here may be a tangled maze, a dark, troublesome journey, we may be poor and afflicted, distressed and oppressed, scorned and derided. We may be held in bondage (and we are by the flesh.) We may be persecuted, tempted, and chased on every side by satan and his host. We may have watched our sweetest, fondest hopes (of this life) fade away and die. We may have stood by with grief too bitter for tears, and seen the cold sod placed over our dearest loved ones, and in our blindness cried out, that all is darkness, there is no light left for me." Ah, remember that "If in this world only we have hope, we are of all men most miserable." Look within your dwelling; "Is there not a light that shines to even within the "harbor bar,"

and there view a safe anchorage. "Hope is an anchor to the soul both sure and steadfast, and entereth into that within the veil." The star of hope casts a bright light ahead, and gives us a glimpse of that safe port within the veil where we hope to anchor when done riding the dark waves of life's sea. Yes, Jesus is the christian's light. "In him there is no darkness at all." He is the light that will guide us through this unfriendly world if our trust is in him. He will light up all the dark valley of the shadow of death, and across the cold Jordan of death. He is our light in darkness, our strength in weakness, our consolation in trouble. Our present help in time of need, our righteousness, sanctification, and redemption. Our glory in heaven. Oh! then all darkness will flee away, and there is no night there. No more disappointed hopes and unsatisfied longings. No more shall we think the light has gone out, and fear that we are Egyptians, for "sorrow and sighing shall flee away." The "Sun of righteousness" shall be there shining in resplendant glory. Blest clime! "Its skies are not like earthly skies. It hath no need of sun to rise. There we shall be gathered by and by, in the sweet Home of the Soul. We look around us and see so many in Egyptian darkness, trusting in their own strength. They press onward to the Red Sea. They think they can pass over by their own power. They say it is dangerous to "stand still and see the salvation of the Lord." If you ever expect to cross you must step in first; after that the Lord will meet you half way.

Poor, deluded creatures, they have a zeal, but not according to knowledge,—they are Egyptians, and in Egyptian darkness they plunge in, but they never get "half way." They are swallowed up by

the flood. Where are the children of Israel? Oh, they have light in their dwellings." They await the Lord's command. He leads them along the way. He bears them above the floods,—rather he parts the flood, and they pass over safe.

Dear child of God, if we follow the Lord's commands, we can never go wrong. It is because we try to "walk by sight"—in our own strength that we stray. Often I feel that perhaps I am Egyptian myself. If there is "light in my dwelling," I can hardly perceive it. How it pains my heart to know that I am so depraved. I think I have seen both characters in myself. My sins (the Egyptian) chasing and pressing me, and it seemed that they were all around me, death on every hand for poor me. But the Lord delivers and tells us that they are swallowed up in the red fountain that cleanses us,—have gone on to judgment before us, and can never rise up therein to condemn us, as it is written, "Some men's sins go to judgment before them; some come after."

If we have "Light in our dwellings," if we have grace in our heart; if we have the "love of God shed abroad in our hearts;" if we have been given to see the knowledge of the truth in the face of Jesus Christ; we are then commanded to "walk in the light, as dear children," to "Let your light shine." How does anyone know we have a light if it is "under the bushel," and does not shine so others can see it? Ah, I fear mine (if I have any) is nearly always "under the bushel." I am so much of a Canaanite, I am when I look within, so filled with unbelief and sin, that I fear I shall one day fall by the hand of Saul.

How shall we let our light shine? How can a little atom like me tell? Let us go to the scripture. They

testify of Jesus, and are said to be a thorough furnisher unto good work,—a lamb to the feet.

One of the inspired writers said: "Little children, keep yourselves from idols." We do not need to make an image in wood or stone, as the heathen do, to become idolaters. Let us examine ourselves, and ask God to turn each cursed idol out, that dares to rival thee.

One has said "visit the widow and orphan, and the sick and afflicted, and administer unto their necessities, and keep yourselves unspotted from the world." It seems to me that I have read this: "Show yourselves approved by an orderly walk and Godly conversation." "Add to your faith knowledge; and to knowledge temperance, virtue &c.,—if these be in you and abound they will make you neither barren nor unfruitful." There are many more, but I have quoted entirely from memory. Let us pass on.

One said, "Little children, love one another." Jesus said, "By this shall all men know that ye are my disciples, because ye love one another." Does it look like children of the heavenly Father, does it look like we have love one for another when we are striving about words to no profit, and cutting and devouring one another?

"Charity vauntesth not itself." Let us be sound in the faith, but let us be charitable one to another, and comfort one another along the way, and so be like "a company of horses in Pharaoh's chariot;" all moving together for the honor and glory of the name of our King.

Let us remember the troubles and travels of the children of Israel on account of their disobedience—on the account of wanting again the "Flesh pots of Egypt," after they had crossed the Red Sea. Let us "speak often one to another," and as much as possible, encourage our

pastors with our presence at meeting. "Faithfulness becometh the house of the Lord." Oh! may God give us grace to "Let our light shine," and to walk "worthy the vocation wherewith ye are called, forbearing one another in love; endeavoring to keep the unity of the spirit in the bonds of peace." I feel sad and gloomy of late. My thoughts are often gone astray. Many things step in my way. I seem to lie so far from God. My light grows dim. I am thirsty and faint. Oh that I could draw water from the wells of salvation, and sip its joys. But I am glad that I can still feel and emotion of love for God's people, and could they know how I feel tonight they would pray for me, a poor lonely orphan—a worthless worm of the dust.

EMMA HINES.

DEAR BROTHER GOLD:—I send you a letter of dear sister Lula Rowe. I have not her consent to publish it, yet I feel that it will be interesting to all lovers of truth and therefore she will not be angry with me for taking this liberty. This letter was indeed made precious to my soul, it came to me as a sweet evidence of being led by the spirit to do the bidding of the Lord.

While reading her experience in the LANDMARK I was made sensible of her anxieties as expressed in her letter and an inward voice seemed to bid me send her a word of encouragement. I put it off for several weeks until I became so burdened with a sense of her spiritual need and that I was required to render this service, that I could not help but yield to the warning voice. And when I received the reply telling me of her exercises of mind, my poor heart was made glad, not because she had suffered, but that the Lord had dealt with her as a child,

and that being thus exercised was an evidence to me that the blessed comforter had shown his poor worm the things of Jesus, that he did indeed require this service at my hand. I do feel that it is in this way that we are enabled to comfort one another with the comfort whereby we ourselves are comforted of God. To his worthy name be all the glory of our great salvation both in time and eternity.

Poor dear mama seems to improve a little as the spring advances, though she is almost helpless as when at her worst state. To you dear companions in tribulation who of late have so kindly remembered us with your loving words of encouragement and condolence through the medium of the pen, we would say that we feel that those words were spoken in due season, therefore were good and pleasant to us, "as an honey-comb, sweet to the soul, and health to the bones." O may the loving arm of Jehovah encircle us together with all the Israel of God enabling us to feel that he is our refuge and strength, a very present help in trouble. Love to the household of faith. In hope.

MISS SADIE D. LIVERMAN.

Columbia, N. C.

DEAR SISTER IN CHRIST:—You can never imagine with what love and joy I have read and re-read your sweet and loving epistle to one so unworthy as myself.

I had been exactly in the same situation as yourself, praying for an approval from some of the dear saints of God, such as I believe you to be.

I was in quite a deplorable condition, cold and barren, destitute, of spiritual life, it seems, could not even think of the boundless mercies of the Most High without wandering off after the vain things of this

life, but ah, you know my condition better than I can describe it, but when I broke the seal most gladly surprised was I to find that one of the servants of God had regarded me and had remembered me in their daily prayers, and as I began to read my eyes were blinded with tears so that I had to stop reading. Oh, what a feast to my poor soul, you doubtless know. I believe that God put it in your heart to write, for it was to me as good news from a far country. I felt surely that God had once more shown me his loving kindness and mercy, and I could bask in his smiles and sing praises to his great and adorable name.

It was quite a relief when I could feel that brother Gold had confidence in me to publish my communication, but still greater when I felt that the Lord remembered me, an unworthy servant, if one at all.

Dear sister, I so often feel my barrenness and unworthiness to write anything, and I know that if Jesus who is our all does not guide and direct me, I shall fall out by the way. I would so much love to be always found following in his footsteps, keeping near unto him. But ah, the wicked devices of satan are ever working in my willing heart to lead me astray and carry me captive at his will. But God who is rich in mercy, does in his own time and way bring me up to see my vileness and corruption and I am made to loath myself and repent in dust and ashes, and when I have almost despaired he sheds his love abroad and I can behold the sun shining behind the dark clouds intervening between me and my Saviour and I have to grope my way in the dark until our heavenly Father is pleased to reveal a star by which I may discern a glorious hand still leading me through the

dark valley of the shadow of death, and I can say with David, "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever." Oh, the loving kindness, tender mercy, and boundless love of the Prince of Peace to come among men, suffer the persecution of every nation, and at last shed his innocent blood on the rugged tree of the cross for hell-deserving worms of the dust, such as I feel myself to be.

On contemplating his greatness and majesty we are made to stop and wonder "What manner of man is this," we can but stop and gaze with awe and reverence, and bow with humble contrition of heart to the great triune God who speaks and it is done, commands and it stands fast, who rules both heaven and earth at his good pleasure without ever a collision or a hindrance to his great cause, and then we who are but the dust of the balance have a share in his cognizance that he should give his only begotten Son to die that we poor sinners might live. How great and matchless his love! Such that had we a thousand tongues all employed in the grand, wondrous theme we could never give half the praise and glory due to his majesty.

Write soon and a long letter if you can accept these few scattering thoughts of an unworthy writer.

Please remember my best christian love and best wishes to your mother and dear sister Anna Davenport. I hope for your dear mother a speedy recovery and feel that I do pray for the same. Especially remember my love to brother and sister Holiday, and their family, sister Barnes, Randal, and old sister Holiday. I feel that they are all near and dear to me. I would be especially pleased to visit you all, but I do not have time if I had

the means. I would be pleased to have you visit us at a near future time, but we must and will submit to the Lord's will, and now precious sister pray that we may meet in that long-sought, happy home where there will be no more sickness, sorrow, pain nor death. Affectionately yours.

LULA ROWE.

Idalia, N. C.

ELDERS GOLD AND LESTER:—My son Elder Wm. L. Hall, near Wellsville, Kansas, has requested me by letter to give through the LAND-MARK my view on a portion of the 10th chapter of Luke, which refers to the parable of our Saviour in regard to the man represented as going from Jerusalem to Jericho. He desires that I should treat of all types in the parable. I must confess that I feel entirely incompetent to write upon this or any other scriptural subject. I am made to doubt if I have ever written or spoken anything that has glorified God, or comforted the saints. If I ever had any light upon the scripture it all seems to be gone. And I feel that I am the most miserable, unworthy man on earth.

I have been tied down at home for 40 days with a lame, painful limb. And my mind dark as midnight, my appointments all non-attended. (My affliction is of the Lord and consequently right.) But to be shut up in a dark dungeon is grievous indeed. With Job, I feel to cry, "O that I were as in months past." But why should I weary you with complaints? I will leave off and try to offer some thoughts upon the chapter referred to above, hoping if it is the Lord's will, he will for Christ's sake enlighten my darkness.

In this the 10th chapter of Luke we have an account of the sending

out of the seventy disciples, "After these things the Lord appointed other seventy also." 1st verse, And told them, "The harvest is truly great, Pray ye, that he would send forth laborers into his harvest." 2nd verse. Thus we are taught how we are to obtain or expect laborers to be sent. I cannot believe the Lord would send a laborer into his harvest unqualified to labor since we read that the Lord hath said, "And I will give you pastors according to my heart, which shall feed you with knowledge and understanding." Jer. 3: 15. It seems to me if the Lord does this that we should be satisfied with them not giving them a training in the schools after he sends them. I think if the gracious Lord is so kind as to send them we should be grateful enough to him to receive them with thanks, and bid them God's speed, without running them through a polishing machine of human invention. The true church will never do this.

When the seventy went out as God sent them and returned, though they were as lambs among wolves, without purse or scrip, or shoes: Luke 10: 3, 4, they rejoiced saying, Lord even the devils were subject to us through thy name. And Jesus said unto them, "I beheld satan as lightning fall from heaven. Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." 18th, 19th verses. Thus we see that when Jesus sends his servants forth to preach that he causes even Satan to fall before the glorious gospel, and although they may encounter serpents and scorpions, which I suppose may be fitly represented by false teachers and opposers to the doctrine, yet nothing hurts them. Yet he told them, "In this rejoice not, that the spirits

are subject to you; but rather rejoice because your names are written in heaven. 20th verse, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth that thou hast hid these things from the wise and prudent and revealed them unto babes; even so Father; for so it seemed good in thy sight." 21st verse. So we see that the things of God are revealed to the children of God, who rejoice in his power. Christ then says, "All things are delivered to me of my Father: and no man knoweth who the son is, but the Father; and who the Father is, but the son, and he to whom the son will reveal him. Now this lays the axe at the root of all human excellency, and makes it plain that no human power can reveal a saving knowledge of God the Father, or Christ the Son to the children of men, hence we see that human instrumentality is swept by the board. And Christ is lifted on high as the only one who is to be honored to have power to make the wonderful revelation. Read 23rd verse, "And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. Also 24th verse. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them."

At this juncture in Christ's wonderful conversation, a certain lawyer, who I judge was very full of self importance, began to talk which leads to the parable spoken of. "And behold a certain lawyer stood up and tempted him, saying, Master what shall I do to inherit eternal life? Jesus said unto him, "What is written in the law? How readest thou? And he (the lawyer) answering said, Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he (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? Now comes the parable. "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance (not sent) there came down a certain priest that way and when he saw him he passed by on the other side. And likewise a Levite when he was at the place, came down and looked on him, and passed on by on the other side. But a certain Samaritan, as he journeyed came where he was: and when he saw him he had compassion on him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, take care of him; and what thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, he that showed mercy on him. Then said Jesus unto him, go and do thou likewise." Luke 10th. I have aimed to quote correctly. But to explain the parable and give the true meaning I undertake with much fear and trembling. May the Lord open it up to me that I may be able to honor him for Christ's sake.

Jericho was quite a noted place, it is often spoken of in the scriptures, probably not less than about

sixty three times. History tells us that the "City was situated in the valley of the Jordan, about 5 miles west of the river and 6 or 7 miles north of the Salt or Dead Sea, and that the portion of the plain where it stood was noted for its fertility, being watered by a large spring known as the Fountain of Elisha." The city is first mentioned says Schaff, as the place where the Israelites were encamped before entering the promised land. Moses looked down upon the plain of Jericho, from the summit of Nebo, Deut. 34:1. It was a town of considerable size, strongly fortified. Josh. 2:15. And very rich. Josh. 6:24-7, 21. It was here that Rahab received the spies. Josh. 2 Heb. 11:31. Here Christ met or rather saw Zaccheus and bade him come down from the sycamore tree, and taught him a wonderful lesson. Near this city the Saviour healed the blind men. Matt. 20:24, 34. I mention these circumstances in order to show that as the city was one of so much notoriety that it may have been the reason why the Saviour mentioned it as the place to which the men who went from Jerusalem had started to. It seems that there were thieves that infested the road on which the man was traveling. But who the man was we are not told, or what his business was we know not. Whether he was a professed worshiper or not we cannot of a certainty say. But it is evident that Christ uses him in the parable to teach his people an important lesson—and to teach the simple lawyer that he, (Christ) was not in the least frustrated by his questions.

Now my beloved brethren, I will if the Lord wills pen just what is on my mind in regard to the man, and of the circumstances connected with the wonderful narrative. I may be wide of the true meaning

of the parable. But such as I have give I unto thee. I think the man is designed to represent a legal worshipper when he started from Jerusalem. I think we was used to represent one who was very righteous in his own eyes, clothed with a garment, a garment of self righteousness, and cared nothing for Jerusalem that had the true worship, and who was blessed with the pardon of her sins. Read Isaiah 40: 1, 2. I think he was destitute of grace or of any true knowledge of the way of life. I mean that he figures as such an one, and was on his way to Jericho, full of the vanity of self righteousness like all mere nominal professors of religion, being ignorant of the righteousness of God, and going about to establish their own righteousness. See Rom. 10: 3. I say he may figure that character. For the world is full of such characters now—or else the Lord has not spoken by me. But God is very merciful and of tender compassion, and while we have no account of the thoughts of this man's heart, I think he may represent one struck down like Saul, by the way. I think he was shown by the spirit of God that his garments of self-righteousness were of no avail whatever. The animosity of his sins was so plainly visible to him that like as vile thieves he was at the sight of them completely stripped of all his garments of self-righteousness and left half dead, wounded and helpless, at which juncture, I think he is designed to represent a true penitent. For I think one who is truly convinced of his true condition by reason of sin feels so wounded that they may be truly represented as half dead. They cannot describe their anguish of soul. "God be merciful to me a sinner," is the cry of all such. Though there is not a word said about any thing he said or did. Only that

he was on his way to Jericho, and found in this condition.

Well do I recollect 48 years ago when I felt stripped of it appeared to me every hope, wounded and half dead, that I at times felt that death was the inevitable consequence, and I felt too guilty and sick to open my mouth. So it may have been with this man, or he may represent or figure such an one. Be that as it may, the lesson teaches us that vain is the help of man. The priest that chanced to pass had no word of comfort for the poor sufferer. The priest and the Levite I suppose both figure false teachers, only pretenders, for such characters can never offer a word of consolation to one in the condition of this poor sufferer, for their theory is do and live, and here is one too deeply wounded and too nigh dead to do: under the circumstances the system of works falls to the ground as nothing. Mention it and the poor wounded half dead one is made to fear and quake but the more, for they know that if life depends on that they must surely die, for they are too helpless to work. The priest and the Levite knowing nothing of the way of grace pass the one on either side, having no sympathy for the man, for they only chanced to pass that way, and so I suppose they went on their chance way and what became of them I know not—but it is my humble opinion that if sovereign, reigning grace does not stop such characters that their end will be awful in the extreme. A mere show of piety is but a poor thing at best. Having no notice taken of his condition by the two who I suppose would be held by the world as revered dignitaries, the poor man wounded and robbed of course could not look upon them as his neighbors. And they showed by their conduct that they had no

love for, or desire to neighbor with him, so he must remain in this pitiful condition without food or shelter unless help came from a different source. I cannot tell how long he was in this condition. But help at last came to him, he did not go to it. He was relieved in a most wonderful way. "A certain Samaritan, as he journeyed, came to where he was; and when he saw him he had compassion on him". This Samaritan represents or typifies Christ. And he went to him and bounded up his wounds, no account of his asking him if he would accept help, or that if he would only accept he would relieve him, but if he did or would not accept him he would leave him to perish. No, no, he went to him and bound up his wounds, pouring in oil which is to represent joy, or consolation, and wine representing grace, (for by grace we are saved,) and set him on his own beast representing the stone that lay in Zion, the gospel church. All the promises of God are in Christ or through Christ and he is the Living stone, the rock upon which the church is securely built and the gates of hell shall not prevail against it. Christ represented as a Samaritan, set this man faint and wounded as he was of his own mercy and goodness upon his own beast, this sure foundation, and brought him to an inn, and took care of him. What a miracle of grace, mercy, and goodness. I think the inn figures a gospel church, as an inn is for accomodation where one can rest comfortably, have food, a bed to rest on and shelter from storms and tempests. I think that the Samaritan taking the man to an inn, is fitly represented or fitly represents the care of Christ for his poor and afflicted helpless ones which are led by the spirit to live in union and fellowship with each other. What won-

derful kindness and neighborhood is typified in this touching narrative, how kind Christ is not to leave his poor and afflicted ones to die on the road to Jericho. After taking the man to the inn and arranging for his need, on the morrow when he departed, as it is his pleasure to leave his children to be sifted by satan at times for their good, thereby showing them where their dependance lies, he took out two pence and gave them to the host which I think figures the love and joy that is given the church when one is brought into the fellowship of the body represented by the word host. The host is filled with joy at the relation of a gospel experience and this is given them by the Samaritan who figures Christ. And said unto him, take care of him; and whatsoever thou spendest more when I come again I will repay thee. Christ not only silences the lawyer and shows plainly to all his people who is the true neighbor, but gives assurance of his tender care, love, and mercy for and to his afflicted ones, and teaches us that we should be kind and tender to each other, ever ready to come to the aid of one another when in affliction and trouble and to be tenderly affectionate and kind to any that we have reason to believe are in distress on account of sin, point them to the Saviour and alleviate their suffering when ever we shall have opportunity. Not to be like the haughty priest and Levite pass them by when we see them in their affliction. Notwithstanding we are powerless to give them the deliverance for which they sigh. Yet we can speak a word of cheer to them, and Jesus alone can repay, he alone can heal. Grace alone can save. When he comes again he will repay all that we may expend in relieving each others necessities while in this militant state. For he then will

change our vile bodies and take us to the world of peace and joy where the trials and afflictions of this world will be done away, and the shouts of glorious victory over death and the grave will make the high domes of heaven ring with long, loud and glorious, hallelujahs to God and the Lamb forever, and all the redeemed throng will be there to crown Christ Lord of all. I have written the foregoing under sore trials and bodily pain, and do not know if I have written anything that will give the least satisfaction or comfort to my son, or any one else, but hope that if it is published that the readers of the LANDMARK will throw the mantle of charity over my weakness and accept it as an earnest, though weak effort to honor the great head of the church. And as I know that my time is short in this life, and I must soon pass away and be forgotten of men, will you dear brethren and sisters, pray for me that my faith fail not, and that I may leave no blot upon the cause of Christ. Finally farewell.

J. C. HALL,

Gogginsville, Va.

UNION MEETINGS.

The next session of the Mill Branch Union is to be held with the church at Mill Branch Saturday and 5th Sunday in October.

The Skewarkey Union will be held, the Lord willing, at the Falls of Tar River Friday, Saturday and 5th Sunday in October.

The Black Creek Union is appointed to be held with the church at Beaulab, Sat and 5th Sunday in October.

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 XXXII..... No 21.

WILSON, N. C., SEPT. 15, 1899.

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EDITORIAL.

FALL OF ADAM.

A brother in Kentucky requests my view of the fall of Adam.

Adam fell by transgression that it might be made manifest what he is—dust. He returns therefore to dust from whence he was taken.

When men sin they are exhibiting their nature and character. It is like man to do this. He seeks his level. He becomes as one of us, says God, knowing good and evil, but is not able to put forth his hand and eat and live forever. He must be driven out into the earth to till the soil that yields thorns also and thistles unto him. Adam must finally go down into dust and become dust literally.

Then man's tendency is downward—or it is to fall. O Israel, thou destroyed thyself, but in me is thine help. That is it is the Lord only can raise him up.

Shame belongs to us. We have fallen from our uprightness. When we see our true condition we lay our

hand on our mouth, and our mouth in the dust, and cry out, unclean, unclean.

The same brother requests my view of the four beasts. Rev. 4: 6-8.

These four beasts have nothing similar to them. They are round about the throne of God. They are full of eyes within. Each of them has 6 wings. They are in the presence of God. Great knowledge is given them. A lion, a calf, a man and an eagle are the resemblances. Whoever saw such beasts? How high they are lifted even to the throne of God and the Lamb?

How wonderful to see Adam saved. A beast he is. Now without sin though he appears in the presence of God. The face of a lion, a calf, a man, an eagle—bold humble, a man—on earth—an eagle soaring high above the world. He is associated with the elders ascribing praise to the Redeemer. He is raised far above all principality and power, and above the world,—still he bears the name of a beast. The gifts of the ministry are here symbolized also.

P. D. G.

Brother W. T. Ingram requests my view of Jude 6.

Jude writes very little, but how comforting to those building themselves on their most holy faith, and how alarming to false builders and deceitful workers. He surely draws the line—does not make it—between those sanctified by God the Father, and preserved in Jesus

Christ, and called, and certain men who have crept into the church unawares, who were before of old ordained to this condemnation—ungodly men turning the grace of our God—not theirs—into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

They slink into the church, creep in slyly or unawares. Men can deceive the people of God. They can deny the Lord Jesus or his doctrine. They can turn the grace of God into lasciviousness by using it as a cloak to cover and conceal their corruption. They can cover under the cloak of religion to serve the devil of their own lusts in. Nay, such were of old ordained to this condemnation.

The question asked in Paul's day, why does God yet find fault, for who hath resisted his will? Nay, but O man, who art thou that repliest against God? His righteous sovereignty limits and bounds the wrath of man to the doing of what they intended for evil.

Who denies the Lord now? Is it those that proclaim his blessed power to save, or is it such as deny his power? Jesus has power over all flesh to give eternal life to as many as the Father hath given him, and this is eternal life to know thee, the only true God, and Jesus Christ whom he hath sent.

Not all are the true Israel that are of Israel. Ishmael was also a son of Abraham. The children of promise are counted for the true seed. In Isaac shall thy seed be called. Not all that came out of

Egypt were saved. Many miracles were wrought for or before some that perished. They were all baptized in the cloud and in the sea to Moses, yet they were not all saved. After the Lord saved the people, the Israelites, out of Egypt, he afterwards destroyed them that believed not. Some could not enter in because of unbelief. These things are written for our admonition and warning on whom the ends of the world are come. Eternal vigilance is the rule of those that truly serve the Lord. There is no truce, no discharge in this war. He only that endures unto the end proves that he is a child of God.

God is no respecter of persons. Even angels that kept not their first estate, but left their own habitation he (God) hath reserved in everlasting chains, or they are firmly bound in darkness unto the judgment of the great day.

We see that when Adam and Eve sinned they lost their estate or standing, and were driven out of the garden of Eden. Also Sodom and Gomorrah and other cities that sinned greatly are set forth for an example, suffering the vengeance of eternal fire.

Some angels are elect. (1st Tim. 5:21.) Then are there not some that were not? These are those that left their own habitation or sinned. God spared not the angels that sinned, but cast them down to hell, 2nd Peter 2:4. This proves that there were angels that sinned, and God spared them not.

There are many examples of God's righteousness in punishing

the wicked. God also will punish false teachers who subvert whole houses for filthy lucre's sake or for gain.

Shall not we fear God in the sense of serving him in the beauty of holiness—in godly sincerity.

Some people are much concerned about where the devil came from. I know there is a devil and many unclean spirits. The great concern with me is to realize my deliverance from him, and that Jesus destroys him. For Jesus is manifested to destroy the works of the devil. The Lord Jesus has complete power over him.

In the judgment of the great day the devil and his angels shall, with all the wicked, be cast into hell, a place prepared for the devil and his angels, and the righteous, all that truly serve God, shall enter into everlasting glory.

P. D. G.

MR. P. D. GOLD:—I write to you to request your view of Rev. 13:18. In fact I do not understand the chapter. I heard you preach at Prospect Hill, at the association held there a year ago and I was persuaded by your preaching that you could give a correct explanation of the above named scripture. And I would be glad to see your remarks on the same in your next publication of the LANDMARK. Yours truly.

A. H. D. KING.

Remark.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

The Lord's people get the victory over the beast, and over his image, and over his mark, and over the number of his name, See Rev. 15:2. Our friend desires to know the number of his name.

There is a fierce beast rising out of the sea, having seven heads and ten horns. This is not a natural beast as a lion or leopard.

But it is a persecuting, deceiving, cunning, destructive form or personification of false religion embodying all the vicious, deceitful, corrupting and destructive principles of false religion.

One of its heads is wounded to death, but still he lived. All the world wondered after the beast. The dragon gives him power and great authority. It is given him to make war with the saints or all those in heaven. All on earth worship him.

Observe this power is all from beneath, or of the devil. It is that devilish wisdom that is from beneath. It controls the whole world. God's people are not of this world. This beast persecutes the saints or those not of this world, but in heaven.

Another beast lamb-like in appearance but speaking as a dragon comes up out of the earth. He exercises all the power of the first beast. This is a modification of Old Rome, the mother of harlots, Protestantism—in the appearance of a lamb, but its spirit is that of the first beast and the dragon. He has power to deceive and control the nations, and has power to work miracles in the sight of the beast,

and to deceive and control the whole world.

God's people are in heaven, or preserved from this false destructive power.

This false religion imitating the religion of the Lord Jesus Christ has many denominations in its fold. But it is all the number of a man.

By the word number is meant all that is embraced in a body, nation, or organization. Hence the word number includes all that constitutes this monster. It is the number of a man. It concerns men. They are affected and controlled by it. It is of man, and not of God. It did not come from heaven, but from beneath—sea and earth.

By the term six hundred and sixty and six literally is meant the latin word that spells Roman Catholicism. Its full number of denominations growing out of this corrupt stock is the number six hundred sixty and six.

We know that God has only one church. His bride is one. His undefiled is but one. Men love plurality, idols, many gods, many idols, many denominations of men. This is all man's work. It is the number of a man. When man is fully developed in his corrupt character, controlled by the dragon, then this number will appear in its completeness.

Here is wisdom—to know that the names of all God's people are written in the Lamb's Book of Life, and that they are not of this world, but born from above, and that all false religion comes from beneath.

It is very important for one to

know what is false as well as what is true, what is of the devil, as well as what is of God, to know what is false religion in all its forms, or full number, as well as to know what is true. If one cannot discern between true and the false then he has not this wisdom. To know both good and evil is necessary to spiritual strength, so as to eschew the evil and cleave to the good. Here is wisdom.

P. D. G.

PURPOSE.

Elder J. T. Glover, of Georgia, requests my view of Rom. 9:17:

"For the Scripture saith unto 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 throughout all the earth."

We should desire to know what is meant by this declaration of inspiration. While we are inclined to judge of the meaning of scripture by our own likes or dislikes, that is no criterion, but if followed may mislead us.

The declaration of God concerning Pharaoh is very plain, "Even for this same purpose have I raised thee up," etc. God raised up Pharaoh. Without doubt he was a mighty monarch. There stand to this day witnesses of the strength of that kingdom. The monuments of architecture, of painting, etc., are a wonder to every age of the world, of the skill of these ancient Egyptian kings. But who made Pharaoh so great? Who raised him up so high? It was the God

of heaven who raiseth up one and putteth down another.

How did God show his power in him? First—instead of bringing great armies against him—he smote his gods. The Egyptians worshipped the river Nile, frogs, lice, flies, cattle, etc. The Lord turned the river Nile into blood, he filled their houses with dead frogs—he sent swarms of flies—he sent lice on their bodies, he smote their cattle with plagues, he slew their firstborn, he caused Pharaoh and his host to be drowned in the sea. He hardened Pharaoh's heart, and thus Pharaoh showed the enmity of the proud heart of man against God, and also that false gods not only cannot deliver, but become a great curse to all that worship and serve them.

What was the effect of this? Did it humble Pharaoh? No. It was not done for that purpose. Perhaps if that had caused Pharaoh to repent and be humbled the world would have approved it. No, the object was not to bring him to repentance, but it was that God's power might be known in all the earth, or that his name should be declared throughout all the earth.

God will be exalted over the heathen, and above all his enemies. For God will have mercy on whom he will have mercy, and whom he will he hardeneth. Then it is said, "Why doth he yet find fault? For who hath resisted his will," or who hath defeated his purpose?

The purpose of God to make known his own glory is always blessed. So great is his glory that the sacrifice of all opposing for its

consummation is always righteous.

The destruction of Pharaoh with his host was the destruction of what is wicked. The exaltation of God's glory is altogether righteous, and hence always good.

The stronger Pharaoh was, or the more he was lifted up, the greater was the display of wickedness in oppression to Israel and in opposition to God's will. Therefore the greater was the display of God's righteous power in his destruction. Had Pharaoh been a very small king but little would have been the display of God's power in his overthrow.

Do you love mercy and feel the need of it? Then hope thou in God's mercy. He will have mercy on whom he will have mercy, and if you love mercy that is a sign that you have found mercy in his sight.

Is ones heart hardened under judgment of God? Whom he will he hardeneth. All is to glorify him. If you love this glorious, sovereign, righteous God then blessed are you.

P. D. G.

GUEST WITH A SINNER.

It was Zaccheus with whom Jesus was gone to be a guest, "at which they all murmured," and to whom Jesus said, "This day is salvation come to this house, inasmuch as he also is a son of Abraham."—Luke 19.

For Jesus to be a guest is to carry salvation to the heart. Zaccheus was a Jew; but after the Jews came

under bondage to the Romans, he accepted office from the Roman government to collect heavily imposed taxes from the Jews; which office gave him the privilege of extorting from his brethren more than was lawful for his personal use, and which he used till now rich. Thus turning traitor to his nation and extorting from and oppressing his brethren already sorely oppressed, made him loathsome to the Jews and condemned by all good people, and respected by none. I suppose he was regarded by the Jews as we did a "scallawag"—to oppress and extort upon the Southerners just after the civil war. These tax-gatherers were called "publicans," and Zaccheus was "chief among the publicans," which implies he was chief among, in the estimation of the world, a social outcast. Perhaps for this cause they—the Pharisees especially—murmured the louder, and Jesus was led to say, "The Son of Man came to seek and save that which was lost."

This proves that Jesus can and will save the chief of sinners, however degraded morally and socially. Paul was the chief of sinners too, and was just as far from the kingdom as Zaccheus was, but his sins were of a different caste; they did not infringe upon the laws of good morals or polite society, as held by the world. Therefore when Paul was converted and he went to be guest, as it were, with the gospel church composed of the poor, common people, "they all murmured" against him, and not against Jesus. So we see they murmured, not so

much against the sinner as the class of sinners. A sinner, however grossly violating the laws of God, if he retains the estimation of the polite world, is acceptable; otherwise, though less critical, he is offensive.

But Jesus still will save the lost, of whatever class; and to save is to be guest with them, or abide in their heart "the hope of glory," and the accompanying grace brings down the high—in a worldly sense—and exalts the low till all are one in Christ. But "they all" who get their religion as they are commanded to get their daily bread, or by good works, till so rich in legal righteousness as to be "more holy than thou," were offended then, and are offended now that Jesus is gone to be a guest with a sinner. They claim Jesus to be their Lord and their God: they have nothing in common with such outcasts, and he should not. Yet they—good Pharisees—seem to send freely of their money to have such converted—apparently, the more willing and profuse the farther they are from home—yet, when converted, they do not want them received into "their church." Nor do they relish "mourners" seeking at their home altars interfering with their revivals; as that the high in the social scale will not seek in common with such. I have known churches of Christ (so-called) where all would come together around the communion table and partake with a general look of consecrated sanctity, when most of the members would not speak to a few poor, plain,

common members; or if one did give a nod of recognition it was with look and gesture that said, "Keep your distance, nor presume upon your membership here to suppose that I am going to recognize you outside this house." And thus they murmured that Jesus was guest with such people. A lady who professed to be very zealous for Christ and his cause, speaking of the Primitive Baptists in a certain locality, said to me that "if Jesus were on earth he would not associate with them." "Why?" I asked. "Are they thieves and robbers?" "No." "Are they murderers, defaulter, blasphemers, or criminals of any kind?" "No, no," to all of these "Then what is the matter with them?" I asked. "Well, they are—just so poor, ignorant, and so common." I told her he did associate with just such when personally on earth, and doubtless if he were here now—which he is, in his people—he would again; and was it not she who refused to associate with Jesus? And then she murmured because I said he was a guest with sinners.

I have been considering a sinner in the sense in which Zacchens was presented one; that is, as so low in the moral estimation of the world, and which is to gauge and judge one, not by the law of God, but the opinion of men. In the general sense in which the term is accepted, I think I may truthfully say that all who deny salvation "by grace through faith" stand more or less closely identified with those murmurers against Jesus. For they

believe that one must have done righteous deeds of law till good in themselves before Jesus can or ought to come to them in salvation. Then for one to say he is still a vile sinner and claim that Jesus abides in him, is for them to murmur that he is guest with a sinner. According to their idea Jesus can never be guest with a sinner. But thanks to his name forever, he came to seek and save lost sinners. And he seeks them and quickens them into life, then calls them—not the righteous—to repentance, and then tells them "seek ye my face," while they, made alive from the dead to feel their need of him, respond, "Thy face Lord, will we seek." Then, "not by works of righteousness which we have done, but according to his mercy he saves us." With such only is Jesus a guest, and with whom he sups; and such only have his spirit; and that spirit will never murmur that Jesus is guest with a sinner, or refuse to associate with its own in whomsoever found. "The servant is not greater than his Lord," said Jesus to his disciples. If he can cleanse the heart and then go in and sup with Mary Magdalen, why surely I can. I can never stoop so low to reach a mortal as Jesus did to reach me. To murmur that Jesus comes to a sinner just as he does, whether in salvation or visitation, is to declare plainly you have not his Spirit which is not divided, but one in his people, even as he and the Father are one. Blessed Lord! I am unspeakably glad he will be a guest with a sinner; else my soul were helpless.

R. A. P.

SCRAPS.

One says, "I am still of the same mind I have been for years." It is good to be of the same mind you were years ago if that was the right mind you had then. But if you were wrong years ago, the longer you remain in that mind the worse for you.

A change of mind from worse to better is evidence of improvement.

A brother desires to know what I think of Morman preachers. I think if one is a genuine bible Baptist he has no use for them, but if a man is easily led away they are the fellows to entrap him.

They creep into houses and lead captive silly women, and in that phrase "silly women" is included men easily beguiled by appearance. A woman is easily ensnared by what is pleasant to the taste, and fair to look upon. Beware of woman preachers or any one that does not bring the doctrine of the bible.

P. D. G.

REQUEST.

Printers desire that correspondents writing matter for the LANDMARK will write on one side of the paper only.

Ed.

Send on orders for bibles again if you desire them, \$1 each.

Ed.

Please send on dues for LANDMARK. Receipts are very small.

P. D. G.

ASSOCIATIONAL NOTICE.

The 15th annual session of the Tois not Association will meet the Lord willing with church at White Oak, Wilson Co., N. C. on Saturday before the 3rd Sunday in October at 11 a. m. and continue three days. A cordial invitation is extended to the brethren. White Oak is 10 miles below Wilson, and near Saratoga. Wilson is the nearest depot.

The Black Creek Primitive Baptist association will be held with the church at Upper Black Creek, Wilson Co., commencing on Friday before the 4th Sunday in October. Brethren coming by rail will be met at Lucama, N. C. on Thursday before and taken care of. A general invitation is extended to all who desire to come.

O. L. Yelverton, CPk.

Call for reduced tickets.

DEAR BROTHER GOLD:—I have been asked by several of the brethren and friends to give them the receipt for a medicine that my wife uses to destroy bed bugs, some of whose names and addresses I have forgotten, and if you will allow me to do so I will just give the receipt through the LANDMARK, and there by answer all at once.

$\frac{1}{2}$ oz Corrosive Sublimate,

$\frac{1}{2}$ oz Camphor Gum.

To 1 pint Spirits Turpentine.

The above is poison but not dangerously so, if properly used. My wife has used it whenever necessary for a number of years, and I know the same to be sure destruction to bugs, ants, etc, that trouble about the house. Very truly yours.

W. J. STEPHENSON.
Smithfield, N. C.

Brother G. H. Fitts requests my view of Heb. 10 : 14.

"For by one offering he hath perfected forever them that are sanctified.

Sanctification begins the work of salvation. Redemption completes it. That is the Father sanctified—set apart, chose the vessels of mercy, the elect in Christ. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit. Sanctified by God the Father, preserved in Jesus Christ and called.

Jesus is the perfect High Priest. He offers himself without spot and obtains perfect redemption or perfects forever them that are sanctified. His work is perfect. He laid down his life for the sheep. An atonement is always made for a certain number. That is it is not an indefinite offering. It is putting what is offered in place of what is guilty, and removes the guilt by making satisfaction—a propitiation. An innocent one takes the place legally, justly, of the guilty by reason of covenant relationship.

Jesus came by a perfect tabernacle. The covenant is new and perfect—the Lamb is holy, the offering is acceptable to the Lord. He completes the work, and obtains eternal redemption. He offered himself but once.

He ascends into heaven as proof his Father is well pleased and that his work is finished.

P. D. G.

NOTICE.

Remember the price of the LANDMARK is one dollar a year. Please help us to obtain some new subscribers. Old subscribers can pay back dues at one dollar a year.

OBITUARIES.

NANCY HEAD.

Sister Nancy Head, widow of W. H. Head, died July 5, 1899. She left her home in Monroe county, Ga., on a visit to her step-daughter who lived in an adjoining county, and while there was stricken down with paralysis, after which she only lived a few days. She was brought back to her home at Forsyth, where the writer of this notice tried to speak some words of comfort and consolation to the bereaved children and friends who were present to take a last look upon one they so dearly loved.

Sister Head was born February 15th, 1830, making her age 69 years, 4 months and 20 days. She was a very extraordinary woman, being possessed of great energy and strong resolution. She was in very feeble and delicate health for many years, so much so that several times during her life she was so low that there was but little hope of her recovery, and though in such feeble health she seldom failed to attend her meeting which she loved and delighted in so much. She would often go when it seemed that she ought to have been in bed, and with all this she was so cheerful and spiritually minded that it was a pleasure to meet with her. She was firm in her belief, and a true Baptist indeed, and will be greatly missed by the church as well as by the children and many friends. But we believe the good Lord has taken her from a world of trials and afflictions to that haven of rest where there is no more sorrow or parting.

Sister Head joined the Primitive Baptist Church at Falling Creek, Jasper county, Ga., about the year 1850, and was baptised by Elder James Montgomery. After her second marriage they moved to Monroe county and joined the church at Smyrna November 27, 1869, where she lived a consistent member and lovely sister until her death. Her first husband's name was Adams, hence she had two sets of children; also two step-daughters, all of whom she loved. They are all of age, and have families. It is to these children and grand-children that I wish to say a few things in conclusion of this notice.

You have lost a lovely, good mother, one that was ready to administer to your

wants and needs, a devoted christian mother. She is gone never to return. The good Lord has seen fit to take her to Himself. But she has left bright evidence with you that she is now enjoying that eternal rest that remains for the people of God.

Remember her and try to profit by the example and advice she has given you. May the God of all grace sustain and guide you, that you may again meet her on the shores of eternal deliverance.

After the services her body was deposited in the cemetery at Forsyth by the side of her husband. May the Lord have mercy on us all, is our hope.

D. G. McCOWEN.

Forsyth, Ga., July 20, 1899.

DEACON JOHN SMITH.

Our beloved brother, Deacon John Smith of the church at Hunting Quarter has gone from this world of cares and sorrows to dwell in the peaceful rest of his blessed Jesus forever.

In his early life he did not like the Primitive Baptists, but he was one of the Lord's people and therefore He, at His own good time visited him by His grace and awakened him to a sense of his need of his forgiveness of sins. This the Lord gave him and made him feel the need of the fellowship of the saints so much that on Saturday before the fourth Sunday in April, 1884, he was received into the fellowship of the aforesaid church and on Sunday he was baptised by this writer.

Proving to be called of God to the office of Deacon he was ordained to that office on the fourth Sunday in June, 1891, which office he filled well.

He provided well for his own house and didn't forget the poor, and needy. His pastor he was always mindful of and did his part in conveying him to and from the meetings of his church. I know whereof I speak, for I served them for 18 years.

During the heavy freeze in last February he slipped on the ice and shot himself through the foot. From this he never recovered, for it was the Lord's day to call His servant home. Therefore, after lingering for some days (the date of his death is not at hand) the Lord took him away. He told his wife that he wanted to stay with her and his little son to try to take care of them but he knew he must go. His fellow deacon Allen Hamilton wrote to me

and said that he felt greatly bereaved in the loss of his true yoke fellow. The whole church and the community miss him and, I though so far from them miss him very badly, but we all are satisfied that our loss is his gain in the Lord Jesus Christ.

Besides the church and his friends, he has left a very loving companion (who is our sister in the Lord) and two sons who deeply feel their great loss. The Lord comfort them with his presence which shall not die nor be taken away, and comfort us all in our loss is our prayer in the name of Jesus Christ our Lord. By one who loved him.

L. H. HARDY.

AQUILLA A. HIGH.

Died, at her home near Wilson, N. C. July 14th 1899, Mrs. Aquillia A. High, widow of Gaston High. She was born Oct. 1834, and married Aug. 25th 1850, age 64 years and nine months.

Mrs. High never made any open profession of faith, but she led a sweet, gentle, christian life, and was loved by all who knew her.

She was a great sufferer, had dropsy of the heart, but even to the last was so gentle and patient in all her terrible sufferings, and had a bright, cheerful word for every one. She dropped quietly to sleep.

She had every attention and comfort that her beloved daughter Viola, kind friends and neighbors could give.

She left five children, three sons, and two daughters to mourn their loss. May the Lord bless and comfort them; for we feel that she is where the sorrowful cease from troubling and the weary are at rest.

A NEIGHBOR.

The 38th session of the Whitakers Academy will open on the 1st Monday, September 15th and close the last of May. Board can be obtained from \$8 to \$10 per month. Tuition from \$10 to \$20 per half term, to be paid in advance. Tuition for short-hand, type-writing extra. No deduction made except in cases of protracted sickness. For further notice inquire of

A. J. Moore, Principal.
Whitakers, N. C.

APPOINTMENTS.

ISAAC JONES.

- Upper Town Creek.....Tuesday after 4th Sunday in Sept
- Lower Town Creek.....Wednesday
- Old Sparta.....Thursday
- Conoeta.....Friday
- Thence to Kehukee Association
- Conoho.....Tuesday after Kehukee
- Williams.....Wednesday
- Falls.....Thursday
- Conveyance needed.

W B WILLIAMS

- Seven Mile Association
- Bethsaida.....Monday
- Hannahs Creek.....Tuesday
- Rehoboth.....Wednesday
- Fellowship.....Thursday
- Thence to Little River Association.

L. I. BODENHEIMER.

- Smithfield Thursday before 4th Sunday in Sept.
- Little River Association
- Clement.....Monday
- Johnston Union.....Tuesday
- Cross Roads.....Wednesday
- Beulah.....Thursday
- Wilson.....Friday
- Kehukee Association
- Cross Roads.....Tuesday
- Mt Zion.....Wednesday
- Lawrences.....Thursday
- Williams.....Friday
- Conveyance needed.

P. W. WILLIARD, J. A. BURCH AND J. M. HARRIS.

- Eno Association
- Little River Association
- Fellowship.....Monday
- Little Creek.....Tuesday
- Bethany.....Wednesday
- Cross Roads.....Thursday
- Thence to Kehukee association
- Conoeta.....Tuesday
- Tarboro.....Wednesday
- Lower Town Creek.....Thursday
- Pleasant Hill.....Friday
- Contentnea Association
- Conveyance needed.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 23rd session will open Oct. 17th and continue 24 weeks—6 school months. Good opportunities given for preparing for college or business. The principal has an experience of more than 20 years in teaching. Neat, suitable, and well furnished buildings. Musical instruments good. Beautiful and healthy location away from temptations of towns and cities. Good water, daily mails except Sunday. Conveyance to and from railroad furnished gratis. Terms moderate. Write for circulars and testimonials.
JOHN W. GILLIAM, Principal.
Morton's Store, Alamance Co. N. C.

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WILMINGTON & WELDON R. R.
AND BRANCHES
AND ATLANTIC COAST LINE
RAILROAD CO., OF SOUTH
CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED July 31, 1899.	No 24 Daily		No 35 Daily		No 41 Daily		No 49 Daily	
	A	M	P	M	A	M	P	M
Lv Weldon.....	11 50	9 43	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.....	12 55	10 36	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 21	.....	6 00	.....	.....	.....	.....	.....
Lv Rocky Mt.....	1 00	10 36	6 45	5 40	12 25	.....	.....	.....
Lv Winton.....	1 58	11 14	7 10	6 20	2 40	.....	.....	.....
Lv Selma.....	2 55	11 57	.....	.....	.....	.....	.....	.....
Lv Fayetteville	4 30	1 10	.....	.....	.....	.....	.....	.....
Ar Florence.....	7 25	3 15	.....	.....	.....	.....	.....	.....
.....	P M	A M	.....	.....	.....	.....	.....	.....
Ar Goldsboro.....	.....	.....	7 50	.....	.....	.....	.....	.....
Lv Goldsboro.....	.....	.....	.....	7 01	3 21	.....	.....	.....
Lv Magnolia.....	.....	.....	.....	8 09	4 25	.....	.....	.....
Ar Wilmington	.....	.....	.....	9 40	5 50	.....	.....	.....
.....	.....	.....	.....	P M	A M	P M	.....	.....

TRAINS GOING NORTH.

	No 78 Daily		No 102 Sundays		No 39 Daily		No 40 Daily		No 48 Daily	
	A	M	P	M	A	M	P	M	A	M
Lv Florence.....	9 40	.....	7 45	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	12 20	.....	9 45	.....	.....	.....	.....	.....	.....	.....
Lv Selma.....	1 50	.....	10 54	.....	.....	.....	.....	.....	.....	.....
Ar Wilson.....	2 35	.....	11 31	.....	.....	.....	.....	.....	.....	.....
.....	.....	A M	.....	.....	.....	.....	.....	.....	.....	.....
Lv Wilmington	.....	.....	7 00	.....	.....	.....	.....	.....	.....	.....
Lv Magnolia.....	.....	.....	8 34	.....	.....	.....	.....	.....	.....	.....
Lv Goldsboro.....	.....	5 15	9 45	.....	.....	.....	.....	.....	.....	.....
.....	.....	P M	A M	P M	P M	.....	.....	.....	.....	.....
Lv Wilson.....	2 35	5 45	11 31	10 38	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.....	3 30	6 15	12 07	11 35	.....	.....	.....	.....	.....	.....
.....
Ar Tarboro.....	.....	.....	7 04	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....
Lv Rocky Mt.....	3 30	.....	12 09	.....	.....	.....	.....	.....	.....	.....
Ar Weldon.....	4 32	.....	1 00	.....	.....	.....	.....	.....	.....	.....
.....	P M	.....	A M	P M	.....	.....	.....	.....	.....	.....

†Daily except Monday. †Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 15 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 43 p m. Returning leave Sanford 2 30 p m, arrive Fayetteville 3 45 p m, leave Fayetteville 3 50 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 16 p m. Connections at Fayetteville with train

No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 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 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 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 Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 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, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m.

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 a m, arrives at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 03 p m, arrive Springhope 10 40 a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m, Nashville 11 22 a m, 5 25 p m, arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m and 2 50 p m.

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass Agt.
J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

LOYD'S PRIMITIVE BAPTIST HYMN BOOK—PRICES.

Plain sheep bind mg, single copy, by mail 50 cents. Per dozen, by mail \$5.00. Morocco binding, plain edge, single copy by mail, \$1.00. Per dozen by mail \$9.00. Morocco binding, gilt edge and gilt cover, single copy by mail \$1.25. Per dozen, by mail \$12.00. No less than half dozen will be sold at dozen rates. Books sent to any part of the United States or Territories, postage prepaid, cash in advance. Send money in Registered Letter, or Money Orders, or by Express. Address ALVIN CLARK, local and general agent Wilson, N. C.

VOL. 32.

OCTOBER 1, 1899

NO 22.

Zion's Landmark.

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— AT —

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(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.

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JRCompton 17a00

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:—Some of our brethren and sisters seem anxious to know my reasons for not traveling more, so I have thought to write them through the LANDMARK. In the first place, I must say it is not because I have no love for my brethren and sisters in other sections, nor can I say it is because I have no impressions to travel, for I do feel some-times like if I had an opportunity I would go and see and preach and pray with God's people all over this country, for I do dearly love Primitive Baptists wherever I meet them.

The first time I ever tried to preach was at my own home church on Saturday before the 2d Sunday in June, 1867, when I was but two months over 20 years old. Our pastor at that time was Elder John Jones. He was an able preacher, and one of those old fashioned fathers in Israel who took great pride in nursing a child in the ministry, and he had at that time the care of four churches, and I tried to hover under his mantle as much as I could, and chose rather to go with him to his appointments than to make appointments in my own name, for I so often tried to preach and made such a complete failure, and he was one that, as I thought, never failed. Soon after I was ordained, he being old and feeble, requested some of those churches to call me in as assistant pastor, which they did, and I would assist the old brother in baptism and the sacrament, and it was a source of pleasure to me to

do anything that would relieve him of any kind of burden, for I loved him as a brother.

In December, 1875, he died, being a little more than 84 years old, and I was soon called to serve some of those churches as pastor, one of which I am yet serving, and being called upon to attend so many funerals and other special meetings, that my preaching time from then on till now has been taken up in traveling round and round over nearly the same territory.

Another reason is this, I have never been able to travel much for want of means, and for me to attempt to travel at the expense of my brethren, I always have fears that the burden thus imposed upon them would more than balance the benefit I might be to them, and therefore I have never ventured very far from home, but few times; but I must here confess that when I have traveled the brethren have treated me with all the christian courtesy that I could ask, in fact they have done all on their part to render me comfortable, and to make me feel at home with them, and I appreciate their love and fellowship as highly perhaps as any one.

The third and last reason that I will give in this letter, is my endearment to my family. When I go from home to stay more than just a few days, it renders them miserable, and their misery renders me miserable. I have been hundreds of miles from home, having good, warm and lovely meetings,

and enjoying the fellowship of the many good brethren and sisters, and just at the very time when one might have thought that I was having all of a good time, some secret spirit would rise up in my mind and say, are you entitled to all this enjoyment at the cost and to the exclusion of all the enjoyment of your wife and children who are at home at work with broken hearts on account of your absence? And I have fears that I am not, for I have just as much evidence of the Spirit when preaching in my own neighborhood as I ever have any where, and while my wife is not a preacher, neither does she pretend nor lay any claim to any such thing, yet she is a christian, and seems to enjoy divine worship just as well as I do, (outside of a divine fulness that I believe all God's preachers enjoy while preaching that they nor any one else can enjoy any other way,) and when I travel away from home to preach, my absence deprives her of the pleasure of even attending the meetings near home, and when I travel around near home, and take my wife with me, and enjoy those seasons of love and praise, and can look into the congregation and see that she is enjoying it too, and can see that her dear old soul is full and overflowing with the same love that fills mine, it makes my joy more complete. It seems rather to sweeten the oil of gladness with which my soul is made happy and it seems to me there is as much preaching needed near home as I can do, and so why need I go so far from home to find something to do? And not only this but often in my own family devotion we taste the same good word of God and the world to come, and this makes home so sweet that we join with the poet and sing, "We need not go abroad for joy, we have a feast at home."

But some one may think by this time that I have forgotten to read Luke 14 : 26. No, if I am not deceived I try as hard to fulfil that scripture as any other. That scripture does not mean that preachers shall hate, forsake, nor neglect their family to the exclusion of all their enjoyment in this world, and thereby excuse themselves from the great responsibility they have assumed as the head of the family. We are no more taught in that scripture to hate our wife and children than we are our own life, and we are taught again in Matt. 19:5, that a man shall leave father and mother, and cleave unto his wife, and the twain shall be one flesh; and Paul tells us in Eph. 5:29 that no man ever yet hated his own flesh. That scripture just means to my mind that we, not only we the preachers, but we the people of God, should hate or forsake every uprising principle that opposes obedience to God whether it is in father, mother, brother, sister, wife, child, or in our own carnal life, and applies as much to private members as preachers. I don't think a person is bound to be a preacher to be a disciple of Jesus Christ.

John had some disciples, and they no doubt were men who adhered to the discipline which he taught, and so I have thought that it is possible for a person to be what we call a christian, and not be a disciple from the fact they do not adhere to the discipline of Christ. Sometimes Baptists that are not preachers will let very little things hinder them from attending their church meetings. Some will excuse themselves on the ground they do not feel specially impressed to go to meeting, and then almost any little frivolous thing will do for an excuse. Some will idle around town on church day, and some that are not disposed to be idle will put

off going to town or to mill until church day in order to have an excuse, and thereby save a day's work. Now we do not say that such careless members are not of the redeemed, but we do say that while they thus serve the flesh they cannot be Christ's disciples.

I do not mean by this letter to measure the call nor limit the bounds of any one, but have only tried to tell some of my own reasons for not traveling more, and for devoting more of my time to preaching near home.

A. M. DENNY.

Dale, N. C.

DEAR BROTHER GOLD:—I have for some time felt impressed to write a part of what I hope to be the dealings of the Lord with me, but unworthiness and feeling that my experience is so little compared with others that write to the LANDMARK I have put it off until now, and the impression grows stronger each day.

I first became concerned about the welfare of my soul when I was ten years old. I heard Elder John Gardner preach at St Lewis at the time, and that night while reading a hymn I saw myself justly condemned before God. I began to cry, and mama asked me what was the matter? I told her I was so bad. I remembered when I retired I begged the Lord to have mercy on me. After that I would often have serious thoughts about death and the welfare of my soul after its departure from this world.

I greatly admired Elder Gardner, and would think of him and wish I could see and hear him preach, would look in the LANDMARK to see if he had a letter therein. I could not enjoy worldly amusements as some did, though I tried to be happy and gay. My school-mates would often tell me I was

curious and not like other children.

I loved to hear the Baptists preach, and loved to hear the preachers and members talk. I would often try to pray and many times all I could say would be, "Lord, have mercy upon me a sinner," and "Lord help me, save me."

The autumn of '97 I went off to a Methodist school, and got in so much trouble on account of my sins I could not see a moment of peace. In a short while after school began they had special religious services for the benefit of the unconverted ones. They would say, all who want to be a christian kneel for prayer, etc. I wanted to be a christian, and thought if there was anything I could do I was going to do it. I would go to prayer-meetings, kneel for prayer, and did all I could to get relief, but my burden remained and grew heavier, until it would seem at times that I could not bear it. I would cry and mourn, wish that I never had been born, would often while watching the sweet little birds flittering about in the air wish I could exchange places with them. Finally, I felt like I could do nothing more, that my prayers had failed, the prayers of my teachers and school-mates had failed, and I would give it up, felt like I would be lost and that night when I retired feeling that I would be sent to torment for my many sins all at once I felt so light and happy I wanted to sing. Everything in the room looked so light and beautiful, and I felt like my Saviour was near, and felt his presence then if I ever have, and I could hear the sweetest music. I got up and went to the window, the moon was shining and it seemed that it shined with more brilliancy than ever before. I could still hear that sweet music, "Home, sweet home," but could see no one.

I felt like I could sing praises to my blessed Redeemer forever. My joy did not last long. After a short while I got into trouble again. My friends there seemed to be so light-hearted and happy I wanted to be like them. I thought I wanted to be a Methodist, though I still loved the dear old Baptists, but would try to think I did not, and was so much afraid that my school friends would think I did, I would say many bad things about them—that they were selfish, ignorant and many other things, and said I certainly was not going to be an old Baptist. I got in so much trouble I thought perhaps I was deceived, and all my joy that night was imaginary, and would doubt that I had been born again. Finally I concluded that if I would join the church I would be happy again, so I joined because I was in so much trouble, and did not know what else to do, and thought I wanted to be a Methodist. I wanted to be immersed then, but did not say so because I was afraid they would think that was too much like the "Hard Shells," as they called them. I felt a little better for a short time, but oh trouble came tenfold. For a short time after I joined the Methodist church I thought I was as good as any of them, and thought I would go on and be a great worker for the Lord. Oh how vain and foolish I was. "He that exalteth himself shall be abased."

I wrote to my parents that I had joined, and it was three long weeks before I heard a word in reply. The third week is one I can never forget or describe my feelings. I felt like mama and papa had forsaken me because I had joined the Methodist church. O, I was in so much distress.

I would go to preaching hungry and get nothing. It seemed that I longed for something I knew not

what. I was very sorry that I had joined that denomination, for I saw that I was in the wrong place. I was very much dissatisfied and felt like I had deceived them, for I knew I was not like they were. O how I longed to be free from such trouble.

I returned home in May ('98.) I was very thankful to be at home once again and to be with the dear ones, but I felt like mama and papa did not love me as they had because I belonged to the Methodist church. I felt like none of the Primitive Baptists had any use for me, and when I was in their company I felt like I was in the way and they did not want me where they were, and felt like I had no friends on earth or in heaven, no home nor resting place anywhere, and felt to be one alone.

The week before the 1st Sunday in July ('98) I heard that Elder Gardner was going to preach at La Grange on Sunday. It struck me that that was the same man I had heard at St Lewis ten years before, and I was very anxious to go. I went. Brother Gardner was there, and as soon as he began to preach I knew he was the man I had longed to see years before, and it seemed that he preached directly to and for me. That was the first sermon I ever enjoyed or understood. I felt like some body had told him my feelings. O how my heart went out to him. After preaching I was introduced to him, and he was told that I heard him once before, and had said that I should never forget it. Then he asked me if I had a hope, and I told him I was a Methodist. O I cannot tell how bad I did hate to tell him that, for I felt like he would not like me at all when he found that out. He asked me if I was satisfied, and I told him I was. O, if I could only have taken that back I would not have regreted

it, but I had told him an untruth, and I felt condemned for it.

Next day a young man joined and was baptized. I wanted to go with them in the water so much. No one can ever know how my poor heart ached, and how much sorrow I was in. Words fail to express my troubles the following week. I felt to be one alone in the world—not a friend to go to. I would try to pray to the Lord to show me if I was in the wrong place, and direct me, lead me in the right path, and often times was made to cry, "O wretched mortal that I am, and would feel like my prayers went no higher than my head. Every time I would go to hear the Baptists preach I would think I would go no more, but when meeting time came I felt like I could not stay away, though I felt like I was not fit to be where they were, and when I would see them all talking together at church I would wish I could be one, but I did not want them to know it.

Once while a good brother was talking to me about the Methodists and Baptists, he asked me if I was sprinkled or dipped. O how I did hate to tell him in the presence too of a Baptist preacher that I was sprinkled, for I felt then that they had confidence in me. I tried to hide my feelings from them all I could.

One night when I had prayed to the Lord to show me if I could ever hope to be a Baptist, I fell asleep and dreamed that a very dear friend and I were sentenced to be put to death, and it was left to Elder Gardner to decide whether we should live or die, and I felt like I was sinking when brother Gardner spoke and said we could live, and took me by the hand. This dream comforted me some, simple as it may seem, and I wanted to join the church next day and our dear pas-

tor preached very much to my comfort.

I attended the association at Nahunta and feasted upon the good preaching. It did me so much good for a Baptist to speak to poor unworthy me. I felt unworthy of shaking hands with one of those dear saints. And dear brother Merideth, I shall never forget his precious and comforting sermon. In his discourse he spoke of the Methodists several times, said that perhaps there was one under the sound of his voice then that wanted a home with the old Baptists, "come on my Methodist friend," said he. O how I did want to go and clasp his hand. I felt like some one had told him all about my feelings. On Monday when a precious brother told me goodbye he asked me how I had been getting along since he saw me last. O how comforting it was to me to know that a Baptist preacher should feel that much interested in me. That afternoon while a brother was talking to me he asked me if I had a hope. I told him no. I soon felt condemned for denying it, and saw much trouble about telling the untruth.

That night when I retired meditating upon my condition and thinking that if I could be like the dear old Baptists how happy I would be, and must I go or must I not? When these words were spoken to me, very distinctly, "Take my yoke upon you." I lay there thinking over it and wondering what it could mean when these words came to my mind, what else can it mean but go to the church, but I thought I can never go while my name is on the Methodist book, and then these words were spoken to me as plain as the first, "Come ye out from among them."

Next day I went to La Grange to hear Elder James Burch preach. His text was, "Take my yoke upon

you." I can never describe my feelings. It seemed that he preached right to me that day. The prayer and sermon that day sank deep down in my heart, and was a source of comfort to me, and this scripture is a great comfort to me, "We know that we have passed from death unto life because we love the brethren." I know I do love them, but is it the right kind of love? Can one so vile and sinful as I, love with a pure love?

The Union at Mewborns was a feast to me, and on Saturday afternoon I told brother Gardner part of what I have here written. I felt very much relieved after talking with him, but next morning I felt like I had deceived him, and was sorry I had told him anything, but the preaching that day was very comforting to me, and the first Saturday in November I offered to the church at La Grange and was received and baptized that afternoon with another precious sister by brother Gardner. O the inexpressible joy, peace and love that I felt when I came out of the water. I felt so happy, felt like I loved everybody, and everything looked so bright and beautiful. I felt like I had once been so far away and how glad I was to get home, felt to say with the poet:

"What a mercy is this
What a heaven of bliss,
How unspeakably favored am I,
Gathered into the fold,
With believers enrolled,
With believers to live and to die."

O how merciful our heavenly Father is to his wayward children. I felt like I could praise him forevermore, and felt like all my troubles were gone and would never see any more, that I would live on the mountain top basking in my Saviour's love forever. But ah me, in a short time I began to think I was deceived and had deceived

the church, and O how distressed I was. I felt that perhaps I had joined too soon, and felt like they were all so much better than I that I would bring reproach upon the church of God, and felt like I had rather die than bring reproach upon the people I loved so dearly. But the Comforter came. Now sometimes when I get so low down in the dark valley of humiliation I feel like if the brethren and sisters knew me as I know myself they would have no fellowship for me. O that I could live more to the honor and praise of his name.

Brother Gold, remember me at a throne of grace, if you can one so vile as I, that I may live as I should. Your unworthy little sister in hope of eternal life.

SALLIE B. COBB.

Falling Creek, N. C.

DEAR BROTHER GOLD:—With your permission I wish to write a few lines for the LANDMARK once more. I wish to speak of some things contained in the number for August 15th, current volume.

First, I wish to say that I read with pleasure, and I hope profit, Elder Durand's article written at the request of Elder L. H. Hardy.

Not long since I used the text:—"I am crucified with Christ," &c., and in quoting and dwelling upon the passages Elder Durand writes upon—together with: "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice &c." I became somewhat confused in trying to harmonize those seemingly conflicting passages. For the apostle had said in one place, "If Christ be in you the body is dead," and then beseeches his brethren to "present that same body a living sacrifice," and I could not see how a dead body could be presented a "living sacrifice." But since reading Elder

Durand's exposition of the matter I think I can see it all plainly, and that when the "Spirit of him that raised up Jesus from the dead," quickens the mortal bodies of the saints, then it is that we are enabled to present them a "living sacrifice acceptable to God." For there is no service that we can render to the Lord without the body or some part of it performing its part as well as the soul. "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." Here is both heart and mouth engaged in active service. Again; "Let the inhabitants of the rock sing, let them shout, from the top of the mountains." It is the body that is baptized, partakers of the bread and wine, washes the saint's feet, attends the services, sings, prays, preaches and exhorts, and writes.

Sister R. A. P., especially touched me in this expression, "I can never stoop so low to reach a mortal, as Jesus did to reach me." When I read those words my heart melted, and I felt to say: Amen. Could we but always feel thus, how delightful to contemplate. "Mind not high things, but condescend to men of low estate."

Now I wish to say something about Elder Dameron's letter. I was certainly delighted with many things said by Elder Dameron and to use his expression I think he "hit the nail on the head." But there are some things said by Elder Dameron I hardly know how to harmonize with the scriptures and the surroundings of some ministers.

I agree with him that our people have been too careless in the matter of ordaining preachers. Some churches will go forward and ordain men to the work of the ministry whom they do not want themselves, and perhaps no other church wants, and then I ask what is that

man to do? He has either got to "stroll over the country," to preach or not preach at all, and the "moral standing" of many of these men is fully as good as those who love the care of churches, and who can draw a good congregation. Brother Dameron says, "The truth is that some of these strolling preachers have not enough moral standing at home to get a congregation to hear them, or a church that will have their services." Where does brother Dameron get the scripture authority to believe that the size of an audience is proof of a man's call to the ministry? And is it not true that as a general thing men who are destitute of moral standing can draw the largest congregations? Is the fact that a man is honored at home, and "can get a congregation to hear him" any bible proof of his call to the ministry? Did not Jesus say that a "Prophet is not without honor, or hath no honor in his own country?" The people where Jesus was brought up were offended in him and Jesus did not many mighty works there because of their unbelief." Did not the Lord send Paul away from a certain place because said he: "They will not hear thy testimony concerning me."

The truth of the matter is that to some extent a preacher's life and standing is in the hands of his brethren or church and you may measure his influence by the estimation his brethren place upon him, and the appreciation they manifest for his labors. No preacher on earth can do any good or exert an influence, or "get a congregation to hear him," when his own brethren are continually running him down, and finding fault with him, and while some preachers kill themselves, many a one's death is due to the treatment they received at the hands of those who ought to

be found holding up the hands of those who "labor in the word and doctrine." Jerusalem has not entirely ceased to "kill the prophets," and "stone them which are sent" unto her. I do not believe a man ought to be ordained to the ministry until there is a necessity for it, and when such is done churches ought to recognize and appreciate such gifts, and not only honor them, but "count them worthy of double honor." If churches will honor their preachers at home they will be honored abroad. But how are preachers to serve their churches at home when such churches invariably go abroad for pastors? The word says: "A man's gift maketh room for him," and my idea is if a man has no call to serve churches at home but has calls to visit other churches, his gift thus makes room for him, and it is his privilege to thus respond to the request of such churches regardless of whether they have regular pastors or not. I make it a rule to visit only such churches as request me to visit them—however I do not wait for "official" invitations, and I go to a very small per cent of the churches that solicit me to visit them.

Speaking of the qualifications of Bishops or Pastors it seems to me that there are some things that are entirely ignored by many of the churches. One is he must not be a "novice" or beginner for that is what a novice is.

Another is, "ruling well his own house, having his children in subjection with all gravity." The reason assigned is: "For if a man know not how to rule his own house how shall he take care of the church of God?"

"In these days of policy" churches seem to have a "mania" for novices, as pastors, and men are recklessly ordained to the gospel ministry, and sought after as pastors regard-

less of their efficiency to rule their own houses, or have their own children in subjection with all gravity."

I have not written about all I had in mind, and I want to say that what I have written has been in no spirit of controversy, in fact I greatly enjoyed Elder Dameron's article, but I felt moved to say what I have as it seemed to me it was needed. If there is any class of people I am sorry for more than any other class in the world it is a poor, persecuted, maligned and back-bitten preacher—persecuted and scorned by the world, and trampled under foot by his own brethren, and his name, manner and preaching, handled in such a manner as to cause people to regard him with suspicion. One who has been tried and condemned behind his back without a judge or jury. From such a fate good Lord deliver all thy poor and afflicted servants.

Brother Gold, I hope I appreciate the LANDMARK. I am always glad to get it. Hope it will continue to steer clear of the many modern theories that are springing up among the old Baptists and causing division and trouble.

In gospel bonds and afflictions.

H. J. REDD.

Riverview, Ala.

DEAR BROTHER GOLD:—To day finds me, though quite feeble, still a spared monument of God's mercy for which I desire to be thankful.

Surely I feel if not deceived too sinful and unthankful to merit the least of the countless blessings which our dear heavenly Father is at all times showering upon me.

Dear brother I hope you will forgive my neglect in forwarding your money due on the LANDMARK from Jan. 1st 1899, please enclose find \$1.25 for year ending 1900.

Brother Gold, I feel that your paper is worth more than a dollar to me, therefore please accept the said amount from one who I hope loves you for the work's sake.

I have wanted to send it sooner but have been quite busy nursing the sick and aged aunt who died after an illness of near 7 weeks, then in a short space of time the dear Lord saw fit in his wise dispensation to afflict me with a stroke of paralysis in my left side, also bilious vertigo which occurred on the 13th of Feb.

I would like to write more but I am so feeble. I send greetings to the dear brethren and sisters who have so kindly remembered me, and those whom I am due letters please accept this short scribble. And now may the dear Lord bless you all now and evermore is my desire for Jesus' sake. May he enable you all to pray for me a poor afflicted sinner.

I can walk a little with help but can't use my hand but little. I desire to be thankful that it is as well as it is. May God bless you and yours. Your sister in hope.

EUGENIA HINTON.

Clayton, N. C.

Remark.

Our dear sister is much improved of late.

ED.

THE WHITE STONE AND NEW NAME THEREIN WRITTEN.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2 : 17.

All the promises of God are like himself,—immutable, and therefore they stand steadfast forever. The exceeding great and precious promises embraced in our subject are new covenant promises. They depend for their fulfillment, not on

what men or angels shall do, but on what the Lord Jesus Christ has already done. David the "sweet singer of Israel," speaks of an "Everlasting Covenant," in which was "embodied 'all his salvation and all his desire,'" and declares by inspiration that this covenant is "ordered in all things and sure." 2nd Sam. 23. The promises contained in our subject are therefore mercies to the heirs of promise. They inherit and enjoy the blessings of them by virtue of their relation to Christ. And he has promised to give a white stone to him that overcometh. White is a term frequently used in the scripture, in a metaphorical and figurative sense, as a proper emblem of purity and innocence. The priests of God, anciently, who were consecrated for their sacred work, came out of the "holy place, arrayed in white linen." 2d Chron. 5:12. On the day of the great deliverance of Mordecai and his Jewish kindred from the wrath of Haman, he "went out from the presence of the king in royal apparel of blue and white, and with a crown of gold." Esther 8 : 15. Thus his righteousness was justified, and his purity and innocence were attested. The divine perfection, purity and innocence of the son of God himself, is represented by the term white, as well as the throne on which he sits in judgment. Thus the church of God sings of the beloved "My beloved is white and ruddy, the chief among ten thousands; his head is as the most fine gold." In the enraptured vision of the prophet Daniel he saw "The Ancient of days sit, whose garment was white as snow, and the hair of his head like pure wool." Dan. 7 : 9. When Jesus took three of his disciples up in the "Holy Mount," and was transfigured before them, his raiment became "shining, exceeding white as

snow, so as no fuller on earth can white them." Mark 9 : 3. Again, he that hath the seven spirits of God, and the seven stars, saith to the church at Sardis, "Thou hast a few names in Sardis which have not defiled their garments; He that overcometh the same shall be clothed in white raiment." Rev. 3:2.

Let us now give more attention to what is to be understood by the precious gift of White Stone to him who eats of the "Hidden Manna." Allusion is no doubt here made to a custom among the Greeks, at the conclusion of the trial of a criminal. If the criminal was found to be innocent, and acquitted from the charge of guilt against him, this innocence and acquittal was attested by giving him a white stone, with some words or letters engraved on it, signifying his acquittal. We see therefore, how forcible this metaphor is in its application to all the heirs of promise as they stand freely justified in the righteousness of Christ "By him all that believe are justified from all things." There is something experimental and personal in it. It is the white stone given, in which is engraved the evidence of forgiveness of sins, which "no man knoweth save he that receiveth it." He receives the evidence that he is encoined in the everlasting love and choice of God; he receives the proof that he is encoined in the atonement, and he receives the pledge of God's Spirit that he is a redeemed sinner, freed from his burden of death, rejoicing in the forgiveness of his sins. Here is the "white stone and new name written there-in which no man knoweth saving he that receiveth it." To eat the Hidden Manna is a gift of grace, and it is a most wonderful gift of God bestowed upon unworthy and distressed sinners to give the white stone of justification and the for-

giveness of sins, by which their innocence is attested before God. If our God has given the White Stone of approval and acquittal, and Christ has died and risen, and is now at the right hand of the Majesty on high making intercession for us, "who shall lay anything to the charge of God's elect?" It is God that justifieth.

All the blessings of the gospel are new covenant blessings. The Lord saith "Behold I make all things new." There is a "new heaven and a new earth,"—in the gospel kingdom of Christ. All is new, and all must be called by a "new name which the mouth of the Lord shall name." "If any man be in Christ he is a new creature; things old are passed away; behold all things are become new." 2d Cor. 5 : 17. There is a new life, a new heart, new hearing, new seeing, a new understanding, new joys and comforts, in realizing that he stands experimentally in a new relation to God. He has many dark nights, it is true, in his christian journey through this world, but in the "morning" when the blessed "sun of righteousness ariseth," to drive away the darkness, the Lord's mercies are just as fresh and new to him, as if he had never enjoyed them before.

In the white stone of justification, peace and pardon, there is a new name indeed written—God himself has written it. He writes the relation in which you stand to him. He writes and seals the writings with all his divine perfections. He writes upon thee his own name and makes you a partaker of the divine nature, bringing you into the relation of a son and heir of God, and joint heir with Christ. And is this not indeed a "new name," which no man knoweth saving he that receiveth it? Who knows anything of the joy and peace of

believing in Jesus, and that for his righteousness sake sins are put away, and remembered no more forever, save those who have received the joyful evidence of it by being "sealed with that holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession?" Eph. 1:13. No man knows that God loves him as a child except he himself hates sin and loves God, nor does he know the mourning, conflicts, temptations, triumphs, victories and joys of a child of God till he is brought experimentally into that sacred relation.

LATTUS C. TRULL.

Wesson, Ark.

THE POWER BY WHICH GOD'S CHILDREN OBEY HIM.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

In setting forth the certainty of the word of God the prophet illustrates by the rain and the snow which come down from heaven but return not thither again, but water the earth, making it bring forth and bud, that it may give seed to the sower, and bread to the eater. This illustration is one that every one in our country is acquainted with, for the rain and the snow are yearly occurrences, for they come often upon the land. We also see that the earth does bring forth, it yields seeds to the sower, it gives bread to the eater. These blessings come often upon the earth and none can dispute it.

How about the power of God's commandment in grace as he speaketh to His children that they may walk in Him? Is there any weakness or shortcomings in that word? The Lord says not. When Paul told the brethren to work out their

own salvation he reminded them of the fact that it was God who worked in them both to will and to do of His good pleasure, so that their ability to work out their salvation was the Lord's working in them.

No christian has any spiritual impression to do any work in the grace of God until the commandment comes. It is the commandment that gives the impression or makes one desire to follow the Lord. The commandment also makes one feel his inability to obey the Lord.

Moses was not impressed or burdened with the fact that he must go before Pharaoh, and that he must lead the children of Israel through the wilderness, until the commandment came. It was the commandment working in him that burdened him and that revealed his weakness. The commandment did not so change his flesh that his slowness of speech was turned into eloquence; no, he was not eloquent before the Lord spake unto him, and he was just the same after he did speak unto him, but the commandment had come and MUST be obeyed, notwithstanding Moses' unwillingness to do as he was commanded. The commandment worked in Moses until the very time God had appointed and then willingness was wrought in him and he went, just as commanded, and did just the thing and just everything he was commanded to do.

Pharaoh was not stirred up about the release of the Israelites until the commandment of God came through His servant, Moses. (Note, God did not speak directly to Pharaoh. Pharaoh represents the power of wickedness, for he was king of Egypt and the power of such a kingdom rests in and is represented by the king. God spake directly to Moses. He was the representa-

tive of Israel, God's people. These He would deliver out of their troubles, but the Egyptians He would destroy for He had raised them up for that very purpose, that in them He might make His power known. Then He was stirred and determined that they should not go, but the Lord had come to destroy Egypt and therefore from time to time He hardened the heart of Pharaoh until the day that He would destroy him and then He poured out His wrath on him and cut off the strength of Egypt.

God speaks directly and personally to His children, each for himself, and His word in them performs the work, but to the wicked God speaks only in fiery wrath-taking vengeance.

Similar illustrations are given unto us in the case of Noah to whom the Lord spoke personally and his word prepared Noah both to do the work assigned unto him and to preach righteousness though the world of wickedness might mock him and look on his work and preaching with indignation, but to the wicked world God spoke only by Noah and in His wrath.

Jonah's is another case. The Lord spake to him personally and the commandment was such a power in him that all his rebellious determinations and the money he payed in running away from the Lord could not remove the effectual work of that commandment. No, even though the storm came and the tempest howled and Jonah was cast into the sea and swallowed by the whale, all these could not hinder the perfect fulfillment of the commandment of God in him. That commandment worked in Jonah until he was willing and he said, "I will pay that I have vowed, salvation is of the Lord." The Lord did not speak thus to the Ninevites, but

spake to them through Jonah and destroyed their wicked conduct but not their wicked hearts, for He afterwards destroyed the city with a terrible overthrow. The word of God to the prophets caused them to prophesy even though they died for so doing and even though their word was not heeded by those to whom they spoke.

Thus we see the God of Israel, the God of the Old Testament,—How about the God of the new covenant? The old covenant was conditional, but the commandments of God absolute. The old covenant waxed old and vanished away; the word (commandment) of the Lord endureth forever. The old covenant was a shadow; God's commandment is the true substance which made that shadow. The old, conditional covenant has waxed old and vanished away, but the new covenant is the covenant of mercy which abideth forever. But has the power or commandment weakened so that it is not so absolute, so powerful now as of old?

The old covenant was written on tables of stone, the new on the heart; God, at sundry times, and in divers manners spake unto our fathers by the prophets, but in these last times has spoken unto us by His Son Jesus Christ. Which has the most force, the word by prophets or by Jesus Christ the Son of God; or which makes the strongest impression, the writing on stone or that on the heart? If the word of God, in the first, had force and might what has it in the second?

In what instance do we hear the Lord give any commandment and it is not obeyed? When He commanded the fishermen they left their nets and followed Him; when He commanded the devils they cried out and obeyed Him; the winds were stilled and the sea ceased to rage at His word; when He spake the

sick were healed of whatever disease they had; the Pharisees and Sadducees were by Him put to silence, and at His word even death yielded up the dead and the poor received the gospel preached unto them. Thus we see how things went on when our Lord was here in the flesh and when He was really man (human) as well as God. But how is it now since he has gone above?

When He was here all that He commanded was performed by the commandment, as for instance, when the Lord said, "Lazarus, come forth," Lazarus had no power to come for he was dead; but if it be said that he was alive by the word of God, to this I consent, and yet he could not obey for he was bound hand and foot. Notwithstanding all this he came forth. How did he come? Just as he received life, by the word of God. The power that brought him from the dead was in the word that spake to him and by the same he came forth bound hand and foot. When John was on the Isle of Patmos the Lord said unto him, "Come hither and I will show you the bride, the Lamb's wife." How did John go? The same angel who spoke to him carried him away in the spirit to a great and high mountain where he showed him the Holy City, the New Jerusalem. Thus you see the power to go nor to see the City after he got there was not in John, but in Him who spake to him. So all through the Bible it is, "I will and you shall," and all God's "shalls" are positively unchangeable of whomsoever or to whomsoever they may be spoken.

Reader, do you say, I was impressed and I did this or that because I felt that I had to obey? Did you feel an irresistible power working in you for days, for weeks, for months, or it may be for years? It was the commandment of the Lord

working in you unto obedience. Do you say, it was my desire to do the word of the Lord but something kept in my way and I could not do that I would? It is the word of God come into your heart to take that something, yes, it may be a great mountain with its high bluffs and craggy rocks hanging over your head, but the word of God will take it away. It may be a hard and stony heart but the word of God will melt it. An impression is made and the commandment will fulfill its course, for it came from Him who never spake and it was not done, who never commanded and it stood not fast. Are you a minister in the kingdom of God's grace? Do you preach because the word of the Lord is in your heart as a burning fire shut up in your bones so that you are weary with forbearing and cannot stay? or do you preach because there is a "Woe unto me if I preach not the gospel" working continually in your heart?

If there is in Zion this impelling power forcing you to go forth then why speak to the children of the kingdom in other language as if the commandment to them was conditional? Do you go out because the Lord burned your house, took away your property piece by piece, afflicted your family, or it may be took some of them by death? Then you may go and preach conditionalism to the people, for we have no precedent of such a call as yours given in the Blessed Book and your commission being from another source your preaching is to another kingdom. Your preaching is not from the Lord and cannot give any strength to those who love and fear the Lord. The word of the Lord is a word of power which marks obedience in every one in whose heart it is spoken. He hath wrought all our works in us and that which we work out in His name is that which

He has worked in—it is the word of God that SHALL NOT RETURN UNTO HIM VOID.

Whatever commandment the Lord gives you in all His kingdom He will fulfill it in you to your peace and comfort and to His praise.

This should be a comfort to you. The good Lord never commands any one in His kingdom but His children. He never works in any others and therefore they do not see the trouble about their condition which you see. It is no trouble for them to get religion, but it is a treasure you much desire. They can easily profess sanctification, but you are still a sinner and find the enmity working in your members causing you mountains of trouble and great clouds of confusion: they know they are christians, you know you are a sinner and desire to be a christian. It would be of more value to you than all this world to know you are a christian, but you look within and the enemy is there. Poor child, the word of God in you is there to cast out that vile enemy. Your God is a consuming fire and he is in your heart to refine you as silver is refined. The furnace is not away yonder in some place into which you may come, but it is in your very heart, and while you live here you will continue to be tried, but only the dross can be consumed. Remember that this is a part of your inheritance for he has predestinated you to be conformed to the image of His Son and His image in this world was a man of sorrows and acquainted with grief. If you do not suffer with Him how shall you reign with him? You are living in hope of His image in glory, you shall realize that hope or its fulfillment, but you are just as surely appointed to suffering here as you are to glory there. None of your experience is far from you, but all of it in your heart. There the com-

mandment goes forth and there it is fulfilled; there is the trouble and there the joy. All is fulfilled in the heart. There the commandment is given and there the fulfillment is worked out and the voice of God, "Well done thou good and faithful servant, enter into the joys of thy Lord" is spoken and our joy is full in Him.

"Glory to God in the highest, on earth peace, good will to men" is felt in the heart.

Rejoice ye saints for the Lord reigneth in your hearts and will destroy the beast and all the power of his kingdom in you and you shall reign in His kingdom, for you are the members of the Queen of Glory and shall be revealed one with Christ in His kingdom.

Praise ye the Lord for his mercy endureth forever.

Your brother in this blessed hope,

L. H. HARDY.

Roxboro, N. C.

ASSOCIATIONAL NOTICE.

The 28th annual session of the Mill Branch Primitive Baptist association will be held with the church at Piraway, Columbus Co. N. C. on Friday, Saturday and 1st Sunday in November 1899. Visitors coming via of Wilmington, will write to brother Minos Meares, Haddock, N. C. who will meet them at Vine Land, N. C. on Wednesday p. m. before association and see them conveyed to association. Those coming via Florence, S. C. will write brother B. F. Harrelson, Vardelle, S. C. who will meet them at Nichols, S. C. on Wednesday a. m. before association, or all visitors can come to Mt. Tabor, N. C. on Thursday, p. m. and be conveyed to association.

Eld. Thos. Bell, Mod.
C. W. Brown, C'k.

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 XXXII.....No 22

WILSON, N. C., OCT. 1, 1899.

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EDITORIAL.

FOUR BEASTS.

Brother A. W. Plunkett requests my view of the four beasts mentioned in Rev. 4 : 7,9.

John beholds an open door in heaven. This means things are to be shown to him of the glorious heaven.

A voice as of a trumpet speaks to him. Knowledge is to be communicated to him clear and emphatic.

God appears on a throne of great light and glory.

A rainbow is about the throne. The rainbow is the token of the covenant of grace, and it is around about the throne of God, so that the throne of God is the throne of grace. God's mercies in Jesus are everlasting mercies and living as the emerald, a type of life and beauty.

Four and twenty elders are around about the throne on seats, clothed in white with crowns of gold on their heads, denoting that they rest in the presence of God in holiness and are crowned with eternal unfading honors.

The four and twenty elders are round about the throne. The heavens contain the substance, the earth the shadows only or figures that fade away. The glorious realities are in heaven. Celestial things are in heaven. If this earthly house of our tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens. In the Father's house are many mansions. The heavenly things are the original, true and eternal.

The four and twenty elders are the twelve tribes of Israel as in the twelve patriarchs, and also the twelve apostles of the Lamb.

There is a sea of glass like unto crystal denoting clearness. No defiling waters are there. All is holy calmness and purity, rest and beauty in that sea.

There are in the midst of the throne or dominion, and round about the throne four beasts, four square—clean beasts—a complete, perfect form. The first beast was like a lion, the second like a calf, the third had the face of a man, and the fourth was like a flying eagle. These beasts have each six wings denoting their activity, swiftness and readiness to rise above the earth and serve the Lord God. They also were full of eyes within, so they are endowed with heavenly knowledge and understanding to know their own vileness, and to know the truth in the inward part. Their occupation is to cry holy, holy, holy, Lord God almighty, and to say come and see when any notable event is to come to pass. As

the Lamb appears in the midst of the throne as it had been slain (Jesus,) the the four beasts proclaim that he is able to open the book and loose the seals thereof, and they give glory to the Lamb who has redeemed them.

What are these beasts? They represent the gospel ministry since the days of the apostles. The four and twenty elders represent the ministry prophetic and apostolic, and these beasts serve in the gospel ascribing greatness unto God and the Lamb in the midst of the throne. There is in them the boldness of the lion to proclaim with great assurance, and without the fear of man, the blessed dominion of the Lord Jesus. There is also the likeness of the calf. In this there is patience coupled with the absence of the worldly wisdom, so that the preacher of the gospel receives no aid from any source of worldly wisdom. The calf is not noted for sagacity or prudence. The third had the face of a man. Those called of God to preach had the appearance of a man, are men of like passions with other men. Nor have they any strength or any holiness in themselves. They are sinners redeemed. They come to the children or God as men, yet they have a heavenly treasure, and they speak to their fellow men face to face of the wonderful salvation of our God. The fourth beast was like a flying eagle, not as an eagle perched, but as flying, denoting the activity of his service, and also that it is more valuable than any earthly service. It is all

to God.—What wonderful traits are there in these figures of beasts? How lowly, yet how exalted are these beasts. How unselfish seeking only the glory and honor of God. They are risen with Christ and seek those things which are above. The Lord has counted them faithful putting them into the ministry. The excellency of the power of that ministry is of God. They speak as of the ability that God giveth. They ascribe all glory and power to God and to the Lamb that sits upon the throne. They declare that God has made all things for himself. They preach and exclaim worthy is the Lamb that was slain to receive honor and glory, power and dominion.

They dwell on high. Christ is in them, revealed in them, and they preach him. They say to the bride come and see. They speak in a mystery of the kingdom of heaven.

The world complains that it cannot understand them. But to you (the church) it is given to know the mysteries of the kingdom of heaven, and wisdom is justified of all her children.

P. D. G.

"But if any provide not for his own and especially for those of his own house, he hath denied the faith and is worse than an infidel." 1st Tim. 5 : 8.

I have heard so many brethren quote the above as an excuse or reason for not giving, as that to do so before amply providing all necessaries of life and comfort for his family, would be to deny the faith and become worse than an infidel believing it meant this, that I

conclude to write this and try to induce them to search the scriptures and its connection more closely, and perchance see their mistake. For it has no reference whatever to family provisions, but solely to widows.

In that day the church had a system or custom of providing for "widows indeed," or such as were aged, devoted christians, destitute of sons, nephews, and worldly means of support. Therefore he said "if any widows have children or nephews let them first learn to show piety at home and to requite their parents." Also "If any man or woman that believeth have widows, let them relieve them that the church be not charged with such that it may relieve widows indeed." 16th verse. And the apostle says, "these things give in charge that they may be blameless" by obeying as to widows. Nephews also in that day were counted as sons, and were considered under as strong obligations to provide for a widowed aunt devoid of sons, as a son. Not the young, wanton ones who live in pleasure and are spiritually dead, but the devoted, aged and destitute. Therefore "if any provide not for his own"—his own widow, aunt, though not of his direct lineage nor living in his own house—"as his mother or sister"—he has denied the faith and is worse than an infidel. "As by works of disobedience to his law we deny the Lord, so by the same we deny the faith." Rom. 1: 5; and Rev. 2: 13; and in this case are worse than an infidel, in

that they, simply a law unto themselves, especially the heathens, honor and provide for their aged parents first and best of all.

If the above is not the true meaning what did the apostle mean by the distinction between "his own" and "those of his own house?" Surely not that one must provide all the necessaries of life and living for his own kinfolks not of his house, and also for those of his own house, or deny the faith and become worse. And if not, what then? Read carefully down to the 16th verse and see that widows and not families was the subject.

P.

CONSISTENCY.

Sister Miles requests my view of Matt. 9: 16 17.

The question was asked of Jesus why his disciples did not fast? His answer was that the children of the bridechamber cannot fast as long as the bridegroom is with them. The disciples could not fast as long as Jesus was with them. He is the bridegroom. But when he is taken from them they will fast. As long as you have the witness that Jesus is with you there is no fasting. But when you cannot find him then you will fast in those days.

Harmony reigns in all the Lord's works. New cloth is not put on old garments, or new wine into old bottles which would make the rent worse, or the fermentation would burst the old bottles; but new wine is put in new bottles and both are preserved.

Can two walk together unless they be agreed. Things utterly unlike or irreconcilable are not joined together. Who would expect to see an old woman and a young man married? Who would expect to see a believer and an unbeliever joined together? Those of the same character or faith do agree.

The religion of our Lord Jesus is not as a patch of new cloth put on old garments of the flesh, for the flesh is in no sense like the spirit. The Lord makes a new man in the creation of his people in Christ Jesus. The old garment is thrown away as rent. A new coat without seam—a new garment of praise is given.

So new wine answering to the grace of God is not put in an old bottle, or the old deceitful heart which is desperately wicked. But God takes away the stony heart and gives a heart of flesh. Then he writes his laws in this new heart and both are preserved. The man does not then burst with pride. He is humble and therefore is in a good condition. Here is consistency. The Lord's works are all done in wisdom. No hurt nor harm is done. All his work is preserved and shall praise him. The mourning then is sincere and acceptable to God. The praise is comely and glorifying to God. His work is perfect. When the Lord makes a christian there is a wonderful work.

P. D. G.

SCRIPTURE CHARACTERS ISAAC.

Isaac was one born out of the line or order of ordinary generation, being a child of promise, or special dispensation, and represents the calling of the people of God. "In Isaac shall thy seed be called." As the calling of the children of God is spiritual and consequently "a holy calling," it must necessarily be in the spirit, and as the calling is in Isaac, he must therefore represent their spiritual, electing, sanctifying and revealing sonship as it is in Christ, as of grace reigning through righteousness in him unto eternal life. The birth of Isaac was impossible by nature, and yet no more so than is the salvation, by works, of the seed of Abraham which should be called in him. The seed called in Isaac in a primary, essential and most precious sense was Christ which, though born of the Virgin Mary, was essentially the Christ before the world was, but being made of woman, made under the law to redeem them that were under the law, his name is also called Jesus, even "his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead."

The covenant made of God between himself and Abraham was to establish with Isaac an everlasting covenant, and not only with him but his seed after him. This covenant as confirmed with Isaac and his

seed is of the Spirit and therefore everlasting, being ordered in all things and sure, and brings to the objects thereof the sure mercies of David, as unto a spiritual family, blessing them with all spiritual blessings in heavenly places in Christ according as they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. Thus we have not only the Christ set forth in Isaac, but we have those raised up by him set forth. As the word Jesus means Savior, so does the word Christ imply a resurrection, or as Jesus is the salvation of his people, so is Christ their resurrection. The covenant in which is set forth Christ Jesus the Lord as the salvation and resurrection of the children of God is not only ordered in all things and sure, but all things are ordered and set forth in it. It is in all things, and all things are in it, and all things are of God and we in him and by him, as by the Lord Jesus Christ. Christ is the bridegroom and his redeemed are his bride, hence reference to one must necessarily embrace the other. Not only is it true that the covenant necessarily embraces the subject thereof, but the two covenants are allied to each other in such a manner as that the one is not fully known without a knowledge of the other. Not only is this true but the subjects of the two covenants are presented in contrast, the one with the other. Like Isaac and Ishmael they have the same father but not the same mother,—hence

the antagonism arises and can only arise between the mothers because of the children.

The law and the gospel are of the Lord and are good, but one presents its subjects as in bondage because of sin, and the other presents its subjects as free because of righteousness. The one is of debt, the other is by promise. Work-mongers are but mockers at the gospel feast, even as at the feast when Isaac was weaned Ishmael mocked. Here is where the warfare commences, and as the Lord made a great nation of Isaac and also of Ishmael which were constantly at variance, so also the children of God find in them a contention, strong and bitter, as between that which is carnal and that which is spiritual, and were they not the children of a princess whose husband is a king, even the King of kings, and Lord of lords, they would surely fall as by the hand of Saul; but living constantly, admonished by an invisible guide to look to the rock whence they are hewn and to the hole in the pit whence they are digged: to Abraham their father and to Sarah their mother, they hold on this way and are more than conquerors through him that loved them and gave himself for them.

When Isaac was probably about the age of our Lord, he was offered by his father for a burnt offering unto the Lord. In addition to proving that Abraham feared God as the result of his temptation by the Lord to thus offer Isaac, we have a wonderful figure of the death and

resurrection of the church. While Abraham did not slay Isaac, yet having faith to believe that God was able to raise him from the dead, and do what he had promised, in the purpose of God and the effect in the mind of Abraham, it was so certainly true in faith that Abraham truly received him in a figure from the dead. While the church sinned and must certainly answer for her sins, yet it was Christ that died, yea rather is risen again. The crucifixion of the church could not have atoned for her sins, yet she is by faith regarded as dead, yet it was Christ that died and rose again, even as the ram that was caught in the thicket by the horns was slain and offered upon the altar from whence Isaac had been offered, was received as from the dead. It seems to me that had not Isaac been thus offered and received from the dead the spiritual multiplication or manifestation of the children of God could not have been made. The offering and receiving of Isaac was a matter of faith, and "by faith are we the children of God." With the church thus receiving is a time of laughter and singing, though the realization is like as of them that dream. By faith she looketh forth as the morning, and as the morning stars sang together, and the Sons of God shouted for joy, so does the church sing of the mercies of God in the past, and shout because of the pleasing assurance of an infinitely glorious future.

The next feature in the life of Isaac is his marriage. Like the

offering, Isaac is not consulted in this important part of his life. His father and the chief servant determined all the details and executed them until all things were made ready and the bride was brought unto him and he brought her into his mother's tent and took her and she became his wife.

The covenant made with Abraham and with Isaac and which was also confirmed to Jacob for a law and to Israel for an everlasting covenant, was one of life and appertained only to characters for whom there was everlasting life in which there could but be a vital relationship holding in blessed unity the one in whom, and those for whom this life is, therefore the marriage setting forth this unity must embrace only such as were related by blood or life relationship. Abraham married the daughter of his father, and Isaac married the daughter of his uncle's son, and Jacob married the daughter of his mother's brother. The eternal life unity of Christ and his bride is the basis of the salvation of sinners. Abraham enjoined his servant under oath not to take a wife for Isaac from among the Canaanites, but that he should go to his kindred, but he should beware not to take Isaac with him. It is not only true that God has saved his people but it is as certainly true that no one else is or shall be saved.

This servant of Abraham who ruled over all his house, it seems would represent the spirit, which in seeking out the bride of Christ brings not Christ again into this

world to die, but brings of his riches here and shows them unto us, and brings us to him and by faith are we espoused unto him, and unto him do we live as unto our spiritual husband.

Isaac was faithful to the spirit of the law of God which was in his heart, and became a great man.

The last important act of Isaac was to bless his two sons, Jacob and Esau. In this we see that he had power to bless and yet it was not of himself. Isaac thought that the blessing rightfully belonged to Esau, and fully intended to bless him, and thought he had until Esau presented himself, but his purpose was simply according to nature while the blessings of God are by grace through faith, and are therefore spiritually designed and according to the eternal purpose of God through the spirit.

P. G. L.

UNION MEETING NOTICES.

The next session of the Contentnea Union is appointed to be held with the church at Meadow, Green Co. N. C. commencing on Saturday before the 5th Sunday in Oct. 1899. Elder J. W. Gardner was appointed to preach to introductory sermon and Elder W. H. Fly his alternate. Affectionately,

D. A. Mewborne.

Orders for printing of all kinds will receive prompt attention at our office. No matter what you may need we can supply you. Estimates cheerfully furnished. Price low and satisfaction guaranteed. ~~25~~ Minutes of Associations a specialty. *Address,

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OBITUARIES.

FANNY BOSWELL.

The subject of this notice was born Oct. 20th 1871. She was the daughter of Hinant and Martha Barnes. She was united in marriage to brother J. B. Boswell the 3rd Sunday in March 1894, and died June 7th 1899, making her stay on earth 27 years 7 months and 17 days.

She professed a hope in Christ and with her husband joined the church at Contentnea, and was baptized the 3rd Sunday in May 1897, by Elder Wm. Woodard, where she lived a consistent member until her death.

She had been in bad health about a year, but did not seem to be seriously sick until the 1st of May, when it was seen by the family and friends that it would be a short space of time when the toils of this life would soon be over with her. She was never heard to murmur over her sickness, but bore it with patience.

About a month before she died she dreamed that the Lord and his angels came to her, then they went away, and then satan and his angels came to her, but they did not remain but a short time. Then the Lord and his angels came back to her and remained with her until she awoke to find it only a dream.

She seemed to realize from that time that she would not get well any more.

On Saturday before she died on Wednesday she told her husband and friends that she should never get well, but she was going to a better world than this. She seemed to want to talk all the time Sunday night. She would call her husband to the bed and tell him that she could not last much longer, and that she wanted him to be smart and to never do anything that would bring reproach to the cause of Christ. Then she said she wanted to see her mother and father once more. Her father came to her bed where she was. She took his hand and said I'm going to leave you to go to my home the Lord has prepared for me. I want you all to take care of my baby, and what is mine let it be his. Then she prayed for the Lord's will to be done, not her will. She prayed that if it was the Lord's will that she might meet her husband and little baby in heaven. Then she said she wanted to

see her grand-mother, but she said, I need not trouble about her, for it will not be but a few more days when we both will meet in heaven. Then she said, I want to talk just a little more and then I will quit. She then told the writer what colors she wanted to be put away in, and how she wanted it fixed. And thus she weakened away until Wednesday about 5 o'clock when she fell asleep in Jesus to awake in his own likeness.

She leaves a husband, one child, a father and a mother, one brother and a host of friends to mourn their loss, but we do not mourn as those who have no hope, for we believe she is gone to rest. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. May the Lord comfort the bereaved family is the prayer of the unworthy writer.

ROBERT H. BOSWELL.

Wilson, N. C.

PETER PARCELL.

Died at his home near Elba, Va. our dear father Peter Parcell, in the 73rd year of his age. He leaves a wife, formerly Miss Nancy Houseman, and 6 children, besides a large number of relatives and hosts of friends to mourn his loss.

He was a most devoted husband and father, and a kind, honest and obliging neighbor. Every one who knew him can testify of his high integrity and conscientious christian character. From his youth up he was never heard to utter a vain or slang phrase or oath.

He was a member of White Thorn Primitive Baptist church, delighted in attending his church meetings, never missing one unless providentially hindered, often going when he was scarcely able to sit up. He contracted a severe cold some 18 months before he died which terminated in a severe form of bronchitis and asthma from which he suffered all last summer and fall, though he did not give up his usual labors until Nov. from that time he grew gradually weaker coughing terribly all the while, and for twelve days and nights before he died he could not lie down, or even recline in a chair, on account of shortness of breath and smothering, had to sit upright, his poor body so weak it was wonderful to behold him in one position for so long.

He never murmured at his suffering, was often heard to say, "How long oh Lord how long?"

He was perfectly rational until the last and talked often to his family of leaving them, admonished each to live right, shun evil company, and take care of mother, his afflicted son, single daughter and cousin whom he raised from girlhood, and bore an almost parental affection for. He said he was willing to go, and would be glad to be at rest with his Saviour whom he trusted fully, and said he did not fear to meet him.

All that the kindest of neighbors, loving wife and devoted children could do was done to relieve his suffering, for which he thanked them all before he died. But nothing they could do could stay the hand. He passed quietly away at 10. 15 p. m. on April 3rd surrounded by all of his children.

None but those who have borne the same know the sorrow of parting with a good and devoted parent, or how sorely he is missed in our home that he had toiled faithfully for years to make comfortable for those he loved.

Burial services were held by Elder Bray and attended by many friends of the family, but many were kept away by the 4 or 5 inches fall of snow on the 4th, and his loved form was laid to rest near the house to await the resurrection morn when we all hope we will be privileged to meet him again. Pray for us,

HIS DAUGHTER.

ELDER PETER HUTCHERSON.

Elder Heter Hutcherson died at home in Stokes Co, N. C. on Friday July 21st 1899. He was born Oct. 27th 1818, making his stay on earth nearly 81 years.

He received a hope in Christ Dec. 6, 1865, and was received in the church at Buffalo, on July 6th 1873, and licensed to speak in public on Saturday before the 1st Sunday in June 1874, then received a letter of dismission on the 12th day of December 1885 which was received in the church at Pleasant Grove, on the same day the church was constituted at Pleasant Grove, Patrick Co. Va. on Dec. 19th 1885. He was ordained to the work of the ministry on Saturday before the 3rd Sunday in Feb. 1889. He was faithful to his calling as long as he was able to travel, all the time having an orderly walk and Godly conversation, speaking evil of none, often saying if he could not speak well of a person he had rather not speak at all.

The writer has been personally acquainted with him for nearly 40 years, never

knew him to charge anything but what was reasonable.

After he was taken sick he told the writer on leaving him to go to his church, that he sent them his best love, and would like to be with them: he also said while in secret devotion he was made ready and willing to go, he hated to part from his wife, children and friends, but did not dread the sting of death. It was very comforting to his wife to hear him trying to sing when she could hardly understand anything he said, but understood the words, "and grace will lead me home."

We grieve not as those that have no hope, for we believe our loss is his eternal gain. He was a good husband, kind father and good neighbor, and will long be remembered.

Now sister Hutcherson and his children, we would not wish him back again, but desire that if it is the Lord's will that he will prepare us and make us ready and willing as he did our dear old father in Israel.

J. T. KNIGHT.

APPOINTMENTS.

S. F. BASS.

Masseys School house house Sat before the 4th Sun in October
 Oak Forest..... Sunday
 Clements..... Monday
 Smithfield..... Tuesday
 Union..... Wednesday
 Cross Roads..... Thursday
 Goldsboro..... Friday
 Nahunts..... Saturday
 LaGrange..... 2d Sunday
 Beaver Dam..... Monday
 Haskins Chapel..... Tuesday
 White Oak..... Thursday
 Thence to White Oak association
 Wilmington..... Tuesday
 School House on Sound..... Wednesday
 Conveyance needed.

J. A. BURCH.

Upper Town Creek Tuesday after 2d Sun in October
 Moores..... Wednesday
 Wilson..... Thursday
 Thence to White Oak association
 Bay..... Tuesday after
 South West..... Wednesday
 Maple Hill..... Thursday
 Thence to Black Creek association
 Salem..... Monday after
 Clayton..... at night
 Raleigh (soldiers home)..... Tuesday

Chestnut Grove..... Wednesday
 Durham..... at night
 Surl..... Thursday
 Conveyance needed.

J. E. ADAMS.

Mill Creek..... Sat and 5th Sunday in Oct.

A. N. HALL.

Falls of Tar River Wednesday after 2d Sun. in October

Nashville..... 3d Sunday

Castalia..... Wednesday

Peach Tree..... Thursday

Dutchville..... 4th Sunday
 Conveyance needed

F. J. STONE.

Stewart Va..... Tuesday Oct 17

Green Hill..... Wednesday 18

Harbors S H..... Thursday 19

Buffalo Ridge..... Friday 20

Jacks Creek..... Saturday 21

ELDER ISAAC JONES.

Wilson..... at night Oct 9th

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The 38th session of the Whitakers Academy will open on the 1st Monday, September 15th and close the last of May. Board can be obtained from \$8 to \$10 per month. Tuition from \$10 to \$20 per half term, to be paid in advance. Tuition for short-hand, type-writing extra. No deduction made except in cases of protracted sickness. For further notice inquire of

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CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED July 31, 1899.	No 33 Daily		No 35 Daily		No 37 Daily		No 39 Daily	
	A M	P M	A M	P M	A M	P M	A M	P M
Lv Weldon	11 50	9 43	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.	12 55	10 36	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 21	.....	6 00	.....	.....	.....	.....	.....
Lv Rocky Mt.	1 00	10 36	6 45	5 40	12 25	.....	.....	.....
Lv Weldon	1 58	11 14	7 10	6 20	2 40	.....	.....	.....
Lv Smith	2 55	11 57	.....	.....	.....	.....	.....	.....
Lv Fayetteville	4 30	1 10	.....	.....	.....	.....	.....	.....
Ar Fayetteville	7 25	3 15	.....	.....	.....	.....	.....	.....
Ar Goldsboro	.....	A M	.....	.....	.....	.....	.....	.....
Lv Goldsboro	.....	.....	7 50	.....	.....	.....	.....	.....
Lv Magnolia	.....	.....	.....	7 01	3 21	.....	.....	.....
Ar Wilmington	.....	.....	.....	9 40	4 25	.....	.....	.....
Ar Wilmington	.....	.....	.....	9 40	5 50	.....	.....	.....
			P M	A M	P M			

TRAINS GOING NORTH.

	No 78 Daily		No 102 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	A M	P M
Lv Florence	9 40	.....	7 45	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	12 20	.....	9 45	.....	.....	.....	.....	.....	.....	.....
Lv Smith	1 50	.....	10 54	.....	.....	.....	.....	.....	.....	.....
Ar Weldon	2 35	.....	11 31	.....	.....	.....	.....	.....	.....	.....
Lv Wilmington	.....	A M	.....	7 00	A M	.....	.....	.....	.....	.....
Lv Magnolia	.....	.....	.....	8 34	11 19	.....	.....	.....	.....	.....
Lv Goldsboro	.....	.....	5 15	.....	9 45	.....	.....	.....	.....	.....
Lv Weldon	.....	P M	.....	A M	P M	.....	.....	.....	.....	.....
Ar Rocky Mt.	2 35	5 43	11 31	10 38	1 16	.....	.....	.....	.....	.....
Ar Rocky Mt.	3 30	6 15	12 07	11 35	1 53	.....	.....	.....	.....	.....
Ar Tarboro	.....	.....	7 04	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 21	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.	3 30	.....	12 09	.....	.....	.....	.....	.....	.....	.....
Ar Weldon	4 32	.....	1 00	.....	.....	.....	.....	.....	.....	.....
			P M	A M	P M					

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 15 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 43 p m. Returning leave Sanford 2 30 p m, arrive Fayetteville 3 45 p m, leave Fayetteville 3 50 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 16 p m. Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 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 28 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 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 Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 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, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m.

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 a m, arrives at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 30 p m, arrive Springhope 10 40 a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m, Nashville 11 22 a m, 5 25 p m, arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m and 2 50 p m.

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

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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.

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

PROUD MAN.

"The high and lofty one that inhabiteth eternity" after making man out of the dust of the earth placed him in Eden and gave him permission to eat of all the fruits of the garden save that of one tree. But this was not enough. He must listen to the dictates of envy and pride, and thus upon the first occasion, manifested that enmity to the laws of God and love for the devil that has characterized him in all ages of the past. And as man's disobedience in this instance brought a curse and a speedy banishment from the earthly paradise, so his disobedience today calls down the wrath of God. But before God cast this proud creature out into the world to eat of the fruits of the ground in sorrow all the days of his life, he expressly told him of his low origin when he said, "dust thou art and unto dust thou shalt return." And if man had believed and loved the truth of God as he did the lies of the devil this history of his origin and penalty for sin would doubtless have been a death-blow to his pride. But for all we know it had no humiliating effect—certainly not a moralizing one, for we learn that the pair upon being driven from the garden began to replenish the earth with murderers. Cain the first born, immediately set up false religion—a religion of pride—thinking to worship God with the works of his hands instead of in spirit and in truth, and kills his brother be-

cause God accepts his brother's worship and rejects his own. And from that day until the present moment the proud, self-righteous, over zealous Cains have been going up and down the earth, persecuting and murdering their brethren in the flesh in order to propagate their false religion. Such a religion is actuated, to a great extent by pride; and there is nothing more dangerous and cruel, when unrestrained, than a religion that is false. In past ages this false religion has "publicly whipped, drawn by the heels through the streets of cities, racked until every bone in the body was disjoined, beat out the teeth, tortured with melted lead, dug out the eyes, cut off the limbs, condemned to the mines, ground between stones, stoned to death, buried alive, thrown head long from high buildings, beheaded, smothered in burning lime kilns, destroyed with hunger, thirst and cold, thrown to wild beasts, boiled on gridirons, cast into the sea, and crucified in the most horrible manner" those who would not blaspheme Christ and worship false gods.

Such is the record of false religion which clearly manifests that men, when unrestrained by the spirit of God, have a far greater ferocity for each other than has the animal kingdom. And it seems such a bloody record would tend to humiliate man, but not so. Being puffed up by the devil he is led to view himself as a most wonderful

creature, with eternal life in his own hands and so far advanced in "christian science" that even the power and pleasure of Jehovah himself is limited to his willingness and doings, since God—according to this popular religious theory—wants to save every body and is not able, of himself, to save any body. The most he did when he sent Jesus Christ to the world was to offer a conditional salvation to Adam's race, and whether or not heaven is peopled depends upon man's accepting the offer and complying with the terms. Hence God wants to do something he may never be able to perform because of man's possible opposite, for suppose after God has done his part man fails to do his, what becomes of the plan of salvation? It is a failure;—God is disappointed; Christ put to an open shame; he suffered and died in vain; the cross is but mockery; the "house not built with hands" goes unoccupied; the place Christ said, "I go to prepare for you" is never reached by mortal; the mansion in the skies is an empty, desolated mansion, while the Creator is at mercy of the creature! Man therefore is the most powerful being in heaven or hell, and is so represented, not only in words written and spoken, but to make the idea more impressive the skill of the artist is employed in picturing him with Christ holding to one hand pleading, and the devil holding to the other tempting. Neither Christ nor the devil is able to cope with this wonderful "grass-hopper" without the grass-hopper's consent. The devil with all his subtlety and guile cannot allure him from his position,—Christ with all his pleadings and tears of blood cannot induce him to follow his footsteps. If he chooses he can go with the devil, —if not the devil can never claim him as a citizen of his country. If

he desires he can go with Christ,—if not Christ and God and all the holy angels cannot turn him from his course!

Such is proud man's religious theory, and while holding such a faith who could censure him for his pride, for surely it contains all the elements of boasting, conceit and self love while it is a complete antidote for humility, self condemnation and Christ exaltation. And more, it is the mud-sill of "the many inventions sought out by man's" religious inventions beside which the ancient tower of Babel in point of pride, claims of its advocates and boldness of construction would be a modest affair.

Note the modern missionary system with its complicated machinery professedly propelled by gold;—could the ancient pharisees have been more boastful than their modern successors? What good things have they not done! What land have they not compassed to procure proselytes? What sea have they not braved to carry the gospel! And what a gospel! If the poor heathens receive it not cheerfully it is shot at them from gatling guns. Such practical religion, however, is consistent with their progressive views. It is also consistent with the plan ever advocated by the people of Rome. God cannot save the heathens because the heathen won't let him, but we will not ask his consent but force a confession, or kill him in the attempt, and thus save his soul.

And is it not pride that keeps nearly all the modern preachers in "the study" or in idleness and unwillingness to lighten the burden on the shoulders of others by laboring for self-support? Surely there is Christly and apostolic example for such a course, for Christ became poor to enrich others and during all his earthly life went

about doing good, while Paul who was a preacher did not think it condescending and beneath his dignity to labor with his hands for himself and others. Listen to him,—"Neither did we eat any man's bread for naught, but wrought with labor night and day that we might not be chargeable to any of you." "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me." Instead of this apostolic plan of equal burden-bearing, pride has adopted the one recorded in Tit. 1: 10-11, viz. "For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouth must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." So when we see men preaching for money we may know they are "teaching things which they ought not." But we are told that "while they are paid a salary they do not preach for money." It seems the proper way to test the truth of this is to stop paying them and see how many stop preaching.

And again, is it not pride that makes these same preachers so fondly love flattering titles? Even the sacred word "Reverend"—a title applied to God and to him only, if we take the bible as truth,—is eagerly sought by the proud minister and as willingly applied by his proud or thoughtless brethren,—thus using the name of Jehovah to distinguish a sinful piece of clay from other clay. But as the doctrine of the bible is too old and hard and uncompromising for proud man so is the title given to the officers in the apostolic church far too simple, common and undignified for most modern ministers. Be it said to the shame of such

ministers that even Thomas Jefferson who was not a minister but a politician, and as such, was, perhaps, the greatest friend and benefactor of humanity of modern times, had so little pride about him that not only would he refuse to apply sacred titles to man but would not even use or recognize "excellency" and "Honorable;" while "Mr." was distasteful to him. But the Lord shall cut off all flattering lips and the tongue that speaketh proud things.

And if we consider man's record from a bible standpoint surely it should make him lament in sackcloth and ashes," for it is written, "There is none good, no not one." "They are all gone out of the way" and "become as an unclean thing." All his righteousness is "as filthy rags." "God is not in all his thoughts." "Every imagination of the thoughts of his heart is evil and that continually." "His heart is deceitful and desperately wicked above all things." There is no fear of God before their eyes." "Their throat is an open sepulchre." "Their mouth is full of cursing."

Still it is contended that men are not as bad as all this—that this is an age of enlightenment and that the world is getting better. Yet while men preach such pride fostering, pharisaical doctrine penitentiaries and jails never were better patronized and crime is on the increase. True the world is full of "a form of godliness" and there is no end to "winds of doctrine."

But Paul says—and Paul is always truthful—that "they will not endure sound doctrine" and "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce,

despisers of those that are good, traitors, heady, high minded, lovers of pleasure rather than lovers of God; having a form of Godliness, but denying the power thereof." Is not this the sigas of the times? If so then according to that much talked of and little read authority—the bible—man is totally depraved and without real hope save in the unconditional and unmerited mercy of God; and instead of the world getting better, it is growing in pride and wickedness. Realizing this how precious to the humble is the promises "blessed is that man that maketh the Lord his trust and respecteth not the proud nor such as turn aside to lies." "For all things work together for good to them who love God—are the called according to his purpose." But let the proud tremble, for "everyone that is proud in heart is an abomination unto the Lord" and "pride goeth before destruction, and a haughty spirit before a fall."

May we who are "as the small dust in the balance"—nothing and less than nothing and vanity" be kept by the power of God" and ever enabled to say from our hearts salvation is of the Lord" and "he that glorieth let him glory in the Lord." Yours in love,

R. H. PITTMAN.

Bishopville, S. C.

EXPERIENCE.

BROTHER GOLD:—I now feel impressed to write a part of what I hope the Lord has done for my poor soul.

I have been in trouble about my sinful self for over 12 months, for I knew I was a sinner and felt to be a very vile one. I had done nothing but sin all my life, and had a great desire to dance and danced up until it was made known that I was doing wrong.

I dreamed one night that I was at a house somewhere, and there was a large crowd present, and they were making music and dancing, and I was there with them, and my older sister came in and said to me, Sallie you know you are doing wrong by being here. I told her I was not dancing but was looking at the others dance. She told me that that was just the same. She told me to look out of the window at those good people, and I looked out there, and there was a large crowd out a piece from the house. She told me it was a burial out there, and that was where I ought to be.

Oh the next day was a miserable day with me. I felt to be the worst person in the world. This brought my troubles on me greater than they ever were before. I felt to be the greatest sinner in the world, and there was no one else like me.

I went to get some stove wood one day in an old barn just a little way from the house. I don't know what time it was when I went, but about the middle of the evening I think. I will never be able to tell my feelings that day. I didn't think I would ever live to get back to the house, but thought my time had come to die, and I was no longer on earth. It was getting very late and I knew I had to go back to the house for they didn't know where I was. I took the wood and went on to the house, and as soon as I could went to bed, but going to bed was all, I could not sleep, but thought if I could die then I would be better off. I would not be here suffering so. A thought came to me, what would become of you if you die, for you know you are a sinner. I could find no comfort at the house, nor away. Nothing was any pleasure to me.

A while after that I dreamed of being at Mountain Springs, and on a seat to my self, and they all were

singing and seemed to be happy but me, and I was one alone, and there I was weeping and mourning, and brother Shreves rose from over in the crowd and told me to come on, and I went straight to him, and he shook hands with me, that gave me a little comfort for a while—but my troubles came back on me as before.

One morning I went out to feed the pigs. I was leaning against the fence looking at them. When I left the house I didn't think I would ever see it again. I thought I would die before coming back. I fell down on some little rocks beside the fence, and cried for mercy. I didn't think it any use for such a sinner as I to call on the Lord for mercy, but I knew he was able to save. It was mercy on me, or I must die. I came on to the house. My little sister asked me what was the matter? I would have nothing to say to her. I wanted to be alone all the time. I told her nothing. I took the bucket and went to the spring, and as I came on back my troubles all left me. Every step I made seemed to get brighter. I came on to the house, and the house didn't look like it did when I left. When I stepped in the yard a little bird was in the tree singing the prettiest song I ever heard one sing. Every thing seemed to be praising God.

I loved the Primitive Baptist church better than any other, and thought it to be the true church, and wanted to be with them, but didn't think I was fit to be there, and didn't want to deceive any one.

I went up stairs and lay down on the bed, and tried to ask the Lord if my sins were forgiven, and I was fit to be there with his dear people, that I might view some of them, or dream of them, and in a short while I went off to sleep, and in my sleep I saw a gulley and it was very deep, and I was trying to get across it,

but I couldn't. I looked over on the other side and there stood brother Shields and sister Mollie. They told me to come over there. I told them I couldn't. They told me if I would follow them I could. I told them I would, and brother Shields took her by the hand and they come straight to me, and he took me by my hand, and led us both across, and we went a few steps from that gulley, and we came to another one that was covered with something like white as snow, and sister Jennie was standing there, and brother Shields said to her, Is not that the greatest gift that could be given, the gift of God? She told him she thought it was. I thought then the next time I had an opportunity to talk to the church I would go and talk, and they would open the doors for reception of members I would stand back, and would not go thinking I would get better, and then I would go.

The first Sunday in June was a miserable day with me. I felt like the Lord was punishing me for not doing my duty, for he had made it plain to me that it was my duty to offer to the church, and I had not offered.

I would read the LANDMARK and the testament, and nothing did any good. I thought I had committed a great sin for not offering to the church. I thought I would die before the next meeting, for I didn't think I could live that way three weeks longer. I was first on the bed and then on the floor. I would walk the floor begging the Lord to save me, but it didn't seem like he could hear me. I went and fell across the bed, and tried to ask the Lord if he would remove those troubles from me, and spare my life until then, I would offer at the next meeting. I wanted to be baptized, but the Lord had not showed me in any way that I ought to be.

I went to bed one night thinking about it. I thought I would be doing wrong if I was baptized, and I would give it all up, and wait until I was fit.

The next night I went to bed thinking the same. That night I dreamed I saw a stream of water and people standing on each side of it with something white like a sheet stretched across it, and they told me to keep that sheet wet, and it would be my duty, and when the next meeting came off in June 1899. I went and brother Bray told my feelings in his preaching better than I could tell them, and when the door of the church was open I could not keep my seat. I went forward and told my little hope, and was received by the dear brethren and sisters, and was baptized the next morning by brother Bray.

I have now written more than I expected to write when I started, and I don't want to weary any one who reads this.

Remember me in your prayers. I need the prayers of all God's people. Lovingly your little sister, I hope.

SALLIE A. JONKS

Spring Garden, Va.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2d Tim. 2:15.

The inquisitive Baptist. First question to this text is, What did Paul mean by telling Timothy to "study"? Answer. He meant just what the word "study" means, and just what you would mean had you a boy in school, and you were to write to him and say, "study William, to show yourself approved unto your teacher, rightly dividing the lesson." The boy is to study orthography the first third of the day; he is to study grammar the second third of the day; and he is to study

arithmetic the last third of the day. If the boy complies strictly with the order of his lessons, and studies each branch of study separately in the order in which his teacher has designed for him to do, and the boy not only studies his lessons so as to know them; but he studies to know them in the order prescribed by his teacher in order that he may stand approved by, or unto his teacher, not only does the boy know his lessons but that he has "rightly divided" the day for the three studies. It would have been divided if the boy had studied arithmetic the first third of the day, and grammar the second third, and orthography the last third of the day; but it would not have been "rightly" divided, neither would the boy have stood approved unto his teacher, although he knew his lessons, because he had not "rightly" divided the word.

Thus Paul would have Timothy to study, not only what the scriptures say, but the order of their application, as declared by the inspiration (our only teacher.) Inspiration presents man in a four fold state of existence; First he is "dead in trespasses and sins." Second, He is "made alive from the dead." Third. He is born of the spirit." Fourth. He is entered on pilgrimage for "glorification."

This being the case with man, the inspired teacher has given the scriptures with a fourfold meaning, or application, and they all apply to the same man while he is in the stage of existence, for which certain scriptures were given.

Diseases have their stages, first, second, third, and fourth stages, and remedies that are appropriate in the first stage of the disease, are not in the second, nor in any other stage of the disease, but the same remedy that was appropriate in that man's disease in its first stage

is also appropriate to every other man with the same disease—in the first, or same stages of the disease; and so on through the different stages, so that the judicious physician must study the different stages of disease as well as the effects of the medicine in order that he may "rightly divide" his remedies and not give the medicine intended for the second stage, while the disease is in its first stage, nor that that is intended for the first stage while it is in the second stage, and so on through all the stages. In this way the doctor would divide his remedies, but they would not be "rightly divided," and his practice would be malpractice," and his help would only be to help the disease—to kill the patient—sooner than the disease could have done without the doctor's help.

The quack can pervert and misapply good medicines, and brag on his skill to the ignorant, and pass himself for a good doctor; but the skilful physician soon detects his ignorance as well as his malpractice, but his patients are too blind to see his mistakes, and only find them out by feeling them. The doctor that will not study his text books—for fear that people will think he does not know much, is by that act telling the intelligent that he does not, and is not likely ever to know any more. So the preacher that will not study the scriptures for fear the people will not think he is inspired of God, tells the intelligent christian by that act that he is not inspired of the Lord. God only inspires the mind to understand the meaning of the letter, but not to know what the letter saith, that we only know by reading and remembering the scriptures. I have heard preachers rather boast in the pulpit—that they had not read a chapter in the bible for a week, and could neither find their text, nor

quote it correctly, and the most of their discourse was telling how ignorant they were, and that they did not believe in studying to preach like the arminians do, and they did not know the difference, between the arminian studying to show himself approved unto men, and a called man "studying to show himself approved unto God." Neither do such such men know the difference between "rightly dividing the word of truth," and wrongly dividing it.

I once quoted this text, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55 : 7. And a good brother fearing that the text left to speak for itself, would say more for the arminian, than it did for the electorian, ask me whom that text was speaking to? To which I replied, "It is speaking to the wicked." What sort of wicked said he? Said I, the text does not class them by telling us that it means a certain kind of wicked, and for that reason I shall not class them. I know it does not mean "righteous wicked," because there are no such folks. Then it must mean all that are not righteous. The fear that some brethren have about telling the wicked to forsake their way, and the unrighteous man his thoughts, and turn unto the Lord for mercy and pardon, is that this would, as they see it, be arminian doctrine, which is a false doctrine, as applied to salvation by the works of the law, for no sinner can be saved except he be justified, and no sinner can be justified by the works of the law. The difference between Isaiah's preaching, and the arminian's preaching is, Isaiah tells the wicked to forsake his way, and the unrighteous man his thoughts, and

tells him to return unto the Lord for mercy and pardon, while the arminian tells the same people to forsake their way and thoughts, all right, but makes the mistake in directing where to return to for mercy, and pardon, and so sends him to the law that he has violated, with a promise that if he will return to Moses, and be a good servant to him, that Moses will give him a divorce from his sins, for work and labor done by the wicked for Moses under the law. While Isaiah directs them to return unto the Lord, and obtain mercy and pardon, through the finished work of Christ upon the cross for them. This distinction is "rightly dividing the word of truth." The law is the truth, and so is the gospel the truth. The law is the truth of justice. The gospel is the truth of mercy and pardon, and the two make the one "word of truth." To "rightly divide the word of truth," is to speak to the wicked all that the law speaketh to them and no more. "For what the law saith, it saith to them that are under the law," and they are the wicked, because it is written of the christian, "But ye are not under the law, but under grace." The gospel is only speaking to the righteous. "Say ye to the righteous, it shall go well with thee." The law is only speaking to the wicked, "Woe to the wicked, it shall go ill with thee." Here "The word of truth is rightly divided." The law was given by Moses, not to give life, but to govern life, "But grace and truth came by Jesus Christ." "By grace are ye saved." Then Moses was not a Saviour himself; neither did he give in, nor through the law, the element of grace, the only medium of salvation, for "grace came by Jesus Christ." This is "rightly dividing the word of truth." Grace gives life. The law only governs life.

The "grace that came by Jesus Christ," "gives eternal life." The "law that was given by Moses" governs a natural, or time life. This is "rightly dividing the word of truth." One of the devices of satan in instituting such a legion of false doctrines is to hold a part of the truth, though he does it in "unrighteousness" to drive God's timid shepherds from preaching, or "declaring the whole counsel of God," for fear it is not the truth because satan's ministers preach it. But by the grace of God I will preach the whole truth to saint and sinner. if every man on earth, and every devil in hell, should join to make war on me for so doing. I have been a soldier too long for scant rations, hard marches, bloody battles, and camp-life to cause me to throw down the banner under which I enlisted 45 years ago, and tender my sword to my enemies by surrendering any part of God's inheritance as a compromise for the sake of peace of mind and ease of body, either with the powers of anti-christ or the smiles, or frowns of professed Israel. May God ever stand by me to prevent my poverty, hardships, and necessities from causing me to shrink from my whole duty, and may he prevent me from ever being at "ease in Zion," but give me grace to enable me ever to "strive to enter in at the straight gate," to "bear hardships as a good soldier," "to fight the good fight of faith, to lay hold on eternal life," and at last to sit down in his kingdom with all the redeemed of the Lord, and at last see my "last enemy which is death destroyed," by him that loved me, and washed me from my sins in his own blood. There neither the feigned love of those who once appeared to love me for the truth's sake, but have gone back, and walk no more with me, nor the hatred of

open enemies will ever molest me any more; but there "the days of my mourning shall be ended." Then I may now say to my enemies on the field of battle, you are no terror to me, and to those who once professed to believe in love, but now have lifted up the heel against me, your dislike can do me no harm, nor you any good, so go on and enjoy it if you can. I shall still "press for the mark of the prize" and hope I may meet you in that better world.

L. I. BODENHEIMER.

High Point, N. C.

EXPERIENCE OF MELISSA A.
SHREVE, WIFE OF R. L.
SHREVE.

DEAR BROTHER CHARLEY:—As you have asked me to write you some part of my life it has been on my mind for some time to write some of what I hope to be the dealings of the Lord with me, and I can't get it off, so this morning I will make the attempt, though feeling very unfit.

I will go back to about the age of 11 or 12 years. I would have serious thoughts about hereafter. I knew if I died like I was I would be forever lost. I would try to ask the Lord to have mercy on my soul. I would go to parties and picnics, and would enjoy being there and dancing too, but when I would go home at night I could not go to sleep, thinking if I did I would never wake again, and would get up out of my bed and get the old testament and read it by moonshine. I could not find any thing in it that gave me any comfort. I would feel so miserable; then it would wear off my mind for a while, and I would think no more about it until it would get on my mind with so much force that I thought I was going to

die. Then I would try to pray, but all I could say was Lord, have mercy on my poor soul.

In 1887 I went to a dance at Mrs Dallas's, and while on the floor dancing something seemed to get hold of me so that I could hardly dance. I thought I was going to die, and I tried to ask the Lord to have mercy on me, and if he would spare me to get home that time I would never go to any more parties while I lived. I could not help calling on the Lord for mercy

That night I could not go to sleep until just before day. I felt to be such a sinner that the Lord would not spare me to see morning again, and that I would be forever lost. I tried to beg the Lord to spare me to see the sun rise again. I went to sleep just before day, and dreamed that I was in torment burning, and could not move hand nor foot, and while in that horrible flame the Lord said to me, believe on the Lord Jesus and you will be saved. I thought I believed on him, and he raised me out of that horrible place as light as a feather, that relieved my mind a little. I thought may be the Lord would have mercy on me. I wanted to ask uncle Billie to pray for me, but was afraid to ask him for fear he would think there was something the matter with me, for I did not want any one to know that I was concerned about hereafter. I thought I knew he was a christian and thought if I was half as good as he was I would be satisfied.

Dear brother, many nights I have told mother, father, brothers and sisters good night to myself, thinking I would never see you all any more. I thought I would be forever lost. I would go off to try to pray, but it seemed I got worse all the time. I tried to enjoy myself with my friends as I had done, but

could not for fear they would think strange of me.

I went on in this way until I got married in 1889. I thought may be I would not see any more trouble, but it was not long before I was in the same as before. I tried to enjoy myself with my husband. I didn't want him to know any of my troubles, and that I was such a sinner. I would beg for mercy all the time. I would go with him to his meetings at Whitethorn. I thought if I could go in and no one see me I would be better satisfied, for I feared they would take notice of me, for I could not help shedding tears. When brother Hundley would tell his experience I could enjoy all, but when he would tell when his tolerence came then he would leave me. I knew I had not felt any change. My burden was so heavy. The brethren and sisters all looked so happy, I thought if I was as good as they were I could enjoy singing as they did; but could not. I would read the bible to try to find something to relieve me, but all I read only condemned me. I tried to sing to wear it off, and it would sometimes wear off for a while; then it would come back with greater force than ever. I would go and try to pray, but it seemed that my prayers did not reach any higher than my head. I gave all up for lost, and thought if I died in that condition I would want to go begging the Lord for mercy, for I felt it was just if the Lord did send me to torment. I thought there was no mercy for me.

One morning I got up feeling so bad I thought I would surely die. After I cooked my breakfast I thought I would try to ask the Lord for mercy once more before I died.

After I got through with my domestic affairs I went down in some bushes below my house, and remembered falling on my knees beg-

ging the Lord for mercy. I don't know how long I was there. The first thing I knew I was praising the Lord, and singing, "How happy are they who their Saviour obey." The trees and birds, and every thing seemed praising the Lord. Every thing was more beautiful than I had ever seen before. My burden was gone. I felt that all was well with me—that I would never see any more trouble. I could not help praising the Lord. I would read the bible. I could enjoy reading it. Before I could not. I could enjoy singing now better than ever before. I thought I would tell my husband what the good Lord had done for my poor soul, but I was afraid I was deceived, and I didn't want to deceive him. I had a love for the Baptists that I did not have before. I wanted to be with them, but I feared that I would deceive them. Knowing I did not want to deceive them, I thought they were the best people in the world. I wanted to be baptized, but I wanted better evidence than I had, so one night I tried to pray and ask the Lord if I was fit to be baptized to show me in a dream. I went to sleep and dreamed that my old grand father gave me his old bible, and told me to take this book and read it and go and tell my experience and be baptized. I thought I was not satisfied with what he told me, then the Lord with three of his disciples appeared to me, and gave me a bible, and told me to take this book and read it, and go and tell your experience and be baptized. I thought the next time I had an opportunity I would offer for baptism, but I put it off thinking perhaps I would have better evidence, but the impression grew stronger. I felt like I would never live to see another meeting. I tried to ask the Lord if he would spare me I would offer the next opportunity.

It was on the third Saturday in June 1891, when I offered to the church at Whitethorn, and told a part of what I have written here, which I hope to be the dealings of the Lord with me.

The next day I was baptized by Elder G. W. Hundley. I thought I never would see any more trouble, and felt so happy, I could enjoy preaching better now and singing too.

It seems to me that the day I was baptized, and the day that I was delivered, were two of the prettiest days of my life, or I ever saw. I felt again that all my troubles were over, and I never would see any more trouble in this world. I had not been baptized quite a week though before something said to me, you have deceived the church. Then I tried to ask the Lord if I was deceived to undeceive me, for I did not want to deceive those dear people of God. O dear brother, many have been up ups and downs since then. I have so many doubts and fears. I feared I was not fit to be baptized. I tried to ask the Lord if I was fit to be with the Lord's people to show me in a dream and I dreamed I was going along in a smooth field, and there was a pond of water as clear as could be. I thought the Lord baptized me, and told me to go on my way rejoicing. I have never regretted being baptized, though I feel sometimes that I am not worthy of being with them.

Now dear brother, I will try to write you some of my dreams which give me great comfort at times.

In 1891 I dreamed that judgment day had come, and I was so happy, I was praising the Lord, and singing "How happy are they who their Saviour obey." I thought I would soon be out of this sinful world where I would praise God forever more.

In 1892 I dreamed I was in heaven, and I thought I looked down in this sinful world and saw my old sinful body. I thought it was dead. Then I thought I looked on myself, and it was the most beautiful body I ever saw—that body was shining as bright as gold. I thought to myself that all my troubles were over. I was so happy praising God. Everything was praising the Lord.

I will write you another one the good Lord showed me in 1893. I dreamed I was on a long train in a cloud, and there were no coaches to it. It was longer than any train I ever saw naturally, and it was full of God's people, and the Lord was within. It was running as fast as it could in the clouds, and it had no rail road to run on. I thought it reached the gates of heaven, and we all lighted out of the train as light as a feather, and the Lord put on us a white robe. I thought we were so happy and singing praises to God, then the Lord told me I had to come back in this world. I thought it grieved me because I had to come back. Then he told me to come and stay a little while, and then he would take me home.

In 1894 I had another one. I dreamed I was sick, lying on my bed, and I was going to die, and the Lord sent two of his angels down and they were standing by my bedside waiting for the last breath to leave my body, and I was so happy that I was dying. I thought I would soon be at rest, and after my body died those angels carried me to heaven, and the Lord put on me a white robe, and I was praising God. There was the sweetest music I ever heard. I was so happy that now I was out of this sinful world that the Lord had saved me, and now I was at rest. It did not grieve me to leave my husband and children at all. Oh, dear brother, if I

feel this way when I come to die I will be happy.

In 1895, I was traveling along in a beautiful road alone, and I was praying, and the Lord took me and carried me to heaven. I thought when I got there the Lord gave me a book gilt with gold, and told me to lead the song. The song was,

"The day is past and gone,
The evening shade appear,
Oh may we all remember well,
The night of death is near.

I thought I led the song, and it was the prettiest singing I ever heard, and all the saints were praising God. I knew some of them, some that are now dead, and I saw some that are now living. I saw sister Mollis Cox, and her little sister. She told me she was happy, and would not see any more trouble, that all her troubles were over.

Now I saw old brother Abbott and sister Abbott, and uncle Billie Bob Lee, and Mrs. Ella Evans. I could write more of God's people that I knew, but I will close. I hope this will give you comfort some day, if not now, if it does give God the praise.

ELDER P. D. GOLD, MUCH BELOVED BROTHER:—I write to let you know that I received the LANDMARK that I wrote you about last Saturday night. I was glad indeed to get them, I do so much enjoy reading the dear old LANDMARK; also I was made glad last night when I received your good and soul cheering letter. I did not think you would answer my letter; I felt like your time was too much taken up to write to such as I. Dear brother, you may just imagine what a pleasant surprise, what a joy, what a comfort it would have been to you to get such a good letter from one you loved for Christ's sake. I was thinking this morning, if it was such a thing you could know that I

was a child of God, and could know what a comfort your letter was to me, you would rejoice to know you had said words of comfort to one child of God; but we can't know these things. I wish I could tell you how good I felt when I read your letter. I felt like shouting. Of late I have felt so low spirited, so filled with doubts and fear, but if not deceived my hope was comforted and strengthened while reading your letter. I firmly believe you are a true servant of God. What a high and holy calling.

I want to say to you, go on and preach the preaching God bids you, and the common people will hear you gladly. Never shall I forget when you stopped at our humble cottage on your way home from the union meeting held at Sparta. How humble and Christ-like, with tears running down your cheeks Who can help loving one who bear the image of Jesus as you do? May the Lord open the way for you to visit us again if his will, for without him we can do nothing.

Not long ago I dreamed that my daughter and I went to see you, and you took us in the yard. I thought it was just beautiful; the green grass was about knee high. There were two tables setting in the yard near each other. I thought you took us to the table that had the most richest and nicest edibles of every description I ever saw, and told us to eat.

The other table had course victuals on it. I thought you went to that table and commenced to eat. I thought Anna and I felt bad over it, and said to each other, Brother Gold feels like we are better than he is, but we esteem him far better than ourselves. Last week I dreamed that I was in a large, beautiful room. Everything was white as snow. I

looked at myself. I had on a white robe and was barefooted.

I looked up and saw you, father, Brother Jones and old Bro. Bennett P. Pitt. You were all in white and barefooted. I thought old Bro. Pitt said, let us all sing, How happy is every child of grace.

I thought we all sung. I thought we were all happy. I woke up singing.

I would like to tell you what a good time we had when Anna was baptised. I had felt that she had a hope and wanted to be baptised, but did not think much about her being baptised that meeting until the night before after all had gone to bed except her and myself, she came to me and asked me if I and grandpa were going to meeting next day. I told her I guessed not, that it was too cold and grandpa was too feeble. She commenced to cry, and said she wanted us to go. Next morning I said, father do you feel like going? He said he wanted to go, for he felt like Anna would join, and so she did. I felt like it was too much for me. I had felt like father would not live to see it. After she was received, and my dear old father met her with open arms and the tears running down his cheeks, it was all I could do to keep from shouting aloud. I felt like my prayers were answered. She was not only my child, but my sister, and when I got home, as I entered the hall, this song came in my mind, and I sung it aloud, "I need not go abroad for joys, I have a feast at home." I have been so wonderfully blessed all the days of my life that I fear I am having my good time here. I feel like no one was ever blessed with better parents, better husband or children than I.

We have a peaceful, quiet home,

good neighbors, food and raiment.

I have never had a quarrel with any one. If I ever had an enemy I have yet to find it out.

Who has been more blessed than I? This is why I fear I am having my good time, but I have a little hope if not deceived, and that is the greatest blessing of all.

I know I am a sinner and do sin daily, and my first and last prayer is, if I have ever prayed, Lord, have mercy upon a sinner. I am a secret sinner; have so many vain, sinful, foolish thoughts, and sometimes make remarks that I am sorry for afterwards.

Anna and I want to be at Tarboro at your next meeting if it is so we can Anna has dreamed of hearing you preach lately. She sends love to you also. Father wishes to be remembered to you. I hope you will pardon this badly written letter, for it is like the writer full of blunders and mistakes. if any one can bear with the poor and ignorant in weakness you can, or you never would have answered my letter, for I looked over it after I wrote it, and felt like brother Gold would cast it aside. I don't want to take your time. While I would be glad to hear from you at any time, but don't trouble yourself, I would not feel hurt over it at all. My love to all the family receiving a portion for your self. Your sister in hope,

KATE REASON,

Old Sparta, N. C.

UNION MEETING NOTICE.

The next session of Briants Chapel (col.) Union will convene with the church at Long's Branch (near Knights Station, N. C.) on Saturday and 5th Sunday in Oct. We cordially invite our brethren to attend.

Richard Lawrence, Cl'k.

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 XXXII..... No 22

WILSON, N. C., OCT. 15, 1899.

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EDITORIAL.

BEAUTIFUL FEET.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion thy God reigneth." Isa. 52 : 4.

Above all people in this world I reverence, honor, and love those called of God to preach, and who do preach the pure unmixed gospel of Christ and salvation. And this calling exalts to a position high over all others; though perhaps none but the spiritual see it. And such always come to us in the meek and lowly spirit of Jesus, as when going up to Jerusalem and the Mount to be crucified. And not only ministers but all of God's children who come directly into our hearts come in that spirit, whether by published or private letter or by person: while others, though coming in finer language and apparel are repulsed; and we cannot prevent it.

Then, how beautiful upon the mountains—the gospel mountains where Zion, lifted high above the world, is set the house of the Lord.

Ps. 2 : 2,—are the feet of those who bring glad gospel tidings? And only such as come in the name and Spirit of Jesus can ascend into these mountains or bring these good tidings. So that when a preacher comes to us with beautiful feet, as shod with the preparation of the gospel—and how quick to discern him by his feet, which also indicate his walk—how pleasant to hear our spiritual companions say, "come and let us go up to the mountain of the Lord, the house of God and hear good tidings from God's minister?" and ere we are aware he has led us up saying to Zion, The Lord thy God in the midst of thee—even where but two or three are gathered together in his name—is mighty, he will rejoice over thee, he will rest in his love. Zeph. 3 : 17. Then as he walks about Zion on her high and heavenly places and tells of towers and considers her palaces, we for the time unconscious of earth, follow rejoicing at the tidings—that these towers are of defence, refuge, protection and salvation; and are hung with every needed weapon of our warfare; and from whence we by faith see the King in his beauty, and the land that is afar off; so has the man which carried us in spirit where only such can; and instructed us and strengthened us as proving by our own heart's experience that for us personally has God wrought all this, as only such may; and which answers to the immutable "shalls" and "wills" and decrees of God concerning the new covenant and fulfilled by Jesus

Christ in death, burial and resurrection. And these palaces,—our refuge from the storms and tempests of this life—from the sun's heat and winter's cold, and wherein we find rest—our once given rest that remains, that we lost for the time by distrust, and enter by believing. And peace—he published peace” also—“peace with God through our Lord Jesus Christ by whom we find access into this grace whereby we stand.” (Rom. 5 : 7) in this restful “quiet habitation;” —Yes, peace and prosperity within these palaces as that God is known a refuge here, and present help in time of need. And—blessed tidings! —where flows the stream that makes glad this city of God. Ps. 43 : 8. Who can describe it? Then as a crowning tidings of good he proclaims to Zion “Thy God reigneth.” The Lord who had said to Zion “I will be to you a God and you shall be to me a people,” and whom so loving he gave his beloved Son—his greatest treasure—the God almighty who made the heavens and earth and all the hosts and things thereof, and who has almighty power over all, reigns to give her all things—to justify and glorify in heaven as more than conqueror over all things of earth and evil. Therefore if God be for her who can be against her? Then let her fear not nor be dismayed though the earth be removed and the heavens fall; thy God reigneth and will save thee. And we believed and entered into our palace of rest.

Such is the exalted province and power of the Preacher with beauti-

ful feet—beautiful as shod with the preparation of the gospel, and abiding in the gospel mountain—as such only can—publishing the good tidings of eternal salvation through Jesus Christ to the building up of the spiritual house, as such only may.

Then how unspeakably important these beautiful feet? What a contrast to the feet of those who come with feet shod with the preparations of the carnal mind and theories; and who stand in the bogs and marshes in the plains of the flesh and who walk about them—spotting their garments, publishing tidings of pride, strife, envy, covetousness &c. to the edification of the world and flesh? And such must abide in these marshy plains, for soiled unseemly feet can never ascend and scale the battlements of Mount Zion the spiritual house—“the habitation of God through the spirit;” “for God hath appointed salvation for walls and for bulworks” about her; and thus she is secure—saved—from all unclean things. Hence, here alone walk and abide the beautiful feet as of those who alone may publish the gospel “in demonstration of the spirit and of power.” To soil the feet is to forsake this Mount of God. Then beautiful blessed feet! Blessed are they who are prepared and sent of God to publish the glad tidings of salvation in this holy mountain. Blessed are they who are enabled to go up and see light in the light of the Lord and hear the joyful sound. Blessed are all whose feet are shod with the preparation of the gospel; for lo, how beautiful? P.

Friend W. F. Berryman of Miss. requests my view of salaried preachers.

The Primitive Baptists are not able to please the world in their position. The arguments and reasons they use in support of their doctrine are no more acceptable to the world than is the doctrine itself for which they contend.

The world loves its own. The custom of the world is to perform labor for pay or reward. Their system of religion is one of work, merit or reward. The common notions and ideas of worldly business, are by them applied to their religious services. Although there is no example in the scriptures of a single true prophet of the Lord or gospel preacher bargaining for a salary or receiving one in consideration of his preaching, yet the world applying the principles of the world to its religious operations enters into contracts to pay preachers salaries for preaching as a matter of purchase, and preachers sell their services for certain sums of money, as a man sells a horse. With the world this is all right because it is all of the world. There is no faith, no trust in God, no obligation resting on the preacher to serve the Lord, no love in the hearer to give of a ready mind.

When we offer our reasons for believing in God who elects, predestinates, saves by grace, this is all rejected as contrary to reason, unfair to the creature and unjust in God.

Does it require any courage, any endurance, to contend for and

maintain a position so unpopular with all the world, and so opposed by all mankind? Does it require any self-denial to serve wherein there is no earthly reward or honor?

We hold that all men who preach for salaries, or for money, or any consideration of that sort are hirelings: while all that preach the gospel under the divine call from the Lord do so of a ready mind, not for filthy lucre, but as a matter of obedience unto the Lord, and that they will preach whether men hear or whether they will forbear or reject the gospel—whether they minister to these preachers of their worldly goods or whether they do not. Because such as are blest of the Lord with the love of truth, and therefore minister unto them of their worldly goods, others that do not love the truth, and therefore feel no desire to minister to God's preachers of a ready mind, yet this will not induce gospel preachers to refuse to preach, but they will abide in their calling and continue to preach.

P. D. G.

PLEASE NOTICE.

On account of a very considerable rise in the price of paper and other printers' matter and material, and the failure to obtain as many new subscribers as is necessary at one dollar per year to enable us to print the LANDMARK at so cheap a price as one dollar per year, we must return to our former price of one dollar and a half per year.

We are thankful to our brethren

and other friends for their efforts to increase its circulation, and we would much prefer to send it on at one dollar per year if we had subscribers enough to justify it, so that it might be in the reach of more readers. In order to take no one by surprise, we will still send it at one dollar a year until Jan. 1st, 1900. All new subscribers sending in their money before that date will receive it a year for one dollar, also all renewals sent before that date will be credited at one dollar a year for any amount they send in, and we would be glad that all that are in arrears would settle before that time.

P. D. G.

EQUAL.

Friend B. F. Liles requests my view of *Eze.* 18: 23—32. The questions here raised refer to the charge that God's ways are unequal, and prove his righteousness in punishing guilty and saving the righteous. Some proverbs had gained foot-hold and currency in Israel: One was that the fathers had eaten sour grapes and the children's teeth were on edge.

Another was that the Lord would regard the former righteousness of a transgressor. Another was that God would not regard the repentance of one turning from his former wickedness. Another was that God had pleasure in the death of the wicked. The Lord tells them his ways are equal, but their ways are unequal. The son is not held or punished for the sin of the

father, but each one is punished for his own sin. The day the righteous man sins his former righteousness is not remembered. The day he does that which is right his former sins are not remembered. Nor does the Lord have any pleasure in the death of the sinner. If he did have pleasure in the sinner's death then there would be joy in the sinner's death. For wherever the pleasure of the Lord is there is joy.

The Lord commands Israel to cast away all their transgressions, and make themselves a new heart, and a new spirit: for why will ye die, O house of Israel!

The trouble about all this was that none did righteous as God required. The Israel here addressed were under the law to Moses, and therefore they were under its curse, because they failed to obey the law. He that in any one point failed to keep that law was guilty of violating the whole law. Therefore as all Israel had violated it—all must die. Did not all die?

If one should be righteous for years and then turn away from his righteousness and transgress his former righteousness would no more be remembered, because when he was obeying all the law he was doing nothing but his duty, and did not acquire any surplus righteousness at all that he could lay away and use in an emergency: but in the day he sinned he became a transgressor. Should one who had been a transgressor repent and turn away from his iniquity and become a righteous man, his for-

mer sins would no more be remembered.

But under that covenant of works all were sinners, therefore all died.

In the new covenant of grace God gives a new heart and renews a right spirit, and hence those born in this new covenant are born of incorruptible seed and cannot sin, neither do they die. Jesus says he that liveth and believeth in him shall never die.

The pleasure of the Lord is in such. He that keepeth the sayings of Jesus shall never see death. God's people live unto him. How blest is this people.

In a disciplinary sense a church-member may walk blameless for years, but that gives him no license to transgress, but in the day he does sin his former blameless conduct or righteousness will not deliver him, but he must die. So if one sins and repents and turns away from his former transgression, his former sins will not be remembered. Nor will the sins of one member be imputed to another, nor the righteousness of one be imputed to another.

P. D. G

SCRAPS

One says, "I feel that I am under the law and in bondage continually. My heaviness of heart results from the consciousness of my inability to keep the law of Moses. He that offends in one point is guilty of the whole law. I know that I offend in many points. Hence my condemnation."

Now what is the state of a believer? Is he under the law of Moses? If a believer in Jesus is under the law to Moses then Christ did not redeem him from the curse of that law—did not fulfill that law—is not become the end or satisfaction of that law and hence died in vain, and such a believer is yet in his sins. But Paul says, Rom. 6: 14, 'For sin shall not have dominion over you: for ye are not under the law, but under grace.' Again Rom. 7: 4, "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, to him who is raised from the dead, that we should bring forth fruit unto God." See also Rom. 8: 1-5. Besides many other scriptures: indeed the volume of the book shows that he that is dead and risen with Christ is freed from sin, because Jesus bore his sins in his own body. Sin is not imputed where there is no law. This freedom from sin in the death and resurrection of Jesus, and our unity with him, does not mean that we have the same desire to sin that we had while dead in trespasses and in sins. When we are made free from sin we become the servants of righteousness. As the widow is free from the law of her dead husband, and is free from that law to marry again; so he that is dead to the law by the body of Christ is receiver of the spirit of the crucified and risen Jesus, and no longer loves sin, but now in that blessed quickening loves holiness and hates sin, and being joined unto Jesus has his fruit unto holiness

and the end everlasting life. He is joined unto all living. Is Christ holy? So is the believer in him.

But this one says, I am a vile sinner still. Yes, but sin is not imputed, you do not love it, but it grieves you. This is proof that you are dead to it.

A. owes B. a thousand dollars, but cannot pay a cent of this money. This troubles him much. Once he thought he could pay it, and then it did not distress him. A debt an honest man owes that he cannot pay distresses him. While he feels that he can pay there is not much distress to him on that account.

But before he knows that the debt is paid a friend comes as surety and pays every cent of this debt, and fully satisfies the creditor. This he is told of in his great distress, and the evidence is so conclusive that at that time he feels that it is paid. But afterwards he begins to think of his own bad conduct, and vileness, and unworthiness, and concludes that he was mistaken when he thought that debt was paid, and he falls into great distress. He feels, oh I am so vile and sinful—how could that friend have paid that debt for me? Why should he so love me? If he had indeed paid it would I not be more obedient to him? Hence he becomes entangled and much distressed.

When we conclude that because we are unfaithful therefore the Lord is unfaithful, or that when we change the Lord changes, or because we are not living as we feel

we ought therefore the Lord is untrue to his own word, we reason carnally. The Lord never began to save us because we were worthy, nor did he love us because we were good. God is faithful by whom ye were called to the fellowship of his Son.

Thus we reason concerning our case. We wonder if Christ loves us. How could he die for me unworthy as I am—still a sinner and polluted. But we dishonor Jesus by such doubts. We entangle ourselves thus in much distress in the wilderness. It is the believer that honors Jesus and has peace of conscience. He is the only one that lives unto God. We never serve the Lord nor honor him by unbelief, nor by doubts. Unless you believe you cannot be established nor prosper. Blessed are all they that put their trust in him. Faith works by love, purifies the heart, and overcomes the world.

He that believes in Jesus obeys him, serves him, finds strength to follow him, receives comfort and has joy in the Holy Ghost.

P. D. G.

ELDER JOHN R. ROWE.

Last Monday Oct. 23, we listened at brother John R. Rowe preach one of the ablest sermons within my knowledge as delivered by man.

His text was, by grace are ye saved. It was so full and complete in statement, doctrine, argument, proof quotations, that his large audience was charmed.

Today the news comes (Oct. 6th) that he has fallen asleep. What a loss it seems to us all—to the Contentnea association, the churches of his pastorate, to his community, and heaviest of all to his home. May the merciful hand of the Lord wipe away the widow's tear, soothe the orphan, and comfort the bereaved.

How suddenly one falls in the prime of life seemingly.

But how much better to depart and be with Christ where there is no sickness, nor death, no sorrow, nor parting but to be in glory in eternal life.

Very lovely was brother Rowe as a laborer and companion in the tribulations and joys of the gospel, and very profitable in unfolding the mysteries of the faith of Jesus.

P. D. G.

DEAR BROTHER GOLD:—If I am not asking too much, will you please give me your view of John xiv 1 : 3. The reason I would like your views upon this is, when I was sick sometime ago, I was given out by the doctor who attended me, and I didn't want to die, and I prayed to the Lord, if it was his will, to raise me that he might touch me as he did Peter's wife's mother, and while I was praying the love of God overshadowed me, and while that impression was upon me Jesus appeared to me. I was able to sit in the chair by the fire, and when he came he called me by my name, and said, "Ann, let not your heart be troubled. You believe in God believe also in me, for in my Father's house are many mansions," and for you too, "if it were not so I would have told you."

The Saviour told me to fear not, time is not yet come, but be ready when I come. I've come to you because you are so hard to believe, and said don't weep any more for I'll send my spirit to visit you, and raise you from your sickness. I was made to rejoice and from those words that Jesus spoke to me I commenced to get well, and in four weeks I was able to go to church. I have been wanting to ask your views upon this scripture for nearly a year. As much as I read I never noticed that portion of scripture until the Saviour spoke it to me. The bible tells us that heaven is prepared, and paradise prepared, but I desire to understand the above scripture which I have named.

Your LANDMARK is a comfort to me. It is the best book I ever read outside of the bible.

I desire the prayers of all the good brother's and sister's, for I do feel the least of all if anything. I am your sister in Christ I hope.

ANN LOGAN.

Remark.

1st. Faith is the substance of things hoped for. What a sweet substance is this blessed faith of God's elect! This is the persuasion that assures us of salvation. It is precious. When Jesus said, let not your heart be troubled, ye believe in God believe also in me, he spake blessed words to comfort his distressed people. Our living is by faith. Belief is the new heart's response to God's gracious word of truth. Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. There is no standing except to the believer.

2d. There are many mansions in

the Father's house. All children are expected to have a home in their father's house. Parents provide for their children. Shall not the Father of mercies, and the God of all comfort, welcome all his children home and provide mansions for them?

The endearing relation of parent and child is prominent and has been in all ages among men. This is not a feeble type of God's love to his children. Can the mother forget the child she bear? They may—all mothers may, or if all mothers should—yet will I not forget thee. Thou art graven in the palms of my hands.

God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. By virtue of the regeneration, and through this travail of Jesus a seed shall be born of God, for we are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time. It is the Father's good pleasure to give you the kingdom.

3rd. Jesus has gone to prepare a place for the children—those given to him of his Father. Jesus makes ready the people given him, and makes ready the place prepared for them, or prepares a place for them, and it shall be given to them for whom it is prepared.

4th. Jesus will come again to receive his people unto himself. For Jesus prayed that those whom the Father had given him should be with him to behold his glory. Oh happy day when we shall meet to part no more. When free from sin, sorrow and death, every one appearing in glory,

The assurance of this causes us to forget our troubles. It heals our diseases. When the Lord Jesus appeared to our sister assuring her of her home in glory she began to amend and was restored. The Lord heals our diseases and recovers us of our sickness. Bless the Lord oh my soul, and all that is within me bless his holy name, who forgiveth all thine iniquities, who healeth all thy diseases.

P. D. G.

DEAR BROTHER GOLD:—Elder John R. Rowe, Our dear brother and pastor is gone. On Tuesday after the Kehukee association, and while on his way home, he was taken sick and stopped with Mr. and Mrs. Samuel Hodges two miles from Washington, where he had a stroke of paralysis from which he never recovered, but died Friday morning at 9 o'clock. His daughter, sister Lula, was with him on the trip. His father, John T. Rowe and his next oldest daughter, Miss Ruby, reached him on Thursday. His brother J. L. Rowe was with him part of the time. He had the attention of three able physicians, and all that loving hands could do, but all to no avail. The time of his departure had arrived and he must obey the summons. The Lord help us to be reconciled to his will.

This is not intended as an obituary notice. I hope that a suitable one will be prepared. Your loving brother.

GEO. M. HARDY.

Idalia, N. C.

DEAR BROTHER GOLD:—Owing to my feeble health, I am not able to answer my corresponding epistles which come to me full of grace and love from the chosen vessels of mercy. I hope to be able to correspond with each one separately.

How thankful I feel to our all wise Creator that he so blessed me to attend our association which I enjoyed. On Monday I did not enjoy it so well. I was feeling so tired and feeble.

If any of you have the mind to write to me I will be glad to hear from you. Your sister I hope in afflictions.

MAGGIE A. STATON.

Bethel N. C.

UNION MEETING NOTICE.

The next session of the Staunton River Union will be held, the Lord willing, with the church at Malmason, on Friday, Saturday, and 5th Sunday in Oct. 1899. Brethren in the ministry especially requested to attend.

J. G. Walton Cl'k.

OBITUARIES.

ELDER E. C. SMITH.

If the Lord be with me I will write the obituary of my dear husband, whom it has pleased God to call home.

He was born Feb. 10th 1869, and died Feb. 25th 1899, making his stay on earth 39 years and 15 days.

I do not know when he joined the church, or how long after, before he began preaching.

He was married to Miss Mary T. Irland, of Beaufort, N. C. in 1892, and unto them were born 2 children, which God removed when they were infants. In a short while after their mother followed, and I suppose left him feeling as he has left me.

In 1896 on the 16th of Dec. we were happily united in wedlock, and lived together 2 years and 2 months.

His health was very poor most of the time, (his trouble being indigestion,) until about 6 months before his death his health improved so much, that really I thought he would be well again, and oh how glad I felt my loved one would be well again. He would enjoy his life so much more while here, but alas, not so, for that dreadful disease was working still. It came again. He was confined to his bed one month. Doctors were called in, they did all they could. Many friends lent their willing hands. I stood by him day and night, most of the time, and did all I could to keep him with me. I tried to pray to God to let him stay a little longer, but all we could do could not keep him here. That voice came to him, child your Father calls, come home.

A few minutes before he died he looked on those standing by him as if he wanted to speak and could not, then he pointed upward. He did this twice then he calmly passed away. O how sad to stand by and see our loved ones suffer so terribly, and after all see them close their eyes in death, and leave us alone, but how sweet to hope that they are at rest in Jesus.

My husband left me with one sweet little babe to care for. He leaves 2 sisters, 4 brothers and many relatives and friends to mourn their loss.

Thy will be done oh Lord, not mine. The Lord gave and he hath taken away. Blessed be his holy name.

NORA J. SMITH.

BERTHA RAPER.

Sad and sorrowful it is to me to try to write something of the sickness and death of my dear sister, Bertha. She passed through the dark valley and shadow of death Sep. 13th 1899.

She was born in Wilson Co. N. C. Dec. 10th 1883, making her stay on earth 15 years 9 month and 3 days. She was the daughter of J. R. and Jane Raper. She died of typhoid fever. She was unconscious for 11 days before her death, though sometimes would gain her consciousness for a few minutes. She said, Christ is coming and heaven is so cheerful. At first I thought it was more than I could feel resigned to. But thanks be to God who doeth all things well, I feel that her warfare is over, her afflictions of body and mind are ended. She has paid the debt we all owe. I feel that our loss is her eternal gain. While she never made an

open profession of faith in our Saviour, yet she was a contender for the doctrine of salvation by grace, and my dear mother is fully satisfied about her as she was so forcibly comforted by these words a few minutes after she died. "Gone to reign with God forever blest," and several other comforting words.

She was a good dutiful child, loved by all who knew her. She would often say before she was taken sick, when anything serious would happen, that every thing works for the best. Often these words would bear forcibly on my mind, "Blessed are the dead that die in the Lord," "And I will be merciful to their unrighteousness," and I feel he was so to her. He giveth and taketh away, and we should bow in humble submission to his holy will.

All was done for her that mortal hands could do, but to no avail. We shall never see her smiling face here any more. It seems like hard parting, but the Lord knows best. He has taken her with him to dwell forever more. I feel, while it seems like I could not give her up, to be resigned to his will, for I feel that she is so much better off than she would be here in this troublesome and sin-struck world, for I do trust she is now resting in the arms of her dear Saviour, and my prayer is that the Lord may enable us to bear in troubles and afflictions with patience, ever looking to Jesus the author and finisher of our faith. By her actions before she died I think she saw angels as she would point and smile so sweetly.

Rest dear sister, slumber sweet,
Till Christ shall bid thee rise,
Then with thee we hope to meet
In heaven above the skies.

This is what she wrote just before she was taken sick. I think it was the last writing she ever did.

I find myself placed in a state of probation,
Which God has commanded us well to improve;
And on in the way of obedience to move.
I know I must pass through great tribulation;
And many sore conflicts on every hand;
But grace will support and comfort my spirit,
And I shall be able forever to stand.

I am called to contend with the powers of darkness;

And many conflicts I have to pass through,
O Jesus be with me in every battle;
And help me my all to subdue,
If thou gracious Lord wilt only be with me,
To aid and direct me, Then all will be right;
Uphold me with all thy powerful favors,
In thy name and thy strength I shall live to fight.

But when I must pass through the cold,
cold storms of Jordan,
I'll bid all my sorrows a final adieu, and hasten away to the land of sweet Caanan,
Where christian, I hope I shall there meet with you.
That rest unto which my soul shall enter,
It is perfectly glorious and shall never end,
A rest of exemption from warfare and labor,
A rest in the bosom of Jesus my friend.

I think she felt just like she wrote. Just before she was taken sick she was very quiet and seemed to be in great trouble.

Lying in her casket her countenance was as pleasant as though she was asleep, and I felt she is sleeping in the arms of Jesus, blessed sleep from which none ever wake to weep.

Her pathway was one of tribulation, but we may truly say of her, Now her earthly toils are over, she has gone where sorrows are no more.

The memory of her peaceful death will forever rest like a benediction on our deeply bereaved hearts. We all feel her gentle spirit near us.

May our heavenly Father give us grace in this hour of trouble, that we adhere to our sister's dying counsel and her precious memory keep us from going astray. May God in his infinite mercy watch over us and take us home at last. Written by her much bereaved sister.

APPOINTMENTS.

E. E. LUNDY.

Prince William, Hampton Co. S. C., 3rd Sunday in November
Brethren arrange for week following
Crocketville.....4th Sunday
Savannah Ga1st Sunday in Dec

Nevils Creek	Wednesday
Upper Mill Creek	Thursday
Upper Lotts Creek	Friday
Benlehem	Saturday

A. N. HALL.

Mt Lebanon	1st Sunday in Nov
Parrish's School House	Tuesday
Reeds Academy	Wednesday
Surl	Thursday
Roxboro	Friday
Shiloh	Sat and 2d Sunday

Conveyance needed.
W. F. STATON, W. H. FLY, AND W. B. STRICKLAND,

St Lewis

Thursday night before
5th Sunday in Oct.

Autrys Creek

Friday
Meadow

Sat and 5th Sunday

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AND BRANCHES
AND ATLANTIC COAST LINE
RAILROAD CO., OF SOUTH
CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED July 31, 1899.	No 78 Daily		No 35 Daily		No 102 Daily ex Sunday		No 32 Daily		No 40 Daily		No 48 Daily	
	A	M	P	M	P	M	A	M	P	M	P	M
Lv Weldon	11 50	9 43										
Ar Rocky Mt.	12 55	10 36										
Lv Tarboro	12 21		6 00									
Lv Rocky Mt.	1 00	10 36	6 45	5 40	12 25							
Lv Weldon	1 58	11 14	7 10	6 20	2 40							
Lv Selma	2 55	11 57										
Lv Fayetteville	4 30	1 19										
Ar Fayetteville	7 25	3 15										
	P M	A M										
Ar Goldsboro			7 50									
Ar Goldsboro				7 01	3 21							
Lv Magnolia				8 09	4 25							
Ar Weldon				9 40	5 50							
			P M	A M	P M							

TRAINS GOING NORTH.

	No 78 Daily		No 102 Daily ex Sunday		No 32 Daily		No 40 Daily		No 48 Daily	
	A	M	P	M	A	M	P	M	A	M
Lv Weldon	9 40	7 45								
Lv Fayetteville	12 20	9 45								
Lv Selma	1 50	10 54								
Ar Weldon	2 33	11 31								
			A M							
Lv Wilmington				7 00						A M
Lv Magnolia				8 34						11 19
Lv Goldsboro				9 45						12 30
			P M	A M	P M					P M
Lv Weldon	2 35	5 40	11 31	10 38						1 16
Ar Rocky Mt.	3 30	6 15	12 07	11 35						1 53
Ar Tarboro			7 04							
Lv Tarboro	12 21									
Lv Rocky Mt.	3 30		12 09							
Ar Weldon	4 32		1 00							
	P M		A M	P M						

†Daily except Monday. †Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 15 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 43 p m. Returning leave Sanford 2 30 p m, arrive Fayetteville 3 45 p m, leave Fayetteville 5 0 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 16 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 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 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 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 Washington 11 00 a m, and 7 30 p m, daily except Sunday.

H. M. EMERSON, Gen'l Pass Agt.
J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—While on my recent tour I promised to write some account of it and send to you for publication.

I left home on April 15th, and in all my ministerial life I never left home with such a burden on me. This feeling lasted me for five weeks. Before reaching my first appointment, only fourteen miles away, I had two spells of weeping, and had it not been that I felt I must go, I would have returned with my son on that very day. The next thirteen days were spent in the counties of Rockingham, Guilford, Forsyth, Davidson and Randolph. I did not visit but four regularly organized churches, but houses that have been built by the Baptists and their friends in different neighborhoods. At all of those appointments we had some congregation, and they all showed that they enjoyed the visit, and I was glad, (notwithstanding my home-sickness), that I went to visit them. Elder P. W. Williard was the only preacher I saw until I got to Reidsville, and his health had been bad all the winter, so he could not fill the appointments. Our meeting at Reidsville on Saturday and fifth Sunday in April was very pleasant, and closed that part of my appointments. On the first day of May I went to Washington, D. C., where I filled an appointment on Tuesday night. From there I went up to Elder E. V. White's, and with him to a three days' meeting in Falton county, Pa. This was

a very pleasant meeting. One thing there gave me some strength. There is an old sister Margaret who, if she lives to see the 17th of August, will have reached her one hundred years. She can see but little, and hear but little, but she is strong in the faith. Elder White asked her if she had ever seen the time when she was tired of this faith, and she readily answered, "No; I could not live without this faith; would have died before now." On being asked if she had ever seen the time when she wanted any change made in it, she answered, "No, only more of it, I am so weak." I could but shed tears of joy to see how the gracious Lord had kept her, and it was proven that,

"E'en down to old age, all my people shall
prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples
adorn,
Like lambs they shall still in my bosom be
borne."

While we were attending that meeting an old brother Johnson was stricken with paralysis, and has since died. We visited him, and found him strong in the faith. On parting with him he reached out both hands and said, "Brother White you know there is a place which says, 'Into thy hands I commend my spirit;' let that be spoken of at a certain time, you know when." When we left him we felt that we should see him no more, but we could rejoice in that glorious triumphant faith.

We came on, and stopped in

West Virginia, and there we visited an old sister Turner, who was in the last stages of consumption. This was another case that made me weep for joy that the word of the Lord proved true, and for sorrow that we should see her no more. She has since passed away.

On Wednesday I went with Elder White to attend a funeral of an old gentleman who had never made an open profession of religion. When he was notified to attend the funeral Elder White said to me, "This proves that the people have more confidence in the Old Baptist doctrine, as being the true doctrine of salvation for sinners, than any other, for if one of the self righteous die, they call on some of the Arminian preachers to attend their funeral, but if a sinner dies they send for me." This expression struck me very deeply, and has caused me much thought. At the funeral I am sure I never heard a clearer, bolder exposition of the truth of salvation through our Lord Jesus Christ from any preacher than in the discourse of Elder White. He and I were the only members of the Old Baptist church who were present.

The last of that week we attended another three days' meeting in Maryland. This was also very good, and the whole congregation (which was large) seemed to want to hear. Elders Wm. L. Beebe and J. T. Rowe were there.

From there we went to Baltimore to attend the Baltimore Association. This was a good meeting. At the close Elder Joshua T. Rowe (whom many of our people remember with love), said, "Some of our people are raising objections to Associations, but who in all this meeting can say that we do not want another like it?" He is now the acceptable pastor of that church.

From there we went to the Dela-

ware Association. It was held with the Welch Track church in their meeting house that was built in 1746. The church was organized in Wales in 1701.

From there we went to Locktown, N. J., to the Delaware River Association, which was held with the Kingswood church. The pastor of that church, Elder Balis Bundy, of Otega, N. Y., was buried on the first day of that association. The knowledge of his death added to the solemnity of that meeting, several of the ministers referring to his faithful life and labors among the churches. I never met him but was made to feel that another servant of Jesus Christ had fallen asleep in his arms.

From there we went to Middletown, N. Y., and attended the Warwick Association which was another very good meeting. The closing of this meeting was very impressive. One of our strong, able ministers who was to have spoken in the afternoon of the last day was so low down in the depths that he dare not attempt to speak, but in the conference which followed (as these meetings are generally closed with a conference) he said he wanted to make a confession before the brethren, that he felt he was a hypocrite, that the Lord had shut him up so he could not speak. He was in much trouble and wept bitterly. We all wept for and with him, but rejoiced in the fact that the Lord opens or shuts as seemeth him good, that it is not in man that walketh to direct his steps, that the ablest ministers must be taught to know that their strength is in the Lord and that they are just as dependent on him as the meekest saint.

I want to speak a few words of these associations, which you, brother Gold, will know to be true.

They meet on Wednesday morning generally at 10 o'clock; they have an introductory sermon by a preacher who is chosen after they meet. Then they enter into the business of the meeting which is the reading of the letters from the different churches, the receiving of correspondence from the sister associations and the appointing of a committee to read and examine the circular letter. This committee generally consists of all the Elders present with the writer of the letter and any others of the brethren who will attend. This closes the business of the first day. They then adjourn for dinner which is always served in great plenty.

They then meet again and have two or three sermons as may be necessary. Then they go to the homes which are provided for them.

The second day they meet at 9 o'clock and hear the report of the committee on the circular letter and unless a large majority of the association was present at the committee meeting the letter is re-read and adopted or rejected as they feel proper. They decide the place of their next meeting and adjourn.

They have two sermons in the forenoon and then dinner and then two more sermons.

The 3rd day they have a short session beginning at 9 o'clock and by or before 10 o'clock preaching begins and when the ministers are through they have a conference in which all the ministers and others who will are expected to express themselves in a short way so as to hear from as many as they well can.

These are beautiful meetings and one who goes with the worship of the Lord in view is compelled to feel that it is a meeting of the church of the living God and that in it the Lord is praised and his people blessed.

All the people hear all the preaching and see all the business. I have attended four sessions each of those associations and have never heard a single reproof administered by any preacher, nor have I ever seen an instance when it seemed that such a thing was needed. If a person was to go there as on a picnic spree he would soon leave not having any one to keep his company. At those meetings I never heard any one threatened with the law nor jail nor calaboose. Those who attend either have respect enough for themselves or the word of the Lord to sit quietly and in good behavior. They do not have very large audiences, about as many as can well be accommodated in the house thus witnessing that a dry morsel, and quietness therewith, is better than a housefull of sacrifices with strife. Prov. 17: 1. (The word sacrifice in the text means "good cheer.")

The Sundays and other days between those associations are spent with the different churches. My Sundays were occupied as follows:

Third Sunday with the church in Baltimore, 4th Sunday with the church at Philadelphia, 1st Sunday in June with the church at New York, and the 2d Sunday with the church at Hopewell, N. J. At those Sunday meetings some of the churches have all day meetings when the minister is expected to speak twice and others have only a morning service.

On Tuesday June 6th there was a meeting appointed by the church in New York, for the purpose of examining brother John McConnell as to his ministerial qualifications. This meeting was well attended. There were present twelve ministers as follows: Rittenhouse, Grafton, Beebe, Poulson, Darand, Badger, Francis, Vail, Chich, Clark, Ker and myself. The introductory sermon was preached by Elder Ritten-

house. Then brother McConnell gave a brief account of his experience and call to the ministry which was very acceptable, then during prayer by Elder Ker ten of the twelve ministers laid hands on him. The charge was given by Elder Durand and the right hand of fellowship by Elder Baebs for the presbytery, but the most of us did the same for ourselves. I was never in a more impressive meeting than this. It seemed that we could feel the solemn awe of God's presence throughout the whole meeting.

I got home on the night of the 13th of June, physically worn out, but feeling to rejoice that I had gone and seen the brethren, and feeling that I could rejoice in each appointment I had tried to fill though not all the time in the light of rejoicing.

I hope the Lord will bless the brethren, sisters and friends generally who so kindly remembered me on my tour,

Your brother in hope.

L. H. HARDY.

DEAR BRETHREN AND SISTERS:—
I have been thinking for sometime of writing for the dear old LANDMARK, but my inability to do so hindered me.

This morning I feel impressed to write to each and every one of the saints, and tell them or at least try to express how I felt toward them at the Contentnea Association.

I arrived there Saturday morning. As I drew near and heard the singing my heart went out to them in love.

Brother Gold, that was music indeed to me, it seemed like a heavenly strain, it was one of these old timey tunes. They are sweetest to me. Do you know the older anything is concerning religion the more beauty I see in it? When I

beheld them I thought if they are not the people of God, where are they? If this is not the true church of God where must I go? There were a great many I did not know but I loved them all. I sat there and looked in the stand and all around me, and I could see some of the old colored people were feasting upon the wonderful riches of Christ, Brethren and sisters, I love the image of our blessed Redeemer. I don't care what I see it in, or where I see it.

I could not hear any of the preaching Saturday with a hearing ear, and Sunday it looked so much like we were going to have a steady down pour of rain I did not get there in time to try to hear the first sermon. But I thought I would get some crumbs from brother Roberson's as I had feasted upon his preaching heretofore, but not so, all my trying was in vain, like it always is. Does it not look like I would get convinced some time that I can do nothing without the spirit of God?

I began to think it was because I had looked forward too much to all this good preaching. I knew it was good because I could see the effect of it. I tell you I was getting pretty low—thinking would I go home hungry. I had looked forward for a big meal, but now I would be content with just a little. This was my feeling surely. But dinner was through with and a dear old Baptist tune brought the children together again.

Brother Dalton, I know you can say "we old Baptists" the sweetest to me, and when you began to preach it seemed as if my ears were unstoppped, and in a little while the wells of salvation commenced filling, until they were running over.

Brother Jones followed, and by the time he was through preaching I was on the mount.

"Salvation! what a glorious plan,
How suited to our need,
The grace that raises fallen man
Is wonderful indeed."

I could then say as in times past,
"Bless the Lord oh my soul, and all
within me bless his holy name." I
felt like I wanted to dwell in the
house of the Lord forever.

Dear brethren and sisters, I did
feel that way too. I did not know
anything like all of you, but I
hated so bad to be separated. If
there is any people I love on this
earth it is the old Baptists, and
though I feel like sometimes the
Lord is gone and may be never to
return, leaving me at night time
enshrined in darkness, but blessed
thought, "Joy cometh in the morn-
ing"

Now I will bid you good bye.
May the heavenly Father bless you
all. Remember me in your prayers.

Your unworthy feeling sister.

ANNE WILL CRISP.

Crisp, N. C.

ELDER J. C. HALL, DEAR FRIEND:
—You will please give at the earli-
est opportunity your view through
the LANDMARK on 1st Peter 4 : 17-
18. Mr. Hall, please write to the
LANDMARK often for I do enjoy
reading your pieces so much.

Your unworthy friend,

JOHN L. BEHELER.

Scotts Depot, W. Va.

Notwithstanding Mr Beheler is
an entire stranger to me, I feel
inclined to treat his request with
respect, as he writes like one in
earnest, and besides this is the
43rd day that I have been unable
to get out to fill my appointments
to preach, I am the more inclined
to write something for the honor of
my ever merciful benefactor if it be
his will. And although I am suf-
fering considerably with my pain-

ful limb this very rainy morning, I
feel thankful that it is no worse
with me than it is. And while I
have no special light upon the sub-
ject suggested, and my mind is in
an unsettled condition, yet I will
venture to quote the text and if the
Lord will, offer some comment in
connection with it. The scripture
reads thus: "For the time is come
that judgment must begin at the
house of God: and if it first begins
at us what shall the end be of them
that obey not the gospel of God?
And if the righteous scarcely be
saved, where shall the ungodly and
the sinner appear." 1st Peter
4 : 17-18.

The apostle begins the chapter
with a kind of recapitulation of
what he had said in the 3rd chap-
ter saying, "For as much then as
Christ hath suffered for us in the
flesh, arm yourselves likewise with
the same mind: for he that hath
suffered in the flesh hath ceased
from sin." Not that we are to
think for a moment that Christ had
ever sinned. But the christian see-
ing and feeling that in order to the
fulfilling all that he came to do he,
(Christ,) had suffered in the flesh
and gone into heaven: that the sin-
ner saved by grace should expect
nothing better than to suffer also in
the flesh, therefore they should arm
themselves for it. I understand
the apostle to mean that the saints
should be courageous and live so as
to be prepared to bear up with for-
titude when persecuted and sorely
tried, called to suffer for Christ's
dear name. Not to faint under sore
trials, that they should not live to
the lusts of men. Although they
see that the world should think it
strange that the saints run not
with them to the same excess of
riot, speaking evil of them. Yet
nothing daunted they the saints
should arm themselves, determine
to suffer reproach for Christ's sake.

And that they should have fervent charity, (love) among themselves: for charity, (love) shall cover a multitude of sins. Saints should use hospitality one to another, without grudging: 9th verse. The saints as they receive the gifts are to minister the same one to another, and if any man speak let him speak as the oracles of God. Oracle—a response delivered by supernatural wisdom, not worldly wisdom. The children of God need not expect to escape fiery trials, for thereby they are being prepared for the time of judgment: "Beloved, think it not strange concerning the fiery trials, (persecutions, temptations and sore afflictions,) which are to try you, as though some strange thing happened unto you. But rejoice in as much as ye are partakers of Christ's sufferings, and if reproached for the name of Christ happy are ye." But christians are not to so live as to be made to suffer as murderers, or thieves, or as an evil doer, or as busy bodies in other men's matters. "Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God." Now I do not believe that has reference to the general judgment at the last day, or to any great judgment or calamity that God will send on the church or house of God, such as that which befel Sodom, or that which befel such as offer strange fire. No, but is a different judgment altogether. The house of God is a Bethel where God dwells, where the Lord meets his children with showers of mercy, grace and truth. While they as lambs of the fold sit in judgment, or hold a court of enquiry, none but such as are the recipients of grace can sit in judgment. It is a court where the saints meet in peace, where brotherly love abounds. While

they recount the many persecutions heaped upon them by the ungodly, and rejoice that they are counted worthy to suffer for his (Christ's) sake. While this court of judgment is in session every ones case is brought into judgment, and the universal decision is, there is no good thing in my flesh. The apostle while sitting in judgment on his case, after all his great evidences of his acceptance with God, was bound to pass sentence upon himself, saying, "For I know that in me, that is in my flesh, dwelleth no good thing." See Rom. 7:18. Read the whole chapter.

It seems to me that the holiness people would blush to read the apostle's sentence passed upon himself while sitting in judgment upon his case. It seems to me that the judgment which begins at the house of God is a very soul-stirring and prayerful heart Searching after spiritual light and understanding, a kind of mutual enquiry among the saints after each ones welfare, and where all ascribe the glory of their salvation to the reign of grace. And if judgment first begin at us, if the saints walking in order in obedience to God's commands, wearing the yoke of Christ, are so much concerned about their eternal destiny, and feel so vile, and feel so unworthy that it would not cause any to wonder why the apostle asked, What shall the end be of them that obey not the gospel of God? I think the saints assembled in judgment are such as have openly put on Christ. I mean them that have come out from the world and taken the yoke of obedience and followed their master's directions in the ordinances of the house of God. They have shown to the world that although they are objects of scorn, and contempt, yet they resolve to bear it out for Christ's sake. While the end of them that obey not the

gospel is to be shut out from the councils of the the obedient, and grope in the dark and gloomy path of disobedience, never feeling the joy of obedience, cold and barren of any fruit that honors Christ, the king in Zion. I would exhort such characters in the language of the apostle, "A wake thou that sleepest and arise from the dead, and Christ shall give thee light," Eph. 5:14. Oh how dark is the way of disobedience? This saints find while sitting in judgment. Then disobedient ones do not expect to enjoy that peace which passeth all understanding." "And if the righteous scarcely be saved where shall the ungodly and the sinner appear?" I suppose that the righteous are such as stand in the righteousness of Christ. The ones unto whom Christ is made wisdom, righteousness, sanctification and redemption, for against such there is no law, for they have the fruit of the spirit. We are not to suppose that there is any likelihood of a failure on the part of Christ. The righteous stand secure in him. He is their life, light and joy, the rock of their salvation and their sufficient, and all conquering king, the life of their delights. But while they are sitting in judgment they have found that there is so much vanity about them, and that they are so uncomely and so beset with sin, and so disobedient that it looks to them that it is scarcely possible for them to escape from the enemy. And if they do escape it will be as Job who was one of them, "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth." They feel to be scarcely saved. But to the praise of reigning grace they are secure; but where shall the ungodly and the sinner appear? I must confess that I cannot draw a satisfactory line between the ungodly and the sinner.

The copulative and seems to join them as one. There may be a distinction. It may be that the ungodly are such as hypocritically creep into the church for the purpose of gaining some selfish end, or to gain notoriety, and when they have gained their end or accomplished their purpose, knowing that they are only acting hypocritically they like the dog return to their vomit, open rebellion and transgression, and will appear with the hypocrites, and receive their portion with hypocrites; while the sinner who never makes any pretence to piety is openly profane, and differs in that respect from the pretender, or the once pretender is to appear with the pretender under the wrath of almighty God, and reap the reward of the wicked.

I hope if this appears in print that it may, if it reaches or meets the eyes of my friend Beheler, and he sees anything in it, that if he feels to be one that is scarcely saved, and is yet staying out of the fold, that he may be stimulated to go to those who sit in judgment in the house of God, and enjoy with them that sweet fellowship known only to the obedient in heart.

Very unworthly.

J. C. HALL.

Gogginsville, Va.

BROTHER GOLD:—In justice to myself and other ministers of the gospel, please tell your "little sister" that attacked me in the LANDMARK of Sept. 1st, that I have no allusion in my article, on forty years ago, to such men as Elders Joseph Adams, W. P. Williard, Barch, Dameron, Jones, Stephenson, A. N. Hall, D. R. Moore, P. D. Gold, P. G. Lester, William Woodard, and a host of other worthy men as well as able and us a min-

isters. I wish all "little sisters," and "little brothers" to see and remember this for all time to come, and when I, Elder Dameron or any other true minister tries to warn the church against corrupt men who creep into the ministry for selfish motives, and whose lives are a reproach to decency—as I could name five or six Baptist preachers (so called) who have disgraced themselves, and brought reproach upon the church—by acts of adultery, and many others by drunkenness &c., within the past few years. Such conduct reflects on the ministry at large, and if I or any other faithful man, and specially a preacher dare raise his protest against such preachers, he is persecuted by those who should defend him. But I rejoice to know that my Master counts me worthy to bear reproaches for his sake. I here say we have had, and I fear yet have men in our pulpits, that if money and women were out of the consideration, such preachers would not be in it. I say this to stay said, because it is true, and there are about as many "silly women, laden with divers lusts" as there are such preachers, and I think an article on that line from some other able brother would be in order. Such preachers "creep in" and are hard to handle, for if their guilt is discovered and proven, and they see they are likely to be excluded, they are the readiest men to puppy down and cry, of any other class, and if one chance to be excluded—he is soon restored, and out on the merry-go-round again. When preachers are guilty of such conduct they should not be restored to their "Bishopric" any more. You may call this jealousy if you choose, or prejudice, or anything that suits you best.

I shoot on the wing, and if suipes

do not like my shot they had better not fly before my gun.

L. I. BODENHEIMER

DEAR BROTHER GOLD:—And the readers of the LANDMARK. Again I feel like writing you a few lines if the dear Lord will be my helper. I desire in praise and thanksgiving to speak of the wonderful kindness and tender mercies of the Great I Am to this poor worm of the dust.

For many days, weeks, months and years, in the past I had felt cast down in the spirit, and almost destitute of any spiritual joys, and felt to exclaim in the language of David, "O Lord is thy mercy clean gone forever! O Lord why hast thou forsaken me" &c. I felt to be alone in a strange land—in a land of darkness where there was no light. I remember the goodness and mercies of the dear Lord in days past—how I had been made to rejoice (as I hope) with joy unspeakable and full of glory in him who I then felt had done all things well; and how I had been made to rest in faith and sweet assurance in the sure promises of God, But oh there was now no rest—no sweetness to me in reading the precious word of God, for I felt that he who in days past had lead me in "green pastures beside still waters" had forsaken me and I was left alone to grope my way in a land of darkness. No wonder the children of Israel answered the inhabitants of the land whither they had been carried away captive and said, "How shall we sing the Lord's song in a strange land!" For the Lord's is a song of triumph and great deliverance, a song which none can sing save they that have been delivered or brought out of Egypt, a land of gross darkness, and have seen the "great acts of the Lord"—the great wonders and miracles which he did. To all

those that have been thus blessed this is a song of heavenly beauty and great delight; and oh how grievous it is to us to be placed in a condition that we cannot sing that glorious song; but let us not murmur nor complain at the righteous will of God, for no rebuke or chastisement for the present seemeth to be joyous, but grievous; nevertheless it yieldeth forth the peaceable fruits of righteousness to them who are exercised thereby; and if we were without chastisement whereof all the children of God are partakers, then we would not be sons or children of God. Whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth, and as a father pitieth his children, so the Lord pitieth them that are his. And oh, dear brethren and sisters, sometimes we feel to be cast down and forsaken by our best friends, and feel that the joys of that blessed salvation in which we were first made to rejoice are all gone, but even in this we are not worse than David was, for we hear him crying unto the Lord to restore him such joys; and he is a tender and loving Father, a friend indeed that sticketh closer than a brother, and ever knows best what his children need, and just how and when to bless them, and in due time when, perhaps they have despaired of all hope of receiving a blessing he supplies them with fresh courage and strength, enabling them to go on their way rejoicing.

Dear saints, it was in this low down condition that I, together with my dear father and sister, left home one week ago yesterday morning to attend our association. No one knew the heaviness of my heart as I rode along trying to ask the dear Lord to be with us in spirit that we might be enabled to say, It is good for us to be here.

I was asking and yet wondering

all the while would there be a blessing there for poor me. And my mind was in confusion too somewhat over some things, yet I desired that the Lord would work all things after the counsel of his own will and to the honor and praise of his glorious name.

We arrived in time to hear only a part of the introductory sermon, yet felt that I realized a blessing, and specially so on Sunday and Monday. I felt to have evidence that my poor feeble desires were answered which was indeed a feast to my poor soul.

It is said by one of old, "The desire accomplished is sweet to the soul," and I hope I realized it so. I hope I was blessed with a hearing ear and an understanding heart and also by an eye of faith. I hope I was enabled to view Jesus as he stood in this gospel day which is sometimes to me the great day of the feast, and proclaimed through his servants that he himself is the way the truth and the life, saying, If any man thirst let him come unto me and drink.

In the afternoon services Sunday Elder S. C. Little used for a text these words, "A word fitly spoken is like apples of gold in pictures of silver." I had read and re read these words many times before; but I had never realized such beauty and sweetness in them as I then did. O the preaching was in such power and sweetness. Another scripture that was used on Monday, "For your eyes have seen the great acts of the Lord which he did," was a feast of good things indeed to my poor soul. Indeed all the preaching seemed to be in harmony with the word of God; and though we had no traveling ministers with us but Elder E. E. Lundy, yet we felt to realize that the presence of the dear Lord was there, which made it a heavenly place, which

blessing is worth more to us and more to be desired than all the treasures of this poor world and all its fullness compared to the riches of Christ. O dear saints, how sweet and glorious it is when the gracious Lord is pleased to bless us with such unmistakably sweet evidences of our acceptances with him, thereby enabling us to soar away on eagle's wings of faith and love, forgetting all this world and all the things of time; when we can know nothing else but to praise, honor, thank and adore the great and glorious name of God our king. Tongue and pen both fail to express what a feast I had, I feel that it will be sweet to me for many days to come. My seasons of joy and rejoicing are few and far between compared to what they were at first when my joy was full, and I was basking as it were in the sun light of the countenance of the Son of God from day to day; yet the memory of such pleasant moments is sweet to me many times when I cannot taste their joys. As the poet says:

"What peaceful hours I then enjoyed,
How sweet their memory still
But they have left an aching void
The world can never fill."

No, for the beauties of this world are of short duration and soon they fade away. Another poet says:

"The pleasures of earth I have seen fade
away,
They bloom for a season, but soon they decay,
But pleasures more lasting in Jesus are
given
Salvation on earth and a mansion in
heaven."

Dear brother Gold, while I was enjoying the association so well I thought of you and the many dear saints assembled at the Kehukee and desired that you also might have a pleasant time. O it is so great a joy to me to meet with and form an acquaintance with the

dear children of God. I met with some dear ones at our association with whom I had never met before. How pleasant it is to meet together in love and fellowship, when love and joy seem to flow from the heart, and join in the sweet worship of our God. It is a sweet employ to join in worship here, but how divine will be the joy to see each other there.

In much love and affection, desiring that the dear Lord will lead, guide and direct all his dear children—lead them in the paths of peace whose ways are pleasantness.

I remain your little sister in hope.

LOUISA A. EDWARDS.

Polkton, A-son Co. N. C.

MR. W. J. BRAMLETT, BISHOPVILLE, S. C. DEAR BROTHER:— Seeing your name in the LANDMARK, in connection with an effort to build a house of worship in Bishopville, for the use of the Primitive Baptists, which is a most laudable effort, causes me to write you, which I have been desiring to do for a long time. I often think of you and dear brother Pittman, and regret that I was not able to keep up occasional, if not a regular, correspondence with him.

My health failed me so that I had to give up traveling and preaching three years ago, come home for rest and recuperation, moving from Selma back to my old home at Farman, Ala. I serve three churches and run a little farm; doing much of the work on it myself. It has greatly improved my health, but not enough to take up traveling and preaching again. I have but little or no impression now to do the work of an evangelist. I hope the Lord will allow me to spend the rest of my days at home. Had it been left to my choice in the matter I never would have given up home and a lucrative business to de-

vote all my time to constant preaching, but "necessity was laid on me" by the Lord, I believe, so that I was compelled to go. There was no peace of mind for me night or day, only as I was constantly going preaching the gospel to every creature. That burden is gone and I hope the Lord will never lay it on me again, especially since this particular gift of the ministry is so greatly misunderstood, and opposed, by so many of our people. The Lord only knows what a true evangelist has to suffer as he faithfully discharges the duty laid on him by the Lord. It is truly astonishing how many hard and false things can be said about him, and against him, by those who claim to be brethren. And they seem to think that the more they persecute him the more they are doing God's service. But I can feel to say, "Lord forgive them: they know not what they do." If they knew that the Lord sends out men to devote all their time to constant travel and preaching they would not object, oppose nor abuse the Lord's servant. The evangelist's burden to travel and preach is different from the pastor's burden to care for and serve churches at home.

The pastor's burden is, therefore, no test for the heart felt trials and burden of the evangelist. Yet many pastors condemn the evangelist, because they have no burden of necessity laid on them to travel and preach, which reminds me of people who oppose and even mock and make sport of an experience of grace, and say they know there is no such thing because they have never been exercised that way, though they have been church members for years. We know but little outside of our own experience, and we are slow to learn from the experience of others, and are too ready to misjudge others if their

experience does not correspond in main with our own. It may be that there are men traveling among us that God never sent, just as there are pastors that God never called, but that cannot stop the Lord from giving both pastors and evangelists to his people, and when he sends out a man as an evangelist he must go, and keep going till he stops him. Not all the oppositions of men and devils combined can stop him. The Lord himself must do that. This has been my experience as an evangelist. And though it is full of trials and disappointments, and bitterness from persecuting brethren, yet there is joy and gladness too connected with evangelistic work. Some of that joy was felt in my visit to South Carolina. In several places in the State I was made to feel that it was good to be there. The Baptist church beyond Bishopville, where you heard me for the first time, is one of those places. Truly "God works in a mysterious way, his wonders to perform." I have longed to go back there, would love to do so, but I suppose that will never be, unless the Lord compels me to travel again, which I hope he will not do.

I hope you will succeed in the praiseworthy undertaking of building a meeting house in Bishopville. I sincerely wish that I could aid you, but I am too weak financially to do so, and the little churches I preach to are in the same fix, and outside friends of financial ability are hard to find. Hug brother Pittman for me, and give my love to all the brethren and sisters whom I met while there.

Write me on receipt of this and direct it to Furman, Wilcox, Co. Ala. With much love to you and brother Pittman both, I am faithfully yours in hope of eternal life.

J. H. PUREFOY.

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

END OF VOLUME.

This issue closes the 32nd volume of ZION'S LANDMARK. Its original Editor considered it a continuation of the the Primitive Baptist which began to be published about 70 years ago. However its actual existence dates from Nov. 15th 1867. the doctrine it then contended for is still insisted upon. Its stakes are set to run from the original corner and point to the beginning. Jesus is the Alpha and Omega, the beginning and the ending, the first and the last. The ancient Landmarks are therefore dear. What could the righteous do if the foundations were removed?

We esteem it wisdom to occupy all the land and thus enter into the joys of our Lord. The obedient eat the good of the land. While we are sinners and fall short always, Christ is our hops. Having obtained mercy of the Lord we continue to this present time.

Many have been his mercies this year. Pleasant have our brethren

been to us. We desire to express thanks to God and love to his people.

While many have fallen by the way, and death has forever closed their eyes to this world, our God still continues to hold our soul in life according to his goodness and mercy.

Many also are the ominous signs of the rapid approach of the end of the world in accelerated strides infidelity is making, yet the foundation of God stands sure that the Lord knows them that are his, and let every one that nameth the name of Christ depart from iniquity.

P. D. G.

MATT. 27 : 5: AND ACTS 1 : 18.

Judas—hanged himself—falling headlong he burst asunder in the midst and his bowels gushed out. Do these statements contradict? Could not both be true? Could not a man hang himself and so fall that his bowels would gush out? When we are able to so construe statements as to harmonize them without doing violence to language is it not proper? If we wish to misconstrue a writer's meaning we will seek to find contradictions, but if love guides our judgment we will seek to harmonize declarations where honest interpretations do not forbid it. In this way the fairness or prejudice of the expounder is shown.

One writer makes one occurrence or event prominent—another witness emphasizes another event.

Put the two statements together and the case is fully presented. This is true in the bible. Here there are many writers or witnesses. No one of them should be ignored or discredited. We hold that there are no contradictions in the bible.

In the case of Judas the greatest crime on record appears. It had been better for that man if he had never been born; yet Jesus must be betrayed and crucified in that way. The betrayal of innocent blood with a kiss by one of his chosen followers brands Judas as the chief of traitors. The patty sum of 30 peeces of silver was the value he placed on the holy and spotless son of God. Under the appearance of friendship and love he betrayed him with a kiss. Stung by unbearable guilt in his conscience, he seeks refuge in the silence and darkness of death by hanging. But few instances of suicide are recorded in the bible. The devil, who is a murderer, entered into Judas, and hence when left under the power of satan with the guilt of the betrayal of innocent blood, he is hurried into eternity.

To add to the shocking crime of betrayal of Jesus his death by hanging himself is made more hideous by his body bursting asunder and his bowels pushing out, as a suitable protest of outraged nature against this most heinous of all crimes: and while the name of Jesus is forever glorious, that of Judas forever rots in infamy.

How greedy is the belly for that which is vile. It is the seat of all false affection, lust, love of the

world licentiousness. The judgment smites Judas in this seat of corruption, and his bowels gush out.

The spouse of Jesus is purged from this carnal love and lust or greed for worldly gain, and carnal gratification.

How the beauty of truth is put upon what in nature are the uncomely parts as set fourth in Solomon's song—5:14—referring to the glory of Christ, and the spouse in 7:2 wherein she is supplied with all blessing and beautified with lilies, so that she is altogether pure and beautiful.

When we are unfaithful to Jesus how bitter becomes our bowels, and shame covers us. But when we are faithful to the Lord and his cause then bowels of mercies flow toward and within us.

P. D. G.

PLEASE NOTICE.

On account of a very considerable rise in the price of paper and other printers' matter and material, and the failure to obtain as many new subscribers as is necessary at one dollar per year to enable us to print the LANDMARK at so cheap a price as one dollar per year, we must return to our former price of one dollar and a half per year.

We are thankful to our brethren and other friends for their efforts to increase its circulation, and we would much prefer to send it on at one dollar per year if we had subscribers enough to justify it, so that it might be in the reach of more readers. In order to take no

one by surprise, we will still send it at one dollar a year until Jan. 1st, 1900. All new subscribers sending in their money before that date will receive it a year for one dollar, also all renewals sent before that date will be credited at one dollar a year for any amount they send in, and we would be glad that all that are in arrears would settle before that time.

P. D. G.

RESURRECTION.

Brother Walter Heard of Walden, Georgia, asked me to give my views on the resurrection of the body in connection with Rom. 8 : 11, which reads, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

No matter what else may be obscured or doubtful, this fact so clearly stated and so emphatically declared by the word of the Lord must stand as unmistakably the truth, that is, if the spirit of Jesus dwells in you now while here in the flesh as the spirit of life that has quickened and raised up your soul, or heart, or inner man, from death in trespasses and sins, and thus becomes its abiding spirit of life; why so sure shall the same spirit quicken and raise up from the dead your mortal body in the end; no matter how long, or short, or whether at all, that body has lain in the grave. In which case the one life given to the soul in regeneration in time shall be that also of the body at the

end, and restitution of all things.

And herein is regeneration involving, or as wrought by an experimental knowledge of the triune principles of the gospel; the last great fundamental and crowning principle of which is the resurrection, without which the other two, though necessarily preceding could never be effective, nor the promise of spiritual inheritance be secured.

What is a resurrection? You ask. Webster says it is to take up again something laid down. The living—as never dying—soul to whom God gave the law as to the higher and responsible elements holding the destiny of the body, was by transgression laid down, so to speak, in death, in trespasses and in sins. Jesus says that in order to enter the kingdom of God as saved "ye must be born again." The first life and generation of man is natural. The soul is dead and to be born again must be quickened and to be resurrected, must be raised up again to and by the vital power of a new life. Thus the first life and state is natural; the second spiritual.

And now I do what I dislike to do simply because some brethren dislike it; that is, distinguish between body and soul. Yet why not since the apostles have done so? Especially Paul who did so more than once in Rom. 7, and elsewhere, and distinguished between body, soul and spirit, with the inference that all might not be preserved blameless unto the coming of Christ. 1st Thess. 5 : 23. Indeed the scripture under consideration does so in

saying, "If the spirit of him that raised up Jesus from the dead be in you"—the inner man or soul born of God—"he that raised Christ from the dead shall quicken your mortal bodies by his spirit that dwelleth in you." And speaking directly to the same he says, in a preceding verse, "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." Indeed his main object seems to be to show and strengthen the obligations of this inner man risen with Christ from the dead, to seek those things which are above in consideration of this promise for the body; or because the body—"the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God," or be actually redeemed and resurrected. Rom 8 : 21. Now the word of the Lord hath spoken this and how dare any say, "There is no resurrection of the dead," or that "it is already past." How any can base a hope of heaven without it, is a mystery to me. For Paul based salvation on the resurrection of Christ; and the resurrection of Christ on a general resurrection of the dead when he said, "If the dead rise not then is Christ not raised, and if Christ be not raised your faith is vain; ye are yet in your sins: then they also which are fallen asleep in Christ are perished." 1st Cor. 15 : 16, 18. And what part of a saint can fall asleep but the body which is dead because of sin while the spirit is life?—Paul in connection also declares that—if no resur-

rection—he had preached falsely in including the resurrection in the gospel. But he triumphantly declares "Christ is risen from the dead and become the first fruits of them which slept."

A first fruit declares and ensures a like after fruit. Christ was raised in soul and in body; for Peter declares his soul was not suffered to remain in hell, nor his body to see corruption. Acts 2 : 31.

Then Jesus is the one only way whereby any can be saved, (Acts 4 : 12) as in the gospel; for the gospel is "that he died for our sins according to the scriptures, and was buried and rose again the third day," 1st Cor. 15 : 3, 4. Now remember this is the gospel "by which ye are saved" and "wherein ye stand" that have received it. Jesus, in a sense, is the resurrection; and through him it is preached. Acts 4 : 2. And to have received it, is to have followed Jesus in personal experience, in death, burial and resurrection of the gospel, or regeneration;—the one way for soul and body.

Then the resurrection is not only an absolutely necessary and fundamental principle of the gospel, but the more important—the crowning—the all-essential principle without which the other two could never be effective. For what were redemption relieving from the curse of the law, yet ending in death; or what the destruction of him who held the power of death over us in the grave but for the resurrection? Remember Jesus died on the cross for our sins, "to deliver

us from this present evil world," Gal. 1 : 4, but rose again for our justification to eternal life. Rom. 4 : 25. What use therefore in "having obtained eternal redemption" on the cross, if he rose not as High Priest and Mediator of New Covenant whereby alone his redeemed could receive the promised inheritance in spiritual things? For if he remained on earth or in the flesh, alive or dead he could not be a Priest or Mediator Heb. 8 : 4; and 9 : 17. But Christ is risen, and how unspeakably important the fact and the principle?

But when? and how? you ask. When the last enemy, death, shall have been conquered, and the last trump shall sound, or when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God" at the end of time. As to how?—When a child of God dies, naturally his soul and spirit go to the Lord in paradise, while his body goes to the ground, but all his children will not sleep or shall have died at the coming of the Lord; but when those asleep shall have been raised as reunited to their body; these that remain shall be changed in the twinkling of an eye, and so all together meet the Lord.

Then in the end at the general resurrection will come "our Lord Jesus Christ with all his saints." 1st Thess. 3 : 13. Also it is said referring to this time that when the Lord comes "them which sleep in Jesus," or those souls gone to para-

dise, "will God bring with him." 1st Thess. 4 : 14. And why will God bring all the saints with him but to fulfill his word, or as so often said, that the scriptures might be fulfilled which said, "If the spirit of him that raised up Jesus from the dead dwell in you" here in time—he that raised Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Then I believe that for this reason God brings all the saints with him, each of whom as a spirit of life enters his own personal body, that God changes and fashions as it pleases him, and quickens, vitalizes, and raises it up from the dead, and that thus becomes and continues the one life of the now perfect man. Jesus while in the flesh said, I work, cast out devils and do cures to day and to-morrow, and the third day I shall be perfected." Luke 13 : 32. In answer to which he lay two days in the grave and rose again at the dawn of the third. A thousand years as a day has brought us actually nigh to the dawn of the third when Jesus and his saints will in a sense be made perfect as no more twain as separate from their body.

I do hope brother Heard and all may be enabled to hold fast to truth and throw away error in this that I write while almost sick.

P.

CLOSED.

Let the discussion on traveling preachers be closed. Too much bit-

terness has been shown. Churches should not call for the ordination of men to preach that they would not have to serve them.

Preachers should also be careful about whom they ordain to preach the gospel. Those ordained should be so careful of their own character and conduct that the churches will feel they are above suspicion. Every preacher should stay about home and preach enough for the brethren to hear him preach some at least, and see something of his conduct.

A preacher that is not thought enough of at his home church to collect a congregation to hear him, but has to go where he is not known to gather a congregation, or has to go to another man's appointment to find people to preach to, should not be ordained.

What should be done with one who acts so badly after his ordination, or preaches so poorly that if it were to do over the church would not call for his ordination? What has been done should be undone, or his ordination revoked.

Let the churches take better care of those preachers worthy of ordination and not ordain any whose hands they feel unwilling to hold up.

From the days of the apostles God's preachers have traveled more or less. While churches are judges of the gifts of preachers, they are not to limit their bounds.

P. D. G.

THE SUFFERINGS OF CHRIST.

How deep, great, sore and oppressive were the sufferings of Christ to atone for my sins. I am not only vile but darkened in my foolish mind, polluted in my nature, and enmity against God in my carnal mind, but I am proud, vain, puffed up in my fleshly mind, and so perverse and contrary that I put bitter for sweet and sweet for bitter. There is nothing in my nature that is not corrupted.

Now Jesus in order to save me must not only or merely love me when dead in sins, but must be the brother born for the adversity of reaching to the uttermost of saving me from my sins, by being made sin for me. He knew no sin. He is holy and righteous. How great must be his suffering, and how shameful must be his death. He who knew no sin must bear our iniquities and be put to shame for us. He was bruised for our iniquities. For the transgression of my people was he stricken.

Sin is the cause of all shame and grief. For our sins he is put to grief, He could truly say, behold, and see if there be any sorrow like unto my sorrow. His soul was exceeding sorrowful even unto death. His heart was broken with grief. There never was such suffering—such an offering for sin. In all of His humiliation He was holy. This is my dear, delightful theme that Jesus died for me. He loved me and gave Himself for me. His blood cleanses from all sin.

Am I a partaker of the sufferings

of Christ? Am I following in His footsteps? Am I armed with the same mind of Christ who resisted unto blood striving against sin?

I suffer, but it is for the sake of Jesus. Lord, decide this case for me. Reveal to me the precious truth that I am counted worthy to suffer for Jesus' sake, if indeed I am thus joined unto him.

P. D. G.

WHOSE FAULT?

A friend wants to know whose fault it is if a man is lost.

Taking for granted that some are lost eternally, which all denominations hold (except the Universalists, or such as hold consistently to a universal atonement; for if Christ equally atoned for all men then why will not all men be saved?) whose fault is it that some men are lost?

The Missionary element of religious professors, embracing almost all denominations, hold that the fault is in those professing to be christians in not sending the gospel to the heathen—that if they had preachers enough and enough money should be given them then they could carry the gospel to all mankind. According to that view of it those professing to be religious, and holding that money saves men and yet do not give their money do look very guilty, and do act in a very unbrotherly manner.

If a man is saved it is by grace or by works? We say it is by grace—not for our works, nor according to our works. Is there a Primitive

Baptist any where that has not been shown that if he is damned it is just in God? Does not each one if he is saved feel that it is altogether by grace, or that salvation is of the Lord? Then the Primitive Baptists believe if a man is damned it is just—the man receives the due reward of his deeds it is what he deserves.

For by man sin entered into the world, and by sin came death, and so death hath passed upon all, for that all have sinned. If a man transgresses a good law and is punished for it is the law wrong? Is it not just? But suppose the man pleads that he loves sin so much that he could not help doing what he did, would you excuse him? Suppose he says he could not help it he loves sin so much, whose fault is it if he is punished? Ought he not to be punished? Does not justice say punish him?

Suppose one who is good and just should die for him, and so reveal himself in that man that he would hate himself as a sinner, so that he would feel if he is saved it is all the grace of his friend who died for him, who is wronged in his salvation?

Ought not those that die in their sins to be damned? Can such enter heaven? Whose fault is it if they go where they ought to go—where all that know the truth and love it, and hate sin, feel that if left to themselves they would certainly have been sent in justice?

P. D. G.

ASSOCIATIONS.

I have visited twelve associations this year. All were in peace. There was no disturbance in a single one of them—no contention, strife, nor complaint. How nice to be thus joined and associated, all brethren living in love. What a pleasant thing to meet with so many brethren and friends and to form new acquaintance.

What a joy to hear the gospel preached, and to hear so many of the different gifts. What glorious solemn assemblies gathered to worship the Lord God of heaven and earth.

P. D. G.

MARRIED.

October 11th, 1899, at Mr. J. Walter Myatts' residence, in Johnston Co. N. C. Mr. R. O. Cotter and Miss Fannie Myatt, by P. D. Gold.

REQUEST.

Brother W. R. Burch requests that each one willing will send ten cents to build the Primitive Baptist's a place of worship in Chicago, Illinois.

There are a few members there that desire a place for preaching. Send to W. R. Burch, 1417 Masonic Temple, Chicago, Illinois.

REMEMBER.

That you can pay back dues to the LANDMARK, and renew your subscription from now until Jan. 1st, at one dollar per year. After Jan. 1900 the price will be one dollar and a half per year. See notice elsewhere in this issue.

P. D. G.

OBITUARIES.

DEE WHITE KELLY.

Died near Roseville, Person Co. N. C. Dee White Kelly, infant son of A. J. and Bessie M. Harris.

He was born Oct. 16th 1898, and died June 8th 1899. The disease from which he suffered was meningitis. He lived only three days. His suffering was great, yet he seemed to bear it with patience. For sometime before death not even a frown was to be seen on his face.

Little Dee was a bright and lovely baby but his stay with us was short. It seemed like a tender flower budded on earth to bloom in heaven.

M.

JOHN B. MITCHELL.

John B. Mitchell departed this life April 29th 1899. He was born in Caswell Co. N. C. July 29th 1823, where he spent the early part of his life.

At the age of 33 he was married to Miss Eliza Catharine Montgomery, by Elder John Stadler.

Shortly afterwards he moved to Rockingham Co. N. C. where he spent the remainder of his life. He and his wife lived happily together until his death,—a period of 42 years. He is the father of 7 children, two of whom preceded him to the grave. He has 16 grand children and 1 great grand child.

He was a good provider, a kind father and a loving husband.

His sickness lasted about three months during which he suffered excruciating pain, but with the spirit of Job he bore it with great patience.

He was one of the best citizens of Rockingham Co. and seemed to be greatly beloved by all who knew him.

For the welfare of his country he was always willing to lend a helping hand, and for the promotion of society he labored. He was one of the most loyal members of Bald Hill Literary and Debating Society. No matter how severe the weather he attended his society meetings, always encouraging his fellow members in seeking knowledge, thus making manifest the powers of Solomon.

Although he is gone his example is a

iving monument which will perpetuate his memory.

He was never united with any church but long before he died he expressed a hope in Christ. He was of the Primitive Baptist faith, and was fond of the scripture and perused them long and carefully. When the time came for him to die he said he was willing, "Not my will but thine be done, O Lord."

"While we miss his face
In the family throng
Let us rest assured
He dwells in heaven
In angelic form."

We extend our heart felt sympathy to the bereaved family As he seemed to be perfectly resigned to the will of God.

Lef us be comforted by saying, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

J. M. SHARP.

SIDNEY ADAMS.

Sidney Adams was born December 14, 1815, and died July 29, 1899, making his stay on earth 83 years six months and 14 days. She was the daughter of Nathan and Sydney Adams of the county of Carteret. Her father was twice married. She was one of the younger set of children. Her father and mother died when she was young. Aunt Sidney never married. She was a kind, industrious woman, a good neighbor, spoke evil of no one, but was ever ready and willing to administer to the sick and afflicted, to the widow and orphan. Being an orphan I can say of a truth that her kindness can never be surpassed. She was a mother to me. She cared for me and was ever ready and willing to aid in anything for the comfort of me and mine. But now she is gone to that sweet abode where she will ever be at rest. Aunt Sidney never made any profession of religion yet she believed in the Primitive doctrine, and was always found at the church meetings when able, and after she was taken down in bed, and those of the Primitive order came to see her she would speak of the goodness of the Lord, and say she wanted to be resigned to the will of God, that she felt that there was nothing good that she could do, that all within was sin; yet we all have reason to believe that a week before she died Christ was made manifest to her as her Saviour. She seemed to be full of the

love of God, and even in her weakness tried to sing praises to his holy name.

Now in conclusion I will say to those of her relatives and friends, grieve not for her as one with out hope. We all miss her very much, yet our loss is her eternal gain; and let us prepare to meet her in that celestial city where all will be peace, joy and happiness. Written by request.

J. A. QUINN.

Newport, N. C.

JONAS LAMM.

You will please publish the death of my dear father, who departed this life Aug. 28th, 1899, making his stay on earth 65 years, 5 months and 7 days.

He was married to [Basheba Barnes, Oct. 20th 1853, and unto them was born 10 children.

He united with the Primitive Baptist church at Contentnea Oct. 20th 1872, and remained there until the constitution of the church at Scotts in 1878; then he moved his membership there, and helped to constitute said church of which he remained a faithful member, never missing but three meetings until he was confined to his bed.

On the 5th day of July 1873 he was ordained deacon of the church and at the time of his death he was deacon, clerk and treasurer.

Some 2 years before his death the church was in a very cold state and it seemed as if it would go down.

During this time father was asked: If your church were burned down, what would you do? His reply was, though it were burned to the ground, I should go there every meeting day, take a seat over the ashes and sing a hymn.

During his sickness he suffered much in body, but bore his sufferings, it seemed to me, with more patience than I ever saw, he seemed to be reconciled and very often sang this song.

"God of my life look gently down;
Behold the pains I feel;
But I am dumb before thy throne,
Nor dare dispute thy will."

He often talked of the goodness and mercies of God, and of his own bad and ungodly walk. He told me that he hoped that I and no other Baptist would live the kind of life that he had since he had been a member of the church, for I am now

suffering for my own sins and disobedience and no one else. But I have a hope (though sometimes it seems very small,) I would not take a thousand worlds like this for it.

On the first Sunday in Aug. he said he wanted to hear one more old Baptist sermon before he died. So we called in Elder G. W. Boswell. After preaching he told brother Boswell (in tears) that it was the best preaching he ever heard and that it was what he loved.

On Saturday night about midnight before he died on Sunday, he sang the following song with as much energy as I ever heard him in my life.

O when shall I see Jesus,
And reign with him above,
And drink the flowing fountain
Of everlasting love?

Father talked until about a half hour before he died, then it seemed as though he laid his head on the breast of Jesus and breathed his life out sweetly there.

He leaves an aged wife, 3 sons and a host of relatives and friends to mourn their loss, but we do not mourn as those who have no hope.

Then in an ocean all divine,
His weary soul does rest,
Does in his Saviour's image shine,
And is completely blest.

Written by his son,
ISAAC A. LAMM.

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PRESIDENT ALDERMAN,
Chapel Hill, N. C.

APPOINTMENTS.

E. E. LUNDY.

Statesboro.....	2d Sunday in December
Middleground.....	Monday
Lower Lotts Creek.....	Tuesday
Upper Black Creek.....	Wednesday
Lanes.....	Thursday
Fellowship.....	Friday
Ashes Branch.....	Saturday
Deloaches.....	3rd Sunday

J. D. DRAUGHN.

Clayton Monday night after 1st Sun in Nov.	Smithfield.....	Tuesday
Old Union.....	Wednesday	
Pine Level.....	Thursday	
Cross Roads.....	Friday	
Chapel.....	Sat and 2d Sunday	
Goldsboro.....	at night	
Nahunta.....	Monday	
LaGrange.....	Tuesday	
Newborns.....	Wednesday	
Meadow.....	Thursday	
Antry's Creek.....	Friday	
Old Sparta.....	Saturday	
Conoeta.....	3d Sunday	
Cross Roads.....	Monday	
Conoho.....	Tuesday	
Mt Zion.....	Wednesday	
Kehukee.....	Thursday	
Deep Creek.....	Friday	
Lawrences.....	Sat and 4th Sun	
Williams.....	Monday	
Falls.....	Tuesday	
Mill Branch.....	Wednesday	
Pleasant Hill.....	Thursday	
Upper Town Creek.....	Friday	
White Oak.....	Sat and 1st Sun in December	
Wilson.....	Monday	
Contentnea.....	Tuesday	
Healthy Plains.....	Wednesday	
Upper Black Creek.....	Thursday	
Scotts.....	Friday	
Lower Black Creek.....	Sat and 2d Sunday	
Memorial.....	Monday	
Beulah.....	Tuesday	
Creches.....	Wednesday	
Salem.....	Thursday	

Conveyance needed.

S. F. BASS.

Wilmington.....	November 13
Stump Sound.....	14
Wards Will.....	15
Yopps.....	16
Bay.....	17
South West.....	18
Hairs Creek.....	19
Maple Hill.....	20
Cypress Creek.....	21
Muddy Creek.....	22
North East.....	24
White Oak.....	25
Hadnotts Creek.....	26
Newport.....	27 and 28
LaGrange.....	29

Nahunta.....	30
Goldsboro.....	Dec...1
Memoria.....	2
Upper Black Creek.....	3
Beulah.....	4
Bethany.....	5
Smithfield.....	6
Masseys School House.....	7

T. N. WALTON & J. B. DALLAS.

North Fork Tuesday after 2d Sunday in Nov.	
Snow Creek.....	Wednesday
Chestnut.....	Thursday
Bethel.....	Friday
Black Rock.....	Saturday
Lynville.....	3d Sunday
Sandy Level.....	Monday
Mr Wm Bashams.....	Tuesday
Graves School House Wednesday at 3 pm or brother Joseph Johnsons house	
Morgans.....	Thursday

A. N. HALL.

Dutchville.....	4th Sunday in November
Thursday after at.....	Peach Tree
Nashville.....	Sat and 1st Sunday in Jan
Falls Tar River.....	Sat and 2d Sunday
Mt Zion.....	Thursday after
Concho.....	Sat and 3d Sunday
Hamilton.....	Wednesday
Conveyance needed	

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TRAINS GOING SOUTH.

DATED July 31, 1899.	No 101 Daily		No 103 Daily		No 104 Daily		No 41 Daily		No 40 Daily	
	A	M	P	M	P	M	A	M	P	M
Lv Weldon....	11 50	9 43	.....	.....	.....	.....	.....	.....	.....	.....
Ar Rocky Mt...	12 55	10 36	.....	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 21	.....	6 00	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt...	1 00	10 38	6 45	5 40	.....	.....	.....	.....	.....	.....
Lv Weldon.....	1 58	11 14	7 10	6 20	.....	.....	.....	.....	.....	.....
Lv Seaside.....	2 55	11 57	.....	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	4 30	1 10	.....	.....	.....	.....	.....	.....	.....	.....
Lv Fortson.....	7 25	3 15	.....	.....	.....	.....	.....	.....	.....	.....
Ar Goldsboro...	.....	.....	7 50	.....	.....	.....	.....	.....	.....	.....
Lv Goldsboro...	.....	.....	.....	7 01	3 21	.....	.....	.....	.....	.....
Lv Magnolia...	.....	.....	.....	8 00	4 25	.....	.....	.....	.....	.....
Ar Wamington	.....	.....	.....	9 40	5 50	.....	.....	.....	.....	.....
			P M	A M	P M	A M	P M	A M	P M	A M

TRAINS GOING NORTH.

	No 78 Daily		No 102 Daily ex Sunday		No 82 Daily		No 40 Daily		No 48 Daily	
	A	M	P	M	P	M	A	M	P	M
Lv Florence....	9 40	.....	7 45	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	12 20	.....	9 45	.....	.....	.....	.....	.....	.....	.....
Lv Seaside.....	1 50	.....	10 54	.....	.....	.....	.....	.....	.....	.....
Ar Wamington	2 35	.....	11 31	.....	.....	.....	.....	.....	.....	.....
		A M								A M
Lv Wilmington	.....	.....	7 00	.....	.....	.....	.....	.....	.....	9 45
Lv Magnolia...	.....	.....	8 34	.....	.....	.....	.....	.....	.....	11 19
Lv Goldsboro...	.....	.....	5 15	.....	.....	.....	.....	.....	.....	9 45
										12 30
		P M			A M	P M				P M
Lv Wilson.....	2 35	5 43	11 31	10 38	.....	.....	.....	.....	.....	1 16
Ar Rocky Mt...	5 30	6 15	12 07	11 35	.....	.....	.....	.....	.....	1 53
Ar Tarboro.....	.....	.....	7 04	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt...	3 30	.....	12 00	.....	.....	.....	.....	.....	.....	.....
Ar Weldon.....	4 32	.....	1 00	.....	.....	.....	.....	.....	.....	.....
		P M		A M	P M	A M	P M	A M	P M	A M

†Daily except Monday. †Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 15 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 43 p m. Returning leave Sanford 2 30 p m, arrive Fayetteville 3 45 p m, leave Fayetteville 5 0 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 16 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 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 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 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 Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 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, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m.

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 a m, arrives at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 30 p m, arrive Springhope 10 40 a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m, Nashville 11 22 a m, 5 25 p m, arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m and 2 50 p m.

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

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